

# PERTH BIBLE CHURCH

Our Constitution

Statement of Faith

And

By-Laws

Originally Approved in Full January 19, 1994  
Last Amended February 14, 2016

## TABLE OF CONTENTS

	Preamble	1
Article I	The Name	1
Article II	The Object	1
Article III	Declaration of Faith	2
Article IV	Membership	4
Article V	Church Discipline	5
Article VI	Officers of the Church	6
Article VII	Meetings of the Church	8
Article VIII	Voting	9
Article IX	Manner of Conducting Business	9
Article X	Organizations	10
Article XI	Finances	10
Article XII	Alterations and Amendments	11
Article XIII	Property	11
Article XIV	Statement on Marriage and Sexuality	12

**CONSTITUTION AND BY-LAWS**  
**of the**  
**PERTH BIBLE CHURCH, PERTH, NEW YORK**

**PREAMBLE**

By the grace of God, our Savior, and our faith in Him, we the members of Perth Bible Church, do ordain and establish the following articles, to which we voluntarily submit ourselves.

We do so, recognizing that in the case of a local New Testament Church a constitution is simply a tool to be used to aid said church in the implementation of its goals, not an end in itself. While we will not tolerate any adjustments in the Biblical and doctrinal portions of this document, minor adjustments in the mechanical portions can be made from time to time without disturbing its integrity. In essence, the Bible is the final authority in all faith and practice; this constitution is simply a means to an end. While it should be adhered to under normal circumstances, and on most occasions, it is not to be administered legalistically.

**The Following Added to the Preamble on 6/3/2009:** “Said organization is organized exclusively for charitable, religious, education, and scientific purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501 (c) (3) of the Internal Revenue Code, or corresponding section of any future federal tax code.” **Added to the Preamble on 6/3/2009.**

**ARTICLE I**  
**The Name**

The name of this church shall be the Perth Bible Church of Perth, New York. (Mailing address is: 1863 County Highway 107, Amsterdam, New York 12010.)

**ARTICLE II**  
**The Object**

This church, believing in the Bible as the inspired Word of God, and acknowledging its adherence to all the teachings contained therein, declares its purpose:

- Section A. To maintain regular services for both instruction and public worship.
- Section B. To proclaim earnestly the Gospel message of salvation through personal faith in Christ’s finished work and to urge personal acceptance of Christ as Savior.
- Section C. To cooperate heartily through prayer, gifts and service, in the effort to preach the Gospel as a witness to all the world.
- Section D. To promote systematic Bible study and training for Christian service, and to encourage in every possible way life enlistment in some form of definite Christian service.
- Section E. To practice true religion and Christian philanthropy (James 1:27) as revealed and taught in the sacred Scriptures.

### **ARTICLE III**

#### **Declaration of Faith**

- Section A. **THE SCRIPTURES-** We believe the Bible to be the verbally inspired, infallible, authoritative Word of God. All Scripture is given by inspiration of God, meaning that the Holy Spirit gave the very words of the sacred writing to holy men of old, and that His divine inspiration is not in different degrees, but extends equally and fully to all parts of those writings, historical, poetical, doctrinal, and prophetic, and to the smallest word, and inflection of a word, provided such word is found in the original manuscripts. Ps19:7-11; Tim. 3:16-17; II Peter 1:16-21; I Cor. 2:13; Mark 12:26, 13:11; Acts 1:16, 2:4.
- Section B. **THE TRUE GOD –** We believe that the Godhead exists in three persons, the Father, the Son, and the Holy Spirit, and that those three are one God, having precisely the same nature, attributes and perfections, and worthy of precisely the same homage, confidence and obedience. Mark 12:29; John 1:1-4; Matt. 28:19-20; Acts 5:3, 4; II Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6.
- Section C. **JESUS CHRIST –** We believe in the unique deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection and ascension to the right hand of the Father. We believe Christ is the only Mediator between God and man and the only Advocate and Intercessor before God in behalf of man. John 1:1, 2; Phil. 2:6; Gen. 3:15; Isa. 7:14; Matt. 1:18-25; Luke 1:35; John 1:14; Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7-8; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I Cor. 15:3; IICor. 5:21; Gal. 1:4; I Pet. 2:24; Cor. 15:20; Heb. 9:12-15; I John 2:2.
- Section D. **THE HOLY SPIRIT –** We believe in the personality and Deity of the Holy Spirit, that He descended to earth at Pentecost to regenerate, to indwell, and to set apart believers to an holy life, and to be the administrator of the Church, and Who is here also to convict of sin, of righteousness and of judgment. I Cor. 12:13; Rom. 8:14-27; John 14:16-17; John 16:7-11; Acts 4:31.
- Section E. **THE DEVIL OR SATAN –** We believe in the personality of Satan, that he is the unholy god of this age, the author of all powers of darkness, and is destined to the judgment of an eternal justice in the Lake of Fire. Matt. 4:1-3; Mark 1:13; II Cor. 4:4; Eph. 2:2; Rev 20:10.
- Section F. **THE CREATION –** We believe and accept the Genesis account of creation and believe that man came into being by the direct creation of God and not by evolution; that man was “created in God’s own image.” Gen. 1:2; Col. 1:16-17; John 1:3; Gen. 1:27, 3:7.
- Section G. **THE FALL OF MAN –** We believe that man was created in innocence, under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners, not only by constraint, but of choice, and therefore under just condemnation without defense or excuse. Gen 3:16; Rom. 5:19, 3:10-19; Eph. 2:1-3; Rom. 1:18, 1:20, 1:32; Gal. 3:22.
- Section H. **THE NEW BIRTH –** We believe that in order to be saved, sinners “must be born again,” that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become the children of God, that by the new birth, the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God, that the new birth is brought about in a manner above our comprehension, not by culture, not by character, not by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance, faith and newness of life. John 3:3; Gal. 2:26; Acts 16:31; II Cor. 5:17; I John 5:1; John 3: 6-7; Acts 16:30-33; II Pet. 1:4; Rom. 6:23; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 3:8; John 1:12-13; Gal. 5:22; Eph. 5:9.

Section I. JUSTIFICATION – We believe that the great Gospel blessing which Christ secures to such as believe in Him is justification: (a) that justification includes pardon of sin, and the gift of eternal life on principles of His righteousness; (b) that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer’s blood, His righteousness is imputed unto us. Acts 13:39; Isa. 53:11 Zech. 13:1; Rom. 8:1, 5:1, 5:9; Titus 3:5-7; Rom. 1:17; Hab. 2:4; Gal. 3:11; Rom. 4:1-8; Heb. 10:38.

Section J. SANCTIFICATION – We believe that sanctification (to be “set apart”) is the process by which God makes us partakers of His holiness; that it is a progressive work that is begun in regeneration and continued in our hearts by the work of the Holy Spirit, in connection with self-denial, watchfulness and prayer and completed at the return of Christ for His own. I Cor. 6:11; II Pet 3:18; I Thess. 3:13; I John 3:2.

Section K. THE SECURITY OF THE BELIEVER – We believe that all believers are sealed by the Holy Spirit and are kept by the power of God through faith unto the redemption of the body. Eph. 4:30; John 6:37-40; 10:27-30; I Cor. 1:4-8; I Pet. 1:5; Phil. 1:6; Rom. 8:35-39.

We believe that it is the privilege of the believer to rejoice in the assurance of their salvation through the testimony of God’s Word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. Rom. 3:13-14; Gal. 5:13; Titus 2:11-15.

Section L. THE TWO NATURES – We believe that every born again believer possesses two natures— spiritual and carnal, with provision made for victory of the new nature over the old nature, through the power of the indwelling Holy Spirit and that all claims to the eradication of the old nature in this life are unscriptural. Rom. 6:13, 8:12-13; Gal. 5:16-25, Ephesians 4:22-24; Col. 3:10; I Pet. 1:1-16; I John 3:5-9.

Section M THE LOCAL CHURCH – We believe that a local church is a voluntary association of members of the Body of Christ, of baptized believers, equal in rank and privilege, subject to the Word of God and independent of any external ecclesiastical control whatsoever; associated by a declaration of faith and fellowship of the Gospel, observing the ordinances of Christ; governed by His laws, and exercising the rights and privileges invested in them by His words that the true mission of the Church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has absolute right over any hierarchy of individuals or organizations, and that the one and only superintendent is Christ, through the Holy Spirit. On all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final. Acts 2:41-42; I Cor. 11:2; Eph. 1:22-23, 4:11; Acts 10:17-18; I Tim. 3:1-7; Col. 1:18; Eph. 5:23-24; Acts 15:13-18.

Section N. THE ORDINANCES – We believe there are two ordinances of the church: Baptism and the Lord’s Supper.

We believe that water baptism, although not essential for salvation, is public testimony of the believer’s identification with Christ in His death and resurrection, and is by immersion in the name of the Father, Son and Holy Spirit.

We believe that Christ instituted the Lord’s Supper to commemorate His death until He come, that it should never be engaged in without examination and that all are invited to the Lord’s Supper who have confessed their faith in Christ and are leading a Christian life. John 3:23; Rom. 6:3-5; I Cor. 11:23-32; Luke 22:19; Matt. 26:27.

- Section O. EVANGELISM – We believe it is the solemn obligation of every believer to be a personal soul-winner and to do his utmost to carry out the Savior’s command to give the Gospel to the whole world. Eph. 4:12; Mark 16:51; Acts 1:8.
- Section P. THE RESURRECTION OF THE JUST AND UNJUST – We believe that through the power of Almighty God there will be a resurrection of all the dead: of the just, a resurrection unto life; and of the unjust, a resurrection unto condemnation and eternal punishment. I Thess. 4:13-18; John 5:28-29.
- Section Q. FUTURE EVENTS – We believe in the blessed hope, the imminent return of our Lord and Savior, Jesus Christ for those who are fallen asleep in Him, and for His living saints, which is to be followed in order by: the Tribulation – the Second Coming of Christ on the earth for one thousand years (Millennium), the eternal state of punishment for the unsaved, and the eternal state of blessing for the saved. I Thess. 4:13-18; I Cor. 15:50-55; Acts 1:11; Titus 2:1`3; I Thess. 5: 4-10; Rev. 3:10, 20:1-6, 20:11-15; Matt. 24:21-29, 30: 25-46.
- We believe in the sovereign selection of Israel as God’s covenant people, that she is now being disciplined because of her rejection of Christ and that she will be re-gathered in the Holy Land and saved as a nation at the second coming of Christ. Romans chapters 9, 10 and 11.
- Section R. THE LORD’S DAY – We believe that the first day of the week, the Lord’s Day, should be hallowed by refraining from worldly amusements and recreations and aside from the duties of necessity and mercy, be devoted to public and private worship, spiritual culture and Christian activity. Acts 20:7; Col. 3:1-3.
- Section S. DIVERGENT DOCTRINE – We believe that the foregoing statements in these Articles of Faith include only items in keeping with the Scriptural admonition to teach those things which become sound doctrine. We are unalterably opposed to the inclusion of any items such as speaking in tongues or any other extra-Biblical “second blessing,” adding to or taking away from the Word of God, etc. The criterion of judgment must be the Word of God and not the experience or experiences of men either today or in past days. II Tim. 3:16, 4:2; Titus 2:1.
- Section T. MARRIAGE STATEMENT - We believe that marriage was ordained by God at creation as the sacred union of one natural born man and one natural born woman. All sexual relations must therefore be reserved for that union. Christian marriage is a representation of Christ’s relationship to His church. We also believe that children are a blessing from the Lord. Thus all human life is sacred and worthy of protection from the moment of conception. (for further clarification and details see Article XIV) Genesis 1:26-28; 2:24; Psalms 127, 128; 139:13-16; Matthew 19:1-10; I Corinthians 6:9-11; Ephesians 5:22-33; Hebrews 13:4

#### **ARTICLE IV**

##### **Membership**

- Section A. REQUIREMENTS – Any person professing faith in the Lord Jesus Christ as his/her own personal Savior, giving evidence of regeneration, and assenting to the Declaration of Faith and Constitution and By-laws of this Church, and having been baptized by immersion in a church of like faith, may be received into membership upon confession of faith, reaffirmation of faith, or a statement of faith with letter, conditioned upon an examination satisfactory to the Board of Deacon-Trustees of the Church. Applicants for membership shall be received by a majority vote of the members present at any adult called business meetings of the church upon recommendation of the Board of Deacon-Trustees.

Section B. **TERMINATION OF MEMBERSHIP** in this church may be:

1. By Dismissal – A letter of dismissal to another church may be granted to any member in good standing at his/her request by a majority vote of the members present at any regular meeting of the Church. Letters of dismissal shall be granted only to a church of like precious faith and signed by the church clerk and pastor. Any member who shall unite with any other church without such a letter shall have his/her name dropped from the church roll.
2. By Exclusion – If a member is habitually absent from the communion and other gatherings for worship and fails to communicate with the church for a period of one year and fails to reply to communications, he/she may be suspended or dropped from the membership roll by a majority vote of the Board of Deacon – Trustees.
3. By Excommunication – It is right and in harmony with the Scriptures to exclude from this fellowship any persons who hold divergent doctrine or who live inconsistently with a Christian profession, or in violation of the law of public morals or walketh disorderly, or any person who disturbs the unity and peace of the church. Gal. 1:8-9; II Thess. 3:6, I Cor. 5:11-13.

Section C. **INDIVIDUAL RESPONSIBILITY**

1. All public and private means of grace, such as regular attendance at the services of God's House (including the ordinance of the Lord's Supper), the daily systematic reading of the Bible, private and family prayer, personal and public testimony, and the winning of others to Christ, shall be urged upon our members.
2. We also assert our conviction that proportionate giving is a distinct and positive command in the Scriptures (Mal. 3:8-11) and pledge ourselves to a systematic contribution for the support of the church, of such a portion of our income as we believe God requires of us according to the principle laid down in I Corinthians 16:2.
3. We shall require of each other in our daily walk and conversation, loyal obedience to all those moral precepts laid down in the Word of God so plainly as not to need definition.

**ARTICLE V**  
**Church Discipline**

The discipline of the church shall be entirely entrusted to the Board of Deacon-Trustees, under the leadership of the Senior Pastor, and shall be exercised according to the Word of God. In all cases of disorderly conduct or heretical doctrine so opposed to this Church's life and faith as destroy the possibility of fellowship, the suspected person(s) shall be dealt with as outlined in Matthew 18. If restoration does not result, the suspected persons shall be requested to meet with the Pastor, and if restoration does not result, the Pastor will bring the matter before the Board of Deacons and a letter stating the charges will be sent to the person(s) involved, giving an opportunity to appear before the Board of Deacon-Trustees to answer the charges against him/her. A fair and impartial hearing shall be given to the accused and, if found guilty, shall be dropped from the roll of church membership. Failure on the part of the accused to appear for such a hearing shall not prevent the Deacon – Trustees from examining the case and rendering a verdict in accordance with the testimony received. (I Cor. 5)

The Board of Deacon-Trustees shall have the right to restore a penitent member to full membership by a majority vote when satisfactory evidence of being penitent is given. (II Cor. 2:6-8).

## ARTICLE VI Officers of the Church

Section A. OFFICERS – The business of the church shall be led and carried out by two categories of officers: administrative officers, and **supportive** officers. The administrative officers of the Church are those required by the Scriptures, i.e. Pastor(s) and Deacons. **Supportive** officers are those appointed to such positions deemed necessary to insure the smooth operation of the Church. Included, but not limited to, would be such officers as treasurer, financial secretary, and clerk.

SELECTION – The Pastor(s) shall be called for an indefinite term of office; Deacons shall be elected tri-annually; **supportive** officers shall be appointed annually. The detail of each office follows:

Section B. ADMINISTRATIVE OFFICERS

1. Pastor –

The pastoral office shall be filled only by one who lives a godly and consistent Christian life. He is called to minister to the spiritual needs of the congregation and shall be thoroughly qualified for the office.

He shall be chosen by the congregation by ballot upon recommendation of the Deacon Board after prayerful investigation and consideration. He must be able to conscientiously sign the Church's Articles of Faith and Constitution and By-Laws. His selection shall take place at a meeting called for that purpose. A majority of at least two-thirds of the voters present is necessary before a call can be issued.

The responsibilities of this office are Biblically delineated by the terms pastor (poimenos), teacher (didaskolos), elder (presbuteros), and bishop (episopos). He shall be the moderator of the Board of Deacons, and chairman ex-office of all other church organizations.

If at any time the pastor shall make application to be released from the pastorate, or if the relations between the pastor and congregation have become such as to be detrimental to the welfare of this Church, his services as pastor shall be terminated by the congregation two months from the date of intention. A majority of at least two-thirds of the voters present is necessary before the pastoral call can be terminated. Immediate termination (a waiving of the two month period of transition) will result should his personal beliefs, preaching or teaching deviate from the doctrinal standards of this Church.

2. Plurality of Pastors –

When the size or ministry of the Church requires more than one pastor, the pastor referred to above shall be designated Senior Pastor. He shall then select, following consultation with the Board, those who will assist him in his ministry, and present them, first to the Board, and then to the congregation, for approval. An Associate Pastor (or Assistant Pastor, Assistant to the Pastor, etc.—the designation may vary) shall be called for an indefinite term of office, and is directly responsible to the Pastor. He shall meet those Biblical qualifications that apply to him. Termination procedures apply as in the case of the Pastor.

3. Deacons (Deacon-Trustees) –

The office shall be filled by male members of the Church who meet the Biblical qualifications of the office (I Tim. 3:8-13). They shall be chosen by the congregation to serve three-year terms with one-third of the Board retiring each year. The size of the Board shall be proportionate to the size of the congregation, with approximately one Board member for each fifty members of the congregation. In the event of the growth of the

congregation, or a deacon requests help fulfilling his responsibilities, the Board of Deacons may appoint a new deacon who will serve until the next annual meeting. Any time served in this office will not count against the two full-terms limitation.

A Deacon can be elected to two successive three-year terms, but must retire for at least one year after two terms before being eligible for re-election. Vacancies in this office will be filled by appointment (by the remaining Board members) until the next annual meeting, at which time the remainder of the unexpired term will be filled by congregational election. Any time served in an office vacancy will not count against the two-year term limitation. Those elected to this office will serve in a two-fold capacity as both deacon (and therefore fulfilling the Biblical pattern) and trustee (therefore meeting state requirements.)

As a deacon, it shall be their duty to fully perform the duties of deacons as set forth in the Scriptures, cooperating with the Pastor as elder in the spiritual oversight of the Church.

They shall be specifically charged with:

1. The spiritual advancement and interest of the Church and the watch care of the members.
2. The preparation and serving of communion at the communion service.
3. Assisting in all baptismal services.
4. Examination and recommendation of candidates for baptism and Church membership.
5. The instruction of the spiritually ignorant, encouragement of the weak, reproving and reclaiming the erring, visiting and comforting the sick.
6. Approving future missionaries for regular support and approving undesignated monies for missionary gifts and projects and in turn recommending approval and acceptance by the congregation. This includes final preparation of an annual missionary budget.
7. To act upon dismissal of inactive members.
8. To administer Church discipline.
9. To exercise discipline over all Church organizations.

As a Trustee, it shall be their duty to take charge of all Church property. A chief qualification shall be demonstrated ability as a steward of possessions and talents the Lord has given him. The Board shall not sell, mortgage or otherwise dispose of the real estate of the Church, nor make a non-budgeted expenditure to exceed \$1000, except on consent of two-thirds of the members present at a properly called business meeting. All expenditures shall be paid by check. This board shall be responsible for preparing the church budget to be presented to the Church for adoption at the annual business meeting. The Pastor serves as moderator of the Board of Deacons, with the Board electing four from among their number to serve, under his direction, as chairman, vice-chairman, treasurer and secretary. The election of these men shall take place at the first regular meeting following the annual meeting. The installation of newly elected Deacons shall take place on the first Sunday of

January, at which time they will publicly affirm their allegiance to the Word of God, to Perth Bible Church and to the duties of the office of Deacon. The nomination procedure for the office of Deacon is as follows:

First, the congregation is given the opportunity to submit, through the use of designated forms, the names of those individuals that they feel meet the Biblical requirements as listed above. This will take place approximately two to three months prior to the annual meeting.

Second, the Board review the names submitted and under pastoral guidance prepares a final list of nominees to be presented to the full congregation for election purposes. Whenever possible and/or practical, the policy of plural nominations shall be followed. The candidate(s) receiving the highest number of votes cast shall be elected.

#### Special Duties

Annual Budget – The Board of Deacons shall work with the Pastor in the preparation of an annual budget including all the facets thereof, for presentation to the Church for action at the annual meeting.

Pulpit Committee – In the case of a vacancy in the pastorate, this Board shall constitute the pulpit committee, with the Chairman of the Board serving as the committee's chairman. For the sake of convenience in hearing possible candidates, the Board may appoint a subcommittee to hear men, and/or to correspond with possible candidates or those who might suggest them. The duties of this committee are fully contained in the period when the Church is without a Pastor. It is the Pastor's responsibility to see that the pulpit is filled when he is not there, when special meetings are held or any other time necessary.

Appointment of Committees – The Board of Deacons has the power to call into existence any committees that they deem necessary.

Section C. **SUPPORTIVE OFFICERS** – In order to insure the smooth operation of the Church, the Board of Deacons will appoint, on an annual basis, a number of Church members to various official and supportive positions. These positions may vary from year to year, depending on the needs of the Church, and may include such offices as: Church treasurer, Church clerk, financial secretary, missionary secretary, etc.

The term of office for a supportive officer is one year; however, those appointed are permitted, by discretion of the Board, to serve three consecutive one year terms before retiring from that position for a minimum of one year.

Unless special circumstances prevail, the usual procedure to be followed is to choose all supportive officers from the congregation at large, and not from those already serving in an administrative office.

The responsibilities of those serving in a supportive office shall in some way be clearly communicated to them by the Board of Deacons.

### **ARTICLE VII**

#### **Meetings of the Church**

Section A. **PUBLIC WORSHIP** – The regular services of the Church for public worship shall be on Sunday morning, Sunday evening, and midweek Prayer Services. There shall also be maintained a Sunday School as well as active youth organizations.

Section B. ORDINANCES – The Ordinances (Article III, Section N), the Lord’s Supper and Believer’s Baptism, shall be administered as follows:

The Lord’s Supper – The Lord’s Supper shall normally be observed on the last Lord’s Day of every month or such other times as directed by the Board of Deacon-Trustees.

Believer’s Baptism – To be administered by the Pastor at the discretion of the Board of Deacon-Trustees.

Section C. BUSINESS MEETINGS – The annual, corporate and congregational meetings of the Church shall convene on the first or second Wednesday of December. Notice of these meetings shall be read at a regular meeting of the Church for public worship and/or published in the weekly bulletin on the two Sundays next preceding such meetings.

Regular quarterly business meetings shall be held on the first or second Wednesday of the following months: March, June and September. These meetings will be held to consider any matters the Deacon-Trustees may wish to present to the Church. Notice of these meetings will be announced from the pulpit and/or published in the weekly bulletin on the two Sundays prior to the meetings. All items of business to be brought up at the quarterly meeting must have first been cleared and approved by the Board of Deacon-Trustees at their monthly meeting and no matters not thus cleared shall be considered thereat.

-\*Note\*- The selection of either the first or second Wednesday for business meetings (annual and quarterly) will be announced at the preceding business meetings and selected to avoid calendar conflicts with holidays, etc.

Special business meetings, including special corporate meetings may be called by the Board of Deacon-Trustees. Notice of special meetings shall be read at a regular meeting of the Church for public worship on the two Sundays next preceding such meetings. The matters to be considered at a special meeting shall be stated in the call and no matter not thus mentioned shall be considered thereat.

All meetings shall be opened and closed with prayer.

## **ARTICLE VIII**

### **Voting**

Any member eighteen years of age and older who has taken an active part in the spiritual and financial growth of the Church during the preceding year shall be entitled to vote on all matters, including corporate business and the call of a pastor. At any corporate business meeting conducted after the adoption of these by-laws, only members of the Church in good and regular standing shall be qualified voters and the presence of one-fourth of such qualified members shall be necessary to constitute a quorum at all annual and special meetings. All matters or questions shall be decided by a majority vote. There shall be elected at meetings where elections by ballot are necessary, two or more inspectors of election to receive the ballots cast on any matter.

**ARTICLE IX**  
**Manner of Conducting Business**

Except as otherwise provided in respect to corporate meetings, the Pastor shall act as moderator at all business meetings and shall be governed by "Robert's Rules of Order" in matters not otherwise regulated by these by-laws. He shall not, however, act in such capacity while any matter affecting his salary or the conduct, powers or term of office is before the Church for its action. In case of the absence, refusal or inability of the Pastor to act as moderator at any meeting, the Chairman of the Board of Deacons-Trustees shall serve in that capacity. The clerk of the Church shall act as clerk at all business meetings; but, if for any reason he shall fail to act in that capacity, a clerk of the meeting shall be appointed by the moderator.

The Order of business shall be as follows:

1. Call to order by moderator
  2. Reading of the minutes
  3. Report of the treasurer
  4. Reports of other officers and committees
  5. Election of officers on elected committees
  6. Unfinished business, if any
  7. New business
  8. Adjournment
- (All meetings shall be opened and closed with prayer.)

**ARTICLE X**  
**Organizations**

All Church organizations shall be subject to the supervision and discipline of the Board of Deacon-Trustees and must have that Board's approval before being called into existence.

**Amended 9/13/2006:** Perth Bible Christian Academy admits students of any race, color, national or ethnic origin to all rights, privileges, programs and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national or ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, or athletic and other school-administered programs.

**ARTICLE XI**  
**Finances**

The work of this Church is entirely dependent upon the prayers, personal services, tithes and voluntary gifts (Mal. 3:10) of the Lord's people. No organization of the Church shall use commercial means of any kind in any endeavor to meet the financial needs.

**ARTICLE XII**  
**Alterations and Amendments**

These by-laws may be altered or amended at any business meeting of the Church, by a vote of two-thirds of the members present, provided notice of such alteration or amendment shall have been given in written form to the congregation no less than one month prior to such meeting called for alteration or amendment and provided further that no such alteration or amendment shall conflict with the provisions of law for the protection of the members and property of the Church.

There shall be no alterations or amendments accepted which will dilute the Scriptural soundness of Article III (Declaration of Faith), nor will any alterations or amendments be accepted which would permit the inclusion of some divergent doctrine in that article.

**ARTICLE XIII**  
**Property**

**Amendment: Private Inurement:**

No part of the net earnings of the church shall inure to the benefits of or be distributable to its members, trustees, officers or other private persons, except that the Church shall be authorized and empowered to pay reasonable compensation for the services rendered and to make payment and distributions in furtherance of the objects set forth above.

**Amended 6/3/2009: Dissolution**

Upon the dissolution of the organization, assets shall be distributed for one or more exempt purposes within the meaning of section 501 ( c ) ( 3 ) of the Internal Revenue Code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not disposed of shall be disposed of by a Court of Competent Jurisdiction of the county in which the principal office of the organization 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 XIV**  
**Statement on Marriage and Sexuality**

**Amended 2/14/2016**

We believe that the term “marriage” has only one meaning and that is marriage sanctioned by God which joins one natural born man and one natural born woman in a single, exclusive union, as delineated in Scripture. Though various cultures and customs there have been evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship. (Genesis 2:24, Matthew 19:1-9, Mark 10:1-12) We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography or even lustful intent toward such, as sinful and ultimately unsatisfying. Moreover, the Church also regards as sinful the intent or desires to surgically alter one’s biological sex to a different sex. Since the body is a creation of God, the Church holds sexual identity to be biologically determined, and associated gender norms are to be observed as appropriate to biblical standards. Disagreement with one’s biological sex only leads to spiritual confusion and emotional chaos. (Genesis 1:27, Romans 1:26-32, 1 Corinthians 6:9-11, Matthew 15:19, 1 Corinthians 6:9-11, 1 Thessalonians 4:3, Hebrews 13:4)

We believe that in order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical role model to the Church members and the community, it is imperative that all persons employed by the Church in any capacity, or who serve as volunteers, should abide by and agree to this “Statement on Marriage and Sexuality” and conduct themselves accordingly. Though sinful sexual expression is egregious (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ. (1 Corinthians 6:9-11, Ephesians 2:1-10, Titus 3:3-7) Furthermore, there is a difference between temptation and unrepentant sin. Jesus was tempted in all ways as we are, yet He never sinned. Members, employees, volunteers and attendees of the Church wrestling with all manner of sexual temptation will find a Church ready to point them to Jesus and join with them to fight for their obedience to Christ. Jesus called the weary and heavy-laden to Himself. As a church desiring to follow Christ fully, the Church will be a safe place for men and women fighting sexual temptations of all kinds. For those fighting temptation and repenting of sin, the Church will provide love, care and direction. (Matthew 11:28-30, 1 Corinthians 10:13, Hebrews 2:17-18, Hebrews 4:14-16)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. The Church’s Statement on Marriage and Sexuality does not provide grounds for bigotry, bullying or hate. We believe that every person must be afforded compassion, love, kindness, respect, and dignity, regardless of his or her lifestyle. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with scripture nor the doctrines of the Church. Because we believe in the biblical teaching that marriage is between one man and one woman, marriages outside those parameters will not be performed by church ministers or on church property. Also marriages will only be performed for church members that are regular attenders. If there is a doubt that a couple/member is considered a “regular attender”, that question will be reviewed and answered by the deacons and pastors.

This article specifically gives the deacon board the right and authority to prohibit acts or omissions, including but not limited to (a) permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be—or, in the sole determination of the deacons, could be perceived by any person to be—inconsistent with this Statement on Marriage and Sexuality; and (b) permitting any Church facilities to be used by any person, organization, corporation, or group that would or might use such facilities/houses/apartment (dwellings) to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than that contained in this Section.

Additionally, the Bible (Scripture) is the authority for all matters of faith and practice in the Church, and the Church shall operate in accordance with Scriptural principles specifically relating to marriage, the family and sexual morality. We believe the Church’s Statement on Marriage and Sexuality is based upon God’s will for human life as conveyed to us through the Holy Scriptures, upon which this Church has been founded and anchored, and this Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state or federal level. Therefore, if it reasonably appears to the Church that the general welfare of the Church, its members or employees, are jeopardized by the conduct of any person inconsistent with the mission or principles of the Church, including, but not limited to, those principles described herein including the exercise of sexual expression outside the biblical definition of marriage in any manner, the Church may take those actions it deems appropriate and necessary in accordance with Scripture and the Bylaws, including, but not limited to, disallowing the person from accessing or entering the facilities and/or property belonging to the Church. It is the policy of the Church that all of the Church’s assets and property shall be used to glorify God in fulfillment of the mission of the Church. Accordingly, the Church may disallow any use of its property, formal or informal, by those affiliated with the Church or otherwise, inconsistent with the mission or principle.

**NOTICE: The rules and regulations adopted in this Constitution shall be construed as setting aside and making null and void all former rules and regulations for the government of the Church. Approved: February 14, 2016**