

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Volume 24

Independence, Missouri, March, 1947.

Number 3

May We Achieve

The world today
Is hungry indeed
For something that satisfies
The human need.

Something of Peace
That is lasting and sure
A brotherhood among nations
That will ever endure.

But the lust for power
And worldly pleasure,
Will never lead to
That hunted treasure.

Our church lays claim
To a gospel divine.
When faithfully lived
Is an attracting sign.

Years have gone by
Our accomplishments few;
There remains great things
For us to do.

May our aims be lifted
With lofty desire,
And our souls made pure
With that holy fire.

And in the conference
Of 'Forty-seven,
May we please the Master
Of Earth and Heaven.

JOSEPH E. YATES.

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ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri

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"Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May **Advocate**.

LEGISLATION

Legislation is necessary to a successful consummation of the work of the Church of Christ in the world. Without legislation the church must forever stand still, or retrograde.

God recognized the necessity for it, and gave commandment to the church in the first year of its organization in these last days, as follows:

"And all things shall be done by common consent in the church, by much prayer and faith."—Book of Commandments 27:3. And again,

"Neither shall anything be appointed unto any of this church contrary to the church covenant, for all things must be done in order and by common consent in the church, by the prayer of faith."—Book of Commandments 33:13.

Nothing can be done by common consent in the church without obtaining the voice of the people; and the voice of the people can not be obtained without legislation.

A cardinal principle taught by the Book of Mormon was:

"This shall ye observe, and make it your law to do your business by the voice of the people."—Page 295.

A law to become binding upon a people in righteousness, must be acknowledged and accepted by the voice of the people. This is a cardinal principle with God himself, and so strict is he in its observance that when by his voice he had pointed out those to be ordained to the Melchisedec priesthood in these last days, in the organization of the church, he also commanded that the ordinations should be deferred until those who had been baptized by the authority of the priesthood could be called together and by

their voice accept these men as their spiritual teachers and shepherds.

For an example in legislation: The Bible teaches repentance and baptism by immersion for the remission of sins. The Book of Mormon teaches the same thing, and contains the specific direction concerning who shall baptize, and the ceremony to be used. The Book of Commandments has the specific commandment given to the Church of Christ today, identical with the commandment to the Nephites. But not until the Church of Christ by their voice and vote acknowledged these commandments as the law to govern in the church, did they become binding upon the church in righteousness. And when by the voice of common consent the Church of Christ acknowledged, in the "Articles of Faith and Practice of the Church of Christ," as a principle of the Faith of the Church, the doctrine of "Repentance and Baptism by immersion for the remission of sins," (See Par. 5) it was established as the law of the church. Henceforth anyone arising and seeking to lead away disciples after them by teaching another kind of baptism, whether differing in mode or purpose, such as a second baptism for the "sins and traditions of men," for the "cleansing of your garments," or "for the healing of the sick," was teaching out of harmony with the law of the church, established and acknowledged by the voice of common consent at the time of the adoption of the Articles of Faith, and acknowledged by converts thereafter who subscribed to that law in yielding obedience to that kind of baptism.

The whole history of the Restoration emphasizes the necessity for legislation from time to time. Without it men may arise teaching perverse things, and when these teachers become multiplied in number the membership become confused, and many follow into by and forbidden paths; but the church having no established law acknowledged by voice and vote of the people governing these matters, those whose duty it is to see "that the law is kept" are left helpless if they attempt to bring offenders to account, and are met with, "When did the church take any action on this?"

One such instance occurred very early in the history of the Church. An obscure elder, Hyrum Brown, in an obscure corner of the vineyard began preaching the doctrine of polygamy. No law had been established by the church by which local authorities could bring him to account, and the evil stench spread until it reached the ears of the church leaders, who by edict summarily cut Hyrum Brown off from the church without a trial, and then notified him to appear to answer to the charges.

The necessity for legislation against this evil became apparent, notwithstanding the teachings of Christ on marriage, the declaration of the Book of Mormon that polygamy was an abomination in the sight of God, and the further commandments to the Church of Christ, as follows: "Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh;" and the command, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." And so the church by voice and vote adopted the following as law to govern the church: "Inasmuch as this Church of Christ has been reproached with the crime of fornica-

tion and polygamy: we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." Thus by the voice of common consent they established the teachings of Christ (in three different periods of time) as the law to govern this Church of Christ. Henceforth the church was to be governed by that law and not by what David and Solomon may have done. This was legislation.

The apostolic church, also, found it necessary to legislate in the year 52 A. D., because certain men arose teaching the converted Gentiles that unless they conformed to certain requirements of the law of Moses they could not be saved. And so the apostles and elders and the church met together at Jerusalem, and by common consent the apostles and elders "with the whole church" authorized a document sent to the Gentiles freeing them from any such obligations (see Acts, chapter 15), and in doing that they freed the Jews from these obligations, too, as the whole tenor of the discussion shows, and this was **legislation**.

Legislation may be good, and it may be bad, depending upon its nature and purpose.

If legislation establishes a principle of righteousness as a law of the church, it is good.

If legislation prescribes rules and penalties by which offenders against a principle of righteousness may be brought to account and dealt with, it is good.

On the other hand if legislation is aimed at some individual or group of individuals, in order to "get them" by direct action, instead of by a just and legal procedure, it is evil.

Hence the only question in the minds of individuals who are asked to give voice and vote in the establishment of law by common consent, should be: Does it establish a principle of truth as contained in the holy scriptures? Am I being persuaded in favor of this legislation, because I understand that it does establish such a principle of truth? Or am I being persuaded against it by some one, myself or another, who does not believe in that principle of truth, and wants to become a law unto himself, a free lance; and shall I allow my judgment to be swayed by him because he baptized me, or blessed my child, or healed a loved one? and come under the condemnation:

"How oft you have transgressed the commandments of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise his words."—Book of Commandments 2:3.

If the Church of Christ is to progress toward perfection, legislation is necessary from time to time. Without legislation the Church of Christ will die.

But beware of the wrong **kind** of legislation.

LEON A. GOULD.

NOTICE

The dining room committee will serve meals as usual during the Spring Conference.

The price will be 35c per meal. Any donations will be appreciated, and credit given on meals, if desired.

DINING ROOM COMMITTEE,
ORA DERRY, Chairman.

LETTERS

Phoenix, Arizona, January 26, 1947.

Dear Brother Gould:

Our Brother W. E. Simpson, with his good wife and family reside in Texas.

Brother Simpson suffered a stroke of paralysis some eight years ago. He has recently been sent to the sanitarium in Denver. From there he wrote us here in Phoenix, requesting that a special prayer service be arranged, to pray for his recovery.

Upon two separate Sundays here, the Church offered special prayers in his behalf.

The following from Brother Simpson's letter, is offered for the Advocate, if you care to use it.

Sincerely your brother in the faith,

JAMES E. YATES.

Denver, Colorado,
Room 105,
Spears Sanitarium.
January 22, 1947.

Dear Brother and Sister Yates:

Well, our prayers were partially answered last Sunday, for Monday my doctor was out, and I had another doctor. He put my neck back in line, thereby releasing the pressure that has been there for 8 years. My neck feels so free and loose that I want to shout. The X-rays showed that the Atlas bone, between the skull and spine, had slipped forward and downward, thereby allowing the entire weight of my head to ride upon my spinal cord. The pressure was 1,200 points. A pressure of 900, is supposed to accompany either epilepsy, insanity, or total paralysis. The doctors are all astounded that I could walk about and retain what little brain I had, and bear an enormous pressure like that. They told me that it was contrary to all laws of science, and that I should have (according to all laws of medical and Chiropractic history) died instantly when that pressure set up. I have the only answer that makes sense to me. God didn't see fit to obey man-made laws of science.

There are some terrible sights here, and others that from appearance one would never suspect that there was anything wrong. There are nine nice looking, husky boys in one ward, and all are epileptics. I believe that those things are about as bad as any thing that could afflict a person. Those boys are really pitiful. They are mostly around 20 to 23 years of age.

Give my kindest regards to your Phoenix congregation. You might say for me, that I pray that each one will be singularly blessed. I am very happy that I have shown such marked improvement, and am trusting that I will one day make a complete recovery. I feel that my startling progress is attributed to the grace of God, sent me through the earnest prayers of the people who cared enough for a fellow man to reverently plead his case before the throne of the Almighty. Reserve an ample share of my kindest regards for yourself and Lady Irene.

Write me as often as time and business pressure permits, for you can never imagine the help and strength that good letters like yours afford me.

Sincerely,, until the Restoration is completed,
W. E. SIMPSON.

OF GENERAL INTEREST

We present herewith the report of the Committee of Five appointed by the conference of 1943 to prepare a Constitutional document for the consideration of the Church of Christ.

The amount of work entailed in the preparation of such a document is almost unbelievable, and the committee has been handicapped by many things, among them the distance separating them, and making it impossible to get together to unify their action.

The document is composed in its nature, various items having been allotted different members of the committee for them to deal with. Some of these items were reported, and considered by the committee in hurried meetings at the time of the October conference; but some of them have been furnished since that time, or completed by the one to whom the matter was allotted, and there has been no opportunity for the Committee to meet and consider them.

Hence the committee report is a report of results to date, and the right must be reserved by the Committee to modify, to revise, if opportunity is given for them to meet together before the matter is taken up by the conference, or to oppose those items with which they are not in agreement whenever they may be presented for adoption.

Respectfully submitted,
LEON A. GOULD,
Secretary of Committee of Five.

Committee Report on Constitution.

Article One

PREFACE

(To be Supplied)

Article Two

PREAMBLE

Pursuant to the action of the Ministers' Conference of April 13, 1943, and approved by the Referendum Vote of that year, and later affirmed by the Ministers' Conference of April 8, 1946, we your committee appointed "to draft a document in the nature of a Constitution, embracing the laws and doctrines of the Church, its Quorums, their duties, and all matters pertaining to the spiritual and temporal affairs of the church," hereby set forth the following Articles of Association and Incorporation as approved by the Church of Christ, in conference assembled, and by the voice of the Church through the Referendum vote, as heretofore adopted and accepted, and officially published through Zion's Advocate, to become binding upon the entire ministry and membership of the Church of Christ, with headquarters on the Temple Lot, at Independence, Missouri.

Article Three

THE CORPORATE NAME

Following the instructions given in the Book of Mormon, Book of Nephi, the son of Nephi, the son of Helaman, chapter 12, verses 18 and 19, wherein it reads, "Ye must take upon you the name of Christ which is my name, for by this name shall ye be called at the last day; . . . therefore, ye shall call the church in my name."

We therefore declare unto all concerned that the name of this Church shall be called THE CHURCH OF CHRIST.

Article Four

AUTHORITY FOR ORGANIZATION

This Church of Christ was regularly organized and established on the Sixth day of April, in the Year of Our Lord, One Thousand Eight Hundred and Thirty, agreeable to the laws of our country and by the will and commandment of God, and this according to the grace of our Lord and Savior Jesus Christ to whom by all glory, both now and forever. Amen.

The organization took place in the home of Peter Whitmer, jr., in Fayette Township, Seneca County, New York. Among those present were Oliver Cowdery, Joseph Smith, Jr., Hiram Smith, Peter Whitmer, jr., Samuel Smith and David Whitmer.

Article Five

RULE OF FAITH

The Rule of Faith of this Church of Christ shall consist of the Bible and the Book of Mormon, and such revelations purporting to be of God, past, present, or future, that agree therewith.

(a) The Articles of Faith and Practice of the Church of Christ is our synopsis or interpretation of our Doctrine and belief. Said Articles of Faith and Practice are subject to amendment or correction as set forth in Article Fifteen of this Constitution.

Articles of Faith and Practice

(Note: Words in black type are proposed amendments or corrections to be considered in connection with the adoption of this Constitution.)

1. We believe in God the Eternal Father, who only is supreme; Creator of the Universe; Ruler and Judge of all; unchangeable and without respect of persons.

2. We believe in Jesus Christ, **the Only Begotten Son of God**, the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness, and Commander.

3. We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

4. We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without law . . . wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing." (Moroni 8:25, 26.)

5. We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel: viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing the Sick.

6. We believe in the literal second coming and millennial reign of Jesus Christ; in the resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

7. We believe in the powers and gifts of the everlasting Gospel; viz.: The word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

8. We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

9. We believe that in the Bible is contained the word of God, that the Book of Mormon is an added witness for Christ, and that these contain the "fullness of the gospel."

10. We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

11. We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

12. We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

13. We believe in the same church organization as existed in the time of Christ and His Apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

14. The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

15. We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of faith and practice and must be governed thereby.

16. We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

17. We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood of God, and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

18. We believe that men should labor for their own support and that of their dependents. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

19. We believe that the temporal affairs of the general church are to be administered by the general

bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by local bishops under the supervision and direction of the local congregations. *and supervised by 12*

20. We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant **by adultery**, the innocent one may remarry.

21. We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

22. We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

23. We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promise of God to Israel may be fulfilled.

24. We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph," (Ether 6:6-8; III Nephi 10:1-4), "which city shall be built, beginning at the Temple Lot." (Doc. and Cov. 83:1.)

25. We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths and covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

Article Six.

MEMBERSHIP AND TRANSFER

Membership in this Church of Christ shall be extended to all persons of all races, nations or tongues, who have reached the minimum age of eight years, who are accountable and capable of repentance, on the following conditions:

(a) "Behold, whosoever humbleth himself before God, and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the Spirit of Christ, unto the remission of their sins, then shall they be received unto baptism into the Church of Christ." (Book of Commandments 24:30; Moroni 6:2.) *Book of 9:20*

"And baptism is to be administered in the following manner unto all those who repent:

"Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Then shall he immerse them in water, and come forth out of the water." (Book of Commandments 24:51-54; 3 Nephi 5:24; Book of Mormon 4:94, 95; Math. 28:1.)

Those having authority in this Church of Christ to perform the ordinance of Baptism by water are those holding the priesthood after the order of Melchisedec, and priests of the Aaronic order. (Book of Commandments 24:32-36.)

(b) It is further provided, that in addition to those becoming members of this Church of Christ by baptism, as above set forth, that those who are desirous of uniting with us from other divisions of the Restoration, on their original baptisms, that we shall receive them and give them the right hand of fellowship on the following terms and conditions, i. e., that they shall appear before an impartial committee of two or more elders of the Church of Christ, for review of their case, and it shall be the duty of these elders to inquire diligently into the marital, moral and spiritual integrity of such candidates, and determine whether they have been divorced, and if so whether they personally received the divorce upon the scriptural grounds of adultery, according to the laws of the Church of Christ; whether they are of good character; and if they can trace their baptism and priesthood back to valid original sources, free from the taint of re-baptism or re-ordination from the original ministry of God's servants under the hands of Joseph Smith and Oliver Cowdery from the angel.

Any elders transferring persons into the Church of Christ without complying with the above provisions shall be subject to trial before an Elders' Court for mal-administration, and shall be subject to whatever penalty the court shall impose upon them.

When persons are thus recommended for membership on the basis of transfer, and before being voted on by the local church to which they shall apply, or their names be acted upon by any conference of the Church of Christ, that they shall publicly pledge before the Church that they will adhere to the Articles of Faith and Practice of the Church, and accept of its standards of faith and doctrine without reservation. No exception to this rule shall be granted; and if it shall afterwards be ascertained that reservations as to the acceptance of these requirements have been held, or granted, then the benefits of membership under this provision shall automatically be revoked and the person declared not a member of this Church of Christ.

Article Seven

OFFICERS AND COMMITTEES

Of necessity there are General Officers, Standing Boards and committees to serve the interests of the General Church; and Local Officers, etc., to serve the interests of local congregations.

(a) **The General Officers of the Church of Christ are:**

(1) **A Council of Twelve Apostles**, whose status, duties and prerogatives are set forth elsewhere.

(2) **The Quorums (one or more) of Seventy Evangelists** who constitute a missionary arm of the church, laboring under the supervision of the Council of Twelve.

(3) **A General Bishopric of seven** men selected by the Church to have charge of the temporal affairs of the General Church, under the direction of the General Conferences.

(4) **General Church Secretary**, to keep the minutes of the General Conferences, and look after all secretarial work of the General Church.

(5) **An Assistant General Church Secretary**.

(6) **A General Office Manager**, nominated by the General Bishopric, and approved by the General Conference, who shall have charge of the financial records of the General Office, and the receipts and disbursements thereof, in harmony with the instructions of the General Conference and the General Bishopric. The General Office Manager shall also be the business manager of Zion's Advocate, and

(7) **A General Church Recorder**, who shall keep a record of the membership of the church, as shown by the reports of the various local clerks and secretaries from time to time.

(8) **An Assistant General Recorder**.

(9) **A General Church Historian**, elected annually, to collect and keep a record of all historical matters connected with the General Church, and with the local churches, as they shall be reported by the Local Historians from time to time.

(10) **A Secretary of Transportation** to contact railroad, boat and bus lines relative to clergy rates and passes for missionaries and General Officers, and special rates for delegates to general conferences and conventions.

(11) **Care Taker of the Temple Lot**.

(b) **Standing Boards and Committees:** Standing Boards and Committees when consisting of three members are chosen for one year, one for two years, and one for three years, and therefore as their terms expire one is chosen annually for a three-year term. Boards and committees of five members, are chosen two for one year, two for two years, and one for three years, and thereafter as their terms expire they are chosen for three-year terms.

(1) **Referendum Committee** of three, one of whom shall be the General Church Recorder, whose duty it shall be to prepare for publication all legislative matters ordered to be sent out to referendum by the General Conferences, suitably prepared for balloting, and when ballots are returned to receive and tabulate the same, and prepare for publication.

(2) **Library Board** of three members to care for the General Church Library.

(3) **Relations Committee** of three members to make contact with other divisions of the Restoration from time to time, and report to the General Conference.

(4) **Board of Publication** of five members, of whom the General Office Manager shall be one, and act as chairman. Said Board shall have charge of the various publishing interests of the church, including the publication of

tracts, Sunday school Quarterlies, books and pamphlets, etc., and shall have advisory jurisdiction over the Zion's Advocate, and its policies. In case of a vacancy in the Editorial Staff of the Advocate in the interim between conferences, the Board of Publication shall select one to fill the vacancy until a General Conference shall convene.

(c) **General Sunday School Officers:**

(1) A General Sunday School Superintendent.

(2) A General Sunday School Assistant Superintendent.

(3) A General Secretary.

(4) A General Treasurer.

(5) A Sunday School Quarterly Committee of five. These officers and committeemen shall be selected by, and come to the General Conference as recommendations from the General Sunday School Association.

(d) **Committee on Publishing Revelations**, consisting of three members who shall continue in office until the work is completed as outlined by the General Conference.

(e) **Boards and Committees elected annually:**

(1) **Editor of Zion's Advocate.**

(2) **Two Associate Editors.**

These from the editorial staff which shall have immediate and primary jurisdiction over the Advocate, assisted by such advisory counsel as the Board of Publication may give from time to time.

(3) **Auditing Committee** of three to provide for an annual audit of the General Office Manager's books, which shall be reported to the General Conference, and published in Zion's Advocate.

(5) Dining Hall Committee of five to have charge of providing for meals for those attending General Conference and Conventions.

(6) **A Reception Committee** consisting of three members to arrange for accommodations for delegates and visitors to General Conferences and Conventions.

(7) **Committee on Conference Enactments** of three to arrange for their tabulation and publication for ready reference.

Local Organizations:

Local organizations may be effected in any locality where there are six members, one of whom is an elder or priest. (Citation: "Alma . . . ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church."—Book of Mormon, p. 321.)

(1) **A Pastor**, or presiding elder or priest, who shall have watchcare of the activities of the Local, being a servant of all in the best interests of the local group.

(2) **A priest** (one or more) whose duty it is to assist the pastor, and to "preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other priests, teachers and deacons,

and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder."—Book of Commandments 24:36, 37.

(3) **A Teacher** (one or more) "to watch over the church always, and be with them, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying nor back-biting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, and in all his duties in the church by the deacons; but neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ."—Book of Commandments 24:38-41.

(4) **A Deacon** (one or more) to assist the teacher in all his duties. Since the qualifications for deacons are similar to those of a bishop, as enumerated by Paul in his letter to Timothy (see 1 Tim. 3:8-13) it is indicated that similar duties devolve upon him. Hence in small locals a deacon may be chosen to have charge of the financial interests of the local, and as the local becomes larger, and the duties of the financial agent increase, he may be ordained a bishop, the local having complied with the instruction of the Apostle Paul to let him "first be proved."—1 Tim. 3:10.

(5) **A Clerk** or Secretary to keep record of all business transactions of the local, such as the minutes of local business meetings, a record of baptisms, ordinations, confirmations, marriages and divorces, blessing of children, etc., and the transfer of membership to and from other locals of the Church, of those who remove from one local to another, and have established a residence within such local. Such letters of removal or certificates of membership shall be issued and signed by the pastor and clerk and issued directly to the Pastor or Clerk of the local where residence has been established. Such letters or certificates may be issued by the pastor and clerk without the formality of a vote of the local, except in cases where charges of misconduct are pending at the time of removal; in which case letters may not be issued until such charges are adjusted according to the rules of the church, and such adjustment recognized by a vote of the local of first residence.

All items of record made by the Clerk of a local shall be reported to the General Church Recorder annually, or from time to time, i. e., quarterly or semi-annually, as the local may determine.

(6) **Local Historian** (who may be the Local Clerk or Secretary) whose responsibility it shall be to keep an account of all events and matters relating to the growth and development of the local, and to furnish a copy of the

same to the General Church Historian annually.

(7) **A Chorister** who shall have charge of song services and musical activities of the local.

(d) Auxiliary Organizations:

Each local may have an auxiliary organization, a Sunday School, organized and conducted in harmony with the General Sunday School Organization; a Young Peoples organization, organized and conducted in harmony with the General Young People's Christian League; and such other auxiliary activities as may be in harmony with future actions of the General Church.

(e) Any local, or group of people in a local, desirous of doing so, may organize into cooperative associations for the advancement of their spiritual and economic welfare and the furthering of social equality and the principles of all things common among themselves, may do so, in harmony with the scriptures as found in the Bible, Book of Mormon, and the Laws and Commandments given to the Church of Christ in these last days; and in harmony with the actions of the General Conferences of the Church of Christ, as follows:

"Resolved that we look with favor upon groups of members of the Church of Christ, everywhere, being encouraged to work along the lines of cooperative endeavor, in the establishment of greater security in the temporal affairs of their lives."—Referendum Vote of 1937.

"It was resolved that the conference endorse and approve of the duties, responsibilities and prerogatives of the bishop as stated in chapters 44 and 51 of the Book of Commandments." Conference Minutes, April 11, 1927.

"Resolved, that it is the sense of this body, that it be recommended for the acceptance of the church as a whole, that there be an observance of the principle of consecration of all our properties to the church, to be followed by tithing one-tenth of one's income."—Adopted October 19, 1925, Independence, Mo.

Such cooperative organization, whether composed of the entire membership of the local, or only a group of them, shall organize as a separate unit, and shall do their business in their own name or names, and not in the name of the church. A cooperative organization, as such, shall have no jurisdiction over the local church organization, nor shall the local church organization have any jurisdiction over it, neither the right to hinder nor to interfere in any way.

(f) The scope of a local church may be extended in harmony with the law of God from a small nucleus to a perfectly developed organization composed of Bishops, Elders, Priests, Teachers and Deacons, and its several departments of activities, and auxiliary organizations.

Article Eight

CHURCH GOVERNMENT AND DUTIES AND PREROGATIVES OF OFFICERS

The General Church government is divided into

three principal divisions, i. e., the Legislative, the Executive, and the Judicial.

(a) **The Legislative Division** shall be known as the People's Conference; and all matters of a legislative nature before becoming a law to the whole church must be acknowledged and adopted by a referendum vote of the People's Conference, to become binding, and shall go into effect as of October 1, after the referendum ballots have been tabulated and published to the Church through the Advocate.

Legislative matter may be initiated by members in good standing, Local Churches, Auxiliaries; General Church quorums and Conferences; and must first be published in the Advocate as required by law, before being presented to the General Conference, and ordered sent to referendum by that body. The vote upon a legislative matter in the General Conference shall be on the question, "Shall this matter be sent to referendum," and not on a "motion to adopt."

Any legislative act adopted by the People's Conference shall be in full force and effect from the date of its adoption until repealed by the People's Conference.

(All referendum rules not rescinded or amended by this constitution, are made a part of this document.)

(b) The Executive Division:

The General Conference is the highest executive body in the church, to whose mandates all quorums, councils, committees, boards, and other general officers are subject. The acts of the General Conference are measures for the carrying on of the work of the church, and are directive in their nature, and are in force and effect for one year from date of adoption, or until the objective designed in the adoption of the measure shall be attained, or the measure be repealed by a majority vote.

(1) **The Council of Twelve** is the chief executive quorum of the church and shall carry on its work in harmony with the measures adopted by the Ministers' Conference, and the laws adopted by the People's Conferences. In the interim between conferences, the Council of Twelve is the highest directive body in the church, and has charge of the missionary work of the church, and the oversight and supervision of the general church work in all the world.

Should an emergency arise between conferences, requiring immediate action, the Council of Twelve, when acting as a body, in harmony with the laws of the Church, and with the Rules and Regulations governing quorum procedure, carries into its decisions the powers of the General Conference, and such decisions acquire the same status as the measures adopted by the preceding General Conference.

(2) **The General Bishopric** is an Executive body, in charge of the financial and temporal affairs of the Church, under the supervision

and direction of the General Conferences.

(c) **The Seventy** are General Church officers belonging to the missionary arm of the church, and may labor as evangelists under the direction of the missionary in charge, in the various fields in which they abide, or to which they are appointed by the General Church. Their work is purely missionary, and is not executive in the sense that they exercise supervisory oversight and watchcare of the churches; neither is it judicial in the sense that they should seek to deal with disorders in locals that may come under their notice; but should report same to the missionary in charge. By observing these provisions the Seventy may maintain an open and unbiased mind that shall enable them when necessity requires to act as qualified members upon a High Court, according to the provisions of our Jurisprudence, paragraph 23.

(d) **The Judicial Department** of the Church is set forth in the Rules of Jurisprudence of the Church of Christ as adopted by the referendum vote of the Church in 1941. Said Rules are subject to amendment or correction, in harmony with Section Fifteen of this document; of which said Rules are hereby made a part.

Section Nine.

DUTIES OF MEMBERS OF THE CHURCH OF CHRIST

(a) It shall be the duty of each member of this Church of Christ, to manifest before the elders, and the Church, by a godly walk and conversation, that they are worthy of such membership, that there may be works and faith agreeable to the Holy scriptures, walking in all holiness before the Lord.

(b) It shall be the duty of members having children to bring them unto the elders of the Church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Christ; and to teach them in the home by precept and example the plan of salvation, and to attend the various services of the church, that they have a desire to obey the gospel and accept of its ordinances when they shall arrive at the age of accountability. (See Book of Commandments 24:49; Moroni 8: Jacob 2:62.)

(c) Any member of this Church of Christ transgressing or being overtaken in a fault, shall be dealt with according as the scriptures direct, as set forth in the Court Procedure and Jurisprudence of the Church.

(d) Any member removing from the local church where they may reside to another local church shall petition the local church he is leaving to send a letter of recommendation to the local church with which he desires to be affiliated, showing him to be in good standing, which letter shall be signed by the pastor and clerk or secretary of the local church where he had his membership.

**Section Ten
CONFERENCES**

(a) **General Conferences:**

The General Conference of the Church of Christ shall convene April 6, at 10 a. m., in the upper auditorium of the Church of Christ, on the Temple Lot, Independence, Missouri.

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(1) The General Conference shall be a delegate Conference.

(2) Delegates shall be chosen on a basis of one delegate for every six members in good standing, and an additional delegate for a remaining fractional part of four or more members.

(3) Delegates may be chosen from the priesthood or membership.

(4) No person shall be a delegate from any local except the one in which he or she holds membership.

(5) For the purpose of choosing delegates, scattered members should register their membership with the local church nearest them.

(6) Only delegates and the priesthood shall have voice and vote; except, by courtesy of the body, a voice may be granted to a non-delegate member.

(7) The Council of Twelve, General Bishopric, and other members of the Priesthood after the Order of Melchisedec, in attendance at conference, shall be entitled to one vote in an ex-officio capacity.

(8) When a member of the Melchisedec Priesthood is a regular delegate he shall cast the vote for his local, and also his ex-officio vote.

(9) No legislative matter approved by the Conference shall become the law of the church until approved by a referendum vote of the entire church.

(10) All matters sent to referendum shall be prepared in ballot form and sent to the churches in the first issue of the Advocate following the conference; and a return of the votes shall be made and tabulated as of midnight July 31st each year.

(11) No argument either for or against the proposed legislation shall be published in the Advocate; but it shall be the duty of the delegates to report to their local churches full information relative to the matters under referendum consideration.

(b) **Filling of Vacancies—Election of Officers:**

(1) The filling of vacancies in quorums, selection of all officers, editors, standing boards, standing committees, etc., and all routine matters pertaining to the conference shall be taken care of at the conference, and shall not be sent out to referendum.

(2) All officers and standing committees elected by the conference shall take office the first of the month following the adjournment of conference.

(3) Missionary appointments, filling vacancies in the Council of Twelve, General Bishopric, or Seventy, shall become effective as soon as appointed by the conference, and after having been ordained or set apart as the case may require.

(4) Ordinations of others called to the priesthood at the conference shall be deferred until approved by the missionary in charge of that field and by the local in which they have membership.

(c) **Program for Conference Business Sessions:**

The opening session shall convene at 10 a. m., and shall be for the purpose of organizing the conference as follows:

When to be considered English

(1) The presiding authorities of the Conference shall be the Council of Twelve, they to preside in turn as the Council may direct.

(2) The General Church Secretary and Assistant General Church Secretary shall act as secretaries of the conference, with power to choose assistants as needed.

(3) Registration of delegates and presentation of letters or certificates from local church secretaries.

(4) Registration of the priesthood according to their order.

(5) Announcement of the daily order of meetings, as outlined by the Council of Twelve, whose responsibility it is to direct and arrange the order of meetings.

(6) The remaining time of this first session, before the noon adjournment, shall be used for prayer, testimony and devotional service.

(d) Order of Daily Conference Sessions; except Sunday:

The second, and succeeding morning business session shall be held from 10 a. m. to 12 a. m., daily, and shall be conducted as follows:

(1) Opening, with appropriate song, prayer and scriptural reading.

(2) Seating of delegates.

(3) Roll call of priesthood registered with the Secretary.

(4) Reading and approving the minutes of the previous session, except the minutes of the final session shall be approved at the close of that session.

(5) Reading the reports of the delegates, ministry and committees that are received to date. Proposed resolutions shall be presented for reading at this time.

(6) Reading the slate of all business to come before that session of conference; first, unfinished business; second, new business.

(7) Filling of offices, committees and other routine business of the conference, according to the accepted rules of order.

(8) New legislation may be presented by any delegate or member of the priesthood, and shall be disposed of by an orderly discussion before the conference as follows:

(a) First Reading: At the first reading the sponsor, if present, or his representative, may without motion and vote set forth reasons for introducing the resolution, and the object to be attained. If the body wishes to consider this resolution they shall by motion and vote instruct that the sponsor present it to whichever quorum of the priesthood, or committee, the body sees fit. After the resolution has been considered by the quorum or committee, in conjunction with the sponsor and all parties interested, it may be called up for a second reading by any member of the assembly.

(b) Second Reading: After having been called up for a second reading, it shall be reported by a member of the quorum or committee (chosen by the quorum or committee) which

considered it. If a sharp division of opinion shall develop in a quorum or committee relative to the matters referred to them by the conference, it shall be proper for both a majority and minority recommendation to be reported back to the assembly. In this case a representative for both the majority and minority shall be selected to make an affirmative report. No rebuttal from either side represented shall be permissible. He shall without prejudice give the reasons for the quorum or committee action. It shall then be put to vote with no further discussion, unless a majority of the assembly shall request it.

Adjournment from 12 a. m. to 2 p. m.

Afternoon business session from 2 p. m. to 3:45 p. m.

The program for the afternoon session shall be the same as for the morning session.

Following the regular business session of the General Conference, the various quorums and committees may meet in the church at such time as they shall decide, to consider such matters as may be brought before them. But such quorum sessions may not be held at such times as shall conflict with the regular schedule provided by the conference program.

(c) Educational and Devotional Services:

(1) Sunday services to be provided for by the Council of Twelve.

(2) Morning prayer meeting may be held from 8 a. m. to 9:45 a. m., daily.

(3) Classes for instruction of the various groups of the ministry, and educational classes for the membership, may be held each day from 4 p. m. to 5 p. m.; instructors or lecturers for the classes to be provided for by the Council of Twelve, or by quorums of the ministry whom they shall designate the nature of the classes to be announced beforehand.

(4) Preaching services may be held each evening beginning at 8 p. m., preceded by an appropriate song and musical service as shall be arranged by the General Church Chorister.

(f) Organizing the Ministry:

(1) Each quorum of the ministry shall be organized according to the example followed by the Council of Twelve Apostles, i. e., each Seventy, Elder, Bishop, Priest, Teacher or Deacon shall preside over his quorum in turn according to his age, and a permanent secretary shall be selected by each quorum to keep a faithful record of all their proceedings.

(2) The quorums of the ministry shall be organized for the purpose of meeting together to study the duties and responsibilities of each group, and the scope of the work which they are called to do. They shall act as committees, or on committees to study the various proposals and resolutions presented to the conference as provided for in the program.

(g) Provisions for State Conferences:

(1) The Conference of the State Organizations of the Church of Christ, when such an organization

exists or may be effected, shall be conducted very much like a reunion.

(2) They should be presided over by a State Board of three elders, and whatever other officers their needs may require. All officers should be selected by members or representatives of the several locals in the state.

(3) Each State organization may make rules and regulations to govern themselves, but at no time must these rules and regulations be in conflict with the rules and regulations of the General Church.

(4) If the State organization wishes to send out and finance a missionary, his selection may be approved by the missionary in charge of that field; and he must at all times be under the supervision of the missionary in charge.

(h) **Local Conferences:**

Local church conferences should be held at least once a year, or oftener as shall please the membership. A regular stated time should be set.

(1) A special conference may be held if deemed necessary; but a two weeks' notice should be given, and the pastor should see that all members are notified.

(2) The pastor should preside unless the membership by their vote prefer that another preside. He should preside in an orderly way according to parliamentary procedure. It is well for every pastor to procure and study Robert's Rules of Order, and the membership would benefit by a study of the same book.

(3) A secretary, either a secretary pro tem or the regular clerk should keep a faithful record of the proceedings.

Section Twelve.

CHURCH ORDINANCES

The Ordinances of the Church of Christ consist of:

(1) **Baptism by immersion in water**, as an act of regeneration and spiritual birth into the kingdom of God. It is to be preceded by a confession of faith in the Lord Jesus Christ and a willingness to acknowledge God the Eternal Father as the Creator and Ruler of the universe. (See Matt. 28:19; Mark 16:16; Acts 2:38; Matt. 3:11; Acts 19:2-5; Acts 10:45-47; Acts 8:13-21; Col. 2:12; Rom. 6:3-4; Acts 22:16; 2 Nephi 6:45-56; 1 Nephi 3:73, 74; 2 Nephi 13:7-17, etc.)

(2) **Laying on of hands**, by those holding the priesthood after the order of Melchisedec for:

(a) Confirmation of members into the church and for the reception of the Holy Ghost. (See Heb. 6:2; Matt. 28:19, 20; Acts 1:1; 1 Tim. 5:21; Acts 8:14-17; 19:1-6; Moroni 2:2 Book of Commandments 24:34.)

(b) Ordination of the ministry (See Num. 8:30; 27:18-23; Deut. 34:9; Acts 6:6; 8:14-17; 13:3; 1 Tim. 4:14; 2 Tim. 1:6; Book of Commandments 24:32; Moroni 3:1-3.)

(c) Blessing of little children. (See Matt. 19:13-15; Mark 10:13-16; Luke 18:15; Book of Commandments 24:49; 3 Nephi 12:7; 8:12-27.)

(d) Healing of the sick. (See Mark 16:18; Acts 9:17; 5:14-16; James 5:14; 1 Cor. 12:9, 28,

29; Book of Commandments 44:35; 1 Nephi 3:82, 85.)

(3) **Ordinations to the Ministry:**

No person is to be ordained to the ministry in this Church of Christ, except he is called of God by revelation as was Aaron; and in all cases where individuals are called to labor and function in the priesthood after the order of Melchisedec, it shall be done by the common consent of those to whom he may minister locally, and be approved by the member of the Council of Twelve who is missionary in charge of the field where he resides or is to labor; or by act of the General Conference.

Where individuals are called to labor in the priesthood after the order of Aaron, i. e., as Priests, Teachers or Deacons, this must be done in the local church, and by its consent, where he resides.

(4) **The Sacrament of the Lord's Supper:**

(a) The emblems used in the communion or sacrament typify the flesh and blood of Christ, therefore should consist of new wine made each year by the membership of the church, and unleavened bread made fresh each time the sacrament is served.

(b) Inasmuch as this ordinance is given to the Church by our Lord Jesus Christ, it shall only be administered to those who have been regularly baptized and confirmed members of the Church who show by a godly walk and upright conversation that they are worthy of it and in good standing; it shall not be administered to unbaptized children, nor to non-baptized persons. (See Book of Mormon 4:95; 3 Nephi 8:58-65; Book of Commandments 44:55.)

(c) It shall be administered in the following manner:

"The manner of the elders and priests administering the flesh and blood of Christ unto the Church.

"And they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elders and priests did minister it.

"And they did kneel down with the Church, and pray to the Father in the name of Christ, saying:

"O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

"The manner of administering the wine.

"Behold they took the cup, and said:

"O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed

This has always been the practice

Who to do in the way

for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (See Moroni 4:-; 5:-; Book of Commandments 24:57-59.)

(d) The sacrament shall be administered by any minister in the Church of Christ holding the Melchisedec Priesthood; or in the absence of these ministers it may be administered by a Priest after the order of Aaron; but in no case by a Teacher or Deacon. (See Book of Commandments 24:32, 36, 41; Book of Moroni 4:1, 2.)

(4) **Marriage.**

(a) Marriage vows shall be administered to those of lawful age, having the legal qualifications for such relationship according to the laws of the land in which such ceremonies are performed; and in harmony with the Articles of Faith and Practice of the Church of Christ. We believe that such vows should be solemnized in a public meeting, or feast prepared for that purpose; and that the solemnization should be performed by a member of the Melchisedec Priesthood, such as an Apostle, Elder, Seventy, Bishop, or by a Priest after the order of Aaron. Where members may be desirous of marrying out of the Church it shall not be prohibited, if they are determined to do so, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

(b) The clerk of every local church shall keep a record of all marriages in his/her branch, and report the same to the General Recorder's office within 30 days.

(c) All legal contracts of marriage made before a person is baptized into this Church of Christ, should be held sacred and their obligations fulfilled.

(d) Inasmuch as this Church of Christ has been reproached with the crime of polygamy, and fornication; we declare that one man shall have one wife; and one woman but one husband, except in case of death when either is at liberty to marry again. Also the Articles of Faith and Practice of this Church of Christ provide that divorced persons shall not remarry, except they are innocent of infidelity or breach of the marriage covenant through adultery.

(e) **Marriage Ceremony:**

Marriage shall be celebrated with prayer and thanksgiving, and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, facing the person officiating. After invocational prayer has been offered, the minister officiating shall address the gathering of friends and relatives in this manner:

Dear Friends: We are assembled together upon this occasion to solemnize the Sacrament of Marriage by joining (Name of groom) and (Name of bride) in the holy bonds of matrimony. By virtue of the authority vested in me as a minister of Jesus Christ,

and in harmony with the laws of our country, I therefore state that if you know of any just or legal reason why this union can not lawfully take place, you will now make it known or forever hold your peace.

After a momentary pause for response, the ceremony (if no objection is raised) should proceed as follows: Again the officiating minister should address the assembly in this manner, referring to the bride:

"Who gives this woman in marriage?"

Response from father, brother or friend: "I do."

At this point the minister shall again address these or similar general remarks to those present:

"From the beginning of time, marriage has been recognized of God as a divine institution, and the State has also recognized it as a wise provision necessary for the welfare and happiness of the race. In the beginning, before sin entered into the world, and man was still in his innocency, God said, 'It is not good that man should be alone; I will make an help meet for him.' Infinite wisdom designed the marital relationship for all the human race, to increase its happiness and to restrain improper affection. It is ordained of an all wise heavenly Father as the foundation of congenial home life, that integrity and righteousness might be cherished and impressed upon posterity, thus building a strong social order worthy to endure through the ages.

"The marriage state forms the basis of all upright society, promoting morality and spiritual grace, and upon it are founded the governments and laws of all civilized nations. Jesus, himself, honored a marriage feast with his presence, and on that occasion performed his first miracle. So sacred and holy is this state of wedlock considered, that the scriptures declared it to be the true emblem of the inseparable bond that unites Christ and his Church. For that reason he said, 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it.' Solomon said, 'A virtuous woman is a crown to her husband.' The marriage covenant, therefore, should be undertaken thoughtfully, reverently, with discretion and a firm resolve to respect all of its obligations in the fear of God."

After this general address, the minister should now address the persons to be married in this manner:

"I wish to say to you (First name of groom), and to you (First name of bride), that as the ties you are about to assume are sacred and binding before God and man, they should, therefore, not be broken except by death. Your future happiness requires that you consider well the duties enjoined upon you as husband and wife. If faithfully remembered and performed in the spirit of mutual regard and cooperation, the way of your life to-

gether will be smoother, its sorrows will be less, and its joys will increase with the unfolding years. But if you treat lightly your vows here made, or neglect them, you will suffer regret, unhappiness, sorrow and shame. As the scripture has said, "Let marriage be an honour among all."

"It is your duty, therefore, to take each other as your lawful, wedded companion, to love, honor and cherish, both in sickness and in health, whether in prosperity or adversity, and to be virtuous and faithful to your covenant that you are about to make as long as you live."

"The Apostle Paul said, 'Let the husband render unto the wife her due benevolence, and likewise the wife unto her husband.'

Marriage Vows.

(Double Ring Ceremony)

First ring service:

The officiating minister shall give a ring to the groom, as he speaks these words to him:

"As a token of the endless and pure love which the marriage bond requires of you, (Call groom by given name), you will now place this ring upon the third finger of (Given name of bride)'s left hand, and repeat after me the following:

"I, (groom), take thee, (bride), in the presence of these witnesses, and our heavenly Father, to be my lawful wedded wife, and with this ring I seal our marriage vows."

Second ring service:

The officiating minister shall give a ring to the bride as he speaks these words to her:

"As a token of the endless and pure love which the marriage bond requires of you (calls bride by given name), you will now place this ring upon the third finger of (groom's given name)'s left hand, and repeat after me the following:

"I, (bride), take thee, (groom), in the presence of these witnesses, and our heavenly Father, to be my lawful wedded husband, and with this ring I seal our marriage vows."

When this part of the rites have been observed, the minister shall then state to them:

"May these circle of gold with which you have betrothed each other be typical of your love, pure, untarnished and without end.

"(Call groom by name), you and ((Call bride by name), will now join your right hands." (These words to be spoken in an undertone.)

The officiating minister shall then proceed with the following question:

"Do you both mutually agree to be each other's companion, husband and wife, observing all the legal rights belonging to this condition, that is, keeping yourselves wholly for each other and from all others during your lives?"

Both the bride and groom should respond, "We do."

After a brief pause, the minister should proceed to conclude the ceremony, as follows:

"For as much as you, (Calling groom by full name), and you, (Calling bride by full maiden name), have consented to live together in holy wedlock, and have witnessed the same before this assembly of friends and relatives, and thereto have pledged your faith to each other, and have declared the same by joining hands, therefore, in the name of the Father, and of the Son, and of the Holy Ghost, and by virtue of the authority vested in me as a minister of Jesus Christ, and in accord with the laws of the State of (name of State in which ceremony is performed) I now pronounce you husband and wife. (Here pause for couple to embrace.) "May God, the eternal Father, through his Son Jesus Christ, add his blessings and keep you to fulfill your covenants henceforth and forever. Amen."

"What God hath joined together let no man put asunder."

Benediction.

(Note. To use this for a single ring ceremony simply omit the second ring service.)

Section Thirteen.

DIVORCE

The Church of Christ recognizes but one lawful and scriptural ground for divorce. For either party to a marriage covenant to put away a companion and marry another is to commit adultery, with one exception. This exception is stated by Christ in Matthew 19:9: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her that is put away doth commit adultery." Hence the status of those who have entered into marriage is divided as follows:

(a) Those who have honorably fulfilled their marriage vows, being faithful to their covenant through life.

(b) Those who have been "put away," or have "put away" a companion for causes other than the one specified by Christ, and who, if they marry another, are in adultery. This also applies to those who wilfully depart from their wedded companion, even though there has been no formal putting away. Paul advises such to "remain unmarried, or be reconciled" to the former companion. (See 1 Cor. 7:10, 11.)

The commandment to the Church of Christ, is to receive none such into the church, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them." (See Book of Commandments 47:21-24.)

(c) Those who have divorced a companion for the cause of adultery, they themselves being an innocent party. These are not to be cast out, but may receive into the church, even though they are married again. (See Book of Commandments 47:21.)

However one who has divorced a companion for other than the scriptural cause, and which divorced companion has later remarried, can not be considered innocent and free. Such a person is an active party to unlawful breach of the marriage covenant. The church should be watchful that none such are received into it.

Section Fourteen. DISCIPLINE OF MEMBERSHIP

The Church of Christ is as "a city that is set on a hill" that can not be hid; and it is her privilege and duty to maintain the highest standard of morality and righteousness. This requires a constant and faithful oversight by those who are set apart as shepherds of the flock. God has made ample provision for the watchcare of his flock, and by faith and diligence upon the part of those called to nourish the church, the membership cooperating, this high standard may be reached and maintained. The Lord has provided and directed as follows:

(a) **Disciplinary Oversight:**

(1) The teacher is to watch over the church always, and be with them, to strengthen them, to see that there is no iniquity in the church, neither hardness with each other, nor lying and backbiting, nor evil speaking; to see that the church meet together often, and that all members do their duty. He is to be assisted in this oversight by the deacons. (See Book of Commandments 24:38-40.)

(2) The priest, in addition to his other ministerial duties, is to visit the house of each member, and exhort them to pray vocally and in secret, and to be faithful in home duties. (See Book of Commandments 24:36.)

(3) The elders are to see that God's law is kept. See Book of Commandments 43:3-5.) Not only are they teachers of the law in their various positions of responsibility, local or general, but are as watchmen upon the towers of Zion, to warn the wicked of his wickedness. (See Ezekiel 3:17-19; 33:7-9), and to warn against the approach of danger and deception.

The elders are to "reprove, rebuke, exhort with all long-suffering and doctrine." (See 2 Tim. 4:2.)

(b) **Offenses:**

(Note: This part of Section Fourteen is covered in the Jurisprudence of the Church of Christ, adopted in 1941, which is made a part of this constitutional document, subject to such corrections and amendments as may be desirable.

Section Fifteen.

LIMITATION OF TIME FOR AMENDMENT

It is provided that this Constitution or any part of it is subject to amendment when acted upon by a regular General Conference assembled.

(a) The minimum time for amendment to this Constitution after its adoption shall be two years.

(b) The official notice of intent to seek amendment to this Constitution shall be published twice in Zion's Advocate as follows: First insertion of said notice shall appear in the January issue of Zion's Advocate preceding the conference, setting forth the nature of the amendment, and the way the article or section of this Constitution would read as amended. The second insertion shall be in the February issue of Zion's Advocate as a duplicate of the original notice.

And it is further provided that when said official notice is sent out it shall carry with it the

signatures of at least ten members of the church in good standing who sponsor it.

When said amendments have been adopted by a General Conference and approved by the referendum vote of the whole church, they shall become effective as of October 1, following the tabulation and publishing of the results of such referendum.

(c) Any resolution, which, would in effect, amend the provisions of this Constitution, if adopted, shall be barred from consideration in a General Conference, unless its sponsors have complied with the foregoing requirements.

Article Sixteen. RULES OF ORDER

In all deliberative assemblies of our General Conferences, State Conferences, Local Conferences, and Special Conferences of the Church, Roberts' Book of Rules shall be used as the established authority of the Church of Christ on parliamentary procedure.

Article Seventeen. MINISTERIAL PENSIONS

In the Book of Mormon, book of Nephi the son of Nephi who was the son of Helaman, chapter 13, verses 12, 13 and 14 we read, "And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, What is it that ye desire of me after that I am gone to the Father? And they all spake, save it were three, saying, We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, Blessed are ye, because ye desire this thing of me; therefore after ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest."

Therefore, this shall be the accepted rule of the Church of Christ: When an apostle reaches the age of seventy-two, if he desires, or is physically incapacitated, he may retire from the Council of Apostles, in good standing; and he shall receive from the church the same amount, prorated, allowed a missionary's wife, plus the prorated amount allowed for a missionary's child, for his wife.

Section Eighteen.

MEANS OF FINANCING THE CHURCH

God's Plan for the Support of the Gospel and the Church Work:

There are but two systems taught in the Bible through which gospel work may receive support, i. e., tithing and free-will offerings. These are instituted by the Lord himself. They constitute the only channels through which hallowed means may flow into the treasury of God's house.

There have been many methods invented by man to take the place of God's way, but connected with each and all such there is that which degrades the cause of God, and tends to convert that which should be a house of prayer into that of confusion, envy and disunity, a place of hate, and a hold for every foul spirit. Every departure from God's appointed way (either financially or spiritually) is sure to lead to com-

plete degeneration, unless stayed by repentance and coming back to the first works. (See Rev. 2:5.) This is as true of the individual as of the church. The course which we pursue is either leading us nearer to God, or it is taking us farther from him. God's ways can not be improved. They are perfect. Their adoption brings peace, joy, and implicit confidence to the faithful believer.

In view of these facts, this subject should be studied with the object of knowing the will of our Creator, that we may have the joy of fulfilling his pleasure.

We might ask, What proportion of our earnings does the Lord reserve as his own? "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy to the Lord."—Lev. 27:30.

The tithe or tenth part of all our earnings has been reserved by the Lord as his. Upon this we have no claim; it is holy and has been consecrated by God as the support of the church and those who minister in holy things.

We find in Genesis 14:18-20, this record: "Melchisedeck, king of Salem, brought forth bread and wine: and he was the priest of the most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth. And he" (Abram) "gave him tithes of all." This incident shows that tithe-paying was an established custom for the support of the ministry in the days of Abram. That Abram paid tithes in obedience to the commandments of God, there can be no doubt: "Because that Abraham obeyed my voice, and kept my charges, my commandments, my statutes, and my laws."—Genesis 26:5.

Jacob made a promise to God, saying, "Of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28:20-22. The tenth was to go to the priests for their services and to the tabernacle of the congregation: "Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their services which they serve even the service of the tabernacle of the Congregation."—Num. 18:21.

Christ approved of paying tithes and rebukes his people for neglect of the most important things: "Woe unto you Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."—Luke 11:42.

A person who does not pay to God His part of his earnings is guilty of robbing God: "Ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings."—Mal. 3:8. There is a promise to those who pay an honest tithe: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts."—Mal. 3:10, 11.

It is not only our duty to pay our honest debts to our fellow man, but we must give God that which is due Him, if we hope to attain the gifts and blessing we so much stand in need of from God. "Ye are cursed with

a curse, for ye have robbed me."—Mal. 3:9. When we render to God a tithe of our income we are simply returning to the Lord that which is His. The other nine-tenths belongs to us, and from this portion we may make gifts to our Creator, as an expression of gratitude for his abundant blessings.

God so loved the world that he gave his Son, who also loved the Church, and gave his life for it. That we through faith in God and his Son, and obedience to his laws and commandments, might receive the gift of eternal life.

The above-mentioned gifts or offerings are free-will, and are prompted by love.

Many of us are robbing God in offerings and gifts. If we are to receive any blessings for our offerings, they must be given of our own free will and prompted by love. "And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity (or love) it profiteth me nothing."—1 Cor. 13:8. We should keep in mind the words of our Savior, that "It is more blessed to give than to receive."

So until that which is perfect is come, I think that we should observe the law of tithing and free-will offerings, as the way of financing the church. And I am sure if those who minister of the holy things will give their time and talent to the higher and more nobler things, and feed the church spiritual bread, that the Church will provide the temporal bread to sustain the natural life, through tithing and offerings.

THE SCHOOL OF THE MINISTRY

On the evening of the 2nd of October, 1946, in the upper room of the little white church on the Temple Lot in Independence, Missouri, a small group of the Ministry of the Church of Christ was assembled in what, to the writer of this article, was one of the most forward steps the Church has taken for some time. It was the first meeting of the School of the Ministry.

At the Conference of the Church in April, 1946, two of the Brethren, feeling that a better and more unified understanding of some of the things this church believes in, was a necessity if we were ever to come to a unified condition as a group of believers in this Restored Gospel, asked that some steps be taken to provide a meeting or meetings among the ministry to study and bring about this most desired condition of unity.

As a result of this request of these two brethren, a committee of three was chosen to care for this matter and to set in motion whatever movement seemed advisable and helpful along the lines tending toward the desired object of the brethren's request. This committee consisted of one from the Council of the Apostles, one from the Seventy, and one from the Bishopric.

The committee feeling the importance of the task placed upon them, to be of such gravity, they needed a great deal of help and instruction, before they could attempt any definite move, called a meeting of the Ministry in attendance at the Conference, at which time the best way and means of accomplishing the object in mind was considered and discussed. Each member of the ministry was given a paper upon which he was to write a list of the subjects he would like to hear discussed, as well the ones he thought would be best qualified to handle the subject.

It was somewhat appalling, at least to the writer, to note the list of subjects handed in, and to learn how wide a difference there was among our ministry, in their opinions on many of the most common subjects as pertaining to the beliefs and teachings of the Church.

From these papers the committee selected such subjects as seemed to be asked for the most, and also assigned these subjects to such of the ministry as they thought would be most in accord with the sentiments expressed in the papers turned in at this first called meeting in April. Notice was given to the man as to what subject had been assigned to them. Only a few responded and prepared the necessary article. However, we found we had plenty of material for the short time we were together in October. The first meeting was called October 2, 1946; this was four days before the date of the October Conference; but the committee felt that unless we could assemble before the Conference convened, we would have little chance to do anything constructive in the task assigned to us. There were only sixteen present at that first meeting. None knew just what was to be done, so it was, with a great deal of concern, that the committee awaited the opening meeting.

After the preliminary business was cared for, the first paper was presented, read by Brother J. E. Yates. A lively discussion followed, giving Brother Yates plenty of opportunity to explain just what he believed was the proper interpretation and explanation of the subject **Faith**. The discussion of this paper took up the entire time of the evening, and we left the church that night feeling that we had all been benefitted and strengthened in our faith, and well paid for our efforts in attending this first meeting of the School of the Ministry.

The second meeting was held on the evening of the 3rd of October. The interest with which those who had been there the evening before entered the room, and the increased attendance bore witness of the spirit which had been shown the night before, and the eagerness of the people to hear more along the line of instruction. The second paper was prepared and read by Brother W. F. Anderson. His subject was well handled as was shown by the fact that there seemed to be no difference of opinion and therefore no discussion followed. A paper on the subject of prophecy, prepared by Brother Bozarth, who was not able to be present, because of his poor health, was read by Brother Archie F. Bell. This took up all the remaining time, and we were unable to have any discussion on this subject.

The third meeting still showed an increasing interest by the increased attendance over the night before. The paper presented to us this night was on the interesting subject of the Financial Law of the Church. Brother T. J. Jordan of Regina, Canada, presented this subject to us in his characteristic way, which drew forth plenty of discussion, and brought out much information beneficial and instructive to all of us. The interest with which this subject was received was reflected in the fact that we ran far beyond our prescribed closing time, and the announcement that the subject under discussion for the following evening was touching the same subject, may have been responsible to some extent for the good interest and the splendid attendance on the following evening.

The fourth meeting showed a still increasing attendance, and an added interest in the subject before us. Brother L. A. Gould presented to us his paper upon the interesting subject of the Temporal Law. Naturally this subject drew a lively discussion, and the ever ready and willing manner in which Brother Gould met this discussion showed the study and preparation of the subject assigned to him. Again the interest shown in this subject, as the evening before, held us well past the usual closing time. It was voted to continue the study throughout the time of the October Conference; but the sudden closing of the conference brought our school to an end for the present; but the committee was continued, and will again call the ministry together at the coming April conference.

We realize our efforts so far have not accomplished much in the way of bringing about any degree of unity; in fact we have, perhaps, only glimpsed the great work to be accomplished, the necessity of which we all are so much concerned about. The results so far has been quite disappointing to the committee, yet we are sure the object for which we are striving is worth our best and continued effort. That the Church can become a unit is demonstrated in the **Fact** that we have and are united as touching one subject at least, that of the Lord's Supper, or Sacrament Sunday; for whether it be at Independence, Missouri, or Flint, Michigan, or up in Canada, or Phoenix, Arizona, the first Sunday of each month we all unite in this one ordinance of the Church; and we are so much of a unit that we all use the same prayer in the blessing of the Bread and Wine; is there any reason we can not become a unit on other subjects or ordinances of the Church? and if we can become united in other matters as we are in this one of the Sacrament, who can measure the strength and power such a united people can put forth in the accomplishment of the Lord's work?

In the few weeks or days now remaining before the April Conference, some of the ministry will receive a request from the committee in charge of this School of the Ministry, for the preparation of articles touching certain subjects of interest to the Church in general. Those articles should be so prepared that they can be used in a class discussion of the subject, not too lengthy, and confined to the subject entirely. As example **Prophecy**—What is prophecy? Is it a free gift from God? Can such a thing as the "gift of prophecy" be obtained by faithful living, or prayer? Can one who has this gift, cultivate the gift to increase its power? etc. But the one who has this subject should not confuse it with the subject of "Fulfillment of Prophecy."

Again—Baptism. Its object—Mode—Now administered—and to whom this gives us an outline for our study and will **unify** our work as men of the Ministry.

If we can all unite to do our part and come to the coming April conference with our part well prepared, then we will be able to go far toward the object for which we are all striving; the unifying of the people of this Church. Then we will be in a condition where God can truly teach us and correct us in our faith and doctrine, and finally bring us to a "Redeemed Zion" where the Saints of God may live in peace and safety, a united people, who walk and talk with God.

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