

# 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 38

Independence, Missouri, March, 1961

No. 3

## *The Anvil -- God's Word*



Last eve I passed beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then, with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

—Unknown.

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## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

### EDITORIAL

"By this shall all men know that ye are my disciples, if ye have love one to another." These words of Jesus, uttered shortly before His crucifixion, have been an instrument for measuring those who have taken upon them His name since the time of His ministry upon the earth.

Along with the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is the second commandment, "Thou shalt love thy neighbor as thy self."

Love is the great virtue of the Christian character, as is expressed by both the Apostle Paul, "Now abideth faith, hope and charity, these three; but the greatest of these is charity," and by Mormon as recorded by his son, Moroni, when he wrote, "Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of His Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure."

These admonitions are fully as applicable today as when they were first uttered. When the love of Christ fills the soul of a man, he is made to rejoice in the face of adversity as well as in the midst of prosperity.

How do we measure up to this high standard of Christianity? Have we the love of God to the extent of loving Him with all our heart, soul, and mind? If so, He takes first place in our hearts, and is the most important thing on our minds. It is easy for a person to let the cares of life and the desires for pleasure occupy the major portion of his time and his thoughts, with the result that God is pushed back to a second or a third place. "Ye cannot serve God and mammon." Do we love our neighbor as ourselves? Are we as anxious about the welfare of those around us as we are for our own? Do we want to share our temporal blessings with those in need? Are we anxious to share,

what is even more important, our spiritual blessings with those around us? Are we laboring diligently to keep the commandments of God that we may have His Spirit to be with us that we might have the spiritual blessings to share? The answers to these questions determine the extent of our Christian character.

### CONFERENCE ANNOUNCEMENT

At 10:00 A. M., Thursday, April 6, 1961, the Minister's Conference of the Church of Christ (Temple Lot) shall convene as ordered by the 1960 Conference.

As the hour is now becoming very short and the storms of time become worse, Satan is truly going about as a roaring lion, therefore, let us be on our guard lest we are caught unawares. For we know that where Christ's Church is and where his work is being accomplished there will Satan be also, to thwart and hinder, if possible. Let us come to this Conference with full purpose of heart praying and fasting for the presence of God and his Holy Spirit that his will might be fulfilled and that we will not be found wanting.

All are invited to attend and take part in the services to be held. Be sure to plan ahead early. Any help in the way of food or blankets will truly be appreciated. You may write or call the following:

Dining Hall Committee  
Irene Maley  
11805 Roberts  
Sugar Creek Station  
Independence, Missouri

Reception Committee  
Nicholas F. Denham  
4116 South Cottage  
Independence, Missouri

Respectfully,  
Harvey E. Seibel  
General Church Secretary

### NOTICE!

#### General Sunday School Association

Another year has almost passed since our last General Sunday School Association meeting. During our last Sunday School meeting it was decided that we adjourn until 1961 at such time as the superintendent should call. Therefore, I would like to petition the General Conference for the morning and afternoon business session hours of Saturday, April 8. As a second choice the morning and afternoon business session hours of Monday, April 10.

We, the officers of the General Sunday School Association, believe that two business sessions are necessary in order for us to conduct all of the business. The Sunday School is an all important component of our church. For that reason we should take time to discuss the needs of the Sunday School and different materials that would be suitable for teaching purposes. Also these business sessions give us the opportunity to display quarterly material as well as other material that would be an aid in teaching a Sunday School class.

May God be with each of us in our efforts.

Respectfully submitted,  
Marvin E. Ely, Superintendent  
General Sunday School Association

### A LETTER

The following is an excerpt from a letter written by Bro. John Gill of South Saint Paul, Minn., January 19, 1961, following a very serious accident:

"I wish first of all to say that I am fully recovered, thanks to God who both struck me and healed me. My recovery is certainly something to be thankful for. As you probably have heard, the car, all 3,000 and some odd pounds of it, rolled down the hill about 3 car lengths, and after knocking me down on my back with my head against a 5 inch post, it ran over my leg and smashed in the left side of my face from my ear to my nose. This was done with the front bumper of the car, which is all of six inches wide at the point of contact. The left cheek was so mutilated that, as I said, there was no cheek but a dent in my face from the ear to the nose. The cheek bone was struck first and was shattered and shoved through my head to the other side of the face, damaging the sinus cavities on the way so that I could not breath except by gasping. My jaw was fractured and my leg sort of squashed as well.

"Now all of these things are not too much for the body to take and recover, but to recover without any defects is another thing. It is plainly and simply a miracle. Something else that I was not aware of was that my heart beat was terrific; so critical was this fact that they could not give me any type of drug or pain killer for the first 24 hours. They could not even work on me enough to stop the bleeding until evening of the first day, for fear of my heart. In spite of all this, my eye, optic nerve, and ear were all missed; I even have all my teeth. I know that the Lord has truly blessed me and I aim to find out why by doing all I can for His work in the wonderful gospel he has so graciously given me.

"I was able to resume my regular chores about three weeks after the accident but not without a great deal of difficulty. About three and a half weeks after the accident my father sprained his ankle very critically so I had the responsibility of all the farm work with the help of a young man I have been working with. So, you see, I had no time to baby myself as one would like to do after an accident. In fact I haven't had any time for it since either, for which I am glad.

"A person never really knows how important a day of his probation is until he is put in the position of doubt as to whether he will see another. You are constantly filled with thanksgiving, and a desire to do your best to flee from your sins and fulfill your obligations to God, when you are made to realize your interdependency upon the salvation and the mercy of our Redeemer."

We all rejoice in the miraculous recovery of Bro. Gill from this near-fatal accident and are grateful for such a testimony.

The Editors

### Y. P. C. L. NEWS

Bro. James Hedrick conducted the study class on January 15. Our topic of study was a review of the morning Sunday School lesson, "Bearing One Another's Burdens." We read from II Nephi 4:35-37 where it speaks of the curse of blackness that came upon

the Lamanites. In connection with this we discussed racial discrimination and read Alma 11:22-26, where it speaks of God being no respecter of persons. We read Mosiah 2:43-50, which talks of helping our brother, yet doing it in wisdom, and doing nothing that would cause either us or our brother to sin. Our last reference was Alma 1:43-47 which tells of the riches that befell the Nephites and the assistance they gave those in need. These acts of goodness were pleasing to God and the Nephites were blessed.

On January 22 we met the church for an educational meeting. Many times we as a group or individuals have wondered about first aid. So Bro. James Wheaton gave us our first lesson on basic first aid principles including the two methods of artificial respiration, pressure points for stopping bleeding, and others. We hope to have another lesson soon.

When we sold Christmas cards this last year, we did it in teams with the provision that the team which collected the most money for our treasury was the winner of the contest, and the losing team must treat with a party. January 28 was the date for this hamburger supper party. It was held at the home of Bro. and Sr. Vance Harris. Afterwards we all attended choir practice at the church.

February 5 the young people held their own song practice in preparation for a special number at church.

Sr. Janice Sprague led a study class on February 12. She asked the question, "How can we prove logically and reasonably to people we meet of non-restoration churches, that the Book of Mormon is true, without using it in the proof?" We used the Bible reference of Ezekiel 37:15-17.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

We all feel this Scripture does not conclusively prove anything, as non-restoration people are apt to say, "Well our church has such and such a book and . . ." It did make us all realize, however, of the study that is needed to be done. Let us all pray that the church may study together and conclusively present positive proof for our stand.

Margret Harris, Reporter

### GREETINGS FROM THE DINING HALL COMMITTEE

We are looking forward to serving you again this year. Any contributions of food stuffs or funds will be greatly appreciated.

If possible, notify the committee ahead of time of what foodstuffs are being donated so we can plan accordingly.

There will be no charge for meals.

Dining Hall Committee  
c/o Church of Christ  
P. O. Box 472  
Independence, Missouri

## NEWS FROM LOCALS

### Grand Junction, Colorado

It has been a long time since you have heard from us here in Grand Junction.

We have had so many good sermons, warning us of trials to come, urging us to wear a cloak of righteousness, so that we shall be prepared for whatever comes our way. We have been admonished to pray for the Church, for the ministry, for one another in our various needs, and not forget to pray for our neighbors and the leaders of our country. There are so many things for which we should pray, that it would take up too much space to list them.

We were admonished to have family worship in our homes, by all means to teach our children the righteous way of living so that outside influences will not draw them away from the right path.

We have been told from Daniel 12, that the Gentile period comes to a close in 1962. That the "cleansing of the sanctuary" as spoken of in Daniel 8 is to be fulfilled in 1966.

Bro. Tom Barton, Sr., and Marvin Carroll from Hayden, Colorado, usually meet with us the first Sunday of each month. We look forward to having them. On the rest of the Sundays, they visit neighboring towns, telling the gospel story wherever they can find a listener. A short time ago they visited in Vernal, Utah.

The Tom Barton, Jr., family come over from Canon City occasionally. We are glad to have them and know they make quite an effort to get here.

Lois Harris and Mildred Hooker visited in the John Bell home recently. Both are sisters of Enid Bell.

Harvey Bell is in Denver doing carpenter work. We hope it won't be long till he can find work closer home.

The John Bells and Jim Shaws have purchased homes close by and we are happy for them.

Charlotte and Dave Hinkle spent the Christmas holidays in Phoenix, Arizona, and Irene and Rhondal Shaw arrived there the day after they left for home. It is always a pleasure to visit our Phoenix brothers and sisters and attend Church with them. We enjoyed family day with them one Sunday and attended an especially good prayer meeting on a Wednesday evening where every adult there testified.

Frances and Leon Yates were in Grand Junction just before Christmas for a short time on their way to Mexico by way of Phoenix and California.

Frances and Leon are in Yucatan. They have sacrificed much to go there, as have others, and they do so need our support in every way, especially our prayers.

Because of crop failure, some of our carpenters have had to find employment away from home, so our Church building isn't yet in the making. In spite of set backs our fund is growing and we hope to get the building started soon.

My prayer is that we as a church shall become "wholly united in faith". God promises blessings beyond our comprehension when we reach that goal.

Irene Shaw, Reporter

### Riverview, Michigan

We at Riverside have been honored with the presence of Apostle C. L. Wheaton and wife for a short period of time. On invitation of the membership of our local, they journeyed to us from their Independence residence. The weather conditions were favorable for their trip out if one neglects to mention the near-zero temperatures they encountered as they approached Michigan.

An all-day meeting was held on Sunday, February 5, 1961. That same evening, the first of a series of special gospel services, which continued nightly throughout the entire week, was held. Brother Wheaton was the speaker at each of these special services to which all were invited to attend. Unfortunately, many of our invitations sent out concerning these special meetings—sent to people whom we thought might be especially interested and concerned—were not accepted. Why? We can only speculate. A Pearl was offered; few so much as touched it, but those who did were strengthened in the faith. These services gave us the opportunity to learn many things pertaining to Christ and His Kingdom. Much was taught concerning the Restoration and our part in it. Just how much was learned, we can not tell immediately. However, we do know this: Bro. Wheaton has stimulated a renewed interest in the work that lies ahead.

William Olin, Reporter

### Independence Diary

On this day, February 15, 1961, our Kansas City Star bears the headlines: "Wild Disorders at U. N."; "Fear Pervades Europe Over Congo Crisis"; "Airlines Jet Crashes, 73 Dead". Quietly down in the corner of this same front page, we read what could have been written in conjunction with these fearsome pieces of news. May I digress from regular news to share it with you. It is headed, "Religion Lights Way in Days of Dark" by Mrs. Romans Smith, who assists her husband at Swope Park Christian Church, of Kansas City.

"When God opened the door of life for me, He set my feet in paths edged with fragrant flowers. Diamonds sparkled in the dewdrops and the rising sun illuminated the beautiful mornings of life. So, to my childish mind, religion meant awakening to play and to experience the wonders of His universe, where the birds always sang and guardian angels hovered near.

"As the noontime came, almost imperceptibly the world grew larger and sometimes the flowers faded and died. Clouds gathered and no songbird could be heard. To my mature mind, religion came then to mean a faith that could be adequate when all the beautiful things seemed to vanish. Religion came like a foretaste of glories from on high. No longer did it depend upon material things and the joys of the earth. It entered my heart to bring sunlight, when outside there was the fog of confusion; to bring joy, when everywhere there was sadness; to bring hope, when the nights were dark.

"And as noontime passes, religion shall go with me on to the very end of the way. Its inspiration shall make light the daily task. Its comforting presence shall lift me over the rough paths and I can always travel with a song in my heart, for before me shall be the shining figure of the Son of God.

"And not alone shall I walk, for round about me marches a glorious band. In the light streaming from the setting sun are those of all races—all who have captured the spirit of love and who walk together toward 'a city with foundations whose builder and maker is God.'

"And night shall never come, for there is no night where God is and love is with its own."

(continued on page 46)

The editors have been requested to republish the "Jurisprudence of the Church of Christ", which was adopted by the church in 1941 by referendum vote, due to the fact that many members of the church have had no opportunity to see it or know of its existence.

## JURISPRUDENCE OF THE CHURCH OF CHRIST

### Part I

#### COURT PROCEDURE

##### Statement of Principles:

1. The accused shall be presumed to be innocent until proven guilty by a properly constituted tribunal.

2. The accused shall have the right of a fair and impartial trial without unnecessary delay; i. e., within ten days before a preliminary investigation committee, and within thirty days of date of the filing of charges, if investigation warrants citation before the regular Church courts. Failure to see that this rule is carried into effect will automatically dismiss the charge and subject the officials having jurisdiction to the necessity of showing cause why they should not be dealt with for false and malicious impediment of justice, and shall be *prima facie* evidence of culpable negligence upon the part of the official or officials having jurisdiction; and should the complainant fail to prosecute the charges he/she shall be deemed guilty of false and malicious complaint and arrest.

3. The law shall be so administered that the rights of both the complainant and the accused, as well as those of the General Church shall be protected. Members of courts shall maintain an ethical neutrality and base their decisions upon the evidence submitted in open court. Any evidence of collusion between members of courts and parties in suit shall be considered cause for complaint, and the immediate disqualification of such member on said court, and result in a mistrial.

##### Jurisdiction of Cases:

4. In cases where a limitation upon membership privileges, or an official silence is deemed necessary to protect the name of the Church, local churches, local pastors, and missionaries in charge shall have jurisdiction in their respective fields; organized quorums upon their own members, and the Council of Twelve and the Ministers' Conference in their respective spheres as general supervising bodies.

5. Complaints against members shall be lodged with the pastor of the local church where his/her membership is resident.

6. Complaints of misconduct on the part of any minister may be made by any member of the Church having knowledge or information regarding the same, to the minister under whose direction or jurisdiction the accused is laboring. Such complaint against a member of the Council of Twelve, The Quorum of Seventy or General Bishopric shall be lodged with the Council of Twelve.

7. The misconduct of a General Church Representative, where official action or conduct are not involved occurring in a local church where said General officer has his membership shall be subject to action of the local church.

8. Cases involving the misconduct or official wrong doing of a member of the Council of Twelve, Seventies, or General Bishopric, shall first be heard before an investigation commission appointed by

the Council of Twelve. The Council of Twelve shall not choose members of its own quorum to act as said commission, nor shall they review or examine the evidence as to the merits of the complaint. The Twelve are an executive and administrative body and not a judiciary body. They must observe strict neutrality in such cases, free to act in appointing of courts and commissions to adjudicate cases as provided in court regulations. No member of the Council of Twelve who may be involved, either as council, complainant, or material witness, shall participate in the selection of said investigation commission. Three members of the Council of Twelve shall act as a committee to select the personnel of such investigation commission.

9. The personnel of such commission shall be selected from among those holding the Melchisedec Priesthood, who shall proceed with the investigation as follows:

##### Investigation Committee or Commission:

10. Precedent to access to an Elder's Court, a commission consisting of three or five members of the Priesthood, (Teachers or Deacons, in lesser cases, Members of Melchisedec Priesthood where General Officers are involved,) shall be appointed to investigate the merits of the charges contained in the complaint. Their duties and prerogatives shall be, (a) to ascertain if charges are properly prepared in writing, (b) to ascertain if proper labor has been performed according to the laws of the Church, (c) to ascertain whether a reconciliation can be effected without a court, (d) to ascertain whether silence shall be imposed, if accused is a minister, (e) to ascertain whether membership rights shall be suspended, (f) to recommend to official or officials having jurisdiction whether trial shall be held.

11. Only an affirmative statement from both complainant and accused shall be permitted. No witnesses shall be examined. No penalties shall be attached. Said commission shall be convened immediately upon presentation of charges, and a report with recommendations shall be returned to the official or officials having jurisdiction within ten days of the time of filing complaint.

12. Until a verdict of guilt shall be rendered by such tribunal, and properly approved, the accused shall not be denied full and free rights of church fellowship; nor shall the arrest of silence be imposed, except in cases of flagrant violation of the laws of morality, heresy, apostasy from the faith or the criminal codes of our country.

##### Silencing of the Ministry:

13. Temporary silence may be imposed in minor offenses, such as in personal grievances, administrative acts, breaches of decorum in quorums or conferences. Such silence shall restrict the minister from partaking of the sacrament, performing baptisms, confirmations, ordinations, and marriage ceremonies, but does not restrict him from the preaching of the gospel nor administering to the sick, nor performing ordinances not of record.

14. Full silence shall be imposed only after investigation commission reports that evidence is strong in the support of a charge of immorality, heresy, apostasy from the faith or the violation of the criminal codes of our country. Such silence places the minister under the restriction of membership privileges, preaching the gospel, taking of sacrament, the performance of any and all ordinances of the gospel and the performance of marriage ceremonies.

##### Courts, Their Appointment and Duties:

15. An Elder's Court, composed of three or five Elders, according to the gravity of the case shall be the court of original jurisdiction as a trial court. Said court to be appointed within thirty days of the date of filing the complaint.

16. An Elders' Court may be appointed by members of the Council of Twelve, Seventies and Elders when traveling in missions, in localities where no organization has been effected; The pastors of local churches; Local Churches and Conferences have power to appoint Elders' Courts, according to the nature of the complaint, the time and the emergency of the case. A local church or conference at any business meeting may appoint a court by nominating from the members confirmed by vote or by vote authorizing the presiding officer to name the Elders who shall compose the court. In no case whatsoever shall an officer appoint a court to try a case in which he is to be a party, either as complainant, or in the issue of which he is directly a party in interest.

17. Upon the convening of a court, its first duty shall be to learn whether or not due and proper labor has been performed, as provided in paragraphs 24, 25 and 26; and if not, it shall be the duty of the court to direct that due labor shall be performed with both the complainant and the defendant, before entering further upon its duties as a court.

18. In all cases where trouble exists because of personal offenses between members, it is proper and right for either the offender or the party offended to take the initiative in attempting to effect a reconciliation, and performing subsequent labor. (Matt. 5: 23, 24).

19. In cases where the offense consists of transgression against the laws and usages of the Church, or of violating the laws of the land, the officers of the Church having jurisdiction shall be the proper ones to represent the body in initiating and performing labor, or directing that it be performed, and in making formal complaint according to law.

20. In all cases of flagrant offense, as defined in paragraph 12 and 14, officials performing labor shall not have the right to effect a reconciliation, except by a concurring vote of the body whom they represent.

21. No cross-complaint nor counter charges by the defendant against the complainant shall be entertained nor considered, until the complaint against the defendant has been heard and a decision rendered by the court.

22. **A Bishops' Court**, composed of three members of the General Bishopric shall be a court of original jurisdiction in all matters not subject to the jurisdiction of a regular Elders' Court. It shall also be a Court of Appeals.

23. **A Court of Last Appeals**. The Ministerial Conference shall be the Court of Last Appeals. The said Ministerial Conference shall appoint a High Court consisting of five members of the Council of Seventies, whose duties it shall be to review the case and report their findings to the conference for approval.

#### **Performance of Labor:**

24. Precedent to any action in the church courts there must be full and consistent labor performed according to the scriptures, i. e., Math. 18:15, at which time the complainant and the accused shall reduce to writing the measures they are willing to adopt in a settlement of the difficulties existing between them, said statements to be exchanged by them, and after prayerful consideration, a further meeting shall be arranged between them alone, and effort made to adjust their difficulties. Upon failure of the accused to make restitution that is satisfactory, or to make adjustments that will settle the matter, the complainant, in the company of a teacher, shall make a further effort of labor as the scriptures provide, i. e., Math. 18:16. Failure to make adjustment in this manner, frees the complainant from performance of further labor, at which time he shall reduce his complaint to written charges. (See Form No. 1 A.) certified by the Teacher, (See Form No. 1 B.) and file same with officer or officials having jurisdiction.

25. In case a member shall put himself out of the way of labor, making efforts to evade the officers so that labor cannot be performed, or should he persistently decline to receive and hear the officers, whose duty it is under the law to perform this labor, then such action and refusal to hear on the part of the member may be shown in justification of the procedure against him; otherwise the basis of the action is the performance of kind, diligent and brotherly labor, for the purpose of, in good faith, reclaiming the member.

26. After the full performance of labor referred to in the preceding paragraph, and in cases where members refuse to hear either the party offended or the officers who have performed the work of labor it is proper for either the party offended, or the officers, to enter a complaint against such member, a copy of which shall be given to the member before the same goes before the church, and then presented to the officers of the local church or division of the work, whose duty it is to act in such matters, as provided in the scriptures. (See Form No. 2.)

#### **Form of Complaint:**

27. No particular form is necessary to the validity of the complaint. There should, however, be such direction and simple statement of the matter as will disclose to the comprehension of one read-

ing it the nature of the grievance, time and place of offense, and the refusal of the accused to make restitution; also setting forth the privilege of the accused to make reconciliation before the appointment of a court for the trial of the case, if he so desires to do so. No evidence shall be set forth in the complaint, neither any unnecessary threat or charges or imputations not properly a part of the complaint.

#### **Service of Complaint:**

28. The complaint is properly served upon the accused when a Teacher shall hand him/her a copy, or if this cannot be done, by leaving it at the usual place of residence with a member of the family over eight years of age; or if this cannot be done, service may be had by the Teacher sending a registered letter containing a copy of the complaint, in which case the return of the card attached shall be evidence of service.

29. The Teacher shall file with the officer or officers having jurisdiction, a memorandum, showing manner of service, whether in person or by mail, and give the name of person with whom the complaint was left. If possible the signature of the person with whom complaint is left shall be obtained.

30. Should the defendant have placed him/herself beyond the reach of notice and purposely avoided the service of the notice in order to defeat the hearing of the case, this may be shown by proper evidence, in which case it would be proper for the court to proceed as though the defendant had been regularly served. Service of notice upon defendants or upon witnesses may be duly shown by the one performing such work making due return of the same, (See Form No. 4) and a number of returns of service may be made upon the same sheet.

31. In cases of flagrant violation of the law, as set forth in paragraphs 12 and 14, and the imposition of official silence becomes necessary, the minister so silenced shall at once surrender to the missionary in charge, or the general secretary of the church, his license (and certificate of appointment, if he be under general appointment) and shall refrain from all official work until the disability thus imposed is removed.

32. No minister thus silenced should be held in suspension longer than is absolutely necessary to bring the case to proper trial; hence it is the duty of the minister having charge to appoint (unless he be a party involved in the case either as accused or complainant) a court, or to refer the case to the proper tribunal for hearing without unnecessary delay as provided in paragraph 2. As soon as practical thereafter, said tribunal shall confer with all parties involved, as to convenient time and place for hearing of the case and at once notify said parties when these are to be decided.

33. Should exigencies exist in connection with any case of ministerial misconduct, such as necessitate an immediate official imposition of silence, this action may be taken before formulating charges as hereinbefore provided; but in all such cases this action shall be followed by as prompt an observance of all the details of the above requirements as the conditions involved will admit of.

34. When the minister in charge is personally involved in the case against the accused, he shall turn the entire matter over to the most available minister in charge, of equal authority.

35. In grave cases, involving the membership of the accused, proper notice shall be lodged with the local church having jurisdiction.

36. In cases where the accused is acting in local capacity only, or is not under general appointment, the local authority shall proceed as above.

#### **Court to Appoint Time and Place of Meeting:**

37. An Elders' Court is a court of inquiry, and when appointed, has the right to appoint the time when, and the place where it will sit to hear the case. It shall be the duty of the officer or officials having jurisdiction, in all cases to go before trial courts of the church, to give all parties to the action, not less than ten days written notice, either by Teacher or registered mail, of the time and place of trial.

38. When it shall be determined to call an offending member before a court of the church, the local church or officer appointing the court shall cause the charge or charges made against the accused

to be prepared in writing, stating definitely and specifically what the defendant is charged with, a copy of which shall be furnished the accused, if practicable so that he/she may, if he/she desires, make settlement of the difficulty by reconciliation or otherwise, and avoid further action. Upon the failure of the accused to make restitution or explanation, the court shall be appointed, and shall proceed to examine and try the case. When in cases persons cannot meet together by reason of great distances between them of travel or other obstacles over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties.

#### **Objections Before Trial Begins:**

39. In case the defendant is not satisfied with the court as selected, he must file his objections and the nature of the same with the court, prior to its entering upon the hearing of the case. Unless such objections are entered at the beginning of the trial, they will be presumed to have been waived. Upon the filing of such objections it will be for the court to decide whether the objections are well taken, and sufficiently pertinent as to require a new court. Should the court decide that the objections are not well taken, it will proceed with the trial as though no objections had been offered, and in such cases the remedy for the defendant, if he has any, would be to present his objections on appeal before the appellate court.

#### **Minutes of Meeting:**

40. The court should keep a full and complete memoranda of its proceedings, and while an oversight or omission to take note of minor matters, such as engaging in prayer or the time of adjournment, would not be fatal error, yet oftentimes a number of these omissions would help to invalidate to some extent the correctness of the procedure and work of the court.

#### **Due Notice Before Trial:**

41. Upon the assembling of the court to hear the complaint against any member, it is necessary in order that the court may authoritatively proceed, to have a proper notice of the service of the complaint upon the defendant, in its hands. In case that due notice is not placed in the hands of the court that the defendant has been served with the complaint, and also as to the time and place of trial, it would be improper for the court to proceed to hear the case or any part of the same.

#### **Depositions:**

42. No court or officer can take a deposition for any party to use in any case, where the adverse party has not due notice of the time and place of the taking of such deposition, and permitted to be present and cross-examine if he so desires to do so unless a deposition is taken upon written interrogatories, a copy of which must be placed in the hands of the adverse party, and he given the privilege of filing cross-interrogatories before the time of taking of the deposition. Affidavits or ex parte statements in writing can not be introduced as proper testimony upon the trial of a case. Every party to a case is entitled to be confronted by the witnesses, and should be privileged to do so at the time the deposition or writing is made, or before the court.

#### **New Trial or Rehearing:**

43. In case that any party is dissatisfied with the decision of the court, he may move for new trial or rehearing of the case at the time, and if the motion is overruled by the court, give notice of appeal at the time, or within sixty days. If notice of such appeal from the decision is given at the time, it should appear as a part of the record in the case.

#### **Appeal:**

44. notice of appeal from the findings of the elders' court, if not given at the time the decision is had, should be served upon the judges or the presiding officer of the local church or other body, and filed with the bishop to which the appeal is taken. Notice of appeal from the bishops' court to the General Conference of last Appeals should be served upon such bishops and also filed with the Council of Twelve.

#### **Evidence in Writing:**

45. Evidence given before the elders' court should be reduced to writing, and unless it is taken by a stenographer verbatim, it should be read over to the witnesses, and signed by them in the presence of the court.

#### **Findings Where Reported:**

46. When the court has heard the case as provided in the preceding rules, it is proper that it should at once make up its findings, and hand these to the pastor of the local church or officer in charge, and also to present a copy of findings to the defendant in the case. It is the duty of the pastor of the local church or whatever office having in charge the findings duly reported by the elders' court, to call a business meeting of the local church, or other body, at the earliest time practicable thereafter, and present the findings for the action of such body.

#### **Proper Action Upon the Findings of the Court:**

47. Upon presentation to the local church, or other body, of the findings of any court authorized to try any cause of action, it is the duty of such local church or body to sustain the findings of the court until such time as the parties to the action shall appeal, if they desire to do so, to a higher court and the action shall be reversed. It must not be overlooked that the court is a creature of the body of the church as the courts of the land are creatures of the government or citizens under the laws of the land; and while a court may not bring in such decision as shall please the people, since the people are not authorized to judge, except through proper chosen judges for this purpose, the remedy, if there is any dissatisfaction, must be upon appeal to the superior court. Any other method to overturn the decision of the court, except that provided in the law, is outside of the law, and would bring disorder and anarchy instead of good to the body.

#### **Actions of the Local Church Upon the Findings:**

48. The Local Church or other body, upon the presentation of the findings of an elders' court should at once sustain the findings, always with the permission to any party in interest to seek his redress before the higher court by appeal, if he is still persistent that he has been wronged. Until the local church so sustains the findings of the Elders' court, the party dissatisfied is left powerless to move. He must appeal from the findings of the court and the action of the local church thereon, and if there is no action sustaining the court it places the party at a disadvantage, as he cannot appeal and seek the redress which he claims is his due.

#### **Action of Officers and Court on Appeals:**

49. It is the duty of the officers of the church in any case which may be tried by a court, and also the duty of each member of the court, to assist either party in every way practicable to appeal his case, and to help him to make up the record in such a way that he may have the full advantage of the same. Any officer or member of the court who refuses to assist a party aggrieved in a case to bring it before a superior tribunal, will show an unbrotherly act and reflect discredit upon his own work.

#### **Procedure Upon Appeal:**

50. When a case is properly filed and tried in the appellate court and decision is had thereon, either confirming or reversing the decision of the court below, it is proper for such appellate court to return its findings and decision to the pastor of the local church, or other body, from which the appeal was taken. Upon receipt of this decision of the appellate court the pastor of such body must bring the same before the members in a duly authorized business meeting for the approval of the same, and it is the duty of the members to approve the findings of the appellate court as promptly as they approved the findings of the lower court. The same proceeding shall prevail with the findings of the General Conference. In case that further appeal is desired by either of the parties to the suit, it is proper for the appellate court to forward all papers and a record of the proceedings in that court, to the higher tribunal, in like manner as is provided for appeals from the Elders' to Bishops' courts.

#### **Statute of Limitation:**

51. When one year has elapsed since an offense is known to have occurred, it shall be deemed as a regrettable affair of the past, therefore, the defendant can set up the defense of statute of limitation, upon the evidence of subsequent good behavior and the determination on his or her part to so conduct him/herself in an honorable and righteous manner in the future. This rule, however, does not apply to cases of felony nor violations of the laws of the land where such limitation does not run.

FORMS—PART 2

(Form No. 1A)  
COMPLAINT.

.....  
(Between two members)  
.....  
(Place and date)

Complainant  
vs.  
Defendant  
To Elder .....

Pastor of .....

Dear Brother:  
It is with sincere regret that I find it necessary to make complaint against ..... for unchristianlike conduct in this:

- 1. (Here set forth complaint.)
- 2.

I have visited ..... on ..... in an effort to effect a reconciliation, but without avail; and again on the day of ..... I visited him (her) in company with ..... and ..... but was unable on any of these occasions to effect a reconciliation.

I therefore respectfully request that you appoint an Elders' Court to ascertain the truth of the matter and effect a reconciliation if possible, and to take what action may be necessary to protect the interests of the Church.

Trusting that right and truth may prevail, I am very respectfully,

.....  
(This Form may be used by Teacher.)

(Form No. 1B)  
COMPLAINT.

.....  
(Place and date)  
.....  
vs.

Elder .....

Pastor of .....

Dear Brother:  
It is with sincere regret that I find it necessary to make complaint against ..... for unchristianlike conduct in this:

- 1. (Set out complaint.)
- 2.

Specifications.

In company with Brother ..... we visited ..... on the ..... day of ..... and on the ..... day of ..... in an effort to ascertain the truth and effect a correction of the wrong, and reclaim, if possible. Our earnest efforts in this direction being without avail, we respectfully request that you appoint an Elders' Court to ascertain the truth of these charges and reclaim our ..... if possible and to take the necessary action to protect the interests of the church.

Trusting that right and truth may prevail, we are Respectfully yours,

.....  
(Teacher.)

(Form No. 2)  
NOTICE TO DEFENDANT.

Date..... 19.....

Dear.....:

The inclosed is copy of complaint filed with me. I trust you may be able to adjust this matter satisfactorily to all concerned without the need of an Elders' Court. If, however, I do not hear from you within ten days of service of this notice it will become my duty to appoint a Court of Elders.

If you are not able to adjust this matter within the above time but believe you will be able to do so, a reasonable extension of time will be given for that purpose before the appointment of Court.

Trusting you may be able to effect a full reconciliation. I am your brother,

.....  
(Officer serving jurisdiction.)

(Form No. 3)  
APPOINTMENT OF COURT.

.....  
vs.  
.....  
Elder.....

Dear Brother:

You have been appointed, together with Elders..... and ..... to sit as a Court of Elders in a case in which..... is defendant.

Please try to meet with your associates as soon as practicable for organization, and to determine time and place of sitting of Court, of which you will kindly give all parties and witnesses due notice.

Your brother,

.....  
(Official having jurisdiction.)

(Form No. 4)  
RETURN OF SERVICE.  
(With No. 2 and No. 3)

Date..... 19.....

.....  
vs.

I do hereby certify that a copy of the within paper, consisting of ..... pages was by me served on ..... by .....  
(State manner of service.)

on this..... day of ..... A. D., 19.....

.....  
(Teacher.)

(Form No. 5)  
ANSWER OF DEFENDANT.

Date..... 19.....

.....  
vs.

Elder.....

Chairman,

Dear Brother:

In answer to complaint filed against me I deny each and every allegation.

Trusting that truth may prevail,  
Respectfully yours,

.....  
(Defendant.)



(Form No. 5A) ANSWER OF DEFENDANT.

(Avoidance) (Form No. 8)

MINUTES OF ELDERS' COURT.

Date.....19.....

vs.

vs.

Elder.....

.....

Chairman,

Elders ....., and

Dear Brother:

.....having been appointed by.....

In answer to the above charge I desire to state the following facts, which I believe exonerate me:

(Here state cause for exoneration.)

Desiring that right and truth may prevail, I am, Your brother,

(Defendant.)

Branch of District ..... (see letter at-

tached—Exhibit A) a Court of Elders in the above named case,

met on the .....day of.....A. D., 19.....

at....., beginning at

the hour of ..... a. m. (or p. m.) Meeting was called to order

and opened with prayer by Elder.....

The Court then proceeded to organize by choosing Elder.....

..... as Chairman and.....

as Clerk.

(Form No. 5B) ANSWER OF DEFENDANT. (Cross Complaint)

vs.

After consultation it was determined that the Court should sit

at .....on the.....

day of ....., A. D., 19....., beginning at

..... a. m. (p. m.)

Elder.....

Chairman,

The Clerk was directed to send notices of time and place of

Dear Brother:

trial to the following named persons:

In the above case I not only desire to deny the charges against myself, so far as they attempt to show me guilty of any offense, but I also desire to set forth the following facts, which I believe not only exonerate and excuse me, but form just cause of complaint against said..... complainant herein.

I therefore desire to charge him (or her) with unchristianlike conduct as follows:

Respectfully yours,

(Defendant.)

.....

.....

on the part of the Complainant, and.....

.....

on the part of the Defendant.

Meeting dismissed with prayer by.....

.....

Clerk.

(Place and date.)

(Form No. 6) OBJECTION TO COURT.

Date.....19.....

vs.

(Form No. 9)

MINUTES OF ELDERS' COURT.

Date.....19.....

Elder.....

Chairman,

At the hour of ..... a. m. (or p. m.) the Court was called

to order by Elder.....

Prayer was offered by.....

There were present of Court Elders.....

Dear Brother:

I object to the Court appointed to sit in the above case for the following reasons:

Respectfully submitted,

.....

.....

as Counsel and ..... and .....

as Counsel.

(Form No. 7) NOTICE OF TIME AND PLACE OF TRIAL.

vs.

The Clerk reported service as shown, Exhibits B. He was not

able however, to serve the following persons as yet for reasons

given:

The Complaint and answer were read and brief statements made

by ..... and .....

Elder.....talked with the parties and sug-

gested a season of prayer, and finally at his suggestion an adjourn-

ment was taken until the.....day of.....

A. D., 19....., at .....a. m. (or p. m.) to permit parties to confer

together in an effort to settle their difficulties.

Dismissed with prayer by.....

Please take notice that the hearing in the above case is set for the hour of ....., .....m., on the.....

day of ....., A. D., 19....., at

....., where we shall expect

(place)

you to attend promptly and testify to the truth, as it becomes all Saints to do. A failure to appear without proper excuse will render you liable for unchristianlike conduct.

Very respectfully,

(Secretary of the Court.)

Clerk.

(Place and date.)

(Form No. 10.)

MINUTES OF ELDERS' COURT.

Date..... 19.....

Court called to order by Elder.....

(If settlement effected, only necessary to enter; "Settlement having been effected by parties the case was dismissed on motion of Complainant" or "by mutual agreement of parties"; otherwise, continued.)

There were present for the Court, Elders.....

for parties ..... and ..... as Counsel and ..... and ..... as Counsel.

The parties announcing themselves ready for trial, the following witnesses were introduced on behalf of the complainant:

Exhibits C, D, E, F, and G, were introduced as indicated.

Depositions of ..... were also presented by Complainant.

On the part of the Defendant the following witnesses were heard and Exhibits H, I, J, K, and L, introduced, also depositions of (See stenographer's notes or minutes of evidence.)

It was decided to allow each side to speak.....minutes; the Complainant to open and close, but to use no new argument in conclusion.

Opened for Complainant, Followed for Defendant, and closed.

Adjourned at call of Chair with prayer by.....

Clerk.

(Place and date.)

(Form No. 10A)

MINUTES OF ELDER'S COURT.

Date..... 19.....

Opened with prayer by.....

Present of Court, Elders.....

After consideration of all the issues the Court gave the following decision (see attached), a copy of which was directed to be sent to each of the parties.

Dismissed with prayer by.....

Clerk.

(Form No. 11)

DECISION OF ELDERS' COURT.

Date..... 19.....

vs.

In the above case, after careful consideration of all the evidence produced we find the facts to be:

The court as follows:

1-Count, 1 of Complaint

Count, 2 of Complaint

Etc., etc.

Etc., etc.

Count 1 of Cross Complaint

And our recommendation is

(Form No. 12)

CERTIFICATE TO DECISION AND RECORD.

Date..... 19.....

vs.

Elder.....

Pastor of .....

Dear Brother:

This is to certify that the attached are all the papers in the above case, that we have examined the same, that it is a full and complete record, that all originals are so marked, and those marked "copy" are fair and true copies.

(Form No. 13)

DEFENSE OF LIMITATION.

Date..... 19.....

vs.

Elder.....

Dear Brother:

In answer to the above charge my defense is that more than one year has elapsed since the offense was known to have been committed; nor is it a case of felony, where the law of the land provides a longer period; nor such a felony, where the statute of limitation does not run.

It is a matter of the past, which is regrettable, and I trust so to live for the future at least that no one will be able to justly so charge me.

Respectfully yours,

(Form No. 14)

NOTICE TO TAKE DEPOSITIONS.

Date..... 19.....

vs.

To..... (party of record)

Dear.....:

Please take notice that the depositions in the above case will be taken before Elder ..... at ..... in the city of ..... on the.....day of....., A. D., beginning at the hour of ..... a. m. (p. m.) Said deposition to be used on the part of the..... at which time you may be present to cross examine.

Respectfully yours,

Copy of the above paper served on..... at ..... (State manner of service) this ..... day of ....., 19..... Name.....

(Form No. 15)  
CAPTION AND MINUTES OF DEPOSITIONS.

Before Date..... 19.....

vs.

In accordance with the attached Notice to take depositions in the above case, witnesses were produced and examined on the ..... day of ..... A. D., ..... between the hours of ..... and ..... of that day, at ..... before Elders..... acting as a Court of Inquiry for the taking of depositions in the above case to be used in said case before..... on the part of.....

There were present, of this Court:

For the Complainant: .....

For the Defendant: .....

The session was opened with prayer by..... to act as Clerk.

Thereupon the following witnesses were examined:

.....  
Clerk.

(Form No. 16)  
CERTIFICATE TO DEPOSITIONS.

Date..... 19.....

vs.

We do hereby certify that in accordance with the attached notice depositions were taken in the above case at..... between the hours of ..... and ..... at..... at which time and place the following named witnesses were produced and examined:.....

The examination of witnesses not being completed at that time the Court adjourned to..... between the hours of ..... and ..... at the same place whereupon the following named witnesses were produced and examined: .....

The depositions of each of the above witnesses was reduced to writing, read over to him and signed by said witness. There are herewith returned all of said original signed depositions, with a record of minutes and all exhibits and documents produced in taking said depositions. And we do hereby certify to the above that the enclosed papers are a correct and true record of all our proceedings.

(Form No. 17)  
MOTION FOR NEW TRIAL.

Date..... 19.....

vs.

Elder.....

Pastor of.....

Dear Brother:

In the above entitled case I respectfully ask a new trial and that a proper Elders' Court be appointed to rehear this case, for the following reasons:

And because of said facts above set forth, justice was not done in said case. For which reasons I most urgently and respectfully request a new trial or rehearing.

Sincerely yours,  
.....

(Form No. 18)  
NOTICE OF APPEAL TO BISHOPS' COURT.

Date..... 19.....

vs.

Please take notice that I appeal from the findings of the Elders' Court in the above case to the Bishops' Court.

I therefore respectfully request that all papers, pleadings, depositions, exhibits, and documents in said case be forwarded to the Bishops' Court, at the earliest time practicable.

(Form No. 19)  
APPEAL FROM ELDERS' COURT TO THE BISHOPS' COURT.

vs.

Bishops' Court,

Dear Brethren:

In the above entitled case in which I was the..... of record I have appealed from the findings of the Elders' Court, for the following reasons: .....

Wherefore I do respectfully ask of you a rehearing of said case and that the judgment therein may be reversed and corrected.

.....  
(Appellee)

(Form No. 20)  
CERTIFICATE OF BISHOPS' COURT.

Date..... 19.....

vs.

We do hereby certify that the enclosed includes all papers and documents sent us from the Elders' Court or on their behalf; also all pleadings, papers and documents filed before us in this case, including a true copy of the minutes of our proceedings and our decision.

Your brethren in gospel bonds,  
.....

(Form No. 21)  
NOTICE OF APPEAL TO THE GENERAL CONFERENCE.

Date..... 19.....

vs.

Bishops' Court,

Dear Brethren:

Please take notice that I have taken an appeal from the decision of the Bishops' Court to the General Conference. You are therefore respectfully requested within six months from the date of your decision therein, to file with the General Conference a certified copy of all documents and papers in said case, together with copy of your minutes and decision.

(Form No. 22)  
 APPEAL TO SUPREME COURT.

Date.....19.....

vs.

Dear Brethren,

I desire to appeal from the decision of the Bishops' Court in the above case and ask a rehearing before the court of last appeal appointed by act of General Conference for the following reasons: .....

For which reasons I believe this is such a case as should be considered by the General Conference and respectfully ask that you grant me such hearing and appeal.

(Form No. 23)  
 SUBPOENA BEFORE GENERAL CONFERENCE,  
 COURT OF FINAL APPEALS.

Date.....19.....

vs.

To.....

Dear Brother:

Please take notice that the above case comes up for hearing at the next sitting of the General Conference, beginning on the .....day of ....., A. D....., beginning at the hour of..... a. m. (or p. m.) at which time and place we shall expect you to attend and testify to the truth in said case, as thus it becomes all Saints to do. A failure to appear will render you liable for unchristianlike conduct.

Your Brother in Christ.

**DIRECTORY**

**Officers and Committees of The Church of Christ**

**Council of Twelve Apostles:**

William F. Anderson—Appointed as the General Church Representative in the Office. 619 South Chrysler St., Independence, Missouri.

Leon A. Gould—Missionary at large. Rte. 1, Box 95A, Long Lane, Missouri.

T. J. Jordan—Missionary to Canada (West of a line between Manitoba and Ontario), British Columbia and Alaska. 142 Pioneer Village, Regina, Saskatchewan, Canada.

B. C. Flint—Missionary to Iowa and Wisconsin, 209 South Chrysler St., Independence, Missouri.

R. R. Robertson—Missionary to Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia prior to his passing away earlier this year.

A. M. Smith—Missionary to Michigan, Illinois, Indiana, Ohio and the European Mission. Ava, Missouri.

C. L. Wheaton—Missionary to Massachusetts, Maryland, New Hampshire, New Jersey, Rhode Island, New York, Vermont, Maine, Delaware, Connecticut, West Virginia, Pennsylvania, Canada (east to a line between Manitoba and Ontario), New Brunswick, Newfoundland and Nova Scotia. 204 West Sea Ave., Independence, Missouri.

T. E. Barton—Missionary as circumstances permit. Hayden, Colorado.

A. F. Bell—Missionary to Kansas, Missouri, Nebraska, Nevada, Northern California, Idaho, Oregon, Wyoming, Utah, and Washington. Route 5, Ava, Missouri.

E. L. Yates—Missionary to Arizona, Colorado, Southern California, and the Republic of Mexico. Rt. 2, Box 133 A, Macks Creek, Missouri.

D. W. Housknecht—Missionary to Minnesota, North Dakota, South Dakota, Montana, Arkansas, Louisiana, Oklahoma, New Mexico, and Texas. (Associated with Apostle William A. Sheldon). 205 East Shiawassee, Fenton, Michigan.

William A. Sheldon—Missionary to Minnesota, North Dakota, South Dakota, Montana, Arkansas, Louisiana, Oklahoma, New Mexico, and Texas. (Associated with Apostle D. W. Housknecht). 1011 South Cottage, Independence, Missouri.

**Council of Bishops:**

D. Ray Bryant—Route 2, Cowgill, Missouri.

Walter B. Davis—10 South 123 Loraine Drive, Hinsdale, Illinois.

Nicholas F. Denham—4116 South Cottage, Independence, Missouri.

Vance H. Harris—Business Manager—Appointed to labor as representative of Bishopric as circumstances may permit. 1920 South Osage, Independence, Missouri.

Edward H. Podhola—3021 Chandler, Lincoln Park 25, Michigan.

John A. Sween—Appointed to labor as representative of Bishopric as circumstances may permit. Hamilton, Missouri.

C. LeRoy Wheaton—Secretary, 412 South Hocker St., Independence, Missouri.

**Officers and Committees:**

Numbers in parenthesis ( ) indicate the number of years to serve from the 1960 Conference. An asterisk (\*) indicates that the address has been given earlier in the listing.

General Church Representative: William F. Anderson\*

General Church Secretary: Harvey E. Seibel, 400 LaColonia Ave., Las Cruces, New Mexico.

General Church Recorder: Lois Harris, 1920 South Osage St., Independence, Missouri.

General Church Chorister: Thomas Maley, 615 Sheridan Avenue North, Minneapolis 11, Minnesota.

Editor Zion's Advocate: Nicholas F. Denham\*

Assistant Editors:

Lois Harris\*

James Hedrick, 103 North 22nd, Blue Springs, Missouri.

**Dining Hall Committee:**

Irene Maley (3), 11805 Roberts, Sugar Creek Station, Independence, Missouri.  
 Leslie P. Case (2), Rt. 3, Kansas City 33, Missouri.  
 Kay Matthews (1) 1406 South Spring, Independence, Missouri.

**Reception and Housing Committee:**

Nicholas F. Denham\*  
 Marvin M. Case, 16613 Woods Chapel Rd., Rt. 4, Independence, Missouri.  
 Denver G. Chapman, 1231 West Ruby St., Independence, Missouri.

**Auditing Committee:**

Leslie P. Case (3)\*  
 Denver G. Chapman (2)\*  
 James M. Case (1), 1106 East Gudge, Independence, Missouri.

**Referendum Committee:**

James Hedrick (3)\*  
 Ora Derry (2), Rte. 3, Box 342, Independence, Missouri.  
 Forest Maley (1), 11805 Roberts, Sugar Creek Station, Independence, Missouri.

**Relations Committee:**

E. Leon Yates (3)\*  
 Archie F. Bell (2)\*  
 Arthur M. Smith (1)\*

**Board of General Church Historian:**

Archie F. Bell (3)\*  
 James M. Case (3)\*  
 Robert L. Maley (3), 555 North Emporia, Valley Center, Kansas.

**Library Board:**

Arthur M. Smith (3)\*  
 Levi W. Maley (2), 1731 Crescent, Independence, Missouri.  
 Leslie P. Case (1)\*

**Board of Publications:**

Arthur M. Smith (3)\*  
 Harvey Seibel, Sr. (3), 1241 Barker Rd., Las Cruces, New Mexico.  
 K. J. Smith (1), South Chrysler St., Independence, Missouri.  
 Robert L. Maley (1)\*  
 Vance H. Harris, Chairman, as Business Manager\*

**Committee on Financial Law:**

Harvey Seibel, Sr.\*  
 C. LeRoy Wheaton\*  
 Marvin E. Ely, Rte. 4, 236-32 Road, Grand Junction, Colorado.  
 E. L. Yates\*  
 William A. Sheldon\*

**The United Workers:**

Chairman: Metta Anderson, 619 South Chrysler St., Independence, Missouri.  
 Assistant Chairman: Doris M. Sheldon, 1011 South Cottage, Independence, Missouri.  
 Secretary: Lois Harris\*  
 Treasurer: Bertha Case, 1106 East Gudge, Independence, Missouri.  
 Member at Large: Francis Yates, Preston, Missouri.

**General Sunday School Association:**

Superintendent: Marvin Ely\*  
 Assistant Superintendent and Treasurer: James A. Hedrick\*  
 Secretary: Caroline Hedrick, 103 North 22nd, Blue Springs, Missouri.

**Quarterly Committee:**

Irene Maley (3)\*  
 John E. Bell (3), Rte. 1, 572-34 Road, Palisade, Colorado.  
 Marvin E. Ely (2)\*  
 Robert L. Maley (1)\*  
 Robert C. Case (1), 236 S. E. Queenstown, Bartlesville, Oklahoma.

**Other Missionary Appointments:**

Seventy James M. Case—Missionary in Missouri and Kansas under the supervision of Apostle Bell, as circumstances may permit. 1106 East Gudge, Independence, Missouri.

Seventy Fernando Ojeda—Missionary in Mexico under the supervision of Apostle Yates. Ticui, Yucatan, Mexico.

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**REUNION NOTICE**

We of the Wisconsin Reunion Committee would like to take this opportunity to announce that we are going to have our Wisconsin Reunion at our local Church in Sparta, Wisconsin, on the week-end of August 12 and 13, and request that any of those desiring a place to stay please notify either Mrs. Margie Cain, Black River River Falls, Wisconsin, or Isaac Brockman, 812 Mill Street, Sparta, Wisconsin, and we will gladly make arrangements for you.

We would like to see as many as possible come, and I am sure that each of you will go home feeling deeply enriched by that wonderful spirit which attends all of our reunions. We are proud to say that all who have attended our reunions in the past have gone away feeling that they have been richly blessed and that the Spirit of Love and Unity, which only can come from God, reigns throughout all of our meetings.

Again we want to invite you all and our prayer is that God might grant you this pleasure and us the pleasure of meeting with you, so that we might worship together.

God Bless You Is Our Prayer,

Your Wisconsin Reunion Committee

Mrs. Margie Cain  
 Mr. John Davies  
 Mr. Isaac Brockman

**NEWS FROM LOCALS**

(continued from page 37)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". Matthew 5:16."

On Sunday morning, January 22, which was a blustery, cold, and cloudy day, we gathered around our outdoor baptismal fount to witness the baptism of Bro. George LeRoy Curtis, Jr., who was led into the water by Bro. Leslie Case. Our hearts rejoiced together as the sun broke briefly through the overcast heavens during this service. Preceding the following preaching service, Bro. Curtis was confirmed by Bro. Rolland Sprague, assisted by Bro. Leslie Case. Bro. Curtis' wife awaits further evidence that this is truly The Church of Christ. We ask your prayers with us that she may receive personal testimony to this effect, and that their family might be blessed of God.

Following a chili supper at the church on February 10, we enjoyed a program by the children. The Junior group, directed by Sr. Katherine Matthews, sang. The little children, directed by Sr. Marion Sprague, played newly made rhythm instruments. No orchestra ever played with more enthusiasm! Our young pianists, Manon Chapman, Rebecca Maley and Dana Sprague each played a piano selection. Young Gary Matthews sang a solo, "High Hopes". We enjoy hearing the progress our young musicians are making. We had as our guest, Elder John Thoman, of the Reorganized Latter Day Saints Church, who gave us a heart warming account of the story behind the writing of the "Battle Hymn of the Republic". (This was one of the songs our children sang.) Bro. Thoman also told a character story for the younger children. These stories were accompanied by pictures drawn quickly and effectively on a large blackboard. We were happy to have this talented artist with us and to enjoy the enthusiasm with which he gives so generously of this gift God has given to him.

We have been studying together on Sunday evenings. Our topic this month has been "Signs of the Times". Our morning speakers have been: Brn. Forest E. Maley, Marvin M. Case, Rolland D. Sprague and C. LeRoy Wheaton.

Irene Maley, Reporter

**VITAL STATISTICS****Ordinations:**

Isaac Benson Brockman of the Sparta Local, Sparta, Wisconsin, was ordained an Elder, under the hands of Apostles B. C. Flint and E. L. Yates at Sparta, on August 5, 1960.

Howard Lyle LaHurreau of Fort Wayne, Indiana, was ordained an Elder, under the hands of Apostle Arthur M. Smith at Fort Wayne, on January 29, 1961.

William E. Welsh of Columbus, Ohio, was ordained an Elder, under the hands of Apostle Arthur M. Smith and Elder Fred C. Welsh at Columbus, on May 29, 1960.

**Baptisms:**

Edward Linton, baptized June 1, 1960, by Priest John R. Gill, at Minneapolis, Minn. Laying on of Hands by Elder Glenn Gill assisted by Elder Thomas S. Maley at Minneapolis on June 5, 1960.

Winfield William Gould, baptized June 19, 1960, by

Apostle Leon A. Gould, at Bemidji, Minn. Laying on of Hands by Apostle Leon A. Gould, assisted by Elder B. N. Wentworth, at Bemidji.

Joseph Jonothan Gould, baptized June 19, 1960, by Apostle Leon A. Gould, at Bemidji, Minn. Laying on of Hands by Elder B. N. Wentworth, assisted by Apostle Leon A. Gould, at Bemidji.

Patrick Stephen Dennis, baptized June 26, 1960, by Elder Robert V. Eddy, at Flint, Mich. Laying on of Hands by Elder Leslie W. Adams, assisted by Elder Robert V. Eddy, at Flint.

Vanna Jo Wilson, baptized June 26, 1960, by Elder Richard A. Wheaton at Independence, Mo. Laying on of Hands by Elder C. LeRoy Wheaton, assisted by Elder Richard A. Wheaton, at Independence.

Viola M. Garrett LaHurreau, baptized June 28, 1960, by Apostle Arthur M. Smith, at Leo, Ind. Laying on of Hands by Apostle Arthur M. Smith, assisted by Elder Arthur G. Smith.

Carol Ann LaHurreau, baptized June 28, 1960, by Apostle Arthur M. Smith, at Leo, Ind. Laying on of Hands by Apostle Arthur M. Smith, assisted by Elder Arthur G. Smith.

Claude Victor LaHurreau, baptized June 28, 1960, by Apostle Arthur M. Smith, at Leo, Ind. Laying on of Hands by Apostle Arthur M. Smith, assisted by Elder Arthur G. Smith.

Henry Edmond LaHurreau, baptized June 28, 1960, by Apostle Arthur M. Smith, at Leo, Ind. Laying on of Hands by Elder Arthur G. Smith, assisted by Apostle Arthur M. Smith.

Juanita Lorraine LaHurreau, baptized June 28, 1960, by Apostle Arthur M. Smith, at Leo, Ind. Laying on of Hands by Elder Arthur G. Smith, assisted by Apostle Arthur M. Smith.

Elaine Maxine Lee, baptized July 17, 1960, by Elder Leslie W. Adams, at Marion, Mich. Laying on of Hands by Elder L. W. Adams, assisted by Elder George Brantner.

Max Evart Lee, baptized July 17, 1960, by Elder Leslie W. Adams, at Marion, Mich. Laying on of Hands by Elder Robert V. Eddy, assisted by Elder Leslie W. Adams.

Harold Eugene Adams, baptized July 17, 1960, by Elder Leslie W. Adams, at Marion, Mich. Laying on of Hands by Elder Robert V. Eddy, assisted by Elder Leslie W. Adams.

Patricia Frances Eddy, baptized August 14, 1960, by Elder Robert V. Eddy, at Flint, Mich. Laying on of Hands by Elder Robert V. Eddy, assisted by Elder Leslie W. Adams.

Isaac Benson Brockman, Jr., baptized August 17, 1960, by Apostle B. C. Flint, at Sparta, Wisc. Laying on of Hands by Apostle B. C. Flint, assisted by Elder Isaac B. Brockman.

Cheryl Ann Brockman, baptized August 17, 1960, by Apostle B. C. Flint, at Sparta, Wisc. Laying on of Hands by Apostle B. C. Flint, assisted by Elder Isaac B. Brockman.

Sharon Stavlo, baptized August 17, 1960, by Apostle B. C. Flint, at Sparta, Wisc. Laying on of Hands by Apostle B. C. Flint, assisted by Elder Isaac B. Brockman.

Duke Donovan Taubert, baptized September 11, 1960, by Apostle Leon A. Gould, at Milwaukee, Wisc. Laying on of Hands by Apostle Leon A. Gould, assisted by Elder Ray Hunholz.

Roger Earl Albright, baptized October 9, 1960, by Elder Fred C. Welsh, at Columbus, Ohio. Laying on of Hands by Elder William E. Welsh, assisted by Elder Fred C. Welsh.

Kathleen Jane Beaver, baptized October 9, 1960, by Elder Fred C. Welsh, at Columbus, Ohio. Laying on of Hands by Elder Fred C. Welsh, assisted by Elder William E. Welsh.

Edna Sue Smith, baptized October 9, 1960, by Elder Fred C. Welsh, at Columbus, Ohio. Laying on of Hands by Elder Fred C. Welsh, assisted by Elder William E. Welsh.

James Lee Smith, baptized October 9, 1960, by Elder Fred C. Welsh, at Columbus, Ohio. Laying on of Hands by Elder William E. Welsh, assisted by Fred C. Welsh.

Harlan A. Welker, baptized October 9, 1960, by Elder Fred C. Welsh, at Columbus, Ohio. Laying on of Hands by Elder Fred C. Welsh, assisted by Elder William E. Welsh.

Maynard Rex Weaver, baptized November 20, 1960, by Apostle Don W. Housknecht, at Cedar Springs, Mich. Laying on of Hands by Apostle D. W. Housknecht, assisted by Elder George Brantner.

Gai-Lynn Holder, baptized December 4, 1960, by Apostle William F. Anderson, at Independence, Mo. Laying on of Hands by Apostle William F. Anderson, assisted by Elder Kenneth J. Smith.

George Leroy Curtis, Jr., baptized January 22, 1961, by Elder Leslie P. Case, at Independence, Mo. Laying on of Hands by Elder Rolland D. Sprague, assisted by Elder Leslie P. Case.

#### Births and Blessings:

Wenda Lynn Yates, daughter of Wendell Gene and Oreta Mae Yates, born February 15, 1960, at Buffalo, Mo. Blessed April 17, 1960, by Elders Joseph E. Yates and E. Leon Yates, at Collins, Mo.

Gregory Junior Pinder, son of Junior Lewis and Wilma Jean Lea Pinder, born April 17, 1957, at Flint, Mich. Blessed April 17, 1960, by Elders Leslie W. Adams and Robert V. Eddy, at Flint, Mich.

Marci Lea Pinder, daughter of Junior Lewis and Wilma Jean Lea Pinder, was born April 14, 1959, at Flint, Mich. Blessed April 17, 1960, by Elders Robert V. Eddy and Leslie W. Adams, Flint, Mich.

Joffre Todd Clark, son of Jerome P. and Hilma E. L. Clark, was born February 7, 1960, at National City, California. Blessed April 24, 1960, by Apostle E. Leon Yates, at Chula Vista, Calif.

Dean Robert Earl, son of Robert C. and Margie L. Earl, was born June 9, 1959, at San Diego, Calif. Blessed April 26, 1960, by Apostle E. Leon Yates, at National City, Calif.

Robert Michael Fann, son of Frank and Carolyn Nast Fann, was born April 16, 1960, at Independence, Mo. Blessed May 8, 1960, by Apostles William A. Sheldon and B. C. Flint, at Independence.

Patrick Erwin Overcast, son of Erwin Patrick and Nancy Lynn Overcast, was born March 10, 1960, at Chicago, Ill. Blessed June 9, 1960, by Elders John A. Sweem and Rony Overcast, at Puryear, Tenn.

Robert Shawn McCubbin, son of Robert Dunn and Ethel Adair McCubbin, was born January 19, 1958, at Ft. Lauderdale, Fla. Blessed July 3, 1960, by Elders William A. Sheldon and Joseph E. Yates, at Collins, Mo.

Luther Glenn McCubbin, son of Robert Dunn and Ethel Adair McCubbin, was born January 6, 1960, at Ft. Lauderdale, Fla. Blessed July 3, 1960, by Elders Joseph E. Yates and William A. Sheldon, at Collins, Mo.

Timothy Adam Gage, son of Meredith and Gretchen Gage, was born April 17, 1960, at Racine, Wisc. Blessed July 10, 1960, by Elder Ray Hunholz, at Milwaukee, Wisc.

Lori Ann Davies, daughter of Wayne E. and Louise Ann Davies, was born July 5, 1959, at Madison, Wisc. Blessed July 31, 1960, by Elders B. C. Flint and Ray Hunholz, at Madison, Wisc.

Randy Dean Clifton, son of Leo and Evangeline Clifton, was born April 15, 1960, at Sparta, Wisc. Blessed August 7, 1960, by Apostles B. C. Flint and E. L. Yates, at Sparta, Wisc.

Jeffrey Allen Chesney, son of Stanley and Helen Chesney, was born August 3, 1960, at Dearborn, Mich. Blessed September 4, 1960, by Elder Edward H. Podhola, at Riverview, Mich.

Larry Eugene Barnard, son of Lawrence Eugene and Lottie Ellen Pogue Barnard, was born August 7, 1960, at St. Joseph, Mo. Blessed September 18, 1960, by Elders James M. Case and Harold B. Schultz, at Noel, Mo.

Judy Kay Barnard, daughter of Lawrence Eugene and Lottie Ellen Pogue Barnard, was born March 31, 1959, at St. Joseph, Mo. Blessed September 18, 1960, by Elders James M. Case and Harold B. Schultz, at Noel, Mo.

Jeffrey Daniel Rupe, son of Orval G. and Freda H. Rupe, was born August 17, 1960, at Independence, Mo. Blessed September 18, 1960, by Elders William F. Anderson and Kenneth J. Smith, at Independence, Mo.

Teresa Kay Hoffman, daughter of Duane and Betty Heath Hoffman, was born December 26, 1959, at Muskegon, Mich. Blessed October 2, 1960, by Elders James Wilkinson and John Reed, at Cedar Springs, Mich.

Lana Lea Shanks, daughter of Garland Andrew and Nancy Lea Corrine McCormick Shanks, was born August 24, 1960, at St. Louis, Mo. Blessed November 20, 1960, by Elders August Leonard Schwegler and Rolland D. Sprague, at St. Louis, Mo.

Tammara Mae Brooks, daughter of Earl Lee and Jacqueline Pearl Comegys Brooks, was born August 24, 1957, at St. Louis, Mo. Blessed November 20, 1960, by Elders Rolland D. Sprague and August Leonard Schwegler, at St. Louis, Mo.

August Leonard Schwegler, Jr., son of August Leonard, Sr., and Mary Thelma Shanks Schwegler, was born August 19, 1960, at St. Louis, Mo. Blessed November 20, 1960, by Elders Rolland D. Sprague and August Leonard Schwegler, Sr., at St. Louis, Mo.

Timothy Michael Peck, son of Russell and Margaret Ballard Peck, was born May 11, 1960, at Bedford, Ohio. Blessed November 27, 1960, by Elder Edward H. Podhola, at Riverview, Mich.

Lois Harris, Recorder

**WEDDINGS**

**Walthorn - Havens**

Sr. Loretta Walthorn was married to David Havens on December 3, 1960. Elder James Wilkinson officiated in the ceremony.

The bride is the daughter of Mr. and Mrs. Lester Walthorn, Madison Avenue, Grand Rapids, Mich. The bridegroom is the son of Mr. and Mrs. Lawrence Havens of Belding, Mich.

**Miller - Einig**

Cynthia Miller, widow of the late Elder George H. Miller, was married to Joe Einig. Elder James Wilkinson officiated at the ceremony performed on April 30, 1960.

**OBITUARY**

**John George Allen**

It is with deep sorrow that we report the death of Elder John George Allen of 19 Wood St., Gilfach Goch, Wales.

Bro. Allen was born March 8, 1909, at Gilfach Goch. At the age of 14 years he commenced work at the Glenavon Colliery and 18 months ago was transferred to the Cwm Colliery, where he unfortunately met with a fatal accident January 9, 1961. He joined the Reorganized Church at the early age of 15 years and in 1925 he transferred his membership to the Church of Christ to which he was a faithful member and a loyal minister to the last. He was superintendent of the Sunday School as he loved to be with children. Bro. Allen was ordained a priest in the Church of Christ, February 5, 1938, and was ordained an elder January 12, 1954.

Bro. Allen served his country as a sergeant in the Home Guard, and as a gas instructor during World War II, and in 1953 he enrolled as a member of the Civil Defense Corps.

Bro. Allen's death is a tragic blow to the church in Wales, and also to his beloved family. He leaves to mourn his passing, his wife, Priscilla Jane Allen of the home; one son, Charles Allen, Garden City, Wales; one daughter, Jenney Bartholmew, 24 Arrowsmith Road, Chigwell, Esseese, England; seven grandchildren, and three sisters, one of whom is well known to the Church members, Sr. Mary Ann Buck, of Garden Village.

Officiating at the funeral on January 14, 1961, was Elder Silvanus Mason. Among the large gathering present were representatives from all walks of life. The funeral of Bro. Allen was the largest in the Rhondd Valleys for many years, a proof of the respect and esteem he has held.

It can be said of Bro. Allen: Gone to a well earned reward and God has received his spirit.

Sr. Allen and family wish to thank the many saints for their sympathetic letters and kindness in their sad bereavement.

Robert H. Jensen  
2230 Clay  
Bellevue, Nebraska  
M

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