

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 the power of the Holy Ghost...."
1 Nephi 3:187*

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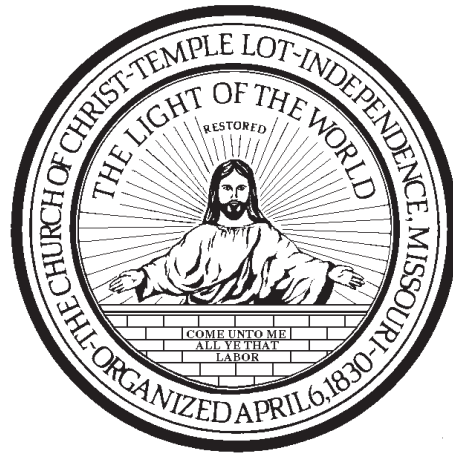
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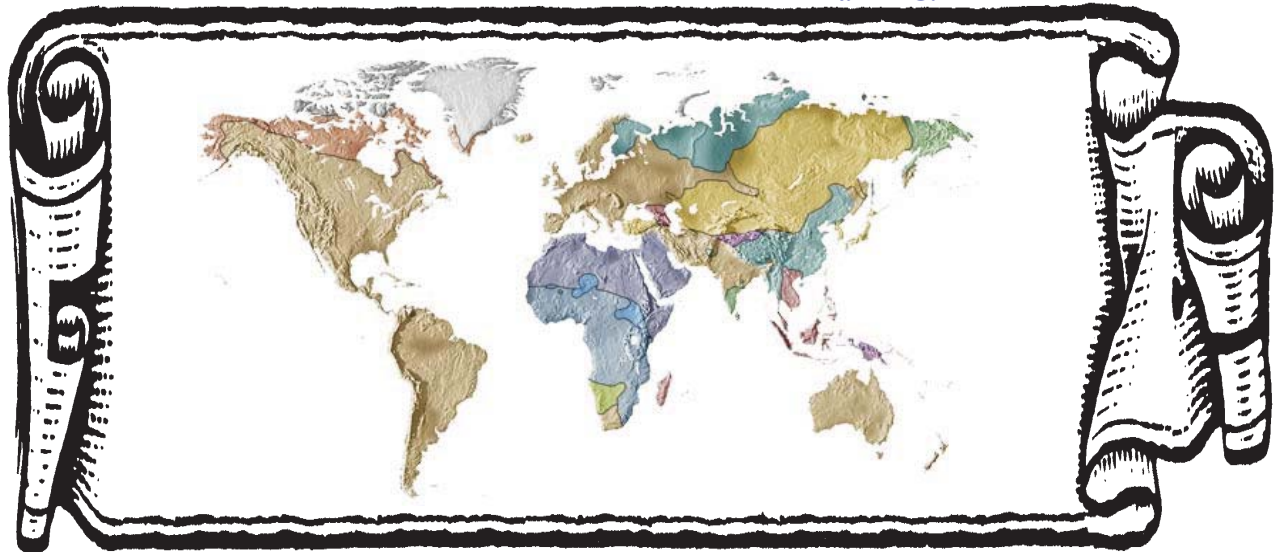
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ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;
 To promote His Teachings and His Church,
 the Church of Christ;
 To be a voice of warning to His people; to be
 Zion's advocate.

“Let Not Your Heart Be Troubled”



By Elder Gordon McCann

When Jesus was with His disciples in Jerusalem towards the end of His ministry He knew they were not prepared for the events that would shortly take place. Jesus took another opportunity while they were gathered in the upper room partaking of the passover to prepare them as recorded in the book of John, the 13th chapter, by saying, “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” Simon Peter took notice of what Jesus had said and inquired, “Whither goest thou?” and Jesus replied, “Whither I go thou canst not follow me now, but thou shalt follow me afterwards.” It is evident that as you continue to read in the 14th chapter that Jesus perceived their confusion and alarm after telling them that He was leaving and that they would not be able to follow Him at this time. Thus He continued with the following:

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know” John 14:14.

More questions ensued by several other disciples providing more insight to the reader that the disciples were struggling with those things that Jesus was trying to prepare them for. Jesus gives them another reason not to be troubled by telling them the following:

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter; that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you” John 14:15-18.

They were to receive a special gift from God that would abide with them as an eternal Comforter. This Comforter would be active within them, helping them to recall those things that Jesus had taught them face to face and would continue to teach them within to the point where they would not feel “orphaned” because of Jesus’ absence. Then Jesus gives them his final words of consolation by saying:

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe” John 14:27-29.

The promise of the Gift of the Holy Ghost is a promise to all who will obey the commandments of God, following Jesus’ example found in Matthew 3:13-17, where He was baptized by John the Baptist, who was prepared of God, in the river Jordan, suffering the will of His Father in all things, received the Spirit of God as it descended like a dove upon Him, thus fulfilling all righteousness by doing so, being acknowledged by His Father with a voice from heaven saying, “This is my beloved Son, in whom I am well pleased.”

The disciples in Jerusalem were “... baptized with the Holy Ghost...” (Acts 1:5), as promised at the “Day of Pentecost,” where Peter stood among them and said:

“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” Acts 2:32-33.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” Acts 2:38-41.

The same promise was delivered by Jesus to those in the Americas, as found recorded in the following:

“And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; And unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost;...” 3 Nephi 5:34-37.

This precious gift is with us today, providing those who possess it with the comfort as promised by Jesus Christ when he prayed to his Father saying:

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” John 17:20-23.

FROM THE ARCHIVES

The Gift of the HOLY GHOST

Editorial by Joseph Smith
June 15, 1842

(Note: As found published in the Zion's Advocate as a two part article in the December 1958 and January 1959 issue.)

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy

Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion (by which) to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the

Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it (the gift of the Holy Ghost) is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that (no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it, this gift of the Holy Ghost) in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vulgarities, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophecy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they spake in tongues and prophesied." Phillip also, when he had preached the Gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money that he might possess the same power (Acts VIII). These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, when ever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in

tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again: "Do all prophesy? do all speak with tongues? do all interpret?: evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all; that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul in I Cor. XII, says, "Now concerning the spiritual gifts brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in chapter XIV, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was

the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of the hands; for they as a Church had been baptized and confirmed by the laying on of hands and yet to a Church of this kind, under the immediate inspection and superintendency of the Apostles, it was necessary for Paul to say, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But suppose the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers" (Eph. IV).

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says, "Now ye are the body of Christ and members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that

miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Teachers? Are all workers of miracles? Do all speak with tongues? Do all interpret?" It is evident that they do not; yet are they all members of one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

These, then, are all gifts: they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as imposters. Paul was both an Apostle and a Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in his possession the gift of the Holy Ghost. Our Saviour was "anointed with oil of gladness above his fellows," yet so far from the people knowing Him, they said He was Beelzebub, and crucified Him as an imposter. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost?

But to come to the other

members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. In I Cor. XII, Paul says, "There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that

would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the Scriptures say that they spake in tongues and prophesied? Yes;

but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost they would have told us that it was no gift, but that the people were “drunken with new wine,” and we shall finally have to come to the same conclusion as Paul did— “No man knows the things of God but by the Spirit of God;” for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord’s day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have

come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others, spoke to John the Baptist whilst the people around ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord, saying, “What doest thou here, Elijah?”

The Lord can not always be known by the thunder of His voice, by the display of His glory or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such

characters would be the first to say, “Let not the Lord speak any more, lest we His people die?”

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessings of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. We may some future time enter more fully into this subject, but shall let this suffice for the present.

"Wickedness Never Was Happiness"



Excerpts of a sermon
given by Elder Gerry Case,
October 26, 2008

Give God your heart! Do you take it for granted that you will always have your church books, that you will have your Bible and Book of Mormon? Do you always think this will be your privilege? Do you think things can't change so drastically in this world that you would not have access to

them anymore? Have you studied God's word in a way that has truly written it on your heart, that those words are a memory the Holy Spirit can draw to your mind when you need them? Giving God your heart and making Him your absolute priority must also take place in very practical ways: by the things that you do, by the things that you say, and by the thoughts that you entertain.

Matthew 5 (this is Jesus speaking):

43 Ye have heard that it has been said, THOU SHALT LOVE THY NEIGHBOR, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

46 For if ye love them which love you, what reward have

ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

One of the lies of our society is that, "No one is perfect." And when you hear things like this repeatedly you might even be tempted to accept them as truth. I would admonish you to be perfect, and I'm not saying be perfect like a man. Be perfect, even as your Father in heaven is perfect. Awaken to a different standard. Don't fall asleep to these things which are spiritual. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Alma 19:62 (pg. 450):

And now my son, I have somewhat to say concerning the restoration of which has been spoken: for behold, some have wrested the scriptures, and have gone far astray, because of this thing.

They're not studying the

scriptures, they're not engraving these things on their heart and so they begin to forget. They begin to rationalize. They begin to define things in their own way, ...in their own human way.

Alma 19:

63 *And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee.*

64 *I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order.*

65 *Behold it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.*

66 *And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at that last day, be restored unto that which is good;*

67 *And if their works are evil, they shall be restored unto him for evil: therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil;*

68 *The one on the one hand, the other on the other; the one*

hath hitherto risked to commit sin.

Giving God your heart and making Him your absolute priority must also take place in very practical ways: by the things that you do, by the things that you say, and by the thoughts that you entertain.

raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh.

69 *And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so shall he be rewarded unto righteousness.*

70 *These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.*

71 *Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved."*

72 *And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye*

73 *Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness.*

74 *Behold, I say unto you, Wickedness never was happiness.*

"Wickedness never was happiness."

75 *And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness.*

76 *And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature?*

77 *Oh my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for*

that which is just; merciful for that which is merciful;

78 Therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward;

You've heard the saying "What goes around, comes around." You will be restored to what you've put out. If you've been merciful, then mercy will come back to you. If you've been loving, than love will come back to you.

Verse 74: *"Behold, I say unto you, Wickedness never was happiness."*

This verse speaks to something that is at the foundation of our distraction. Some kind of belief: if I could just reach this much money in my savings account then I would be happy, If I could just be this thin, lose this much weight then I would be happy. If I could only have a boat, then I would finally be happy. Many things are a distraction to us because we feel they are going to satisfy. It's the great trap; the bonds of iniquity. When somebody takes drugs, the first experience is beguiling. You seek that experience the rest of your life and it is never the same. It reaches the point where you are totally physically and mentally dependent on the drug and you would seek it at the cost of all other things. That's the choice you are making in this life. What is it that you seek at the cost of all other things? If we're going to be per-

fect, it must be our Heavenly Father. If you're seeking happiness, listen to these verses.

Alma 19:75:

And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness.

Teach to our children. Teach to our friends; that if they are in a state of wickedness or iniquity they are literally in a state that is contrary to the nature of God; contrary even to the nature of happiness. It can't happen. *"Wickedness never was happiness."*

I'm going to read the prayer over the communion.

Moroni: 4:4:

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 the 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 hath given them, that they may always have his Spirit to be with them. Amen.

This contains an overall purpose that is all important to us. It says *"that they may be*

willing to take upon them the name of thy Son, and always remember Him, and keep His commandments which he hath given them, that they may always have his Spirit to be with them."

Along with this turn over to Colossians 3:

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your member which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

What are the things that you struggle with in your life? What is it that would distract you, would take you away from God? ...that would invite an evil spirit and not God's spirit?

Colossians 3:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all

these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him;

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

No matter who you are, the truth applies to you.

Colossians 3:

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

It says, "And above all these things put on charity, which is the bond of perfectness." Charity is translated from the word "agape": a very special kind of love. This is the love that it's talking about in Corinthians 13. This is the love that it's talking about in Moroni 7. This is that charity; that bond of perfect-

ness, that pure love of Christ. That's why it says, in contrast, it's the love of money that is the root of all evil. So if you're bound to money, that's the root of all evil.

You must be bound to God. Give the Lord your heart.

How does this love of God display itself in you? It's talking about being merciful. When somebody hits you, you don't have to hit them back. Do good to your enemies; pray for them. Those that spitefully use you; you do good to them. You become a different kind of example in their life. It doesn't mean they're going to change necessarily, it's just illustrating that you've changed. You are different. You will not behave the same way they do. You'll be a teacher of Godly behavior by your example.

What is it to be changed; to be possessed of the pure love of Christ?

To be as Moroni 7:51:

"Charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth."

The "bond of perfectness" as it says in Colossians 3:14. I would ask all of us to continually be vigilant in your life that you don't put into your mind

the evil; that you don't partake of the junk. You've heard, "garbage in, garbage out." Seek for your mind, seek for your heart, those things that are possessed by the spirit of God. That's a high threshold but make that the way you live your life. Ask yourself, "The next choice I make, can God go with me? Will His Spirit literally be part of it?"

Alma 16:

226 And now, my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance;

227 Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

228 For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors.

229 And now as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end;

230 For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed.

231 *Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God.*

232 *Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.*

233 *For behold, if ye have procrastinated the day of your repentance, even until death, behold ye have become subjected to the spirit of the devil, and he doth seal you his;*

234 *Therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.*

235 *And this I know, because the Lord hath said, he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell;*

236 *Yea, and he hath also said, that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white, through the blood of the Lamb.*

Do you consider that there is a spirit that possesses your body and that you choose that spirit by the things that you do. The time that we go out of this body, the time that we taste of death, is not predictable. You can't, just for a minute, partake of evil. You are literally choosing and inviting an evil spirit. And that evil spirit becomes part of what's inside you to

guide you and help you make the next choice. Choose to do the things that invite the Lord's spirit to be in your heart, to be

for all men from the foundation of the world, if it so be that they repent and come unto him;

You can't, just for a minute, partake of evil.

in your actions, in the look on your face, as it says, in Alma 3:28, "Have ye received his image in your countenance?": the Lord's image. So take your behavior, take your obedience that serious. You're choosing the spirit that possesses you.

1 Nephi 3:

23 *And it came to pass that after I, Nephi, having heard all the words of my father concerning the things which he saw in a vision;*

24 *And also the things which he spake by the power of the Holy Ghost; which power he received by faith on the Son of God;*

25 *And the Son of God was the Messiah which should come;*

26 *And it came to pass that I, Nephi, was desirous also that I might see, and hear, and know of these things, by the powers of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in time of old as in the time that he should manifest himself unto the children of men;*

27 *For he is the same yesterday, today, and forever.*

28 *And the way is prepared*

29 *For he that diligently seeketh shall find;*

30 *And the mysteries of God shall be unfolded unto him by the power of the Holy Ghost, as well in this time as in times of old;*

31 *And as well in times of old as in times to come;*

32 *Wherefore, the course of the Lord is one eternal round.*

Each of you individually, consider how seriously you're taking these things. You study. You talk to God. Let your prayers be very personal. You ask Him for direction. You commit. Don't just attend church; participate. Seek His Holy Spirit and direction when you're in church. Seek His direction and His Holy Spirit in your everyday activities, at school, at work, at home, and don't let the world distract you. Don't let there be other idols, other gods in your life. Cling only to your Lord and Savior Jesus Christ. Be His. Be possessed of His spirit.

Give God your heart because, "Wickedness never was happiness."

INDEPENDENCE EAST LOCAL REPORT

By Sr. Deb Haines

We send our love and greetings to you. With thankfulness we'd like to share our blessings with you.

A baby blessing took place on June 28th, 2009. Little Jacob Collings was blessed by his great-grandfather, Apostle William Sheldon. Also present were his parents Sr. Heidi (Temple) and husband John Collings, his brother, Joshua, and his grandmother, Sr. Darl Temple.

The Williams family welcomed a baby boy into the family on July 26, 2009. Little Trace Jeffrey Williams weighed in at 7 lbs. and was 19¼ in. long. Sister Darl and her husband, Jeffrey Williams, are the happy parents. He was welcomed home by his older brothers, Tyler and Tucker. Blessing of little three-week-old Trace took place on August 16th. He was blessed by his grandfather, Apostle Buzz Brickhouse, with Apostle Frank Fann assisting. Present were his parents, Sr. Darl and husband Jeff Williams, his two brothers, Tyler and Tucker, and his grandmother, Sr. Sue Brickhouse.

Alex Gahner had ear surgery just before school started. He is the son of Sr. Elizabeth and Br. Matt Gahner. Alex came through the surgery just fine and began the school year on time.



Heidi Temple Collings and son

Camp for All Ages took place at Lake Paradise outside of Oak Grove, September 11-13.

In September Jewell Beem had a seizure which resulted in surgery for a brain tumor. We thank our Heavenly Father for His watchcare, protection and healing of Sr. Jewell. She has been very blessed.

Our Apostle Frank Fann received a wonderful blessing in a medical scan which showed no evidence of any problems. We are very thankful unto God for the blessing upon Br. Frank.

Sr. Melissa Seibel underwent cancer surgery on December 28th, 2009. It is reported that our sister is much improved but still needs our prayers. Please remember her. We thank God and pray for His further healing hand upon her.

Little three-year-old Emma Cook underwent eye surgery on January 21st. She is doing well and has been blessed. We pray that a complete healing will soon be hers.

Apostle Buzz Brickhouse completed his treatment for cancer of the bladder. He was able to make several missionary trips before the end of the year, and was thankful for the blessing of resuming his missionary duties. We pray for his continued healing.

We also continue to ask for prayers for our Sisters Ruth Brockman, Lorraine Welton and Jeanne Brantner, and Brothers William Sheldon and Bob McCubbin. We pray the Lord will hold them securely in His comforting and healing arms.

We thank the Lord for all of His showers of blessings...we count them and give Him thanks, one by one.



Williams baby blessing

OBITUARY

Sylvia Darlene Addie

November 11, 1940~January 14, 2010

Sylvia Darlene Seibel was born November 11, 1940, to Melvin Harvey Seibel and Lovita Grace Seibel (Gould) in Milwaukee, Wisconsin. Her early years were spent in Michigan, Maryland, and Washington DC. In 1951 the family moved to southern California. In 1955 they spent a year in Arizona where Sylvia attended Tombstone Union High School. A year later the family settled in Las Cruces, New Mexico, where she completed high school and enrolled for a short time in the Agriculture and Mechanical Arts College in University Park. While residing in Las Cruces Sylvia was baptized and became a member of the Church of Christ (Temple Lot). Also while in Las Cruces she contracted hepatitis and was sent to Bemidji, Minnesota, where she recovered and spent one term at Bemidji State Teachers College. She briefly



returned to Las Cruces, and then settled in Independence, Missouri, where she was employed by Old American Insurance Company. She then decided to join the US Army as a registered nurse. She spent 11 years in the service, being stationed in Japan, Texas, Missouri, and Alabama. Sylvia then returned to Independence and

worked for the VA Hospital. In 1982 after her father's passing, she moved to the family farm in southern Missouri, caring for her mother who passed away in 1985. In 1988 Sylvia was joined in wedlock to Virgil Addie, who preceded her in death in 2004. She spent her remaining years on the family farm.

Sylvia passed from this life on January 14th, 2010. Though we will miss her we are confident that she has gone to a far better place. She leaves behind two sisters, Lovita May Seibel and Alice Leona Carney, and two brothers, Harvey Eugene and David Milton Seibel, beside a host of nieces and nephews. She is also survived by eight step-children.

NOTICES

APRIL CONFERENCE 2010

As instructed by the 1964 April Ministers' Conference be advised that the 2010 April General Conference (name changed per 2006 conference action) will begin on Monday, April 5, 2010; "Conference Sunday" is Sunday, April 4, 2010. The first business session will begin at 9:00 a.m. Monday, April 5, 2010, at the General Church Building on the Temple Lot. According to action taken during the 2009 April Ministers' Conference, two days of fasting and prayer will be held Friday, April 2nd, and Saturday, April 3rd, 2010, at the General Church Building on the Temple Lot.

All committee reports should be forwarded to the Conference Secretary at least two (2) weeks in advance of the beginning of the first business session. As is always the case, it is requested that any business to be placed before the 2010 April General Conference be forwarded in advance of the first business meeting so that document packets may be completed for distribution.

The email or mailing address for the above requested information is: harvenes@juno.com

Harvey E. Seibel,
General Conference Secretary
9800 E. 32nd Street S.
Independence, MO 64052

Your brother in the Lord's work,
Harvey E. Seibel,
April 2010 General Conference Secretary
Church of Christ (Temple Lot)

2010 CAMPS & REUNIONS

Youth Camp: July 25-30, 2010

Missouri Reunion: July 30, 31 and August 1,

AVA WEBSITE

On the Church of Christ AVA web site you will be able to access media such as sermons on-line, studies, *Zion's Advocate*, the Bible and Book of Mormon, and much more. We invite you to take a look and discover

what a useful tool this can be in expanding your knowledge and faith. The site is cocsermons.net.

CORRESPONDENCE COMMITTEE

The General Church Correspondence Committee would like to extend the opportunity for any who wish to communicate through written correspondence to contact one of the following three committee members:

Pat McCann (Committee Chairman)

18808 N. 30th St.
Phoenix, AZ 85050

Marlene Cobb

630 S Pickwick
Springfield, MO 65802

June Haines

11589 Genuine Rd
Clare, MI 48617

CHURCH HISTORY PHOTOS ON CD (Available to Church of Christ Membership Only)

As a fundraiser for the Philippine missionary effort we are offering a CD of church history photos. On each CD there are over 800 photos of various church buildings, activities and members from 1887-2006. Included is a file with photo information.

If you would like a copy, please contact:

Deb Haines (816) 478-6839

debruhaines@juno.com

Barbara Kimball (816) 252-5829

michael.and.barbara@comcast.net

Pat McGhee (816) 796-6255

mcgheeme@msn.com

Please send your Philippine Fund donation (amount to be determined by you) to the Church of Christ, East Local, P. O. Box 2243, Independence, MO 64055-9243.

PRIESTHOOD VISITATION

If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence. The phone numbers and addresses are listed on the inside front cover.



Church of Christ

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 INDEPENDENCE MO 64051-0472
 churchofchrist-tl.org

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Book of Commandments Controversy Reviewed	4.00
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- A Synopsis (Compares beliefs of three Restoration churches)
- That Sacred Spot is Definitely Located
- What about the Book of Mormon?
- Why? (Amplifies absence of a First Presidency in Scripture)
- Zion and the Temple of the Lord

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CHANGE OF ADDRESS NOTICE

To insure your membership records remain as current as possible when moving or relocating, fill out this form and return it to the Church of Christ (Temple Lot), Attn: General Church Recorder, P.O. Box 472, Independence, MO 64050-0472, or e-mail the information to cofcrecorder@sbcglobal.net. One form per family, please.

MEMBER'S NAME: (First) _____ (Middle) _____ (Last) _____

OLD ADDRESS: (Street address) _____

(City) _____ (State) _____ (Zip) _____

NEW ADDRESS: (Street address) _____

(City) _____ (State) _____ (Zip) _____

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CHANGING YOUR ADDRESS?

Speed delivery of your *Zion's Advocate* by sending us your new address immediately. Each undeliverable *Zion's Advocate* costs the church more than the value of a first class stamp, in addition to regular postage.