

# 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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Apostle Clarence LeRoy Wheaton, Sr.

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# Zion's Advocate

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## Editorial . . . .

### IS BELIEVING ENOUGH?

A very important principle of the gospel of Christ is faith. It is one of the six fundamental principles Paul made reference to when writing to the Hebrews. It is initially important to all aspects of the gospel. Without faith, we are told, it is impossible to please God.

In the probationary state, faith is the door to understanding and appreciating things of spiritual value. It is the bridge between the seen and the unseen, the temporal and the spiritual.

Faith may be considered synonymous to belief, but faith as described in the scriptures seems to have a working component that is positive in nature which is not necessarily true of belief. It is said that the devils believe and tremble; likewise a person lacking in faith can believe and tremble because he does not have sufficient desire to do good and to trust in God. Therefore faith in God is not just the mere belief that there is a God.

In the Genesis account it is said that Abraham believed in the Lord and He counted it to him for righteousness. Paul and James both made references to Abraham's faith by saying that he believed God. Believing in God and believing God may essentially be the same as far as the written word is concerned. In interpreting the scriptures the full witness must be considered rather than an isolated statement. To begin with we must believe in the existence of God, but if our belief ends there without any active concern or desire as to a personal relationship with God, we will never know the true value of faith in God.

Faith is putting to the test God's word. The simple childlike acceptance of God's will, and the obedience to His commandments as a way of life, is the fulfillment of faith as intended by the plan of salvation.

We are instructed to add to our faith, virtue, and to virtue, knowledge. When Christ asked His disciples who they said that He was, Peter answered with surty, "Thou art the Christ the son of the living God." No man told Peter this, but this knowledge was revealed to him by the Father. Peter didn't merely believe that He was the Christ; he had a sure knowledge and testimony of the fact.

The knowledge of the full plan of salvation was revealed when the gospel of Christ was restored to the earth in 1830. Obedience to the plan of salvation as was taught by Christ and His disciples was declared in these latter days as being necessary to the attainment of eternal life. The fundamental requirements in obtaining salvation are having faith in Christ, and asking forgiveness of one's sins, being baptized in the name of Christ, and having the laying on of hands for the reception of the Holy Ghost. The ordinances of baptism and the laying on of hands must be by those who are

called of God and ordained to His holy priesthood as established by Christ in His Church. Through obedience to these principles and through being faithful and enduring to the end, one then could hope through the first resurrection and judgment to receive eternal life.

When the fullness of the gospel which includes these fundamental principles was preached during Joseph Smith's time, it was opposed and rejected by the great majority of the Gentile peoples, and a general rejection has continued until the present. The errors in the religious creeds that were then exposed have now become compounded many times over as a result of the rejection of the true plan of salvation. Religions have been built and expanded on incomplete foundations by teaching shortcuts to salvation. Various uncontested theologies have left many questions incorrectly answered and consequently have left many pitfalls for the unsuspecting believer. Half-truths have been taught as being sufficient and false security in the once saved-always saved doctrine has been given to those who would put their trust in man.

This blanket of erroneous precepts has covered all free nations of the earth causing confusion and debate between religious peoples. In more recent times various churches have united on basic teachings and joined hands for the sake of Christianity. The appeasement has been greatly enjoyed by those who have felt that God hand a hand in the matter. However to those who can see and discern the situation for what it is, it has become obvious that the devil has flooded the earth with counterfeits.

The specific truths of the gospel are unattractive to those who have been thrilled by the various spiritualized movements that are in the world today. Equalization and fellowship being granted to any profession of Christianity has attempted to make a broad way out of that path which Christ said was straight and narrow. "By grace ye are saved by faith" is profound truth, but, O how misunderstood and misused!

Under these circumstances we might ask such questions as: can the fullness of the gospel with its specific requirements be preached and taught effectually to a people who have been overfed with a socialized and diluted form of the gospel? Can we of the Church of Christ dare to hope to be able to shoulder the responsibility of declaring the full truth of this gospel with assurance and power of the convincing of the peoples of the earth?

The answer to both questions is yes. Yes, we can be successful in witnessing to the world the truthfulness of the gospel as taught by Christ and as restored in these latter days. The odds may seem stacked against us and, in truth, our hope in this accomplishment would be vain except for one thing — faith. Faith in God is our means to gain that which is beyond our reach.

The faith that brings about submission to God's will and obedience to His commandments is the faith

that will confound the teachers of false doctrines and will enlighten the deceived. Faith equal to that of the saints of old will meet today's challenge with equal zeal of those of old. Anything less will bring failure and despair.

Our faith must be reaching toward the perfection that is in God; in this we are commanded to be perfect even as our Father in heaven is perfect. No worthwhile attainment can be reached if we do not exercise hope in this commandment.

If our faith is founded upon the goal of perfection we will move forward in a positive manner seeking out the stable truths upon which to build our hope. In turn, we will make ourselves worthy to testify effectually to all with whom we come in contact. May we all be encouraged and strengthened to this end.

RLS

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## EXCERPT FROM A LETTER

An excerpt from a letter to Sister Velma Wheaton from her uncle Skeet, Apostle E. Leon Yates.

"At the present time, due to the fine art of breaking horses that I have developed through the years, which art seems to have eluded me, I feel every year of my seventy years. I have spent a life time teaching mean horss that they must obey my will and now the shame of it all, a little sweet lovable three year old filly in just a playful moment with a desire to flex her muscles in an expression of sheer joy for living, has brought me tumbling to the dust.

"Now I sit quietly in the shade licking my wounds, feeling every moment of time that has trickled through my bones. I have a great love and admiration for that little horse who meant no harm, yet in the joy of flexing her youthful muscles, in a playful mood, she humbled me in the dust.

"There is a lesson in the above thoughts. No matter how good we may think we are or how high we may rise, there is always some thing, some person or some power that can bring us tumbling down."

Velma Wheaton

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## NOTICES AND NEWS ITEMS

All copy ready material for the Zion's Advocate must be in the hands of the printer by the 7th of each month. The material for the December issue must be ready by November 7th. It would be well for those who write notices and news items for this paper to remember the 7th as being the deadline. If your material needs to be corrected or recopied, please allow an extra day or so.

To be sure that the material arrives on time, send it directly to me or one of the staff members; our addresses are in the title page of this paper.

Roland Sarratt, Editor

## SERMON BY APOSTLE WILLIAM A. SHELDON

(condensed for publication)

I desire to be ever ready and willing to give a reason for the hope that lies within me. I want to assure you that I do have a hope in the gospel; there have come to me testimonies bearing witness that God is. When I have sought to examine my faith in God, the Lord has been my helper and strength. I'm grateful always for the condescension of our Heavenly Father and for that Spirit that comes into mine and any other heart who will look to the Lord.

I want to read from the 43rd chapter of Isaiah.

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even everyone that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. I have declared, and have saved, and I have showed when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God" (5-7, 10-12).

This was delivered to the people of the house of Israel. God had chosen them as His witnesses unto the nations. Even before their nationhood he manifested Himself to the fathers, Abraham, Isaac and Jacob. They were given a very positive knowledge that God is and that there is no other god like Him. He was a God who lived, while the gods of other nations were gods of stone, wood and metal — they could not hear, see nor speak. But Israel's God spoke to them and manifested Himself in great power and glory.

This was given to that people and is perhaps to be verified more fully in our time to them than ever before. Yet the promises made here, that He would bring His sons and daughters from far, everyone that is called by His name, apply not only to those who are lineal descendants of Israel but to the Gentiles in latter days. These would become Israel by adoption. This adoption would come because of obedience to the gospel of Christ and to the commandments of God, and taking the name of Christ, the only name given under heaven whereby men may be saved. Those promises are applicable to you and me. Some of us are literally of the house of Israel and partake of the promise made in the flesh to Abraham, Isaac and Jacob.

But, I assure you, the promise the Lord made to manifest Himself to them was given conditionally. The same thing is given to us conditionally today. We are his children; we shall behold Him and hear Him; we shall receive the manifestation of divine power to exactly the extent we are willing to follow the command-

ments He has given. Without keeping the commandments, without the exercise of faith, except there has come into our hearts an earnest desire to do what He has commanded, we cannot have fulfillment of those things spoken by our Lord and by the Holy Ghost through the prophets. We cannot receive assurance of these things or testimonies that God is, nor will we bear testimony to the nations that He is God, except by faith and obedience.

"Ye are my witnesses that I am God." That witness is not simply a silent assurance we have had experience with God. It is that which goes out from us because something has come to us from Him that God expects us to share with others. The burden of my thought is that we are required to bear a witness. There must be an outflow from us to others, as there has been an inflow to us from God.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

You see, the Lord expects us to do something with that witness He gives to us. He expects us to tell others, but also to manifest by our good works an overflowing that reaches out to others, causing them to have the same testimony that we have, that He is.

God wants to be made known among the nations of the earth, but regardless of whether you bear witness of His workings with you, He will be made manifest to the nations in mighty power, and in word. The nations shall be left without excuse at the last day when they stand before Him. They will have known that He is indeed the God of the whole earth, that men must be willing to humble themselves, yielding all their members to His service that they might magnify His name. God has laid it upon us to do that.

You are "created in Christ Jesus unto good works which God hath before ordained that we should walk in them".

If there is not something germinated within us, producing life, causing us to desire to share that witness and testimony He has given (and will give) by the Holy Spirit, we might say we are stillborn. Or, at least, we are not measuring up to what God expects us to do. You know, it shall be required of us at the last day.

In 1st Corinthians we find the Apostle Paul saluting the church at Corinth.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1:2).

We are called to be saints. I don't think I'll ever forget a testimony that Brother Flint bore. He told an experience he'd had earlier in his ministry. The question was asked, "What is a saint?" A little child stood

up and said, "One through whom the light shines". Now, that is a saint — one through whom the light shines. Let us ask ourselves some questions, brothers and sisters. Is the light shining through us? Is it being made manifest? Is there witness to someone else that we have learned of Jesus Christ, that we have taken upon ourselves His name? Is that manifest to any degree?

I'm sure that every one of us will admit that we have failed to show forth as much light as Christ has called us to. He said, "Ye are a light that is set upon a hill, that cannot be hid." I'm sure we recognize that.

Therefore, there must be mighty prayer; there must be a mighty effort in searching the scriptures, in finding out the things God would have us do. He is able to tell us more than we could find any other way. We must place these things in our lives, that there may come forth greater light to those with whom we have to do, day by day. This is the thing God expects us to do.

Going on in 1st Corinthians I read.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ' (4-7).

Here Paul commends these people, that the testimony of Christ was confirmed in them; it was very evident. They were behind in no gift, waiting for the coming of the Lord. Christ told us something else in Matthew.

"Whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man who builded his house upon the rock" (7:24).

When the rains descended, the floods came and the winds blew, He told us, the house stood because it was built upon rock. This He spake, concerning your life and mine. If we build upon the rock of Jesus Christ, His light and desire being in our lives, we shall stand. But, He also said that whoever hears His sayings and does them not is like a man who built his house upon the sand. When the rains, the floods and the winds come the house shall fall.

I plead with us! Build our houses, our lives upon the rock of keeping the commandments of God. If you don't know what they are, search for them, and pray as you do. "He that lacketh wisdom let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him."

We must have testimonies of the living God in-coming to us. We must bear those testimonies to the world, by word and deed. Some such testimonies are in the Book of Commandments. This one is in the 5th paragraph of the first chapter (the preface). To me, it bears great evidence that it was given by the power of the Holy Spirit.

"Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known: and inasmuch as they sought wisdom, they might be instructed: and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high and receive knowledge from time to time: after they, having received the record of the Nephites; yea, even my servant Joseph might have power to translate through the mercy of God, by the power of God, the Book of Mormon: and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually, for I the Lord can not look upon sin with the least degree of allowance: Nevertheless he that repenteth and doeth the commandments of the Lord, shall be forgiven, and he that repenteth not from him shall be taken even the light which he hath received, for my Spirit shall not always strive with man, saith the Lord of hosts."

If the Lord has ceased to strive and you have ceased to receive, it's time to repent and seek the Lord in mighty prayer, fasting and searching of the scriptures. Then reach out, not only to God but to your fellow man.

The Lord said that this was the only true and living church upon the face of the earth with which He was well pleased, speaking collectively. Let's ask ourselves another question. Do we have the testimony in our hearts that this is the only true and living church on the earth, with which the Lord is collectively pleased? There is no other reason for the existence of the Church of Christ except to bear witness that Jesus is the Christ, and to bear the commandments of God to the children of men. If we are not bearing that witness we have fallen short. This is not required only of the priesthood. God expects every member to be united in bearing testimony of the things of the kingdom of God, the glory God has caused to be revealed, so that men may desire to come to Him.

Now, we read in the Book of Mormon, on page 671, the words of Mormon.

"And now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things he taught the people; and these things have I written which are a lesser part of the things which He taught, and I have written them to the intent that they may be brought again unto this people from the gentiles, according to the words which Jesus hath spoken. And when they have received this, which is expedient that they should have first, to try their faith, and if it shall

so be that they shall believe these things, then shall the greater things be made manifest unto them" (vv 1-4).

He will use the Gentiles. That means you and me, brothers and sisters. We have a testimony to bear. Will we do it? There are greater things to be made manifest right now, if we will live for Him, if we will seek if we will let our lights shine.

The gifts and blessings of God will be made manifest to those who will seek the Lord in all the diligence of their souls, placing Him first above all things. And if we do not believe, the greater things shall be withheld. Brothers and sisters, that applies to the Church of Christ! If we will not show in our lives that we have faith in God, believing the things that are recorded in the whole body of the scriptures, then the greater things shall be withheld from us. We shall find ourselves on the outside, wondering why there is no oil in our lamps.

In Romans we read the testimony of the Apostle Paul. This testimony may be had by everyone who is a member of the body of Christ. God is no respecter of persons. Those who seek shall find. Paul says this.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from **faith to faith**" (1:16-18).

You do not attain the faith that becomes knowledge in one grand leap. You exercise a degree of faith and when you have seen benefits coming, then if you will begin to exercise a little greater faith, the gradual growth will develop until your faith is perfect knowledge in Christ.

"The just shall live by faith." We are living in the time when faith is failing; it has failed to some extent within the Church of Christ. I want to nurture that faith. I want you to exercise your faith even as I want to exercise my faith more freely in the future. We shall indeed live by our faith, not by our paycheck, not by the strength of our arms. We shall live by our faith in Christ and that is the only way we shall survive. We shall grow and become strong in the Lord when we exercise our faith towards Him. Yes, the just shall live by faith, "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Who holds the truth of the gospel in unrighteousness? Look at the Church of Christ. We are the ones who can hold the truth in unrighteousness. In 1st Corinthians 13 the Apostle Paul gave a great lesson in charity. Though a man have all knowledge and faith and may do all things; though he have great power and gifts from God, yet without charity he is nothing. He is as sounding brass and a tinkling cymbal. So we can hold our knowledge in unrighteousness, if we do not allow the truth in our minds to come into our hearts and affect our lives, making an outflow of goodness toward God and our fellow man.

Going over to John, we find the words of Christ.

"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 forever; 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" (14:15-17).

We might word it just the opposite. If we do not keep His commandments we do not love Him. What about it? Do you love the Lord?

Now, that other Comforter was the Holy Ghost; it is the Spirit of truth. Christ, of course, was their comforter as long as He was here in the flesh. He told them repeatedly that **He would be taken from them but** would send them another Comforter. This is the promise given to us as members of the body of Christ. By obedience to the gospel we shall be comforted. Any of you who have really proved the Lord in obedience to the gospel and are searching for the Lord will know that. Otherwise, we have despair, sorrow and tribulation. This is not to say that we will not have tribulation under the gospel covenant; we will. There will often be sorrow, but it will not be so great but what the Lord can and will raise us up out of it. That is the comfort of the Holy Spirit; that, and the knowledge that is given of the things of God. We need not be left to ourselves.

Turn to the Book of Mormon, page 673, and read concerning His church and what He will do.

"Verily, I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call in my name; therefore if ye call upon the Father for the church, if it be in my name, **the Father will hear you**. And if so be that the church is built upon my gospel, then will the Father shew forth his own works in it" (vv 21, 22).

To what extent are the works of the Father shown in the Church of Christ? We have some works, some healing, occasionally the gift of prophecy, very occasionally the gifts of tongues and their interpretation. There are the gifts of wisdom, of knowledge, to some extent of faith. These things are not as they should be in the body of Christ. Whose fault is it? Not God's; He is the same yesterday, today and forever. His promises are sure, but He wants us to show great desire and zeal for Him that rises above every desire we may have in the world. God must be first. And when the time comes that this people has placed God first you will find an abundance of the spiritual gifts. Our lack simply shows that we must begin **now** to search for the Lord and bear witness of the things of God.

"But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return" (ibid v 23).

He speaks here of all the churches that are built up to the honor of men, not God. They are built up as magnificent edifices; they have many social programs, which to a large extent supercede the building up of the kingdom of God. He says that they have joy in their works for a season, but by and by the end comes and they will be hewn down and cast into the fire.

I want to turn to 1st John.

**"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, **we shall be like him;** for we shall see him as he is. And every man that hath this hope in him **purifieth himself, even as he is pure"** (3:1-3).

How much are you like Christ today? How much am I like Him? That depends on our desires and our purposes in life. Are you doing anything to purify your life? Is there anything that needs purifying? The Lord will have a pure people, who have dedicated their lives to Him, when He comes. That is how the light is to be revealed to the nations. That is the people who shall literally receive power from God as never before.

On page 223 in the Book of Mormon we find the wonderful lesson that was delivered by King Benjamin to his people. Let us attempt to apply it more freely in our lives. This is in connection with the witness we should have.

"I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants" (v 43).

You see, the gospel is not just something that flows into us; there must be an outflow. The more there is going out, the more will come in from God. I have borne testimony to this myself and proved the Lord to be true in these things. Take my word for it, if you will. If you will not take my word, take the scriptures. Impart of your substance to the poor and to every one that stands in need, and visit the sick and afflicted. Do we give this a thought? Or are we just concerned about the welfare of our immediate families and those close to us? Let it go outward. We have some people who are sick and need to be visited. There are those in old folks' homes; there are those in hospitals. They are not all of the church. There are sick you could visit who are not connected with the church. They are our brothers and sisters too, you know.

"And see that all these things are done in wisdom and in order: for it is not requisite that a man should run faster than he has strength" (Ibid v. 44).

Now go with me to page 221 and more of the words of King Benjamin.

"And ye will not have a mind to injure one another,

but to live peaceably, and to render to every man according to that which is his due" (v 24).

Is there any desire, however latent, however concealed in the depths of our consciousness, to do injury to another? Think about it, and if there is, put it away. Do not desire to injure any, physically, or by the tongue.

"And ye will not suffer your children, that they go hungry, or naked" (ibid v. 25).

I do not think there is too much of that within the Church of Christ, but there is a great deal of it in the world today.

"Neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another" (Ibid vv 26, 27).

That way, don't you see, a generation is raised up, a people who will begin showing forth light. That light will increase until it becomes a great power in the earth.

Think of the things that you might speak to one another that would be of evil; then close the lips before you utter them.

We must pray always. Jesus told us to pray without ceasing: pray for the saints, pray for those who are sick and afflicted, pray for them who would despitefully use you and persecute you, that the Lord may touch their hearts and turn them back. You know, I have proved several times in my life that a soft answer does indeed turn away wrath. You will be surprised, if you will begin practicing some of these things (if you have not done so before), to find out how much good returns to you, not just from God but from your fellowman.

Then, brothers and sisters, speak of God's goodness. You have neighbors and people you are associated with. Speak of the goodness of God. Do not try to cram something down their throats, but as the way opens up. Ask God to open up the way for you to begin talking to them of your faith and what He has done for you. Give your personal experiences and you will be surprised at how people respond. You will be surprised at how much your soul becomes enlarged when you begin sharing what God has given you.

The prophet Isaiah said that God will have a sanctified people who will show forth the light of the gospel, when He comes.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (4:1).

That speaks of a terrible time that is coming upon the earth in our time. The population will be decimated, with many more women than men.

"In that day shall the branch of the Lord be beautiful and glorious, the people of the Church of Christ who will have purified their lives) and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and a shining of a flaming fire by night: for upon all the glory shall be a defence" (Ibid 4:2-5).

The glory of the Lord shall be a defence upon His people and He will preserve them if He must destroy their enemies by fire; so we read in the Book of Mormon.

Isaiah says more.

"Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one (the Church of Christ) shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time" (60:21, 22).

We are given to understand that there will be great tribulation and mourning, even among the people of the church, but hear this!

"To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (61:3).

"Ye are my witnesses, saith the Lord, that I am God."

Do something with that witness!

(Scriptural emphasis and parenthetics, the author's)

## LIFE ETERNAL

"These words spake Jesus, and lifted up his eyes to Heaven, and said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:1-3).

In this definition of "Life Eternal," by the lips of the Master himself, a strong argument is afforded the Latter Day Saints in their claims regarding the necessity for the presence and manifestation of the Holy Ghost in the Church of Christ. There is a vast difference in believing and knowing a truth. Many teachers of the Bible tell the seeker for salvation that if he believe on the Lord Jesus Christ he will be saved. It is quite certain that those who are saved will believe on the Lord Jesus Christ, but the Master defines "Life Eternal" as a knowledge of God, and Jesus Christ whom he has sent. "And this is life eternal to know God, and Jesus Christ whom he has sent." To know, then and not simply to believe, if Life Eternal. Some may say, we shall know God and Jesus Christ in the resurrection, and that was what Jesus had in mind when he defined Life Eternal. No doubt the Christ embraced all eternity in his view when he regarded Life Eternal, but there was a nearer truth and condition to which he referred, even the possibility of men in this world, while yet clothed with flesh and life, obtaining a portion of the knowledge of God and Jesus Christ whom he had sent.

When Jesus was questioning his disciples as to what the people said regarding his identity, some of the disciples gave one answer and some another. Finally the

Master put the blunt question to his own apostles, "But Whom say ye that I am. And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him Blessed art thou, Simon, Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven" (Matthew 16:15-17).

Here was an illuminating instance of what the Master spoke and also a definition or declaration on the part of the Master how the knowledge that he was the Christ was obtained. Not by human intelligence nor aid was the information conveyed to the mind of Peter. "Flesh and blood" said the Master, "hath not revealed it" (that is the knowledge of the divinity of Jesus), "but my Father which is in Heaven." Certainly a clear and concise statement of how at least one man came to "know God and Jesus Christ," (for in knowing Jesus he would also know God). This revelation to Peter of the divine nature of Christ was not an isolated case, but was evidently in keeping with a certain fixed rule. Paul in writing to the Corinthians says: "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3).

We are willing to believe that Life Eternal embraces far more than the mere knowledge that God exists and that Jesus Christ whom he sent into the world was really his son. But we do not admit that necessarily the beginning of that knowledge lies beyond the grave. Its beginning should be in this life. Peter has shown that he obtained the knowledge that Jesus was the Christ, by the Holy Ghost, and Paul assures us that no man could say (understanding) that Jesus was the Lord except by the Holy Ghost.



Unless a man who has been baptized for the remission of sins attains to the knowledge that Jesus is the Lord, he cannot feel certain that his sins have been remitted: for if it should develop that there was an error in his accepting Jesus as the Christ, then a million baptisms in his name would not cleanse the sinner. It is true we can accept the statements of others that Jesus is the Christ; but human testimony is insufficient; for if human testimony is to determine the divine nature of Christ, then our belief in him must perish, for there are more people on the earth who do not believe him to be the Christ, than there are those who accept him. The weight of human testimony, man for man, is against Christ. But, suggests one, we have the testimony of the prophets and the apostles concerning the divinity of our Lord, and the testimony of these holy men is evidence to the Christian, at least. The Corinthians to whom Paul was preaching and writing had the testimony of living apostles: not the printed words that have come down to us through the dark ages, but they were able to stand face to face with the Lord's own apostles and hear them bear a true and faithful witness for their Lord: and yet Paul tells them "no man can say that Jesus is the Lord, but by the Holy Ghost." The Christ recognized the futility of human testimony in the final and supreme analysis of his claim to the sonship of God. This was shown in his preaching and also in his remark to Peter heretofore quoted. Peter, no doubt, had often heard the Master assert his claim to the divine sonship, but these declarations were ripened into living, burning truth, not by the medium of flesh and blood, but by the Father himself. "Flesh and blood hath not revealed it," said Jesus, "but my Father which is in Heaven."

When his critics were seeking to throw discredit upon the teachings of Christ, (which included of course his claim of Divine sonship) and Jesus being willing to teach them how they might know the truth of his claims instead of "bearing his testimony," as is frequently done by our moderns to prove their assertions, he said to them: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

Here the Christ plainly puts the proposition. There was a means and way whereby they could test his claims, and in justice to them, as well as to all mankind he told them of the means whereby men might know. He might have borne a testimony afresh to them, such a testimony as we cannot hope to experience. He was there face to face: discussing the propositions of salvation with them: fresh from his teaching in the temple, and yet he pointed the way to a knowledge of the truth of the things he had been teaching, and that way he pointed out led to the waters of Christian baptism. The Christ there makes a definite promise: Men — any man — he said, might know whether the doctrine he taught was of God or whether Jesus spoke and taught as a mere man. The real seeker for truth and salvation had a right to know whether

Christ was what he claimed to be. You and I have a right to know whether the Christian or the Jew is correct regarding the character of Jesus. He came among men in the way of all men; was born of a woman, was raised as a child and young man apparently subject to the laws of nature, the same as the rest of mankind. He ate; he drank; he toiled; he rested. He slept and appeared as other men. Then he startled the world by the claim that he was the Son of God, the Saviour of mankind; that men by accepting his teachings and exercising faith in his name should have the gift of Eternal Life. It was true he did many wonderful things. Other prophets had done wonderful things too. But was he telling the truth when he said "I am the resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." What a burning, piercing declaration for Jesus, the carpenter's son to make to mankind. And as Jesus in his preaching saw the hearts and minds of men staggering under the awful declaration, he pointed out the way to peace and knowledge; knowledge not only to the few, but said he "If any man will do his will, he shall know." Christian baptism, then carried with it more than simply a covenant to righteousness. There was something attached to it worth more than gold; something that might help the weary traveler on his way; something to comfort the afflicted on his bed of suffering, to soothe the thoughts of the dying — a knowledge such as the prophet Job had when he cried out, in triumph, "I know that my redeemer liveth."

This knowledge which Jesus promised any man who would do the will of the father, was not complete until the great truth was fastened on the mind of the penitent, that Jesus was the divinely sent Son of God. When the seeker knew that truth he knew the rest of Christ's teachings were true. And he could not know whether what Jesus taught was of God or simply the teachings of men without also knowing that Jesus was the Christ. In short, he could not know one part without knowing the other. This knowledge, however, could not be obtained indiscriminately; certain conditions were laid down by the Master as essential to its possession. They were to "do the will of the Father" and then they should know whether Jesus was the Son of God. While the attainment of this knowledge was offered to all mankind, yet no one man could have it without obtaining it according to the will of the Father.

Jesus did not particularize when he declared the way was open for testing his claims, but simply made the broad statement that to obtain that great knowledge, they must "do the will of the Father." Then as heretofore stated, we must refer to the case of Peter, and to the teachings of Paul to determine what was the "will of the Father" regarding the channels through which God would bear his own witness to the divinity of Christ. When Peter declared the identity of Christ, the Master exclaimed "Flesh and blood hath not revealed it." When Paul speaks concerning the channels through which the Almighty conveys to mankind

the supreme truth that Jesus is the Lord, he says it must come through the Holy Ghost. If, then, it is of any value for men and women to have definite knowledge concerning the divinity of Christ, the Holy Ghost becomes an important and indispensable agent to the acquisition of that knowledge. Thus the church which cannot put its convert in contact with the Holy Ghost has not helped him much except perhaps in belief. And the baptism by whomsoever administered that does not, under proper conditions, ultimately lead the one who received it to a knowledge concerning the doctrine of Christ, is faulty and has failed in fulfilling the purpose God had in the institution of Christian baptism.

The Apostle Peter in his second Epistle, first chapter, exhorts the saints to high spiritual living and good deeds that they might not be "barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now the Latter Day Saint argues, if it were right to attain to the knowledge of our Lord Jesus Christ in the days of the apostles, it is right to attain to it now; and if any man can know concerning Christ and his claims by doing the "will of the Father" why not you and me. We are men, and the Lord said any man, — that includes us. And if Paul was right when he said that the knowledge that Jesus was the Lord, could be declared of men only by the Holy Ghost, then men who desire to know whether Christ was really the Lord should seek a church that at least claimed to enjoy the ministrations of the Holy Ghost.

To return to the declaration made by the Master: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This puts the man who does not know concerning the claims of Christ, in a bad plight, for if he does not know then it is because he has not "done the will of the Father" and the man who has not "done the will of the Father" is in danger. It will not do to say that this "knowledge" concerning the doctrine of Christ is a sort of thirty-third degree matter; something possible of attainment but seldom reached by believers. This is a wrong view. For the very rudiments of salvation, if properly embraced, should bring the "knowledge" of which the Master spoke; for how can a man have hope of salvation who has neglected to "do the will of the Father?" If he has hope of salvation it is because he has done the "will of the Father" and the Master says "any man" who does that shall know. As we have attempted to show before those who receive this testimony concerning the truth of the doctrine of Jesus know by it that he is the Lord, this knowledge being conveyed exclusively by the ministrations of the Holy Ghost. Those then, who have done the will of the Father and have this knowledge or testimony of Jesus are also put in possession of another gift. In the 19th chapter of the Revelations of St. John, occurs the following: "And I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Here is scripture to show that those who have "done the will of the Father" and have obtained a knowledge or testimony of Jesus, also are made partakers of the spirit of prophecy, for the angel declared unto John that "the testimony of Jesus is the spirit of prophecy."

This fits in with the claims of Latter Day Saints, who teach that the person who is really born into the kingdom of Christ (that is, who has "done the will of the Father") is entitled to participate in the manifestations and ministrations of the Holy Ghost and when he has this testimony of Jesus, which scripture declares is the spirit of prophecy, the Latter Day Saint believes it will manifest itself. This is not an unreasonable conclusion: for God would scarcely give the spirit of prophecy unto his church and then keep it dumb. Indeed it could not be well termed a "spirit of prophecy" if it remained silent, for prophecy is utterance. Then if God proposes to verify the promise made by the Master, men who do his will, will know and have the testimony of Jesus. When they have this testimony they will also have the spirit of prophecy; and when they have the spirit of prophecy and when it gives utterance, those through whom it finds expression, will be just what Latter Day Saints claim should be in the Church of Christ, prophets of God.

(From "Evening and Morning Star", Dec. 1908)

#### TO THE MEMORY OF OUR DEAR BROTHER

Dearest Brother, we shall miss you  
From your earthly home below.  
'Twas the Savior gave the message,  
Saying He had willed it so.

There no pain or grief can harm you  
In that Heavenly Home above.  
In Christ's arms we know you're resting  
Sweetly resting in His love.

Mansions are prepared in Glory  
For the Servants of the Lord  
Who were faithful to His service  
Teaching others of His Word.

Deeds of kindness, love and service  
In all hours of night and day,  
Were material freely furnished  
A firm foundation for to lay,

For the new home you now inherit,  
Celestial glory of the Sun.  
And we hear the Savior greet you.  
With the words, "My Child, Well done."

Emma H. Mead

This poem was written some time ago, by my Mother, Emma Mead at the death of her only brother.

Is she was still with us, I am sure it would express her thoughts, along with many, many others, in memory of "Our dear Brother," Apostle Clarence Wheaton.

Sister Vida Filley

## WHISPERS FROM THE DUST

(A Memorial from an Adopted Daughter)

In Mound City, Missouri, two days after Independence Day of 1893, a baby boy was born to Etta Belle (Haldeman) and William Wheaton. This was a Christian home; the newcomer was welcomed with love and given the name of Clarence LeRoy. He grew up in Kansas City, then Independence.

The boy's appetite for reading was avid, starting with McGuffey's Reader and widening to include works on travel, religion and antiquities. The latter two became related passions. In 1906 he was baptized into the Church of Christ (Temple Lot).

In 1912 (at nineteen) he was called to be a teacher and ordained, then became an elder in 1915. That was a big year. On February 15 the young minister married Angela Denham, who shared his religion and joined wholeheartedly in his deep love of antiquities.

Then in 1926 he was Presiding Elder at the church ministers conference where the first five apostles were called. He was the fourth and at eighty-four was the only remaining one of the five. He was also instrumental in forming the early Working Harmony Agreement between our church and the R. L. D. S.

The Wheatons made the same house on Sea Avenue in Independence their home base for most of their long married life, interspersed with many missionary trips. They celebrated their sixty-second wedding anniversary in 1977!

There are four sons and one daughter living: C. LeRoy Wheaton (Independence); Edward W. Wheaton (Jakarta, Indonesia); Thomas R. Wheaton (Atlanta, Georgia and Paris, France); Richard A. Wheaton (Independence); and Kay (Mrs. Noland) Matthews (Independence). Between the arrivals of Richard and Thomas little Ellen Angela lived for a brief six weeks. A brother, Riley W. Wheaton lives in Lee's Summit. The Wheaton family has become the Wheaton Tribe with the arrival of twenty one grandchildren and twenty two great grandchildren!

Clarence supported his family as a printer and carpenter until he went into missionary work fulltime. During World War II he was a construction superintendent for Dupont and received an award from the secretary of war for outstanding safety in construction.

While the children were young an older fellow missionary, Elder George D. Cole, spent much time in their home in the course of half a lifetime of ministry. Much of this time was spent among the Oklahoma Indians. A born storyteller (as his young friend, Clarence, became later) and filled with zeal, Bro. Cole spent hours entralling the Wheaton family with tales of making friends and converts among the tribesmen. He warmed to their enthusiasm and left them his precious original set of Stephen's and Catherwood's "Incidents of Travel in Yucatan and Central America".

The great restlessness began. Reading of the mysterious remains of a great culture and avidly scanning the etchings of the huge Maya pyramids, they dared to dream. Maybe, if God was very good of them, someday they would see these things for themselves! Each had more than a trace of Indian ancestry, which added to their yearning. When Clarence's church work took him by the dirt mounds in the Ohio Valley and the pueblos of the southwest the fever was only re-fueled. Sometimes Angela travelled with him. They made many friends among the Indians. He was later given the name of "Manitos-N-Nin" (God's Spirit Man) by his Indian friends.

In the year of 1950, the children grown, something happened that changed their lives. An Arizona Indian, speaking to capacity crowds in the Independence Auditorium, told tales that greatly intrigued them. Sheltered behind strong walls in the jungles of Yucatan, protected by neighboring tribes from the prying eyes and greedy hands of the outside world, was a forbidden city. In the rain-forested land of brown Mayas — so went the story — was a fairskinned tribe. It was hinted that these elusive people had ancient records engraved on gold-like plates. Furthermore, they had for many years been quarrying white marble blocks for a temple to be built in "the center place"!

Like that of the man from La Mancha, the Wheaton quest became lifelong. Those tantalizing whispers from the dust were to lead them over much of the tired, lined faced of earth. As they heard this legend of the lost city, thoughts went round and round excitedly in Clarence's mind. As always, Angela shared his dream. If they could find this city, see those golden plates, what a dramatic vindication it would be of the beloved Restored Gospel!

At the end of the Arizonan's speaking engagement, a subscription was raised by interested people from all over the Restoration — and elsewhere — here in Independence, the center place. The Wheatons were to make an expedition into Yucatan!

In January of 1951 they left Arizona and drove into Mexico. Near the border of Yucatan they left their old "gospel chariot" and flew, bussed, taxied (in an old Ford held together with bailing wire) into Ticul, Yucatan. There they met Nemisio Xiu, the "cacique" or chief of the Mayas in the country, also his son and family. The son took one look at them, came close and embraced them. He had been shown their faces in a vision, told when and where to meet them!

Xiu arranged for them to meet the assembled Mayans, to authorize and plan their expedition. At this meeting, in a clearing hacked out of the hot and humid jungle, Clarence was called on to say a few words. Feeling very sure of his inspiration, he opened the Book

of Mormon to the 3rd Book of Nephi, 5th chapter and read. The interpreter translated into the native tongue the story of Christ's coming to the people at Zarahemla after His crucifixion.

A joyous excitement broke out! Arms and eyes were lifted to the sky as if in thansksgiving. Several leaders spoke eloquently to the group. Then old Nemisio Xiu rose slowly to his feet and, in a voice husky with emotion, spoke to the crowd who received his words with awe. As Clarence's heart beat fast the interpreter translated quickly. Here is what Xiu said.

"This is our book! It is ours! It contains the same story as was on our ancient records, which were destroyed by the black-robed priests at old Mani!"

The expedition into the jungle was arduous and unsuccessful — from one viewpoint. They didn't find what they went after — but they did hear for themselves the whispers from the dust. To the last day of his life Clarence was to hear them. He never lost the clear mental picture of the brown arms uplifted to Heaven and the exultant sound of the Mayan words which meant, "This is our book!"

In the fifties the Church of Christ sent the Wheatons back to Yucatan. They made several trips and established the work there. Then in 1959, when our stalwart Christian soldier was sixty five, he and Angela took State Board of Education tests and emerged victoriously with high grades and high school diplomas! That same year the church sent them to the Holy Land where they could study the other side of the golden coin. They compared artifacts and evidences of the racial connections between the eastern Mediterranean and American regions. In Cairo they convinced the Secretary-General of Egyptian Antiquities and the curator of the Cairo Museum that they were right!

Much of the next fifteen years, between missionary efforts (including the British Isles and Canada) was spent in compiling a voluminous manuscript that was

to help prove to at least part of the world the authenticity of the "Whispers from the Dust". Since our dear, departed apostle always seemed to be trying to do four days work every three, the manuscript never reached the printer. However, an abbreviated version, woven into the story of their jungle expedition, was printed in 1977, in collaboration with a dear friend. Getting the original put together and printed is now Angela's dream.

On September 26, 1977 the hardworking heart just stopped. A door opened silently and Clarence Wheaton went home. He had seen this home in a boyhood vision and longed for a lifetime to see it again. He sees it now. Our dear old friend will never feel pressed for time again.

Funeral services were held at the Carson Chapel on Friday afternoon, September 30. Apostle Robert Jensen officiated; opening and closing prayers came from the full heart of his old and very dear friend, Elder George Brantner. His granddaughters sang several beautiful and moving songs: Konie Caviness, Vanna Jo Housknecht, Patricia Wheaton and Nanette Wheaton; a niece, Janice Welch sang also. Mrs. Grace Rudd was organist. The remaining seven apostles were honorary pallbearers; the physical effort was made by his loving grandsons: Walter Wheaton, John Wheaton, Michael Matthews, David Wheaton and Jackson Wheaton. Interment was in the Mound Grove Cemetery.

His alter ego, Angelo is left with a treasure chest of jewelled memories. One of the shiniest is that of the trip she took with him to Cherokee, North Carolina to the dedication of the new Indian mission — returning just days before the end.

His grandchildren will remember the valiant old warrior for Christ. His sons and daughters (in-law and adopted included) will never forget his life and his work. Nor will his church family and his many, many friends "outside". Nor, I am convinced, will his Father.

Donna Moser

## OBITUARIES

### T. R. (Ted) Ely

Brother Ted Ely, a member of the Church of Christ since 1931, died at Veterans' Administration Hospital in Grand Junction, Colorado on August 14, 1977. Theodore Roosevelt Ely's entire 81 years were spent in the western United States. His birth was at Eden, Arizona on September 17, 1895, and the family lived in California, Oregon and Idaho before coming to Meeker, Colorado in 1910. There they engaged in ranching.

Ted served with the U. S. Army during World War I. A homestead on "Strawberry Creek" west of Meeker was home for a few years after his marriage to Sybil Park on November 28, 1920. In 1925, they decided to move to Delta, Colorado, where Sybil's family lived. This trip of several days was made by the family; including small sons Marvin and Bob, with horses and

wagon across the top of Grand Mesa.

In 1931, when the move was made to Palisade, Colorado, the family had increased to five, as daughter Margie was born at Delta. In Palisade, Ted was employed by a peach grower. Sybil, who was baptized in the Reorganized Church as a girl, had transferred to the Church of Christ in 1930. In Palisade, there were visits and meetings by missionaries, and on October 26, 1931, Ted became a member of the Church of Christ by baptism.

The development of a new irrigation system made it possible to farm new areas, and in about 1933, Ted and Sybil purchased the land on Orchard Mesa where their present home stands at 3239 B½ Road. They planted an orchard and tended it until their move to

the place in the spring of 1937. Buildings were begun and Christmas dinner of 1937 was served in their house. The thick walls of this house made of native material, adobe, proved to be excellent protection from both heat and cold, and served well the needs of their family. A further purchase of land included a large tract of ground which was mostly developed in subsequent years into productive orchards and farm lands.

Ted and Sybil recognized the need of people for spiritual guidance and in 1942, because of wartime gasoline rationing, organized the "Victory Sunday School" for their neighborhood. Their home and garage were used for this community Sunday School; and here, too, the Church missionaries were able to deliver their messages and some of the neighbors eventually became Church members. In June, 1952, the Orchard Mesa Local of the Church of Christ was organized with Elder Marvin Ely as pastor. From this time until the spring of 1962, when we moved into our present church, Brother Ted's garage continued to be the site of regular Sunday meetings. For a number of years, his packing shed and living quarters for harvest help were turned over to the Church committee at Reunion times for use as cooking and eating facilities. Also, their house was extra space in the help cabins were always filled with Reunion visitors.

The funeral service on August 17 at Martin's Chapel was conducted by Elder Don McIndoo, assisted by Elder Harvey Bell. Brother Don told of how Ted's life was an example to neighbors and family to follow the path of the Master of Men and show good works. Ted opened his home to those who came from other places and provided food, shelter and physical labor to help many. Our own experience is one example because we had the advantage of their hospitality in the help cabin for

a year while we established ourselves here. Ted's carpentry skills were used in the building of our Church and he was glad to help many in building for themselves. For a few years, also, he and Marvin had their own construction business. The fruit from Ted's orchard was a treat we all enjoyed.

Brother Ted had many community interests. Among them was service on the District 29 School Board and charter membership in the Orchard Mesa Gun Club. Target shooting brought him a number of awards, and his hunting success was shown by the venison treats on their table.

Although Ted never held the ministry of Christ, he was one of those faithful people who was nearly always in attendance at meetings. He had served as music director of the Sunday School for a number of years, was local secretary and treasurer, and a long-time member of the building committee. As long as he was able to participate, his voice was heard in prayers and song to our Heavenly Father.

In addition to his wife, daughter Margie Downs and sons, Marvin and Bob, the family has six grandchildren, all members of the Church. They are: Patsy and Duane Ely of Phoenix, Arden Ely of Houston, Missouri, Janice (Ely) Moore of Denver, Allen Downs and Edith (Downs) Arden of Grand Junction. Completing the family are nine great-grandchildren. Also surviving are two brothers and three sisters.

We know that Ted's place in our lives can never be filled by another. His was a life that showed the belief in Christ as read by Brothr Don from II Nephi 13:29, "having a perfect brightness of hope, and a love of God and of all men."

It was a privilege to have known Brother Ted Ely.

Enid E. Bell

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### Laura Lucinda Frisbey Burkhart

Laura Lucinda Frisbey Burkhart was born March 7, 1890 in Coffee County, Kansas, the sixth child of Carey Clay Frisbey and Georgia W. Wooley Frisbey. She passed from this life October 1, 1977 in Beeville, Texas. When Laura was 8 years old her mother passed away and was buried with her infant twin daughters, Georgia and Georgia Ann. Her father married Rena Watson Frisbey and she became "mother" in both name and deed to the children: Allie Frisbey Cogan, Almeda Frisbey Hines, George Carey Frisbey, Roy Alonzo Frisbey, Wooley Alma Frisbey, Laura Lucinda Frisbey Burkhart, Nancy Sophia Frisbey and Nora Belle Frisbey Denham.

Laura was baptized into the Church of Christ (Temple Lot) on June 14, 1907 in Independence, Missouri by Elder George P. Frisbey and confirmed by Elders Richard Hill and John R. Haldeman.

On November 14, 1908 she was married to Ernie Burkhart. There had been a death in the family and the plans for an elaborate wedding were cancelled, but not the wedding itself. Laura and Ernie were married in a simple ceremony in the blacksmith shop of Elder Richard Hill by Elder Hill. To this union was born five children: Gladys Burkhart Hodson of Galena, Missouri; Nettie Burkhart Julian of Westminister, California; Nancy Lee Burkhart Baker of Beeville, Texas; Willie Burkhart of Westminister, California; and Roy Burkhart of Guymon, Oklahoma.

Not long after her marriage to Ernie, they moved to the wheat fields of Guymon, Oklahoma and there made their home.

Laura leaves in passing many friends and relatives besides her immediate family. She was laid to rest Wednesday, October 5, 1977 in Mound Grove Cemetery beside her husband, Ernie, in Independence, Mo.

### Clarence LeRoy Wheaton, Sr.

Apostle Clarence L. Wheaton, Sr. was born July 6, 1893 in Mound City, Missouri and died September 26, 1977, at the age of 84 years, 2 months and 20 days, at his home at 204 W. Sea Ave., Independence, Mo. He was the sixth child and fourth son (3 of whom had died before he was born) of William and Etta Belle Haldeman Wheaton. He had four brothers and two sisters who lived to adulthood, all of whom preceded him in death but one brother, Riley.

Clarence married Angela Denham February 15, 1915. They were happily married for 62 years, 7 months, and 11 days. To this union were born four sons and two daughters, (one of whom died in infancy). They have 21 grandchildren and 22 great grandchildren.

Apostle Clarence Wheaton was baptized on April 29, 1906, by Elder Richard Hill and he was confirmed by Elders Richard Hill, John R. Haldeman and George D. Cole. He was ordained to the office of a Teacher April 5, 1912 under the hands of John R. Haldeman and James A. Hedrick, to the office of Priest October 1913, to the office of Elder October 17, 1915 by A. L. Hartley and F. B. Arnold and to the office of Apostle April 10, 1926 under the hands of Apostles Daniel MacGregor and H. E. Moler. He was an enthusiastic and energetic minister of the Gospel of Christ throughout his life, beginning as a Teacher at the age of nineteen and elected Pastor of the Temple Lot Local of the Church of Christ in 1917 and Presiding Elder of the General Church in April of the same year. He continued in both offices until 1925. He was among the first five ordained to the Apostolic office at the April conference of 1926 by Apostles MacGregor and Moler. After Brother Wheaton's ordination of the office of apostle at the April 1926 Conference, he took up the full-time missionary work which was to fill the remainder of his life with the joy that only such serving can bring.

During his more than 51 years of evangelistic work as an apostle, he opened the missionary work and expanded it in many places for the Church of Christ, baptizing hundreds, and establishing many missions and local churches throughout the United States, Canada, and Mexico. His ministry also took him and his wife Angela to overseas countries, including Israel, Egypt, Jordan, Greece, Italy, Switzerland, France, and the British Isles.

He counted among his closest associates and friends outside the Church of Christ, the officials and thousands of members of the Restoration which included among many others; Joseph Smith III, Frederick M. Smith, Israel A. Smith, W. Wallace Smith, all of the Reorganized Church of Jesus Christ of Latter Day Saints; Heber J. Grant, David O. McKay, Alvin R. Dyer, President Kimball of the Church of Jesus Christ of Latter Day Saints; and W. H. Cadman of the Church

of Jesus Christ in Monongahela City, Pennsylvania. All of these and many many more of the Restoration he held in the highest esteem all his life.

Although Brother Wheaton's formal education ended in the eighth grade when his father's health failed and he went to work in his uncle's printing shop, where he learned the printing trade which he followed until entering full-time missionary work in 1926, he never ceased the pursuit of knowledge, particularly of religion, archeology and history. Of his own large volume of literary work, perhaps his most extensive was nearly completed at his passing. He had taken a lifetime of study, research and exploration into nearly every religion, culture and civilization. It is a work of comparative archeology of the Book of Mormon and the Bible lands. He has received much interest, help and encouragement from his many friends and acquaintances throughout the Restoration and the world, for which he, his wife Angela, and the family will always be deeply grateful.

Brother Wheaton's great and absorbing life's work was the Gospel of his Master, Jesus Christ, which lighted his life with an unquenchable fire of zeal which never failed him though many times disappointed; he always, without exception, was able to rise above these things to continue the pursuit of his life long vision and goal of carrying the Gospel to the world.

Perhaps one of his grandsons sums up his passing best when he wrote, "It was a shock learning of Granddad's death. Only God knows what is best for each of us. However, it is an end of an Era. He certainly gave his whole life to the service of his Lord. Very few ministers have been privileged to have done so much in the Restoration work. God certainly blessed him with a full ministry. Tell Grandmother we love her and will remember her in this hour of sorrow."

Brother Wheaton's greatest joy was reportedly to work with the American Indians and the underprivileged.

Clarence Wheaton leaves his wife, Mrs. Angela Wheaton of the home, four sons, Clarence LeRoy Wheaton, Jr., 412 S. Hocker, Independence; Edward W. Wheaton, Jakarta, Indonesia; Thomas R. Wheaton, Atlanta, Ga. and Paris, France; and Richard A. Wheaton, 704 S. Elizabeth Rd., Independence; one daughter, Mrs. Katharine Matthews, 3812 S. Delaware, Independence; one brother, Riley W. Wheaton, Lee's Summit; 21 grandchildren and 22 great grandchildren.

Man is greater than a world, than systems of worlds; there is more mystery in the union of soul with the physical than in the creation of a universe.

## PHOENIX LOCAL NEWS TO THE ADVOCATE

Many people have commented that Arizona is a desolate place. You should see it in the summer; even the pews are barren! At this writing more than 75% of our people are everywhere but home. At the end of the summer, we feel like having a mini-reunion to welcome home all our Globtrotters! Summers here are so lonely, even the people who stay home get homesick.

As far as I know, we have had five out-of-state visitors this summer. They are John and Nana Gill, Ruth and Don Willard, and Charlotte Hinkle. I would like to take this opportunity to applaud your courage in challenging the Phoenix heat!

Jay and Chris Moser have moved into their new home located about three miles from Church. Their new address is: 4062 E. Danbury, 85032.

Clem and Evalena Sills are beating the heat in Prescott, Arizona while they await the completion of their new home. They purchased a home next door to Jay and Chris. Dave and Karen (Yates) Berquist have a home under construction also. They too located but a few miles from the church.

Don and Jackie Bentz and their almost two year old daughter Jennifer, have welcomed a new member to their family. Melanie Lynn is very healthy, very happy and very, very cute.

John and Becky (Sanders) Booth have recently been transferred to Newport News, Virginia. They have requested prayers concerning John's position with the Pizza Hut Company as it has been taken over by the Pepsi Cola Company since their transfer. John's posi-

tion with the company may not now be as secure as it was a short time back.

Arden and Johna Ely are making the final arrangements for their move to Missouri. They have sold their home here and will be staying with Johna's parents, John and Verna Jones, in Houston until they find a place of their own. Your prayers in their behalf would be appreciated.

We were pleased to have several of our ministry able to represent the Phoenix local at the Ministers' Conference this year. Our thoughts and prayers have held a concern for this gathering for many weeks. We pray the Lord has blessed the efforts of His dedicated servants.

Don and Betty McIndoo are just recently home from Yucatan, Missouri, and Colorado. We are looking forward to hearing about their experiences in Mexico. We especially enjoy listening to the recordings Don has made of our Yucatan brothers and sisters singing hymns.

Because of the efforts of our hardworking carpenter, Jim Lacy, we have four more new pews in the chapel. The folding chairs have, at long last, been exiled to the kitchen. We have also installed a tether ball to entice the children away from the parking lot. With the coming of fall, we hope to install floodlights and more play equipment and perhaps do a little landscaping.

We pray for you, our brothers and sisters in the family of God, health, happiness and much success in doing the Lord's will.

Karen Malone

## A TESTIMONY

Dear Brothers and Sisters,

I want to bear my testimony of the Lord's love to me when I went into the hospital on August 14th to have eye surgery the next morning, the 15th. I was in complete peace and really surrounded in His love while reading from the New Testament which is placed in the hospital rooms by the Giddions and from another good book of faith which I had taken with me.

Although my window looked out on the brick wall of other rooms of the hospital, I could see the pink clouds of the setting sun as its rays colored the clouds, and truly I had such joy and happiness that late afternoon and evening. I praised and thanked the Lord for His love and for the beauty of His creations.

This peace continued with me through the restful night and the next morning as I was being prepared for surgery. As I said, I was surrounded in the love of Jesus the whole time, this I know. My surgery was a local, so I listened to the doctor and the nurses as they worked and talked. I felt we were all surrounded in His love. I had no pain at all during or after the surgery, which is often the case in my type of surgery.

Neither did I have any discomfort; all was joy and restfulness. It seemed to me that all of the nurses and aids who came into my room to care for me and clean the room were also filled with the love of Jesus; everyone was so kind.

So my stay there is a beautiful memory as it was last year in September when I had surgery on my other eye. I do want to thank each one of you for your prayers in my behalf for I have witnessed His answer, and know how wonderful His love is.

It has been two weeks now and the doctor says my eye is healing fine and my vision is clearing good. I know the Lord is with me all the time. I am so grateful and I desire to praise and thank Him and to always serve Him.

Your Sister in Christ,  
Stella Winegar

**Editorial comment:** If you have a special testimony of God's blessing to you or your loved ones, we encourage you to write it and submit it to this paper so we can all be strengthened by it.

