

Funeral Services

of

WILLIAM C. PARKINSON

* * * *

Held November 21, 1929

In the

WASATCH WARD CHAPEL

Salt Lake City, Utah.

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CONDUCTED BY BISHOP C. M. ALSTON.

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Sung by the Criterion Quartet composed of Joseph E. Kjar, Alvin Keddington, James Astin, and George Lloyd, accompanied by Spencer Cornwall.

"How do I know that Jesus is my Savior,
That by my side he is walking all day by day,
How do I know no matter where I'm straying,
He lovingly is watching me alway?
Full well I know, I know the ever wondrous story,
The story that is told o'er land and sea,
And when at last he calls me home to glory
To be with Him will be happiness for me.

It was for me that Jesus came to suffer,
It was for me He died upon the tree,
It was for me with God he interceded,
It was for me, ah yes, it was for me.

How can I tell of all the pain and sorrow,
Of all the bitter anguish He has borne,
How can I tell of how they crucified Him,
Of how His hands by cruel nails were torn?
The time will come when I shall stand before Him,
The sacred brow and wounded side I'll see,
And hear His tender voice in wondrous pity,
'Fear not, again, My child, I died for thee'.

It was for me that Jesus came to suffer,
It was for me He died upon the tree,
It was for me with God he interceded,
It was for me, ah yes, it was for me.

PRAYER BY I. C. THORESEN:

Our Father who art in Heaven, hallowed is Thy name: We, Thy children have assembled on this occasion to pay our last respects in mortality to one of Thy faithful servants whom thou has called home. On this occasion, Oh Father, we appeal to Thee for the inspiration of Thy holy spirit. We Thank Thee for the gospel Thou hast revealed to the earth in this day and age; for the light and knowledge thereof. We thank Thee for our testimony of its truth and divinity. We thank Thee, oh Father in Heaven for the privilege of living in this day and age when Thy children have the privilege of learning concerning Thy ways -- of the way of salvation whereby we shall return unto Thee and receive our reward for our labors. We thank Thee our Father, for the acquaintance of this Thy servant, Brother William C. Parkinson, whom Thou hast called home. We thank Thee for Thy blessings that have been upon him from his youth up, and for the faith Thou hast given him and for the charity Thou hast created in His heart. We thank Thee for the love and affection he exhibited to Thy children, to his offspring and to all whom he met. We thank Thee oh Father for the ability with which Thou hast blessed him and for the good he has been able to accomplish, and we thank Thee for the blessings Thou hast poured out upon him, and we thank Thee that we had the privilege of becoming acquainted with this Thy servant, and we feel to acknowledge through him we have gained knowledge and good will toward Thy children and others that have Thy gospel. We pray Thee, our Father, to bless us while we are assembled together; inspire every word uttered, that good may be accomplished and that those who mourn may be comforted and that Thy spirit may cause them to lead lives worthy of Thy servants, that we, each and all of us may return into Thy presence and again meet our brother and friend, for an eternal union, and we dedicate these services and all that we have and are to Thee and pray Thy blessings upon us, and we do it all in the name of Jesus Christ, our Redeemer, Amen.

"I'M A PILGRIM"

Sung by Virginia Freeze Barker.

"I'm a pilgrim and I'm a stranger,
I can tarry but a night,
Do not detain me for I am going,
Yea, going where the life is fair and bright,
And the future is ever shining,
Oh my longing heart, my longing heart is there.
Here in this country so dark and dreary,
Yea, I have wandered sad and weary.

There's a city to which I journey,
My redeemer is my guide, my light.
There is no sighing nor any dying,
Thou art my star, by day and by night
I'm a pilgrim and I'm a stranger,
I can tarry but a night,
Do not detain me for I am going,
Yea, going where the life is fair and bright."

BISHOP ALSTON: Elder Marvin O. Ashton, a former Bishop of Wasatch Ward will speak to us and read the testimony of Brother Parkinson.

MARVIN O. ASHTON:

My brethren and sisters: I certainly trust in these few minutes that I stand here I may be guided by the spirit of our Heavenly Father as one should be by the spirit on occasions of this kind. I hope no matter how weak my words may be, that they may follow to the extent that they may do some good to all of us and to the family who are bereaved this day. If there is a man that has graced this Wasatch Ward, or for that matter, any other ward, that I have had the highest respect for, in every sense that that word, "respect" means, it is for Brother Parkinson.

I want to thank the family for the opportunity of saying just a word on this particular occasion. I feel it is a compliment and I appreciate it. I wish to read the testimony of Brother Parkinson which explains itself.

"TESTIMONY OF WILLIAM C. PARKINSON:

I am now in the seventy-second year of life and have but few more to spend here in mortality, and now while I am in the full vigor of health, both in body and mind, I have concluded to leave my Testimony as to the truth of the gospel of Jesus Christ as revealed through the prophet Joseph Smith in these last days of the fullness of times.

I am making the following declarations and bearing this testimony for the benefit of my wives and children and for all who may read the same.

Now my dear wives and children, harken unto me and lend an ear to my words for I shall speak the truth and testify of it in the fear of God.

I declare unto you that I know that God is our father, that He lives and rules in the Heavens, that He loves us His children and is watching over us, and that by our obedience to His will and Commandments and we shall come back into His presence and dwell with the just throughout eternity.

I solemnly declare unto you that Jesus Christ is the very son of God, that He was born of the Virgin Mary, and the only begotten in the flesh and the first born in the spirit; that he gave his life for the sins of the world; that by his atoning blood all mankind is free from the sin of Adam; and that by his great sacrifice the Resurrection is brought to pass and all the children of God will be brought to stand before God in their resurrected bodies to be judged for the deeds done in mortal life according to the law and justice, and thus God bringeth to pass the salvation and redemption of man. And again I declare unto you that the spirit of God enlighteneth every soul that cometh into the world and everyone is sufficiently instructed to know good from the evil and is given his free agency to choose his life and to whom he will render allegiance -- if it be to do good the reward of eternal life and

happiness — but if it be to do evil the reward of eternal destruction and misery.

This great plan of human redemption God has sought to teach unto His Children through all the generations that have passed, and now, in this the great and last dispensation of the fullness of times I do solemnly testify that God has again restored through the instrumentality of Joseph Smith, the everlasting gospel with all its gifts, keys, powers, and authorities, anointing and sealing, with power and authority to bind on earth and it is bound in Heaven, and to loose on earth and it shall be loosed in Heaven; that through the prophet Joseph Smith the Doctrines of the Church of Jesus Christ of Latter Day Saints, viz, Faith, Repentance and Baptism, the Laying on of the Hands for the reception of the Holy Ghost and Resurrection from the dead and that through Him, the order and organization of the Priesthood with the 1st Presidency of the Church, the Quorum of the twelve Apostles, the Presiding Council of Seventies, the Presiding Bishopric, together with the Quorum of the Priesthood, viz. the High Priests, Seventies, Elders, Priests, Teachers, and Deacons, and with the various auxiliaries of the Church, have all been revealed for the schooling and education of His children to the end that they may come unto Christ the Lord.

And again I bear record that God revealed through the prophet Joseph Smith the Doctrine of the new and everlasting Covenant of marriage including the plurality of wives, and that in order to attain the highest degree of glory in the Celestial Kingdom of God, unto the fullness of glory, in His presence, we must yield obedience to this law. In harmony with this injunction I married my two wives who have borne children to me under this new and everlasting Covenant. By which we are held together for time and all eternity, and our children are born heirs to the Celestial Kingdom of God, and to which, if they are obedient to the Commandments of God, they may attain, and thereby enjoy the presence of their parents, and inherit kingdoms and dominions through out eternity.

May our Father in Heaven grant us power to live true and faithful unto his Church, is my most earnest wish and desire for each and every member of my families.

I leave you this, my testimony in all soberness and sincerity through Jesus Christ our Lord. Amen."

I trust the family will pardon my going just a little farther — something of this kind. Before my father died, he wrote something like this, and if you will pardon me, I will read one or two extracts from it. I think the cases are so parallel I feel to read a few extracts. This is written to every one of his children.

"As I pass my 67th milestone, let me drop a line to each of my sons and daughters whose welfare is so much to me.

The greatest lesson I have learned is the fact that the thing that gives a father the greatest joy on earth is to have sons and daughters that honor their mother. The greatest honor you have done to your parents is in the exemplary lives you have led, and the big heart you manifest for others.

The pride of a true father in his son or daughter is developed in the largeness of his or her soul and the gratitude that is manifest for the blessings that come to them. If there is one thing we are more prone to than any other it is that of ingratitude.

Character is developed not entirely by reading books in acquiring knowledge, or in gathering around us the treasures of this earth — that which develops true character is all of the above, with a heart to reach out and impart of the knowledge we are in possession of for our fellow beings, nor is it the way we gather around us the things of this world. 'Honesty is the best policy' is an old saying, but don't be honest simply for policy's sake, be honest because an honest man is the greatest evidence of the divine in us.

Success in life means not only to be honest with the world, but with your Father in Heaven. — In being clean in your mind, and being prayerful and observing the laws of God and the Lord, our Master.

I have noticed this while passing along my journey, the youngman or woman, humble enough to pray to his Maker, and observe the Word of Wisdom, has been blessed with strength to resist the greatest evils that confront the human family.

Bear in mind that it is hard to be a judge, particularly of one's own flesh and blood. Always remember this, there are plenty of them that will be quick to see your weaknesses and shout them to the world. It is for you to stand shoulder to

shoulder and not magnify each other's weaknesses, but let harmony continue in our family.

Don't let clubs, unions, or politics get the better of you. Bear in mind that your first interests, or first allegiance, is to the work of God. If this is borne in mind and lived up to, your success is assured.

Remember this always, try to tell the truth, and no one has to shout to tell the truth. Go along quietly, living the lives you have started.

Avoid vanity and false pride. Pay your honest debts. Avoid reaching further than your circumstances will warrant. Don't ever let the almighty dollar be your idol, and have ambition enough that poverty will not always be knocking at your door.

I have this faith, that not one of you will be required to suffer in the presence of others. If misfortune comes, over which we have no control, stick together in rendering a helping hand.

May God continue His blessings to you in every righteous undertaking in life, and to your children which I hope will never be wilfully limited in number. Your mothers have given you an excellent example.

You may ever be assured that you are my greatest treasures on earth, and I expect to be proud of you and yours in the world to come."

I trust you will pardon my reading that. This great sermon that Abraham Lincoln gave on the battlefield of Gettysburg, one expression he used after those thousands and thousands had given their lives. He said, "May we take increased devotion". There is a big sermon in this good man who has gone. He lived to a good ripe age, and up until the last twenty-four hours, or nearly so, he had all his faculties. He has left behind him an offspring that can be proud of their sire and outside of the separation that we see and feel on occasions of this kind there should not be much weeping on this occasion for this life was rounded out. He went through the narrows -- by the narrows I mean he went through struggles and he was tuned up to the things he became by the things he suffered, which was his birthright by our Savior.

As I say, it is no time to mourn. His life was rounded out and he had a testimony of the gospel and his life is monument that his children can do well to follow. May the Lord help us above everything else to appreciate such characters and such lives as led by Brother Parkinson and our grandparents and fathers who suffered as they did for the things we hold dear, I ask in the name of Jesus Christ, Amen.

BISHOP ALSTON: Brother Alvin Keddington will sing the solo, "Face to Face" after which President Bickmore of the Hyrum stake will speak.

"FACE TO FACE"

Sung by Alvin Keddington

"I know not now how long 'Twill be,
When I shall reach that vast unknown.
I know not now, I cannot see,
The entrance to the heavenly home.
Alas, Alas, 'tis better so,
For time moves on with rapid pace,
For this I know, when I shall go,
That I shall see him face to face.

Yes, I shall see him face to face,
And be with those I love, once more,
Yes, I shall see him face to face,
And be with Him forever more.

For life must come and life must go,
The winters pass, the spring flowers grow,
And though the bliss be but alloy,
'Tis less of pain, with more of joy.
It matters not a few years more,
It matters not how quick the pace,
For this I know on that fair shore,
That I shall see him face to face.

Yes, I shall see him face to face,
And be with those I love once more,
Yes, I shall see him face to face,
And be with him forever more."

PRESIDENT DANFORD M. BICKMORE:

My brethren and sisters and friends: I am pleased to be able to be here upon this occasion as a representative of the people of Hyrum State, of whom President Parkinson presided most successfully for a score of years.

I should like to speak very briefly of his work in that Stake of Zion. President Parkinson was called from Idaho to preside over the newly formed stake of Hyrum. I have heard him say a great many times that he came there practically a stranger -- there were very few people that he knew and was given that great task of setting up the organizations necessary in a stake of Zion and he came in faith and in humility and with that reliance upon God which brought to him that divine assistance which any man must have to be successful in such an undertaking. He wasn't long in winning his way into the hearts of the people. They could readily detect in him a man of God -- a servant of God -- a friend of the people. In a few short months he had selected his counselors, members of the High council, Presidencies of the various organizations of the stake, and had planned for the divisions of the various wards, and the selection of bishops to preside over those wards, so that after some few months following his selection, he had everything in order to set the stake in perfect motion. From that time forth, of course, he became more and better known to the people and I may say for President Parkinson that he was never too busy with his personal affairs -- they were never too pressing for him to devote that time and energy and attention which the work of the Lord in that stake needed.

You could always depend upon getting an audience with President Parkinson if you had any trouble -- if you had any difficulty -- any problem. You could always find a sympathetic person in President Parkinson. I can say this from experience. For the nineteen years that he presided, in one way and another, I was connected with the work of the Stake. He was a man of wonderful organizing ability and was possessed of great leadership and whatever he asked his people to do, they did it, and under his presidency and guidance, the Stake naturally pressed forward in spiritual matters. We were always glad for his kindly advice, splendid counsel, which was always given in that humble characteristic way; and I was just reminded that upon occasions of this kind, President Parkinson was nearly always present in our stake, though we lived in a rural community, distances made no differences to him, he was there, and while perhaps, he was not a man of a great many words, yet that sympathetic handshake of his went so far and I have often thought that he could have hardly trusted his kindly sympathetic feelings to words because I believe he could not have expressed them.

There was no one in our stake who was forgotten by President Parkinson. He had at heart, the welfare of everyone. It was not a Sunday business with him. It was a life with him. It was his life. The work which he did in our stake, gave to us the best part of his days freely, cheerfully and without complaint. His life previous to this time, I know only as it is told to me, but I am told that he left a prosperous business. Wonderful possibilities seemed to be before him in the financial world, but when the voice of the servant of the Lord said to him, "Come to Hyrum", he came, without murmur -- without complaint.

As I have stated, he put his soul into his work. He had the ability to choose men and women who had faith in God. That seemed to have been one of his great gifts and as I review now in my mind the men and women with whom he surrounded himself and who presided over the various organizations, and he works in their lives now, we cannot help but say, "He sought the will of the Lord and he was able to read the minds and hearts of those men". Not only those who associated with him in an official capacity, but of learning to love and respect him, and if I could speak for them this afternoon I am certain that I would be able to say they are glad that their lives have been touched by the light of such a noble man as William C. Parkinson; and when he left our stake to come to dwell with you, he left behind him a host of friends who this day are mourning his departure; but with that mourning there comes that solemn

joy that they can say that they knew William C. Parkinson; that their lives have run along the same course as his, and that he had been instrumental in helping them to keep along that straight and narrow path.

I realize the time is brief and I have perhaps told you briefly of his work there. I have thought of him in the language of the Lord in Section 84 of the Doctrine and Covenants and in closing I should like to read just a verse or two from there. I am sure that you will all agree with me, who have known President Parkinson, that he was faithful to every covenant, to every principle, to every obligation that it was within his power to be faithful to, and the Lord in Section 84, speaking of Priesthoods of God, uses these words: "For whomsoever is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying of their callings, are sanctified by the spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and Kingdom elect of God, and also all they who receive this priesthood, receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me, receiveth my father and he that receiveth my Father receiveth my Father's kingdom; therefore, all that my Father hath, shall be given unto him and this according to the oath and covenant which belongeth to the priesthood. Therefore all those who receive the priesthood receiveth this oath and covenant of my father which he cannot break, neither can it be moved."

In conclusion I wish to express for the members of the Hyrum Stake of Zion, to President Parkinson's wives and children our heart-felt sympathy for them at this time, and to also express to them our extreme gratification that we know that he was a man of God and that he was faithful and true to his covenants, and that all that has been mentioned in the scripture that has been just read, we feel will be his.

May his children who remain follow as faithfully the commandments of the Lord as he has followed them, I humbly pray in the name of Jesus Christ, Amen.

BISHOP ALSTON: We will have some few remarks from Brother Facer who was Bishop in the Hyrum Third Ward where Brother Parkinson and his family lived when they were in Hyrum, which will be followed by Mrs. Mamie Stark in "My Task" accompanied by Sister Maxwell, and I will say Sister Maxwell is acting as accompanist, impromptu.

JAMES J. FACER:

My brethren and sisters, I trust the few moments I shall speak to you, that I might be guided and prompted by the spirit of the Lord, that I may be led to say encouraging words to this wonderful family, when we are showing our respect to their husband and father. As the bishop has stated, President Parkinson and family lived in my ward, and I do not know that I have ever come in contact with a family that I learned to love as I did President Parkinson and his families. There has been no man outside of my father that has entered my life like President Parkinson did. In the passing away of my father, many times after when I seem to feel the vacancy that had been made by my losing my father, I have carried my problems to him and I have found that wonderful fatherly love, kind affection, always willing and ready — never tired of giving good advice. I think it is in the heart of hundreds of people, old people, poor people, widows — President Parkinson lived in their hearts. President Parkinson would walk around the block to shake hands with an old person, a feeble person, or a person that needed encouragement, and stop a few minutes to speak some encouraging thing to them, that they might struggle on and on. I do not know that in my life I have met a man that I felt had the love for his fellowmen like President William C. Parkinson did.

Many of you here know his worth. Many times and I think all times when I have been away for a short time from him, I remember him coming up to me when he has grasped my hand and put his arm around and pulled me up to him. I learned to love him and I want to live if I can live, so that I might meet men like him again. This kind of a man will have a wonderful reward, in my judgment, and if I can live to associate with men like him in the eternal world, I shall be happy.

I wish I could say a word to these boys of President Parkinson's. He had a wonderful family. He has four boys. Two or three weeks ago I met him in Logan and I had a nice visit with President Parkinson. He talked to me about his family and his boys and told me of his appreciation for his children. — Those four boys, Willis, Frank, Bartlett, and Wilbur, and those wonderful girls. And I know if you want to

please this wonderful parent, your father, his whole desire was that his children keep faithful in the church of Christ upon the earth. I felt that his life which he has lived and the character he was in life, and the success he has made out of life, is wonderful; more than all the wealth of all the world. I know his wives, especially Sister Nellie Parkinson. I feel that those children of President Parkinson have been wonderfully blessed with such parentage, both the father and mothers -- wonderful people; and I wish that the Lord would sink his spirit deeply into their souls -- all of them that all of their lives -- that this character of President William C. Parkinson might beckon them on and on, that they might live, each of them, that they might meet this wonderful man again as their father.

May the blessings of the Lord be with each and every one of them that after this funeral that the spirit and influence of this gathering may go to their homes, wherever they may be.

I lived in the Pocatello stake where President Parkinson used to preside as President of the Stake, and I know in the hearts of the people that remember President Parkinson when he lived there, that their sympathies extend to this family in their bereavement.

The bishop has a letter from President Hyde, which he will read, extending his sympathy and regrets for not being in our presence at this time today that we might feel his presence here and that he might show his respect by his presence. I talked to him over the phone and his heart and sympathy goes out to you people here that are bereaved at this time.

May the Lord comfort the heart of each of us and may these boys go on and on, and follow the example that your father gave you, and may this wonderful family of girls live their lives, as I know they have, that they might meet him again, is my prayer, in the name of Jesus Christ, Amen.

"MY TASK"

Sung by Mamie Stark

"To love someone more dearly every day,
To help a wandering child to find the way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
And smile when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when he calls,
And answer when he calls,
This is my task.

And then my Savior by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet,
Within the jasper walls,
Within the jasper walls,
This crowns my task."

BISHOP ALSTON: We are favored with the presence of Elder Orson F. Whitney, of the Council of the Twelve, who will address us, and following Brother Whitney's talk Sister Virginia Freeze Barker will render the solo, "Oh, Dry those tears".

ORSON F. WHITNEY:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them and I saw the dead, small and great stand before God, and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of the things

which are written in the books according to their works; and the sea gave up the dead that were in it, and they were judged, every man according to his works."

These are the words of an apostle of Jesus Christ, who in the ninety-sixty year of the Christian Era was a prisoner on the Isle of Patmos, which served the Roman Empire very much as Siberia has since served the Russian Empire. It was a place for banished criminals; and Paul, the Apostle, the disciple whom Jesus loved, was there, condemned by man, but approved of God, who opened the heavens to his gaze, unveiling the mystical future, and showed him the things that should be thereafter. Among other things, was shown the restoration of the everlasting gospel in these latter days. He saw an angel flying in the midst of heaven bringing back the gospel, to usher in the dispensation of the fullness of time, the greatest dispensation that has ever come or that was ever known, or that ever will be known, because it will witness the winding up, the completion of God's work pertaining to this planet; and he saw that phase of the resurrection -- the final resurrection, and the last judgment, when men will stand before God and receive the just dues for the deeds done in the body.

Two great doctrines are set forth in Paul's sublime description of the final judgment. In the first place, we have here testimony that the dead rise, that the words of the Savior were not spoken in vain when he said, "I have power to lay down my life and take it up again, and because I live, ye shall live also; but it was a difficult doctrine for even the apostles to grasp in those times and no wonder, it was a new thing. There had been no resurrection upon this earth until Christ rose from the dead. He was the first fruits of them that slept, and it was hard for them to believe that when a man dies, he shall live again; and the Savior, to convince his special witnesses, his twelve apostles whose mission, whose slogan so to speak was, "Christ and Him crucified and risen from the dead", and in order to convince them it was indeed a fact which they seemed to doubt, he appeared to them in his resurrected body and told them to feel of him -- not only to hear and see him, but feel of him, "It is I -- not a spirit" -- my soul, spirit and body reunited after death and he had become the author of the resurrection and the giver of eternal life, he qualified his special witnesses to bear this message to the world.

The other doctrine perhaps, is not so difficult to believe. The doctrine that man will be judged and rewarded according to their works. What can be more just, more reasonable? When Joseph Smith, the Prophet, came forth preaching the restored gospel, what kind of doctrine do you suppose had superseded in the minds of men? That just and reasonable doctrine that man would be rewarded according to his works. Why, they were teaching that some men were predestined to be saved, and some men predestined to be damned, regardless of their works. Isn't it astonishing that those professing to teach the same gospel that John believed and had in plainness caught, as well as the rest of the Twelve, could so forget and turn away from the truth, unto fables?

But that is just what they have done. Joseph Smith said, "No man is predestined to be saved. No man is predestined to be damned. Men are free moral agents and have the right to choose between good and evil -- between right and wrong, and the consequences of their choice." That was his answer to that false doctrine. They stated that little infants -- mere babes -- were thrown into Hell if it so happened that they had never been baptized at the time of their death. Joseph said, baptism is for the remission of sins, and the little infant children had no sins. Up to a certain age -- the age of eight years, the age of accountability they are types of innocence and purity that God requires of grown up men and women before they can be fit for the kingdom of heaven, and therefore the Savior said, "suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven", and they were preaching that all those good and virtuous men and women who lived before Christ came, many of them had never even heard His name, much less heard the gospel preached, that they were lost, because forsooth they had not belonged to the Christian church, a church that did not exist in their day.

Joseph said, "God will hold no man accountable for an opportunity that he never possessed. Sometimes, somewhere, in this world, or the world to come, every child of God shall have the chance to accept or reject the gospel of salvation", and as for that dogma of one heaven for the good, and one hell for the bad, Joseph Smith

quoted the words of the Savior, declaring, "In my father's house are many mansions". Why, there would have to be if it would be true that men are judged according to their works. Why, there must be many mansions to provide for them. They cannot all go to the same place. They cannot all be rewarded the same or God would not be just.

Paul, the Apostle, said there was "a glory of the sun, a glory of the moon, and a glory of the stars, and even as one star differeth in glory, so was the resurrection of the dead." But they had turned away from that doctrine also. Do you wonder that the gospel had to come back again? Joseph Smith taught no new doctrine. He preached the everlasting gospel in its purity -- in its power; never pretending to preach any new thing. The gospel was as old as eternity out of which it came. It had been upon the earth again, and again, and again in a series of gospel dispensations, of which this is the greatest and the last. Joseph exemplified Paul's doctrine in a most wonderful manner as you may read for yourselves in Section seventy-six of the Book of Doctrine and Covenants. Briefly, he said the glorified planets of God's kingdoms and every kingdom has a law given to it and to inherit any one of those kingdoms, men must abide the law pertaining to that kingdom, whether it be celestial, terrestrial, or telestial; for all men will be judged and rewarded according to their works, and according to the desires of their hearts. Yes, Mormonism goes that far. It doesn't condemn men or women who never have the opportunity to obey the gospel, for not obeying it.

Joseph Smith had a vision in which he saw his brother Alvin, a man who had never been baptized, in the celestial glory, and yet a cursory reading of the scriptures would cause one to conclude as it did him, that men must be baptized here in order to inherit the celestial glory; but Alvin had not been baptized, but he was as good a man as Joseph or Hyrum Smith. He died before the gospel came, and had no chance to obey it, but Joseph saw him in the Celestial glory, and it caused him to marvel, and then the voice fell from heaven, "All those who would have received the gospel, had they been permitted to tarry, are heirs of the celestial kingdom of God, and all those who die from henceforth who would have received it, but did not, would have received it if they had had the opportunity, they shall be heirs of the Celestial Kingdom, for I the Lord, judge all men according to their works, and according to the desire of their hearts."

There is the gospel of Christ. Compare it in your minds with the floundering theories of men, and take your choice.

Forty-eight years ago I was a missionary in Great Britain. That is where I first saw William C. Parkinson. I was better acquainted with his brother, George, than with him. We traveled together. We saw Paris together. We returned home together, and were always dear friends. William came to Liverpool where I was working on the Millennium Star as assistant editor, and George met him there, and I shall never forget the affection and warmth of their greeting; how they fell into each other's arms. They loved each other. They were brothers indeed.

I knew William as president of the Hyrum Stake; knew him in Idaho. Have known him here. I shook hands with him just the other day in front of the Hotel Utah, little dreaming that that was the last time I should see him. He was a man that I respected. I respected the whole Parkinson family. They are a noble family. I have many friends among them. They have always stood by me. I stand by them. God bless them and comfort them now in this hour of bereavement,

Brother William is no more dead than we are, and not so much. We are still in a world where death reigns, and he is resting in the Paradise of God. He has not gone to heaven -- not the highest heaven. He is where he will be prepared for higher and better things beyond, but he is not idle. Rest is not idleness -- just a change. I believe he is right here today. I have no idea that what we call the spirit world, is way off on some other planet millions of miles from here. The teachings of Joseph Smith and Brigham Young and Parley P. Pratt and others tell me -- my own reason tells me that the spirit world is right here upon this planet where we were born. We have only to emerge from the body, and we are in the spirit world; and that is where the righteous rest from their labors while their works follow them, and they are being prepared while they are working, just as they worked here. They are being prepared for something greater beyond -- something more glorious than the finite mind can comprehend.

William C. Parkinson didn't live a telestial law merely, nor the terrestrial law merely. He lived the Celestial law, and is entitled to a Celestial reward. Do not think he is dead because you no longer see him. The sun will go down tonight and you will not see it for a while. That is no sign the sun will rise no more. It has simply set to give light and warmth to others -- to the rest of us, and tomorrow that same old sun that went down in the West will rise above the eastern mountains to give light and warmth to us again. If that be true of a world or a planet or a creation of God, don't you think it is true of a child of God -- a son or daughter of God? Are we lost forever because we pass out of sight -- because our sun sets? Never -- No. The raindrops that fall upon the earth teach us a higher lesson. The moment they strike the earth they evaporate to the clouds from which they fell or trickle back to the ocean from which they were taken. God is teaching us from the book of Nature of life and death and the resurrection.

I thought when I was a little boy that my little dead playmate went into the ground and stayed there. Why, every little dew drop teaches a contrary lesson. Not a drop of rain, not a drop of dew is lost. Not an atom of matter can be created or destroyed. Matter is just as eternal as spirit is -- as intelligence is, and man in his fundamental principle is as eternal as God the Father and coexistent with him to all eternity.

We need have no fear of death -- of annihilation. It is only a change. The only sad thing about it is the parting. Mothers weep when their daughters are married. Fathers weep when their sons go upon missions. Why? Because of the parting; but they wouldn't have it otherwise. They wouldn't have their daughter remain at home. They rejoice when she has chosen a husband, and founded another family, to extend the glory of the original stock. And the father is proud of the call that has come to his missionary son. He would not have him refuse it or fail to go, but he weeps when he bids him goodbye because of the parting.

Says Shakespeare, "Parting is such sweet sorrow". It is, and that is all that death means to a Latter Day Saint. It is just as natural to die as it is to be born. Death is the doorway out of the world, and birth is the doorway into it. That is all there is to it. We are here for a wise and glorious purpose. We are here to suffer sorrow, and to experience joy, and we are here to taste the bitter as well as the sweet, and become wise through the experience of contrasts. That is our education. We came here as spirits to get bodies and to become souls, capable of eternal exaltation and everlasting growth. We came here to sorrow as well as to enjoy, and demonstrate to our kind, wise heavenly father that we will serve him in sunshine as well as in shade; we will do all things that he requires at our hands. That is what we came for. So when we present ourselves before him, as we shall, we can hear him say, "Well done, good and faithful servant, enter into the joy of our Lord". If we can say as this man can say, "Father, I have done the thing you gave me to do and sent me forth to do", that is all I ask. I know the reward is sure.

God bless you and God comfort this family of my dear friend and brother, William C. Parkinson. Peace be unto you, in the name of Jesus Christ, Amen.

" O DRY THOSE TEARS "

Sung by Virginia Freeze Barker

"O dry those tears, and calm those fears,
Life is not made for sorrow.

'Twill come alas, but soon 'twill pass,
Clouds will be sunshine tomorrow.

'Twill come alas, but soon 'twill pass,
Clouds will be sunshine tomorrow.

O lift thine eyes to the blue skies,
See how the clouds do borrow.
Priceless each one, straight from the sun,
So it is as with sorrow,
Priceless each one, straight from the sun,
So it is as with sorrow.

"Twill come alas, but soon 'Twill pass,
The clouds will be sunshine tomorrow.
Then lift thine eyes to the blue skies,
All will be sunshine tomorrow.
O dry those tears, life is not made for sorrow."

BISHOP ALSTON: I have a letter from President William A. Hyde of the Pocatello Stake of Zion which I am requested to read. It is addressed to "Mrs. William C. Parkinson, 1530 Downingtown Avenue, Salt Lake City, Utah. Dear Sister Parkinson: Your telegram was received Monday morning, and would have been answered before now had I known your street number. This I got from the Deseret News of last night.

For the sake of yourself and family, I am very sorry for this sudden bereavement; I know that it must have been a great shock to you. When I talked with Brother Parkinson during conference, he seemed to be in his usual health, and I surely would never have dreamt of any such a possibility of his leaving us -- he looked good for years to come.

This matter comes very near to me personally, for in his departure I have lost a very close friend. I have never missed having a good chat with him during all the conferences that have passed since we were together, and we have kept renewed, our old time love. I have always thought of him as one of the choicest men I have ever met.

Would certainly have liked to go to the funeral, but my circumstances are such that I could not very well take the time. Brother Facer, however, said that he would attend. Sister Hyde joins with me in offering our sympathy, and may the Lord bless and comfort you and your family in this hour of trial. Your Brother, William A. Hyde."

My dear brothers and sisters and friends: At the request of the family -- and I appreciate the opportunity -- I take the opportunity of saying just a few words in representing the bishopric of this ward and friends and neighbors of the Parkinson family in the Wasatch Ward in expressing our sorrow in the departure of Brother Parkinson. He has lived with us now for a number of years. We have learned to love him. To me he was a real friend and father. I happened to live along the street which was on the same way he would pass by coming to and from the ward house, and my wife and I have taken great pleasure in having him come in numerous times and chat with us and visit with us, and I have taken pleasure in visiting with him on the street car, where as President Bickmore has said he did others, as he did to me, when he put his arm around me, and drew me close to him, and then you could converse with him as a son with a father. I loved Brother Parkinson. He was a real friend to me. All his long years of experience in the Church, and the knowledge which he had in church matters and the way things should be done in the church, did not deter him one iota from full allegiance to the organizations of this ward, although it may have been presided over and operated by people who had hardly a tithe of his experience and knowledge of the gospel. He was a man of God. He understood the theory of the gospel. He understood the theory of the organization of the church and unfortunately during the latter part of his life, his hearing was somewhat impaired, and most of you know it caused him great sorrow and uneasiness from the fact it was hard for him to attend the ordinary meetings in the priesthood class in the church, because of the fact it was difficult to hear what went on; and he sometimes absented himself because it hurt his feelings to think he could not hear all that was said in these meetings; He was the type of man Paul testified of himself when he wrote to Timothy. He said, he perceived the time had about come -- he, like Paul, who Elder Whitney has told us about, was a prisoner for Jesus Christ. He was lying in the dungeon in Rome when he wrote most of these epistles that have come down for nineteen hundred years. He wrote that epistle in chains, and while in chains he wrote to Timothy, who was his son in the gospel and he said, "I perceive the time has come when I am about to be offered up", and he stirs Timothy up to a realization of his position, telling him to teach and be prepared in season and out of season and to rebuke and reprove with all long suffering, the doctrines which he had received that he might rid himself of the sins of the people and be without spot or blemish or blame for not having preached the king-

dom of God and the restoration of the gospel and that Jesus was the Christ, as Paul had told him; and he said, "I perceive and I am soon to be offered," but he had a clear conscience. "I have fought the good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness in my father's kingdom". There wasn't any question about it in his mind; and if I may be pardoned for referring to John, the Beloved Apostle again, he whom the Lord loved, who received special permission to tarry on the earth, that he might bring souls to Christ. When he was teaching the people and exhorting them to righteousness and telling of His knowledge of the gospel, he doesn't say that he knew that he had secured salvation because Jesus let him tarry, or because he was associated with Him, nor any of the other reasons which mortal man, in his puny wisdom might have given for this declaration. He said, "We know that we have passed from death unto life because we love the brethren."

Has it not been testified to here, and is it not testified to by thousands of people throughout this whole inter-mountain country, of the love which William C. Parkinson had for his brethren and for his friends and for his loved ones and for his family? "Although I give my body to be burned, though I speak with the tongue of angels, and have not charity it availeth me nothing. I am become as sounding brass and a tinkling symbol".

I know, as I know that the gospel is true, and as I know that Jesus rewards those that serve him -- I know that there is a crown of righteousness laid up for this man. He exemplified in his life, in all his walks and conversations and talks with men, as far as I was able to observe, he exemplified the life which is after the order of the Son of God; a man who bore the priesthood with dignity and honor, and with love for his fellowmen. May the Lord Bless this family. I only wish to call the attention of the younger members of his family that they can follow no man -- the example of no man with more propriety and with more faith and with a more sure expectation of success, than they can follow the example that was left and given to them by their father. May the Lord add his blessings to them, and may he assuage the anguish of those who are bereaved, I pray in the name of Jesus Christ, Amen.

In behalf of the family I wish to thank those who have so generously contributed these wonderful floral offerings and all others who have assisted in any way in this bereavement. Brother William Maughn will pronounce the benediction, and the grave will be dedicated by Brother A. M. Israelson, a former counselor to Brother Parkinson in the Hyrum Stake.

BENEDICTION BY WILLIAM H. MAUGHN:

Our Father who art in Heaven, at the close of these most wonderful funeral services that we have listened to this afternoon, the addresses that have been given through the inspiration of Thy holy spirit, we present ourselves before Thee and thank Thee for that part of Thy holy spirit that has been present on this occasion; for the words of comfort and consolation that have been delivered here; for the Beautiful singing that we have listened to; and for all Thy blessings unto us, Thy children. We thank Thee for the life of this most wonderful man, our President, William C. Parkinson, and we pray, our Father, that His sons and his daughters, his family, may emulate the good example he has set for them to follow in this regard, that they may be prepared as he is, when their time shall come, to enter back into Thy presence. Dismiss us now with Thy blessings, go with us to the cemetery that we may go in peace and return in safety, dismiss us together with Thy blessings, we humbly pray in the name of Jesus Christ, Amen.

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