

"Though Ye Believe Not Me, Believe the Works."

An Address by Bishop Charles W. Nibley, Before the General Conference Of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, April 6, 1908.

(Reported by F. W. Osterstrom.)

In the Gospel according to St. John you will find these words of the Savior (John 10:37, 38): "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." On the same occasion, he said, "Many good works have I showed you from my Father; for which of those works do ye stone me?" We know very well that it is difficult indeed for some people to understand our doctrine—those who do not put themselves in a condition to receive it, by doing what the Lord has said. He requires to be done by having faith, by repeating, by meditation, by the laying on of hands, and by doing those things which He has commanded. We know how difficult it is for any one not of our faith to judge of our doctrine and of our system; but it is not difficult for men to judge of the works that are accomplished, the results that have been produced.

Another passage of Scripture is to this effect: "The things of man are understood by the spirit of man, but the things of God are understood by the spirit of God." If I talk with my non-Mormon friend about business affairs, we understand each other perfectly. These things are understood by the spirit of man, the wisdom of man, while the Spirit of God—which the Savior said He would send to His followers, and which should lead them into all truth, and show them things to come—is not usually noticeable in the affairs of men. I might talk business all day, with friends with whom I do business—and I have many friends with whom I am interested in business affairs, who are not members of the Church—and we would understand each other. I say, perfectly, because we understand these things by the spirit of man. But, if I were to talk faith, if I were to talk baptism, or the laying on of hands, or the work for the dead, or anything of a spiritual nature, to these same men, it would be like talking Greek, I suppose, for it would be all Greek to the man who has not the spirit of it, and who does not seek the spirit of it.

The Savior said, in substance, if you can not believe my doctrine, believe the works. Now, I would like to point out a few of the works which the doctrine of this Church have produced. We had read from one of the reports, and it stated that one of our meetings, that this Church had assisted poor people, many of whom were not members of the Church—giving assistance to over twenty thousand people during the year 1908. I ask my friends who do not believe as we do, is not that a good work? We have cared for our poor and in doing so have expended a large amount of money, to say nothing of the amount of attention and work and faithful labor of our splendid organizations and efficient workers in the relief societies, whose work has never been counted in dollars and cents, and, indeed, can not be estimated in dollars and cents. In addition to the great work that they have done, during the past year, the Church has given to poor people, as a matter of dollars and cents, an amount somewhere between \$100,000 and \$200,000. I submit to all candid minds this question, is not that a good work? You would not stone a man for doing that. You would not put him with epithets, or abuse him in any way for engaging in such a charitable work? The work is good; and if you can't understand the doctrine, there is the work, and it speaks for itself.

Another item: Through their faith and desire to worship the Lord, to be instructed, admonished, counseled and saved, the Church brings to this city every year thousands and tens of thousands of its members. Not only is this true with respect to this city, but it goes on to a greater or less extent in all the conferences of the Church, here and there, throughout this state and adjoining states and territories. Now, I submit to the railroad corporations and to the merchants and hotel men of Salt Lake City and other cities, is not this a good work—for you, any how? We ought not to be petted with epithets, and be abused, and have contempt heaped upon us for putting money in to your pockets this way, ought we? LEAVE OFF YOUR FOOLING, SIRS. I see all the daily papers represented here, I would like the reporters to

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ody and song, among this people here in their mountain homes than you will find among any other like number of people in all the world. This, too, is in fulfillment of the prediction of the prophet of old, is not that a good work? If you can not believe the doctrine, I say again, believe the works. Well, works talk, "money talks." I recall that in Oliver Cromwell's time, when he got tired of a certain crowd in his stern grave way he said, "Leave off your fooling, sirs, and come down to business." I wonder, sometimes, whether it will be necessary for some modern Oliver to quiet these people who misrepresent and abuse and wilfully malign the Latter-day Saints, they not only will not believe the doctrine, but they refuse to believe the works; and yet the works are patent, I wonder some modern Oliver will not have to say—though I am afraid not— "Leave off your fooling, sirs, and come down to business." In the building up of Salt Lake City, look at the work that the Church is doing. Look at the meeting-houses that are everywhere being built, and the work the Church has done and is doing in redeeming the desert and building up the country. This certainly is worthy of praise.

Who are doing most to bring strangers to this city and to entertain them? Right here on this temple block, with the efficient service of our workers in our Bureau of Information, there is more done every year than was done last year, and more will be done this year by our people than by all others combined to entertain strangers. We give organ recitals, the most unique thing in the world, I suppose, because it is all free. I have traveled over Europe several times, and I have never seen anywhere where there was not anything free, but here a man is not allowed to give even a five-cent piece in return for these entertainments, and other courtesies extended. On this one block there is more done and more money spent to entertain strangers and to draw strangers to this city than is done by all the other agencies of true commerce, chambers of commerce combined. These visitors help the railroads, help the hotels and stores; they spend their money here and help you, my non-Mormon friends, infinitely more than they help us, because we do not own the railroads or hotels or stores, and I repeat there is more done on this one block, and more money spent to do it, than is done by all other agencies combined, in Salt Lake City. My friends of the press, is not that a good work? And we have a right to ask and to ask the hotel men, the merchants, the railroad managers, whose business has benefited in consequence of our good works, that they exert a united influence to put a stop to this everlasting contention and abuse. We also help to build up the country around us in colonizing and helping poor people to secure homes. It is true, other states adjoining are building up as well as ours, but let it be remembered that in 1847 there came here the poorest kind of a poverty-stricken people. There was absolutely no wealth among them. The first work of their beginning there has grown the wonderful system which we now witness, throughout the west, as a result of the labors of the men of the west. That surely is a good work.

THE CHURCH AS A BUILDER.

Elder David McKay said, the other day, our people have been builders. We have not destroyed; we have not torn down. Lord said long ago, that He would bring His people to the top of the mountains, and He would make the wilderness like Eden, and the desert like the garden of the Lord; that therein should be joy and gladness, thanksgiving and the voice of melody. I say we have redeemed the desert and built up the waste places and there by men of joy and gladness, more of thanksgiving and the voice of melody.

WELCOME TO STRANGERS.

We are glad to have the thousands of our visiting friends come here. We will have, this year, probably 200,000 people register at our Bureau of Information. We give them, as I have told you, the best there is. We have provided for free organ recitals every day. These recitals bring many people into this city every day, and we are trying with our conference and with other means, not only to build up the Church, as a church, as a spiritual force, but to build up the country. We welcome these people, the welcome of the Grand Army and those who will pass through the city on their way to the fair at Seattle. They will all be made welcome, so far as the Church can spend means and labor to entertain them.

I say that all these things, and many more that I have not time to mention, are good, for there are many good works that could be mentioned. This is not theory, it is not doctrine alone, it is works, and they are good, and they should entitle us to something more than abuse. May the Lord bless this work. I propose, by His help, that we stand by it, and that we not only appreciate the works that are accomplished, but with all our hearts and souls and our faith in every way before the Lord, we say, "Our hearts: It is good to serve the Lord. This work is good. The spiritual part is better, infinitely better, than the temporal part—but the temporal part, we see and understand, but they cannot understand the spiritual part. We who have tasted of that spirit know; we know of the doctrine. I know that this is the work of God, and I know it I recall the time when he was about to leave England, coming to Zion the first time, he was around bidding his old friends good-bye. There was one old English lady, and she was attached, who cried and said she was sorry she could not go; and when he was going, she said, "Brother Penrose, when you get to Zion, you tell Brother Brigham I know Mormonism is true, just as well as he do." This is the foundation upon which Mormonism is built—this of individual testimony—that every one knows the spiritual side of it all, and the temporal side. My time has expired. God bless you, Amen.

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GENEALOGY

All communications for this department should be addressed to the secretary of the society, Elder Joseph P. Smith, Jr., care of Historian's office, Salt Lake City, Utah.

ANTHONY H. LUND.

The family genealogy of our revered president, Anthony H. Lund, is just now in course of preparation. An agent in Copenhagen has discovered one line which runs back two hundred years, but is trying to fill in the missing collateral links, and when this is done, this department will contain the story which will be of so much interest to this connection. It will be interesting to tell our readers that there are already several permanent centers in Scandinavia where genealogical information is being focused. In Copenhagen, in Viborg, in Odense in Denmark, in Christiania in Norway, and in Stockholm in Sweden, societies and individuals are busy gathering and publishing the parish registers. When this is done, our northern saints may well be expected to assist the Genealogical society in pursuing these most valuable lines. There is an effort making on the part of Brother Nicholson to secure some printed matter in relation to genealogies in this far-away country. Also, Brother Andrew Jensen has been using every endeavor to secure books and information for the use of the Scandinavian saints, while Brother Jensen's son is just now going out to take his capable father's place in Denmark. Altogether, the outlook in Scandinavia is very promising indeed to genealogists here.

LYMAN FAMILY.

It might well be assumed that the

family, but scores and scores of other books containing added information about the Lyman family of both England and America.

The Lyman in this Church have been of the noblest and best types in a long line of noble progenitors; they have been endowed with the giant frames, the big hearts and the stalwart convictions, of which characteristics, President, Francis Marion Lyman is the best example. It is to be noted that the mother of our late honored President, George Albert Smith, was a Lyman, herself a splendid type of the women of the Lyman families. Her mild but strong spirit is well represented in the three generations of apostles which have already been chosen as our latter-day chosen witnesses for God.

Several Lyman family remains have been held, one in 1871, and the family pride was surely stimulated by the intellectual and physical quality of these interesting gatherings. Surely this family will not be left long silent in the ranks of the ages, as some great descendant will sweep forward the banner of salvation for these blind giant Saxon progenitors of the Lyman family.

HARMAN AND MARTIN FAMILIES.

All persons who are related to or who have genealogical information of the Harman family, also the Martin family of Virginia, with places commencing with Joseph S. Perry, 212 Sharon building, Salt Lake City, Utah.

GENEALOGICAL LIBRARY CATALOGUE.

List of books in the genealogical library, Historian's office, Salt Lake City, which are accessible to members



PRESIDENT FRANCIS M. LYMAN.

blond, giant-framed family who have given to this Church the splendid men and women of the Lyman family were of the original Saxon race, and they certainly were. For Leoman—Leon—was a well known Saxon name before the Norman conquest, and from that early historical dawn, they were a big, blond, kindly, and determined race. The name has been written in as many different ways as all the other ancient names, Leoman, Lemmon, Lyman, Lemmon, Lyman, Lemmon and Lemond. Sir John Lemmon was the lord mayor of London in 1618. The earliest name appears, Edward Lambert a few years later. Let us quote from the preface of the large Lyman Family History, a very brief, succinct account of how the valuable records of the Lyman family in England, called "The Visitations," came into existence: "In the beginning of the sixteenth century owing to the multiplicity of names, the heralds who had crept into all matters appertaining to the descent of titles and coats of arms, commissions were issued by the British crown under the great seal, empowering the heralds—who were census-keepers of the nobility and freemen—to visit their different provinces or districts as often as they deemed it necessary, and to convey before them all those who bore or assumed to bear arms and to cause such to produce the right by which they bore said arms. These circuits were called 'Visitations.' The earliest were made in 1525-3. They were made every 25 or 30 years thereafter until the close of the seventeenth century. The records of these are of the highest importance to all historians and genealogists. Many of these written records were lost or scattered into distant counties. But sufficient of them have been preserved to form the basis of the 'Visitations' of England has been gathering and publishing these visitations for some years."

To return to the Lyman family. There were many of Lyman in the famous Doomsday Book. Osbert Filis Lyman was mentioned as living in Henry the Eighth's time. The family were represented also in Kent, in Northshire, Hampshire, and in Southampton. There have been Richard Lyman for hundreds of years. The American emigrant, Richard came over as early as 1623. He settled in Charleston under the name of Indian agent, Elliot. Then Richard went over to Hartford and helped to settle up Connecticut. He was a man of like giant stature with his forebears, and of like religious and moral character. He was a man of great wealth and influence. He had a large estate and servants to care for it. The descendants of this stalwart man have ever been noted as tall, well-developed men, but in more proportions mentally and physically. They have had representatives who tipped the beam at 300 pounds, and who shot up into the air to the height of six feet and four inches. They have produced men who could have withstood Ajax; with strong trusty hands, capable of carving a way through life under the most strenuous opposing conditions. They have been noted for longevity, although one lady of the family reached the good old age of 110 years. They have been adventurous, enterprising and full of religious faith. Every generation has had its religious, has found this noted family represented among the front ranks. There are sections of the family in every state of the Union. They are slow in reaching conclusions, as a race, but when once convinced, they are as adamant. No one trait of character is more prized by the family than the pure, unadorned truth, and the upright honor of those who have been the standard-bearers of the name.

In the rooms of the Genealogical library in the Historian's office, there is not only a large book containing the printed records of this illustrious

of the society only. Not for sale at any price.

Index of Gainsford Registers, parts 1, 2 and 3, volume 1; Registers of Thorington, Suffolk; Hundred of Bray; Leyland Register, 1655-1710; List of Roman Catholics in County of York, 1664; Hilt, of the Quakers; Memoirs of Clan Fingou; Registers of Bidston-Cheshire, 1681-1709; Battle of Neville Cross; Life in a Suffolk Village, 10 volumes; Admissions to the College of St. John the Evangelist, parts 1 and 2; Charters and Deeds Relative to the Standish Family; Antient Epitaphs; Copp's Hill Epitaphs; Sepulchral Reminiscences; Curious Epitaphs; Faithful Servants, Epitaphs, etc.; Monumental Inscriptions, Family Memorials, Hawkhead Parish; Oliver Heywood's Diaries, etc., 1620-1702, four volumes; alphabetical arrangement of all Westsaxon Methodist Mins.; West in the Yorkshire Dales, A History of Horsley; Great Amwell-Past and Present; Dixon Genealogy; Sinclair of Glasgow; Sir John's Survey of London; Memoirs of the Simeons; Life of Wm. Hutton and Gen. of Hutton Family; Claimants to the Estates of Wm. Jennings, etc.; Esh Registers, 1567-1682; Registers of Bransford, Suffolk, 1582-1596 and 1693-1689; Registers of Stook Harvard Essex, 1682-1700; Index to Willis, etc., preserved in the Diocesan Reg. of Chester, 1621-1590; Monasticon Diocesis Cronica; Rupp's Collection of Thirty Thousand Names of Inhabitants in Penn.; Clan Campbell House of Argyll; The Scottish Nation, three volumes; Family and Sir-name of Simeon; Scottish Antiquary, volumes 9-10, 11-12; Clan Campbell-House of Argyll; History of Clan MacFarlane; Parochial Registers of Scotland, etc.; Border Clans-Dixon; Tombstones of the Covenanters; Scottish Highlands-Highland Clans and Regiments, two volumes; Historical-Geographical Atlas; Tableaux Genealogiques des Souverains de France; Chronique der Stadt und Landstadt Schaffhausen; Frankfurter Bürgerbuch; Tableau Genealogique de Habsbourg de la Maison des, etc.; Royal House of Bavaria (foreign); History of Kalender; Family Census; Hovly's Map to Eng. History; Homes of Family Names by Guppy; Bridger's Index to Pedigrees of Eng. Families; Suffolk Surnames; British Family Names; Varieties and Synonyms of Surnames; Irish and Scottish Names in Ireland; Guide to Heraldry and Genealogy; Genealogical Guide; Blake's Biographical Dictionary; N. Y. Gen. and Ill. Socy. Anniversary; Index to American Gen. (Burke); Index to American Pedigree (Burke); 1886; American Genealogist (Whitmore); Castles and Mansions of Westmoreland.

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Medical Advice. If there is anything about your ailment that you do not understand, or if you want any further advice, write to the Doctor and he will answer you fully. This is no charge for this service. For advice or free sample address Dr. W. B. Caldwell, 1115 Caldwell Building, Monticello, Ill.

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