

LESSON 40

Finding Joy in Temple and Family History Work

OVERVIEW:

The Spirit of Elijah is prompting people to turn their hearts to their ancestors. Each member of the Church can participate in temple and family history work. The Church provides many resources to help us participate in temple and family history work.

This lesson is part two of lesson 39.

The purpose of this lesson is to encourage participation in temple and family history work. Come to class prepared to discuss ways to be more involved in doing family history work.

- What are some things you have done to participate in temple and family history work?
- One way to participate in temple and family history work is to hold a current temple recommend and attend the temple often. What blessings can you receive through holding a temple recommend and attending the temple?
- How does keeping a journal or a personal history help you participate in family history?
- How can you become more involved in temple work for your kindred dead?

Why do you go to the Temple?

SCRIPTURES:

The Spirit of Elijah is prompting people to turn their hearts to their ancestors.

What does the Spirit of Elijah influence members of the Church to do? (President Gordon B. Hinckley: All of our vast family history endeavor is directed to temple work. There is no other purpose for it. The temple ordinances become the crowning blessings the Church has to offer. CR, Apr 1998, p. 115-16)

What are some things that the Spirit of Elijah is guiding people to do throughout the world?

Each member of the Church can participate in temple and family history work.

(Elder Dallin H. Oaks: In the work of redeeming the dead there are many tasks to be performed, and... all members should participate by prayerfully selecting those ways that fit their personal circumstances at a particular time... Our effort is not to compel everyone to do everything, but to encourage everyone to do something. Ensign, June 1989, p. 6)

Have a current temple recommend and attend the temple regularly.

(President Gordon B. Hinckley: I urge our people everywhere, with all of the persuasiveness of which I am capable, to live worthy to hold a temple recommend, to secure one and regard it as a precious asset, and to make a greater effort to go to the house of the Lord and partake of the spirit and the blessings to be had therein. I am satisfied that every man or woman who goes to the temple in a spirit of sincerity and faith leaves the house of the Lord a better man or woman. There is need for constant improvement

in all of our lives. There is need occasionally to leave the noise and the tumult of the world and step within the walls of a sacred house of God, there to feel His spirit in an environment of holiness and peace. CR, Oct 1995, p. 72)

(President Howard W. Hunter: It would please the Lord if every adult member would be worthy of—and carry—a current temple recommend. The things that we must do and not do to be worthy of a temple recommend are the very things that ensure we will be happy as individuals and as families. CR, Oct 1994, p. 8)

Prepare to have ordinances performed for deceased relatives.

(Richard G. Scott: Arrange to participate for deceased ancestors in the sealing and other ordinances as well as the endowment. I find it helpful when receiving ordinances for another, to try and relate to that person specifically. I think of him and pray that he will accept the ordinance and benefit from it. Do these things with a prayer in your heart that the Holy Spirit will enhance your understanding and enrich your life. Those worthy prayers will be answered. CR, Apr 1999, p. 33)

Learn about ancestors lives.

(Elder Dennis B. Neuenschwander: Not one of my children has any recollection of my grandparents. If I want my children and grandchildren to know those who still live in my memory, then I must build the bridge between them. I alone am the link to the generations that stand on either side of me. It is my responsibility to knit their hearts together through love and respect, even though they may never have known each other personally. My grandchildren will have no knowledge of their family's history if I do nothing to preserve it for them. That which I do not in some way record will be lost at my death, and that which I do not pass on to my posterity, they will never have. The work of gathering and sharing eternal family keepsakes is a personal responsibility. It cannot be passed off or given to another. CR, Apr 1999, p. 109)

Keep a journal.

(President Spencer W. Kimball: So we ask you again to do the things that we have suggested, brothers and sisters, such as keeping up your homes and writing in your journals. Every person should keep a journal and every person can keep a journal. It should be an enlightening one and should bring great blessings and happiness to the families. If there is anyone here who isn't doing so, will you repent today and change—change your life? Ensign, May 1979, p. 82.)

Malachi 3: 16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard [¶], (the Book of Mormon takes the word “it” out, but the JST leaves it in.) and a ^abook of ^bremembrance (The Book of Life, the names of the sanctified. Adam kept a written account of his faithful descendants in which he recorded their faith and works, their righteousness and devotion, their revelations and visions, and the adherence to the revealed plan of salvation. To signify the importance of honoring our worthy ancestors and of hearkening to the great truths revealed to them, Adam called his record a book of remembrance. It was prepared according to the pattern given by the finger of God. Moses 6:4-6, 46. Mormon Doctrine, p. 100) was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be ^amine, saith the LORD of hosts, in that day when I make up my ^bjewels; (royal treasure) and I will ^cspare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and ^adiscern between the righteous and the wicked, between him that serveth

God and him that serveth him not. (We can return to God by paying tithes. What is the real purpose of tithing? Paying tithes is a call to faith.)

D&C 85: 9 And all they who are not found written in the ^abook of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among ^bunbelievers, where are ^cwailing and gnashing of teeth.

D&C 128: 7 You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; (Heaven too keeps its record of all that we do. This record will stand as a second witness with the record kept on earth in the determination of our standing before God. Revelations of the Restoration, p. 1026) but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the ^arecords which are kept on the earth. And the book which was the ^bbook of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

Moses 6: 5-8, 46: 5 And a ^abook of ^bremembrance was kept, in the which was recorded, in the ^clanguage of Adam, for it was given unto as many as called upon God to write by the spirit of ^dinspiration; 6 And by them their ^achildren were taught to read and write, having a ^blanguage which was ^cpure and undefiled. 7 Now this same ^aPriesthood, which was in the beginning, shall be in the end of the world also. 8 Now this prophecy Adam spake, as he was moved upon by the ^aHoly Ghost, and a ^bgenealogy was kept of the ^cchildren of God. And this was the ^dbook of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him; 46 For a book of ^aremembrance we have ^bwritten among us, according to the pattern given by the finger of God; and it is given in our own ^clanguage.

Abraham 1: 31 But the ^arecords of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the ^bplanets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this ^crecord, for the benefit of my posterity that shall come after me.

Let's look closer at the Temple:

D&C 88:119 ^aOrganize yourselves; prepare every needful thing; and establish a ^bhouse, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; Elsewhere the Lord calls it a place of Refuge (2 Nephi 14:6), a place of Thanksgiving (D&C 97:13).

House of Learning:

The Lord teaches using four methods in His House.

1. Symbolic ordinances before we get to the temple. Baptism, sacrament.
2. Scriptures – added meaning and insights. The more we read the scriptures the more meaning we get out of the endowment.
 - a. Example – the Mosaic exodus narrative is symbolic of our lives.
 - b. Passover – the Destroyer, blood of the Lamb will protect me
 - c. Baptized in the Red Sea.

- d. Pillar of fire – Holy Ghost
 - e. Prophet – we have a prophet
 - f. Manna – scriptures, spiritual nourishment
 - g. Mt. Sinai - Temple
 - h. Jordan River to Promised Land – going through the veil into the Celestial Kingdom
3. Temple symbols
 - a. Dressed in white – cleanliness, equality
 - b. Mirrors – eternity – you’ve always existed and you always will exist
 4. Explanations are given plainly. Then ponder, consider. The meaning of the symbols will come to us as we visit often.

Formula for Temple Learning:

Jesus has just discussed Isaiah and Micah with the Nephites. You’re not supposed to understand it all at once. It is supposed to take a life time to understand. But don’t be apathetic, don’t just sit there and don’t fall asleep.

3 Nephi 17: 1 BEHOLD, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my ^atime is at hand.

2 I ^aperceive that ye are weak, that ye cannot ^bunderstand all my words which I am commanded of the Father to speak unto you at this time.

3 Therefore, (1) go ye unto your homes, and (2) ^aponder upon the things which I have said, (Gordon B. Hinckley: “We all do a lot of studying, but most of us don’t do much meditation. We don’t take time to think. I’d like to suggest that next fast day . . . everybody in this hall set aside an hour or two. Sit by yourself. Go in the bedroom and lock the door. Go out in the yard under a tree. Go in your study if you have one and shut the door, and think about yourself and your worthiness. Read from this great book [Book of Mormon]...There’s a great word that’s used, ‘ponder.’ Ponder.’ What do we mean by ‘ponder’? Well, I think it simply means kind of quietly thinking things through. Ponder what you have read. Ponder your life. Are you worthy, are you living the commandments...?” (*Church News*, 01/06/96) Ezra Taft Benson: "Man must take time to meditate, to sweep the cobwebs from his mind, so that he might get a more firm grip on the truth and spend less time chasing phantoms and dallying in projects of lesser worth.... Take time to meditate. Ponder the meaning of the work in which you are engaged. The Lord has counseled 'Let the solemnities of eternity rest upon your mind's' (D&C 43:34). You cannot do that when your minds are preoccupied with the worries and cares of the world." (*The Teachings of Ezra Taft Benson*, p. 390. as taken from McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 114) Two important points can be drawn from this statement. First, the Savior is planning a proper emphasis on the family and home for gospel instruction and spiritual experience. Second, the Lord is teaching them the importance of pondering as an essential element in acquiring spiritual knowledge. DCBM, 4:113.) and (3) ask of the Father, in my name, that ye may understand, and (4) ^bprepare your minds (The Lord reminded us of the place our agency has in our receiving spiritual growth and blessing. We may understand spiritual experience too passively, waiting for something to happen to us. Perhaps we wait too patiently for the arrival of the spiritual blessings we need. We may not realize that many blessings require, initially, acts of will on our part, a labor in the spirit, a setting aside of time: cleansing of selfish purpose from the heart, submission, envisioning the blessing, thanks in anticipation of receiving the blessing. God gave us agency, and it may have more power than we have used. Catherine Thomas, *Studies in Scripture*, 8:182-83) for the ^cmorning, and (5) I come unto you again. (This is what we should do after General Conferences and even after Temple sessions. Go home and ponder the messages of the Lord.)

1. Go home. Don't feel guilty because you don't understand it.
2. Ponder. Be familiar with the temple because you go there often to be able to think about it at home.
3. Ask – pick a symbol for understanding and ask God that the next time you're in the Temple that you'll get additional insights. Ask "What would you have me do?"
4. Prepare your minds. The Spirit is the teacher. Be a hungry student. Be alert, be attentive, and be reverent, then you are prepared to learn.
5. I come again. Return to the temple often, you will find Jesus is there.

House of Refuge:

Revelation 11: 1 AND there was given me a ^areed (six cubits in length, or about 10 feet) like unto a rod: ^band the angel stood, saying, Rise, and ^cmeasure the temple of God, (This temple may be the one that Ezekiel described in Ezekiel 40-46. Joseph Smith said: Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple. TPJS, p. 286.) and the ^daltar, and them that worship therein. (Whatever is measured is protected by God. Even the people are measured. The destruction of the wicked is noted as "without measure." John holds the keys of the kingdom of God on earth, and as such – and as the last of the apostles left on earth! – he is here commanded to study the conditions of the Church and all its members so he can give proper direction to their worship. DNTC, 3:509)

2 But the court which is without the temple leave out, and measure it not (Leave it unsanctified and unprotected.); for it is given (God will allow) unto the Gentiles: and the ^aholy city shall they tread under foot (To show contempt for sacred things and to persecute, even destroy others.) forty *and* two months. (Parley P. Pratt said: John informs us that, after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty two months, during which time there will be two Prophets continually prophesying and working might miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two Prophets continue. But, after a struggle of three years and a half, they at length succeed in destroying these two Prophets, and then overrunning much of the city, they send gifts to each other because of the death of the two Prophets, and in the meantime will not allow their dead bodies to be put in the graves, but suffer them to lie in the streets of Jerusalem three days and a half. Voice of Warning, p. 41-42)

Revelation 7: 1 AND after these things I saw four ^aangels (D&C 77: 8 Q. What are we to understand by the four ^aangels, spoken of in the 7th chapter and 1st verse of Revelation? A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the ^beverlasting gospel to commit to every nation, kindred, tongue, and people; having power to ^cshut up the heavens, to seal up unto life, or to cast down to the ^dregions of darkness.) standing on the four corners of the earth, holding the four ^bwinds (destructions) of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (These angels are those who in 1831 were "waiting the great command to reap down the earth, to gather the tares that they may be burned." D&C 38:12. Joseph Fielding Smith wrote that these four angels "seem to fit the description of the angels spoken of in the parable of the wheat and the tares Matt. 13:24-43; and D&C 86:1-7, who plead with the Lord that they might go forth to reap down the field. They were told to let the wheat and the tares grow together to the time of the end of the harvest, which is the end of the world. These are now at work in the earth on their sacred mission. Church History and Modern Revelation, 2:70. Wilford Woodruff said: Those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering

over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Temple Worker's Excursion, p. 512)

2 **And I saw another angel** (Sidney B. Sperry reasoned that "from the teachings in verses 9 and 14 of D&C 77, one cannot help concluding (1) that John the Revelator has a commission to gather together the tribes of Israel and (2) that he is the Elias who, as it is written, must come and restore all things. If these conclusions are correct...then we are driven to a third conclusion, namely, that John the Revelator is the angel ascending from the east as related in Rev. 7:2. Doctrine and Covenants Compendium, p. 367.) ^aascending from the east, having the ^bseal (It means to seal the blessing on their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. WJS, p. 242. And the covenant sealed on the foreheads of the parents secures the children from falling, that they shall all sit upon thrones as one with the Godhead, joint heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. WJS, p. 241. Elder Orson F. Whitney offered the following powerful commentary on Joseph Smith's words: "The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the cause of truth, would save not only themselves but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of divine providence reaching out after them and drawing them back to the fold. Either in this life or in the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God. . . . "You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend." In our own day, Elder Boyd K. Packer has provided a comforting context and reaffirmation for the promise to faithful parents. In discussing the "moral pollution" of the last days, he said: "It is a great challenge to raise a family in the darkening mists of our moral environment. We emphasize that the greatest work you will do will be within the walls of your home, and that 'no other success can compensate for failure in the home.' The measure of our success as parents, however, will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons and daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. . . . "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them." Will the power of the covenant coerce straying individuals into obedience? We all know that even a merciful God will not violate an individual's moral agency, that he will force no man to heaven. Exaltation in the celestial kingdom is reserved for those who chose to go there, not those who were coerced or manipulated into appropriate behavior. We know that the laws of the everlasting covenant cannot violate the principles of justice or the canons of right and wrong. And yet there seems to be, in the sermons and writings of the prophets, the quiet but soul-satisfying message that the alms of the

prayers of the righteous do come up into the ears of the Lord of Sabaoth; that righteous parents' loyalty to their covenants will not be overlooked; that no amount of suffering of the faithful in behalf of their posterity will be for naught; and that there is power, remarkable power in the covenant to save those who will be saved. President Joseph Fielding Smith taught: "Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says [1 John 5:16-17], 'unto death,' the parents may still feel after them and eventually bring them back to them again." As Elder Packer suggested, it may be that the oppressive power of evil in these last days is such that it chokes or restrains the proper exercise of agency. One day that will change. Selected Writings of Robert L. Millet: Gospel Scholars Series Chapter 42. The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents' sins, nor will we be saved by our parents' righteousness. Alma the Elder's prayers brought an angel to confront his son, but it was still for young Alma to change his life. In Doctrines of Salvation, Joseph Fielding Smith reconciled the two concepts of children's being sealed to their parents and their being "saved": "All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. "Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition." Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. Doctrines of Salvation 2:91.) **of the living God (D&C 77: 9 Q. What are we to understand by the angel ^aascending from the east, Revelation 7th chapter and 2nd verse? A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of ^bIsrael; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their ^cforeheads. And, if you will receive it, this is ^dElias (Rev 10:10 for additional info about Elias.) which was to come to gather together the tribes of Israel and ^erestore all things.): and he cried (I heard him cry) with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,** 3 Saying, ^aHurt not the earth, neither the sea, nor the trees, till we have ^bsealed the ^cservants of our God in their foreheads. (Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. TPJS, p. 321.)

(President Boyd K. Packer: No work is more of a protection to this Church than temple work and the genealogical research which supports it. No work is more spiritually refining. No work we do gives us more power. No work requires a higher standard of righteousness. Our labors in the temple cover us with a shield and a protection, both individually and as a people. The Holy Temple, Ensign, Feb. 1995, p. 36)

“I promise you that all who faithfully attend to temple work will be blessed beyond measure. Your families will draw closer to the Lord. Unseen angels will watch over your loved ones when Satanic forces tempt them. The veil will be thin and great spiritual experiences will distill upon this people.” – Temple Statement for Utah South, by Vaughn J. Featherstone, April 1987.)

Why build temples?

Christ manifests Himself to His people in His House.

In the Dedicatory Prayer offered by Joseph Smith for the Kirtland Temple, he said:

D&C 109:5 For thou knowest that we have done this work through great tribulation; and out of our poverty we have ^agiven of our substance to build a ^bhouse to thy name, that the Son of Man might have a place to ^cmanifest himself to his people.

D&C 110: 1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened. 2 We ^asaw the Lord ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber. 3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying: 4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father. 5 Behold, your sins are ^aforgiven you; you are clean before me; therefore, lift up your heads and ^brejoice. 6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name. 7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; **and I will ^cmanifest myself to my people in mercy in this house.** 8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not ^bpollute this ^choly house.

In the Dedicatory Prayer over the Salt Lake Temple, President Wilford Woodruff said the following:

“Our Father, may peace abide in all the homes of Thy Saints; may holy angels guard them; may they be encompassed by Thine arms of love; and may the tempter and destroyer be removed far from them....Heavenly Father, when Thy people... are oppressed and in trouble, surrounded by difficulties or assailed by temptation and shall turn their faces towards this Thy holy house and ask Thee for deliverance, for help, for Thy power to be extended in their behalf, we beseech Thee, to look down from Thy holy habitation in mercy and tender compassion upon them, and listen to their cries.”

President Ezra Taft Benson said: “Let us make the temple a sacred home away from home. This temple will be a standing witness that the powers of God can stay the power of evil in our midst against the cascading avalanche of wickedness because of the powers of the ordinances. Our families are protected, our children safeguarded, our communities are protected.” Teachings of Ezra Taft Benson, p. 256. Atlanta Temple Cornerstone Laying, 1 June 1983.

Ezekiel 47 is a vision of the Latter-day Temple in Jerusalem. The river flowing out of the temple will heal us in all ways.

Ezekiel 47: 1 **AFTERWARD** he brought me again unto the ^adoor of the house; and, behold, ^bwaters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward*

the east, and the waters came down from under from the right side of the ^chouse, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the ~~utter~~ (outer) ^agate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the ^aline in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles. (1500 feet)

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees.

(3000 feet) Again he measured a thousand, and brought me through; the waters *were* to the loins. (4500 feet)

5 Afterward he measured a thousand; *and it was* a river (6000 feet) that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. (The more we attend the temple, the more fully immersed we become in the Gospel and the more we will understand about the temple and its symbolism.)

Stand in holy places (D&C 45:32) But my disciples shall ^astand in holy places, and shall not be moved (Clearly, the Lord ordained the stakes of Zion to be the holy places in which the Saints will stand in preparation for the Second Coming. The Lord gave further direction "that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth" (D&C 115:6). There is strength in the organization of a stake. Stake presidents and bishops are ordained and set apart with keys to guide the Saints in righteousness. Further, members of the Church are organized into quorums and Relief Societies, in which they better learn the doctrines of the kingdom and their individual duties. Zion is built up one stake at a time. As members are sanctified and receive the blessings of the temple, Zion puts on her beautiful garments. Thus, each stake in Zion may become a holy place for a defense against wickedness and tribulations of the latter days. Revelations of the Restoration, p. 348); but among the wicked, men shall lift up their voices and ^bcurse God and die.) **and be not moved. Make a stand in the holy places, and be not afraid. Isaiah said of our day:**

2 Nephi 14: 5 And the LORD will create upon every **dwelling place** (our homes) of mount ^aZion, and upon her **assemblies** (the Stakes of Zion), a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all (everyone) the glory (of Zion) *shall be* a defence. (This should read "Canopy." Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms. Elder **Orson Pratt** suggested that the fulfillment of Isaiah's prophecy would be literal: "The time is to come when God will meet with all the congregation of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness... But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God, - a pillar of flaming fire by night. Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations." **Journal of Discourses 16:82.** If you see smoke coming from my chimney during the day, what do you know? I am home. If you come by my house at night and see the lights on, what do you know? I'm home. With the cloud by day and fire by night, Jesus is at home in his temple.)

6 And there shall be a **tabernacle** (the temple) for a shadow in the daytime from the heat, and for a place of ^a**refuge**, and for a covert from storm and from rain. The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the Lord's temples and other holy places. Joseph Smith: "...The time is soon coming, when no man will have any peace but in Zion and her stakes. "I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of man has said that the mother shall be against the daughters, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place." (*Teachings of the Prophet Joseph Smith*, p. 161 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 134))

The holy places are our homes, the Stakes of Zion, and the Temples.

Come home, come into the shade, be renewed, be refreshed. Then go back and with your sword stand in the holy places and fight with courage, knowing that we are going to win. Be at peace in My house. The outcome is certain. When the devil sends the winds and the storms, then come home for a while and be at peace.

Wickedness prevails and is combined or organized.

D&C 38:11 For all ^aflesh is corrupted before me; and the powers of ^bdarkness **prevail** upon the earth, among the children of men, in the presence of all the hosts of heaven— 12 Which causeth ^asilence to reign, and all eternity is ^bpained, and the ^cangels are waiting the great command to ^dreap down the earth, to ^egather the ^ftares that they may be ^gburned; and, behold, the enemy is **combined**. (organized)
No weapon can prevail against us when we worship in the Temple.

D&C 109: 24 We ask thee, Holy Father, to **establish** the people that shall worship, and **honorably hold a name and standing in this thy house** (those who have current temple recommends and are worthy of them), to all generations and for eternity; 25 That no weapon ^aformed against them shall prosper; that he who diggeth a ^bpit for them shall fall into the same himself; 26 **That no combination of wickedness shall have power to rise up and ^aprevail over thy people upon whom thy ^bname shall be put in this house; (when we make covenants with God, He puts His name upon us)**

How blessed we are to go inside the Temple. Who was able to go into the temple anciently? One man, the High Priest of the family of Aaron and of the Tribe of Levi, once a year. Who goes today, anyone worthy, men and women alike.

A House of Order: There are over 20 meanings in the dictionary to the word "order."

Is the Temple a Priority?

Hagai 1:

1 IN ^athe second year of Darius the king, in the sixth ^bmonth, in the first day of the month, came the word of the LORD by Haggai the prophet unto ^cZerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it time for you, O ye, to dwell in your ^acieled houses, and this house *lie waste*?*

5 Now therefore thus saith the LORD of hosts; ^aConsider your ways.

6 Ye have ^asown much, and bring in little; ye ^beat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that ^cearneth wages earneth ^dwages *to put it into a bag with ^eholes.*

7 ¶ Thus saith the LORD of hosts; ^aConsider your ^bways.

8 Go up to the mountain, and bring wood, and build the ^ahouse; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 *Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it.*

Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her ^afruit.

11 And I called for a ^adrought upon the land, and upon the mountains, and upon the ^bcorn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had ^asent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

The Lord blessed them when they built the Temple and put it as a priority in their lives.

Hagai 2:

1 In the seventh ^amonth, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this ^ahouse in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be ^astrong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my ^aspirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will ^ashake the heavens, and the earth, and the sea, and the dry *land*;

7 **And I will shake all nations, and the desire of all nations shall ^acome: and I will fill this house with ^bglory, saith the LORD of hosts.**

8 **The ^asilver *is* mine, and the gold *is* mine, saith the LORD of hosts.**

9 **The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give ^apeace, saith the LORD of hosts.**

10 ¶ In the four and twentieth *day* of the ninth ^amonth, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,
 12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.
 13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.
 14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.
 15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:
 16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the ^apressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.
 17 I ^asmote you with ^bblasting and with mildew and with hail in all the labours of your hands; yet ye ^cturned not to me, saith the LORD.
 18 ^aConsider now from this day and upward, from the four and twentieth day of the ninth *month*, even from the day that the foundation of the LORD's temple was laid, consider *it*.
 19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.
 20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,
 21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the ^aearth;
 22 And I will ^aoverthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the ^bhorses and their riders shall come down, every one by the sword of his ^cbrother.
 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as ^aa signet: for I have ^bchosen thee, saith the LORD of hosts.

If we Organize, Prepare and Establish his House, He will organize us, prepare us, and establish us in our house. God first, then everything else that is needful.

D&C 109:15 And that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; 24 We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy house, to all generations and for eternity;

Conclusion: Find what you can do, and then do it consistently, constantly. Put the Lord first. Temple work is a saving work.

(Elder Melvin J. Ballard said: Why is it that sometimes only one of a city or household receives the gospel? It was made known to me that it is because of the righteous dead who had received the gospel in the spirit world exercising themselves, and in answer to prayers elders of the Church were sent to the homes of their posterity that the gospel might be taught to them, and through their righteousness they might be privileged to have a descendant in the flesh do the work for their dead kindred. I want to say to you that it is with greater intensity that the hearts are turned to them. Sermon and Missionary Services of Melvin J. Ballard, p. 249)

The Church provides many resources to help us participate in temple and family history work.

A Member's Guide to Temple and Family History Work

Family History forms

Computer Programs (Personal Ancestral File – PAF)

Information on the Internet (<http://www.familysearch.org/>)

Family History Centers

This information is taken off of the Church's web site:

FEATURES

Search for Ancestors



- Learn how to start your family history.
- Search for your ancestors in our vast record collections.
- Get step-by-step research guidance on searching for your ancestors.
- View maps, forms, guides, and other research helps.
- Find other Web sites containing family history information.

Share Information



- Make your family history information available to others through the Pedigree Resource File.
- Find people with similar research interests and share information through e-mail collaboration lists.

Family History Library System



- Learn about the world's largest family history library.
- Find a family history center near you where you can access many of the library's materials.
- Search the Family History Library Catalog for records and resources.
- Identify opportunities for education to improve your research skills.

How to Start Your Family History

Family history research involves 6 basic steps. Each step is briefly explained below.

- Step 1. Remember Your Ancestors.
- Step 2. Use Sources in Your Home.
- Step 3. Ask Relatives for Information.
- Step 4. Choose a family or Ancestor You Want to Learn More About.
- Step 5. See If Someone Else Has Already Found the Information.

- Step 6. Search Records For Your Ancestor.

The names of the resources in this guide are in italics. You will find links to these resources at the bottom of the page.

Step 1. Remember Your Ancestors.

Begin by remembering information about each member in your family that will identify that person. Each person can be identified by personal information, such as the following:

- Name
- Other members of the family
- Dates and places of important events such as birth, marriage, and death
- Ancestral village
- Occupation

Get forms or computer programs you can use to record your family information. They make the task of recording and organizing easier. You can get basic ones for free on this site.

- If you prefer writing information on paper, download or print these two forms:
 - § *Pedigree Chart*—A pedigree chart lets you list your pedigree (your parents, grandparents, great grandparents, and so on).
 - § *Family Group Record*—A family group record lets you list an entire family and their information. You will need several copies.
- If you prefer using a computer, download the free program *Personal Ancestral File*, or install a family history program of your choice.

Record the information you remember about your family on the forms or in a family history program.

- First fill out a form for your own family, and then work back to your parents and grandparents. You can quickly see what you know and what information is missing or incomplete.

Step 2. Use Sources in Your Home.

Look for sources in your home that might contain the missing or incomplete family information.

- Useful sources include birth, marriage, and death certificates; family bibles; funeral programs; obituaries; wedding announcements; family registers; and ancestral tablets.

Add this information to your pedigree charts and family group records.

Record the sources of the information (use the Notes or Sources section on the forms or in your family history program). This helps you and others know where the information came from.

Step 3. Ask Relatives for Information.

Make a list of other relatives and the family information they may have.

Contact the relatives—visit, call, write, or e-mail them.

- Be sure to ask specifically for the information you would like. (For example, "Do you know when Aunt Jane was born?")

Add the information to your pedigree charts and family group records.

Record the names of the relatives who gave you the information in Notes or Sources.

Congratulations - You have filled out family group records and pedigree charts with the information your family has. Now you are ready to look for information in other records.

Step 4. Choose a Family or Ancestor You Want to Learn More About.

Look for missing or incomplete information on your pedigree chart and family records.

Select a family or ancestor with missing or incomplete information.

- Start with the generations closest to you, and work your way back. Usually, it is easier to find information for a family member or ancestor born in a recent period.

Step 5. See if Someone Else Has Already Found the Information.

Warning: A common mistake is to gather every reference to the surname even if the person is not clearly a relative.

Look for the names in *Search for Ancestor*. This will search the databases that are a part of *FamilySearch* Internet. The databases include family histories submitted by others.

Look for a published family history.

- Look for the names in the *Family History Library Catalog, Surname Search*.
 - § The search will list family histories in the Library's collection that contain the surname.
 - § You can arrange to see many of the histories at your local *family history center*.
- Look for published family histories on other *Web Sites* or at public archives and libraries.

If the family histories do not contain information about the family you want, search for records from the locality where your ancestor lived.

Step 6. Search Records for Information about Your Ancestor.

Use Research Guidance. *Research Guidance* helps you find copies of original records, such as censuses and birth records, based on where the person lived and the time of his or her birth, marriage, or death. You select the place and time, and Research Guidance provides a list of recommended things to do and records to search in priority order.

Download and print forms and guides to help you. Many forms and guides are available in *Research Helps* to download for free. These forms will help you plan, record, and analyze your research.

Resources

Select the link to go directly to the resources on FamilySearch.org.

- Pedigree Chart—Download or print a form to list your pedigree: your parents, grandparents, great grandparents, and so on.
- Family Group Record Form—Download or print a form to list an entire family and their information.
- Personal Ancestral File—Download a Windows®-based program to help you organize your family history information.
- Search for Ancestors—Search for deceased individuals in the FamilySearch.org database.
- Collaboration E-Mail Lists—Allows people to collaborate with others on a particular individual, surname, place, or topic.
- Family History Library Catalog, Surname Search—Search for published histories of individuals in the Family History Library collection.
- Family History Centers—Locate a family history center near you.
- Web Sites—Locate other family history Web sites that may contain histories or information about your family.
- Research Guidance—Search for records that may have information about your ancestors.
- Research Helps—Access forms and other helps to download or print.

Genealogy in America:

Before 1844 there were no organized societies in the United States devoted primarily to genealogical research, but many Americans were nevertheless engaged in the quest for ancestral roots. Among them were prominent families who had long taken an interest in their lineage. Benjamin Franklin and George Washington were among the numerous illustrious Americans who collected and recorded their ancestral lines. In addition, genealogy was among the interests of the eleven state historical societies that existed prior to 1844, as well of as the American Antiquarian Society, founded in 1812.

Most people did not publish their findings, although the first published genealogy in America appeared in 1771. By 1915 only about 3,000 family histories had been published. After that, a flood tide seemed to hit; in less than thirty years, another sixteen thousand titles were added to the list. The family histories and genealogies in print today probably number into the hundreds of thousands.

In the eighteenth and early nineteenth centuries, genealogy still carried the aura of an aristocratic pastime. More common Americans, who deplored aristocratic tendencies, often ridiculed genealogical records and considered it bad taste even to speak of their ancestors. However, the organization of societies specifically dedicated to general genealogical research, not solely to compilations for the benefit of the rich and the wellborn, helped counter such disdain. The founders of the New England Historic Genealogical Society were convinced that all people should become acquainted with their progenitors. "They who care nothing for their ancestors," someone later said, "are wanting in respect for themselves and deserve only contempt by their posterity."

A barely averted genealogical tragedy in 1844 ignited the spark that led to the organization of the first American genealogical society. A Boston merchant, William H. Montague, was horrified one cold day when he discovered a janitor about to stoke the fires of the Boston Custom House with the 1798 U.S. District Tax rolls for Massachusetts and Maine. He quickly intervened and saved some twenty folio volumes. Other Boston citizens were also concerned with the destruction of public documents and family papers. In October 1844, a small group met in Montague's home to discuss forming an organization to prevent such historical catastrophes. In December the New England Historic Genealogical Society was founded. The following March, the Massachusetts legislature approved the society's incorporation and granted it a charter "for the purpose of collecting, preserving and occasionally publishing genealogical and historic matter relating to New England." By April 1846, the society had nearly 150 members, including former U.S. president John Quincy Adams and distinguished historian George Bancroft. A hundred years later, the society boasted a membership of over 2,350 people and a library of 168,000 bound volumes and over 50,000 pamphlets and manuscripts.

The next major American organization, the New York Genealogical and Biographical Society, was incorporated on 16 March 1869. By the time of its centennial in 1969, the society housed over 54,000 printed volumes and nearly 22,500 manuscripts at its New York City library.

Meanwhile, an emphasis by some Americans on their distinctive lineage led to the creation of various societies based on royal descent. Not concerned with proving a title, their members simply wanted the satisfaction derived from being part of a royal family. Royal societies formed in the United States included the Order of the Crown in America (1898), consisting of descendants of royalty; the Baronial Order of Magna Charta (1898); the National Society of Americans of Royal Descent (1908), in which membership is by invitation only; the Daughters of the Baron of Runnymede (1921); and the Descendants of Royal Bastards (1952). All these are exclusivist organizations in which at least one major motivation for keeping genealogical records is the prestige that comes from a hereditary attachment to royalty.

Other Americans became interested in genealogy because their ancestors belonged to distinctive groups other than royalty. This interest resulted in the organization of a number of hereditary and lineage societies. In general, these were also patriotic societies, devoted to promoting respect and reverence for the deeds of those who played a role in the great events of national history. The Society of the Cincinnati, for example, was founded in 1783 by officers of the American Continental Army, with George Washington as the first president. Membership remains strictly hereditary. In the latter part of the nineteenth century, such societies multiplied profusely. They included the Sons of the Revolution, the Sons of the American Revolution, the Union Veterans of the Civil War, the Society of Colonial Wars, the Daughters of the American Revolution, the National Society of Colonial Dames in America, the United Daughters of the Confederacy, and the Society of the Mayflower Descendants. Societies limited to descendants of other American wars and many more such groups continued to multiply in the twentieth century. Some of these hereditary societies have made important contributions to genealogical

research by preserving wills, notices of births, marriages and deaths, church records, and various private records.

Samuel Eliot Morison has called the period from 1870 to 1900 the era of "the American joiner," in which a variety of needs and interests led growing numbers of Americans, especially among the rising urban middle class, to look for new social outlets and new sources of fellowship. Societies based on ancestry were among those they eagerly joined. All this interest provided a tremendous boost to genealogical research in America. Genealogical and ancestral societies helped create wider interest in family history and promote more responsible record keeping and gathering on the part of churches as well as government. Forty years after its founding, the president of the New England society reported that its library was being used widely by people from all over the United States. Members of the society, he said, had awakened the interest of many others "till at the present time a spirit of genealogical inquiry pervades the whole country." In addition, the society had been influential in bringing about the preservation and collection of many priceless manuscripts.

As the twentieth century progressed, genealogical societies appeared in state after state. "A tidal wave of ancestry-searching has swept over the country," reported one genealogist in 1911. "Libraries and the custodians of public records bear record to this great movement. . . . So onerous has become the work of handing out historical and genealogical books that in some large libraries such works have been gathered into alcoves which are thrown open to the public, where the ancestry-hunter may help himself."

The significance of this tidal wave was not lost upon the Latter-day Saints. Long before their own genealogical society was formed, many Church members were eagerly engaged in the ancestor search. They were quick to take advantage of the opportunities being created by others. In 1877, Benjamin F. Cummings, one of the earliest professional genealogists among the Mormons, visited the library of the New England society in Boston. He was surprised at the vastness of its program and was especially pleased with the skill and knowledge of John Ward Dean, the librarian. "It seemed that all I had to do was to tell him the name of the family concerning which I desired information and he could readily tell me whether its history and genealogy had ever been written or arranged, and if so, who by, and where I could get more information." "How gratifying . . . it must be," the Church newspaper editorialized, for the Saints "to learn that others as well as themselves are aroused to the necessity of searching the misty records of the past and tracing the history of families as to remote a period as possible." "Surely," wrote Benjamin Cummings, "it must be the Spirit of God at work among the people that causes them to thus seek out a knowledge of their ancestry and arrange the same with such care and precision."

As the organization of genealogical societies and the publications of journals, genealogies, and family histories accelerated, many genealogists began to feel the need for better coordination on a national scale. Most local and state organizations seemingly could provide little help outside their own areas or libraries. Providing such aid was one of the purposes of the National Genealogical Society, organized in 1903. It welcomed genealogical inquiries, kept a record of the families on which its members were working, and willingly sent to inquirers the names and addresses of others working on the same families. In 1912 it began publishing *The National Genealogical Society Quarterly*. The society did not do genealogical research itself, but was devoted to assisting its members in research and to collecting and preserving genealogical data. The National Genealogical Society now has the largest membership of any such society in the United States.

In recent years, the interest in genealogical research has gone far beyond the search for pedigrees and other traditional family information. Historians who were once disdainful of genealogy as a discipline are now using it for a variety of professional purposes. As social history, demography, and family

studies have become more prominent within the profession, historians have turned to genealogical and family records to help create a better understanding of the past. "In fact," wrote one prominent scholar, "the frequently expressed disdain by historians concerning the usefulness of these records, often allowed to decay by neglect, borders on archival irresponsibility." The same historian made an eloquent plea for greater cooperation:

When the social historian begins to work with family history and to focus on a broader network of kinship relationships over time, and the genealogist begins to spend time and effort in indexing the same manuscript census returns that historians use, it is time for the two groups to examine their common ground.

In that spirit, some history professors have even begun to have their students write their own family histories, placed and interpreted in historic context, for three or four generations back. *BYU Studies*, Vol 34 (1994).