SALVATION FOR THE DEAD

A Discourse by ELDER JOHN HENRY SMITH, Delivered in the Salt Lake Tabernacle Sunday, October 25, 1908.

(Reported by F. W. Otterstrom.)

reading the following Scripture quotation. Malachi, chapter four:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of th

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do

this, saith the Lord of hosts, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the stat

"Behold, I will send you Elijah the prophet before the coming of the great

"And he shall turn the heart of the great "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

My brethren and sisters and friends I have listened with intense interest to the remarks of Elder McKenzie, who has presented to us some of his thoughts upon the nature of the mission and ministry of Joseph Smith, the Mormon prophet. I have also listened to his explanation of his views regarding some of the problems of the present time, but it is not my purpose, in the time that I shall occupy, to dwell upon his line of thought. I have read to you these verses from Malachi, and if I can enjoy the influence of that spirit of which Brother McKenzie spoke. I desire to speak upon that subject pertaining to the proposition involved in the turning of the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth should be smitten with a curse. We recognize the fact that at the present moment, in nearly every section of our own land, people are earnestly and devotedly engaged in securing knowl edge of their ancestry. You can scarce ly visit a home among the thoughtful people of our land, of all faiths and of people of our land, of all faiths and of all creeds, but what you will find the people are engaged in searching for their genealogy and seeking to know from whence they sprang. Those en-gaged in these researches are not con-fined to families, but genealogical so-cleties have been formed in many sec-tions, and men-scientific man sebel tions, and men-scientific men, schol arly men, are earnestly devoting their time to looking up these matters, seek-ing to secure information and knowledge that shall satisfy themselves and their fellows in regard to this problem ls this spirit of research, this seeking to know from whence they have come in harmony with this proposition or this thought given to us by Malachi, in the suggestion therein contained, that if we do not become conversant with these conditions of our accestry, the carth will be smitten with a curse? To my mind, it is in direct fulfilment of that species of thought and, without doubt, is a forerunner of the accomplishment of that purpose upon the part of di-

The that purpose upon the part of di-vine providence. You may sit down with these gentle-men and these ladies who have become devouly interested in their ancestry, and ask them the question: Why are you thus engaged? Why are you searching the records and preparing a family tree that will point out from what part of the world your ancestry came to the United States, and what part of the world they probably came from before they were established in England, or in Holland, or in Ger-many, or France, or any other of the countries of the world? And they will say to you, as they have said to me-I will say hundreds of them-when I have asked this question: "It is the result of a desire simply to

vine providence.

Elder Smith opened his address by reading the following Scripture quota-transi, chapter four: voice, today, to the beautiful building standing here to the castward of us? Within that structure is a baptismal font, constructed in such form that it is possible to administer the ordinance of baptism—buried with Christ in bap-tism. That structure at which you look with some surprise and wonder, and with some thoughts, probably, that are not altogether in harmony with kindly and generous feelings, and in the anticipation that many stories that have been circulated in regard to it are derogatory to the character of the things that are done within its prethings that are done within its pre-clucts, I desire to say to you that this structure, to the converted Latter-day Saint stands out as, indeed, the holy of bolios. Bancath, its second to be done holies. Beneath its sacred shade there has been constructed and placed in position a baptismal font, the mis-sion of which is the fulfilment of the purposes set forth in the remarks of Malacht sections that the Malachi respecting that proposition of turning the hearts of the fathers to the children and the hearts of the children to the fathers! "Now," says the stranger within our borders, "to me this is all nonsense." Yet, accord-ing to the Mormon view, the impress made upon our country's people of all faiths and creeds, which has led ther to delve in the lore, seeking their gene-alogy and a knowledge of their races, was one of the touches of inspiration which is leading to the accomplish-ment of divine purposes. When we ment of divine purposes. When we read the Scriptures and study their im-port, and we read "that Christ also suffered for sins, the just for the un-

Just, that He might bring us to God." being put to death in the flesh but quickened by the Spirit, by which also He went and preached to the spirits in He went and preached to the spirits in prison,"--there is a sound in con-nection with this proposition as affecting the dead, they to be judged according to men in the flesh, but live according to God in the spirit. When we turn to that view of the Apostle Paul, as he rea-soned with the Corinthians upon the proposition of the resurrection from the dead, and pointed out the failage of dead, and pointed out the fallacy of their position, if there were no resur-rection from the dead, and he gave forth those memorable words, as immortalized with this people: "Else what shall they do which are baptized for the dead, if the dead rise not at all why are they then baptized for th dead, and why stand we in jeopardy every hour?" This indicates that in that day and time there was an under-standing, among those people, that there existed a doctrine looking to the

of the dead as well as in the interest of the living. · ALL SHALL HEAR NAME OF

CHRIST.

The Latter-day Saints believe that every little child born in the world has been absolutely redeemed by the blood of Christ, and that every one who reaches the age of accountability will reaches the age of accountability will have the privilege of hearing the name of the Redeemer of the world and of accepting His mission and ministry or rejecting it. All men will have the privilege of exercising their agency as they see fit. We believe that water baptism is essential to the salvation of every nerson living or dead who has every person, living or dead, who has reached the age of accountability and reached the age of accountability and senses right and wrong. The doctrine presented by Saint Paul is clear and specific, it points out the way and sets forth the procedure in regard to not only the living but also the dead. Mil-lions have died without a knowledge of the mission of the Savior of the wold—your kinspeople and my kinspeo-ple some of them born possibly amount

wold-your kinspeople and my kinspeo-ple, some of them born, possibly, among Christian families, but led to unbelief from the fact that their Christian brothers of the various sects and or-fandzations were in contention and strife n regard to the doctrines connect-ed with the mission and ministry of the Savior of the world, and they have been unbelievers under those conditions. In the eyes and in the thoughts of our brothers and sisters of these various brothers and sisters of these various organizations, these men are hopeless-ly lost. They believe that all are lost who have died without making the announcement, with their lips, of a belief in the Redeemer of the world. There are, also, many among the Pagan na-tions of the world who have lived and

GOSPEL PREACHED TO THE DEAD

is due to them. These are propositions of moment to the world. Our breth-ren and sisters of the various religious organizations regard us as intolerant,

organizations regard us as intolerant, as unjust, as ungenerous, possessing no breadth of thought; they think we believe that everything hinges upon us. That is not so; the whole proposi-tion hinges upon the justice of God; it hinges upon the mission and ministry of the Redeemer of the world; it hinges upon the following out of the rules of life marked out by the Redeemer of the world.

today is the doctrine of Christ, is the doctrine of Saint Paul, is the doctrine of Saint Peter; it is the doctrine of the

or samt Peter; it is the doctrine of the apostes and prophets of that former dispensation. The key was turned in our day to the knowledge of the means and methods by which the whole hu-man race may be saved, except those, who unconditionally reject Christ as the Redeemer of the world. That sys-tem, that plan, and that scheme, was the scheme of the Redeemer Himself. "Else what shall they do which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? And why stand we in jeopardy every hour?" This passage of Scripture is frequently read in the services of our protestant brothers, throughout the land, when they read the 15th chapter of First Corinthians, the 15th chapter of First Corinthians, the 15th chapter of First Corinthians, but does one of them have an idea of its purport? When Joseph Smith was touched by divine inspiration he said to the world: It means that the man to whom the convictions of the mission of the Redeemer have come, the man of the Redeemer have come, the man who has received the ordinances of whom the keys of the eternal prest-hood have been bestowed, holds the hood have been bestowed, holds the right to enter the sacred precincts of the watery grave and receive that or-dinance for his dead father or his dead grandfather or her dead mother or grandmother, and they will become a link in an endless chain, turning the hearts of the fathers to the child-ren and the hearts of children to the ren and the hearts of children to the child-ren and the hearts of children to the fathers. The inspirations of divine providence have written in the souls of millions of these American people the conviction. I want to know the the conviction: I want to know the source of my race. He has written in the hearts of these few hundred thou-sand Mormon people the understand-ing of the law of God in connection with this proposition, and the know-ledge that water bantism is corrected.

to the human race, living and dead, that they must go through the watery grave and do a vicarious work in the interest of their dead, just as the Sav or of the world has done His vicari-ous work for us, assuming the respon-sibilities of the transgressions of our death, which cleanses all little children, and opens the door of everlasting life into the presence of their God, and gives them a crown in the eternities.

NO CHILDREN LOST IN HELL.

I want to say to this body of men and women, who are under the sound of my voice, no little child is in nell. The offering of the Savior of the world nade them clean, and made you and me clean, so far as the transgressions of our first parents are concerned, and it has opened the Goor for repentance it has opened the door for rependance and reformation, not only for us who are living, but He has said that we may do this vicarious work of baptism may do this vicarious work of baptism for our dead relatives and friends, bringing the hearts of the fathers to the children and the hearts of the children to the fathers, that the earth, indeed, may not be smitten with a curse.

children to the fathers, that the earth, indeed, may not be smitten with a curse. My brothers, my sisters, and my friends. I ask you to weign these propositions. Some years ago, while crossing the ocean, in company with a Catholic brother, a throughly educated and trained priest, I asked him: What do you folks do with this view of the dead given to us in the Corinthians? He said. "We class it among the mysteries." I have asked my brother ininisters of the various organizations, with whom it has been my privilege to mingle from time to time. What is your view in regard to this matter? They have re-plied, "We know nothing about it." But when Joseph Smith came and turned the key, declaring that Christ had come, that he had gazed upon the face of God, that he had seen the Redeemer of the world, and that the world was called to repentance. He declared that our Father's justice could not operate, if the millions who had died without knowledge of Chirst suffered for sins, the just for the un-just, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, by which al-so he went to preach to the spiri-so he went to preach to the spiri-so he went to preach to the spiri-so he went to preach to the mill-so he went to preach to the mill-so he went to preach to the mill-so he who had died without a knowledge of Himself, to give them the same liberties, to extend to them the same rights, to open to them the same rights he open lost,

GENEALOGY.

deed.

borough.

All communications for this depart-ment should be addressed to the sec-retary of the Genealogical society, El-der Joseph F. Smith, Jr. care of His-torian's office, Sait Lake City, Utah. SUGGESTIONS FOR THE AMATEUR GENEALOGIST.

The qualifications of a genealogist are The qualifications of a genealogist are accuracy, patience, preservance and love of the work. The ability to recog-nize the significance of minor details, the patience to follow out even trifling clues that may lead to important in-formation, and the judgment to pre-serve only that which is significant and valuable require careful cultivation. A knowledge of the history and geo-graphy of the country in which the re-search is to be made is advantageous. A genealogist will avail himself of the aid of maps, and will become familiar with the topography of the country. It is essential to ascertain the best metheds of using books of reference.

or records to secure the desired infor-mation, and to classify and arrange this information so as to make it easily understood by others. A careful study of the system of Temple recording al-so is advisable. One's, penmanship must be legible.

One's, penmanship must be legible, and manner of work systematic. It is inadvisable to attempt too much at once. First copies should be as com-plete and exact as possible, with names of persons and places spelled correctly, and every date copied accurately. It is better to complete one line before starting another. Initials should not be used where full names are given, nor part of the date omitted when the nor part of the date omitted when the entire date can be found. When the full name is not obtainable, write ini-tials given and leave blank space to insert names, or dates when discovered. If doubtful of the correctness of either date, or name, follow by interrogation mark. For working in the general library

when vector the beam record of his wide when record reads, widow, of widow of, either of these facts show that he died before a certain time, so write died "before" in front of date in provide a memorandum pad, lead pen-cil, and large size note book. Before starting the research, record all essen-tial information obtainable, by tradi-tion, through memory, or by correthe death column. In recording this data the wife's name should be written after her husband. Use malden name if known. Then children's name in or spondence about the individual or his family to use as a clue in further searching. In collecting information, the full name of individual, where born, der of age town, country, state or country; where born, day of month and year; when and where married, and when and where died, should be given. The full name of husband (or wife) of the individual and names of relatives should be stated; also all facts mentioned above concerning the husband (or wife) of the individual, and the searchor's relationship, if any. Having all in-formation as outlined above, one may now proceed with the research in the library. If the deceased individual, or his family, is American the librar-ian for Munseli's American index. For instance of the family that is the instance, if the family that is to be traced is, "Brown's" on turning to Brown in the index there will be a list of the American books which contain This list should be copied and the books mentioned collected. On opening a book turn to the index, and note the pages of reference on a blank card. This saves turning back repeatedly to the index. When information on a page is copied, check from the card. At the top of the memorandum sheet, the name of the book (with page) from which dates are taken, should be stated, for future, reference. This may save a sequent identifying authorities. Every scrap of essential information found in these books should be carefully cop-ied. If the family of Brown came from England, the English guide to genealo-gy will give a list of books (with pages) which refer to Brown. It is well to read about the Browns in "English Surnames" and "Homes of Eng-lish Names." Much of interest will be found about the origin of the name. also that Browns are scattered all ove the British Isles, and in many of the English shires, and one is fortunate indeed, if he knows the particular shire or county the family being traced came from. The authoritative books of English names are Burke's Peerage, Burke's Landed Gentry, and Burke's Commoners, and they should be care-fully studied, but in tracing an unusual name there may be no reference to the family either in the guide, or these books. This is not conclusive evidence that no record of the family will be found, for names not mentioned in any of these books are frequently found in visitations, records, magazines, etc., in fact, whole pedigrees have been thus

If the family being searched for came from, say Lincolnshire, read the History of Lincolnshire. This may give

much information as to the primary source of the family, and enable the searcher to commence at the beginning, instead of going to work aimlessely or without method. Much data will be

found in the visitations, parish chris-tening, death and marriage records of Lincolnshire. When these specific sources of information have been ex-

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work.

Address

thorities. 3-Are relatives of relatives-in-law



A I AND AND AND MARKS FOUR GENERATIONS OF BURRS OF BURRVILLE, UTAH.

The accompanying picture of the Burrs of Burrville will be recognized by all who have driven over the long road from Richfield to Loa. Living under one roof today the Burrs continue to extend hospitality to the traveler in the form of bed and board to man and team. The four generations comprise

Sarah Sloat Burr, nearly 90 years of age; Miron L. Burr, youngest son, 51;

New York, and is the widow of Charles C. Burr. Her husband joined the

Church in his native state and emigrated with his wife with the Brannon

company on the ship Brooklyn. Mrs. Buss consequently was in California

during the gold discovery and eventually came to Utah in 1848. The Burrs

Sarah Sloat Burr was born Jan. 6, 1821, at Scoharrie, Jefferson county,

Viola, his second daughter and her only son Alton Lafell, aged 5.

EXAMPLE.

From Burke's Landed Gentry. John Brown, born about 1600; where born, of Gainsborough: married, 1 July, 1625; where married, London; died, 4 June, 1675; where died, Gainsborough, Lincoln.

ing at a certain place, as shown by the christening of his children, witness-

ing, deed, etc., use the word "of" be-fore place mentioned, thus, "of" Gains-

As to date of death, when not given

there may be found a mention of the man's will proven, second marriage of

his wife, or the death record of his

Mary Jones, born, 1602; where born, Gainsborough; married, 1 July 1625; where married, London; died, 1670; where died; Gainsborough.

CHILDREN BORN.

John, baptized, 7 June, 1627. Mary, born, 17 August, 1629. The name of month should be wrlt-ten. The use of numerals for the month is liable to cause confusion, as the Eng-lish method of dating by numerals is the reviews of the American

the reverse of the American. Names should not be recorded in the family record for temple work until they are carefully and properly arcorrections can easily be made; add omissions and rearrange. A temple re-cord should be the embodiment of or-der and neatness. We recommend the improved record book that has been prepared under the direction of the committee on Church records. In the front of the book is information in refront of the book is information in re-gard to numbering, and other essential instructions; also a table of relation-ship prepared by Duncan M. McAllis-ter, chief recorder at the Salt Lake Temple. Relationship is most import-ant as it is the best way of identifying the individual when dates are few and uncertain. Use a book of sufficient size, allowing two lines for each name. Record in family groups, between each Record in family groups, between each family leave blank line and rule, red ink preferred. If solitary individuals, leave blank line and rule. Commence with the ancestors farthest back of whom you have knowledge.

QUESTIONS ASKED.

1-Is it permitted to do temple work

for people of the same name if you can-not prove relationship? Ans.-Where a name is uncommon it is permitted to use all of same name; but if a common name those of same shire (or county)

2-Is it permitted to work for friends? Ans.-With permission of temple au-

lived for a time in Salt Lake and at the time of the exodus moved to Payson, and then in 1874 moved to Sevier county and established Burrville. Raynor, \$5; Read, \$5; Reading; Reber; , Ridgely, \$1; Ridgway, \$2; Ridley; Reckard, \$10; Redfield; Redington, \$5; Redlon, \$4; Redwood, \$5; Reed, \$1; Reeder; Recs, \$1; Reese; Reeve, \$1; Reichel, 50 cents; Reid, \$5; Reiff, \$7; Rieth, \$1; Riggs; Riker, \$5; Rindge, \$1; Ring, \$1.50; Ripley, \$5; Rishworth, 25 cents; Rittenhouse; Ritter, \$1; Rives, \$5; Robards, \$1.25; Robbins, \$2.50; Rob-Reiss, \$1; Renick, \$1; Remington, \$1; Remsen, \$5; Renick, \$3; Rentoul, 30 cents; Requa, \$5; Resseguie; Rexford, \$1; Reynolds, \$1; Reynor, 25 cents; erdeau; Roberts, 50 cents; Robertson; Robie, \$5; Robins, \$1.25; Robinson, \$1; Rochester, \$5; Rockhill, \$1; Rockwell, \$1; Rockwood, \$1; Rodes, \$5; Rodgers, Reys, \$1; Rehees; Rhinelander, \$5; Rhodes, \$1; Rhys; Rice, 50 cents; Rich Richards, 50 cents; Richardson, 50 cents; Richmond, \$1; Rickard, \$10 Ricker, \$1.50; Riddell; Rider, 25 cents; [31] Rodman, \$1: Rode, \$1; Rodgets, \$5; Rodman, \$1: Rode, \$1; Rogers, \$5; Rolfe, \$1; Rollins, \$3; Rollo, \$1.50; Romeyn, \$5; Rood, \$6; Roome; Roosa, \$1.50; Roosevelt, \$2; Root, \$1; Rootes, \$2.25; Roper, 50 cents.



27

know: I cannot say what has led me to this species of thought and this species of research; but the desire possessed me that I would like to know where my father came from to know where my father came from, where my mother's race came from, where my grandparents and greatto know where my father came from, where my grandparents and great-randparents came from, along the various, lines through which I have spring. That anxiety became so in-tense that I could not resist making possibly the names of a hundred, or 000, or 300, or a thousand, and possibly form whom it was my good forture to spring. But as to its significance or rentment has never entered my mind. This was the answer made to me by a distance of the source of our pring. But as to its significance or sentiment has never entered my mind. This was the answer made to me by a distance of my own, as I sat by his for determined to the source of our pring. But as to its significance of sentiment has never entered my mind. This was the answer made to me by a distance of my race, that nothing of the the source of the source of the form whom it was my good forture to have restrained me. " He was at together at his own fireside of his tabor, I asked him the question." How this is the respect to the results of his tabor, I asked him the question." How the information obtained, the bound have restrained me. " He was seen that information obtained, the decomplished a wonderful work. As for the knowledge was an inspiration where, but when that knowledge was detered, that information obtained, the bout it, and I could not satisfy my discussion. My kinsman, do, you know for discussion. My kinsman, do, you where so in regard to the matter has been have the infination to keep a com-stor the knowledge you have so diverted have secured it obten were the infination to keep a com-stor the discussion is the to be the information would have a secure it obten were the infination to have secure it obten were would not have secure it obten is to be the information when the information to keep a com-stor the information to keep a com-tor the information to have secure it obten were would not have secure it obten is to be the information would have as readily given you \$1000000 for the information to here you have so would not have secure it o nection with it?"

IMPORT OF GENEALOGIES.

I want to direct the atten-tion of this body of ladies



the world.

F. J. HILL DRUG CO., "The Never Substitutors," Salt Lake City, Utah.

had issued. He established this plan, looking to the reclamation of the great family of our Heavenly Father: the babes who had been lost, in the eyes of our religious brothers, and the millions who had died without an understanding of the mission of the Redeemer of the world, as well as the millions tabernacling in the flesh, called to an acceptance of the way of life. and having it pointed out to them: this is the way, walk ye there-in. tions of the world who have lived and never were impressed with the nature of the mission of the Redeemer of the world. They did not understand the breadth and nature of that mission, in the interest of all the children of our God, and they, in the eyes of our Chris-tian brethren and sisters, are absolutely lost. Such was the condition until the Mormon prophet cultering. Unon this lost. Such was the condition until the Mormon prophet, entering upon this stage of action, declared to the world that God is just, that each man will be judged according to his works, and that in the justice of our Father the well-being of the dead man will be consid-ered just as much as the living man. He taught that in this life men would excerde thele agrees rightly and pron-PERSONAL TESTIMONY. He taught that in this life men would exercise their agency, rightly and prop-erly fulfilling their mission and dis-charging it as they pleasd; and they who receive Christ, they who believe in the truths of the gospel of the Redeem-er and live thereby, they who fulfil the requirements of heaven, obeying the moral law, would register their names in the Lamb's book of life. On the other hand, they who reject the Re-deemer of the world, unless deceived by the cunning and craftiness of men, would have to pay the penalties, and when their debts were paid, and the books opened, they would be judged by the things written therein, every one according to his works.

PERSONAL TESTIMONY. As I stand before you this after-noon, my friends, my brethern and sisters, I bear to you my testimony that the key knowledge, turned in the mission and ministry of the Mormon prophet, was the grandest thing that has ever come to the human race. He pointed the way of life to the human family. He laid the obligation upon their shoulders to work out this prob-lem, and God has touched the hearts of the millions in the world, that they lem, and God has touched the hearts of the millions in the world, that they are looking up these questions in-volved in their ancestry and laying the foundations for a great work. He has inspired these Mormon people to build temples, to open the doors, that through the same ordinances of God's house, in the exercise of the aternal priesthood, the children of men may be brought to receive a crown of glory and be entitled to a place, in the mansion of our God, in proportion to their works as they shall perform their part in this world and in the world to come. "For, for this cause was the gospel preached to them that were dead," is the remark of the Apostle Peter, "that they might be judged according to men in the flesh," and thus receive, in the providences of God, that which is due to them. These are propositions

and in the world to come.

and in the world to come. The Gospel of the Redeemer is true, Jesus Christ is indeed the way and the life to the human race. It is my mission to declare that truth to our fellow men and to bear witness be-fore God that I know Jesus is the Christ. I know He is the way and the life. I know that the doctrines He has revealed mean the uplifting of the pure, and the repent-ant sinner and crowning him with everlasting life: and I know they who reject the Redeemer of the world and brand Him with infamy, will be among the outcasts and the condemn-ed, when the judgement of our God is passed upon the children of this world.

VICARIOUS WORK FOR THE DEAD world The doctrine I am preaching to you Friends I thank you. You strangers

Friends I thank you. You strangers who are within our borders, look into these Mormon doctrines, Don't con-demn them. Investigate and study them: compare them with the Scrip-tures; and in your thoughts and in your examinations, if you will act with a prayerful heart, I promise you—as it is my right, as a disciple of the Redcemer, to promise you— that the witness of the Spirit will come to you, and you shall know that the witness of the Spirit will come to you, and you shall know that Joseph Smith was a prophet of God, that the eternal priesthood in its fulness and purity is in the world, that the keys and ordinances, the principles and doctrines, that shall crown men with everlasting life in the presence of the great God, have come to man, never to be taken from the earth again nor given to another neople. I bear that witness with the full understanding of the responsi-bility that rests upon me. I ask heaven's blessing upon you

I ask heaven's blessing upon you all, that you may love the right and do it, that justice and mercy shall characterize your lives, that the wick-ed shall not rule, but that righteous and upright men of all creeds shall give to this world government that shall be just and merciful and shall guard the interest of their fellows. This is my prayer, Amen.

Ans.—No; friends. 4—When an approximated date is re-corded, and later the exact date is found, what shall be done? Insert correct date in red ink. 5-If after a family group is recorded, you find another son, how numbered as a child in his father's family?

Give place and number in family group with addition of A-F.

6-Am I permitted to take names from the genealogical library outside of family line? Not without permission of the board.

AMERICAN GENEALOGIES.

sources of information have been ex-hausted, turn to the general sources and go carefully over the books, mag-azines, etc., in search of Browns of Lincolnshire. Probably the best way is to take shelf by shelf looking through the index of each book, for Brown, of Lincoln. A check mark should be placed against the names taken so others will not duplicate work. AMERICAN GENEALOGIES. The following American genealogies can be purchased by addressing Bishop Joseph Christensen, care of Salt Lake temple, Salt Lake City, Utah: Power, 50 cents; Poythress, \$1; Pratt, \$5; Prentice; Presby, 50 cents; Prescott, \$2; Prentice; Presby, 50 cents; Prescott, \$2; Pressey, 50 cents; Preston, \$1; Pre-vost, 50 cents; Price, \$1; Prichard, \$5; Princkett, \$5; Pring, 25 cents; Prioleau, \$1; Prior, 50 cents; Pritchard, \$5; Prind, \$1; Prout, 50 cents; Provost; Proudift, \$1; Proden: Pruyn, 50 cents; Proudift, \$1; Pruden: Pruyn, 50 cents; Proudift, \$1; Puthar, \$1; Putney, \$1; Punselly, \$5; Purdy, \$6; Purington, \$1; Pusey, \$1; Putnam, \$1; Putney, \$5; Pyle, \$5; Pyn-chon, 50 cents; Quackenbush, \$3; Quarles; Quimby, 50 cents; Rain, boro, \$1; Ralit, 50 cents; Randall, \$1; Ranney, \$5; Ransey; Rand; Randall, \$1; Ranney, \$1; Rankin, \$5; Ranlett, \$1; Ranney, \$2; Cents; Rainson, \$5; Ran-toul, 50 cents; Raspond, \$1; Raynes; TRANSFERRING GENEALOGIES FOR TEMPLE WORK. If the data obtained are not properly set down much of the work may be lost. On the fly-leaf of a large size note book write "Gencalogical notes of the Brown family of Lincolnshire, England." Taken from the genealogical library of Utah by..... Begun It is well to date notes from time to ime, also record. Much of the information and dates will have to be approximated. Work from information known, and formu-late the dates. Base calculations on reasonable data. For example, if there is no record of the birth date, there is no record of the birth date, there bone, \$2; Ravenel; Rawlins, \$3; Raw-are several ways of getting at this im- son, \$2; Ray, \$1; Raymond, \$1; Raynes;

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