

The FAMILY HISTORY DEPARTMENT of the Church (formerly the Genealogy Department) initiated the first name extraction program, called Records Tabulation, in 1961. Department employees extracted data primarily from filmed copies of English parish registers. In 1978 the Church deployed name extraction to stake centers, the new program being called Stake Record Extraction. Since that date, name extraction is done by local Church members. Besides records of England, those of Mexico, Germany, Scotland, Finland, Sweden, Norway, and Denmark have been heavily extracted. From 1961 to 1989, over 100 million names were thus copied.

The department begins the extraction process by sending a microfilm to a stake. Extractors transcribe the desired information onto cards. Data entry workers at regional centers input information onto computer diskettes. To ensure accuracy, two transcriptions of each entry are made and compared to find and resolve discrepancies.

Names derived from the name extraction program are listed in the Church's INTERNATIONAL GENEALOGICAL INDEX. The sources from which the names have been extracted are listed by locality in the Parish and Vital Records Listing. Alphabetized printouts of the names extracted from each source are also prepared and made available for research through the Church's main FAMILY HISTORY LIBRARY in Salt Lake City and branch family history centers around the world.

The department increased its name extraction efforts in 1986 with the introduction of the Family Record Extraction Program. This differs from the older program in that a paper photocopy of the original record is given to extractors and they transcribe the information in their homes at their convenience. The extracted information is "data entered" at the stake center by means of a personal computer and submitted on diskettes to a central data base in Salt Lake City.

KAHLILE MEHR

NAME OF GOD

Latter-day Saints invoke the name of God in prayers, in ordinances such as baptism, in testimony bearing, and in sermons. In certain ceremonies, they take upon themselves God's sacred name in covenantal pledges to keep his commandments. They also employ the various names of God to dis-

tinguish between members of the Godhead. Consequently, the names of God are considered very sacred and are not to be taken in a vain way or spoken in profanity.

The word from the Hebrew Bible most commonly translated "God" or "gods" is *'elohim*, the plural of *'eloah* or *'el* which means "lofty one" or "exalted one." The plural ending *-im* may indicate royal loftiness as well as plurality (see ELOHIM).

The formal name of God in the Old Testament is "Jehovah" or "YHWH" (Hebrew *yhwh*), which comes from a root suggesting "I was, am, and will be forever." Some consider *yhwh* to be a name too sacred to be spoken; consequently, in many Bible versions, *yhwh* is translated "LORD" (see JEHOVAH, JESUS CHRIST).

Joseph Smith's FIRST VISION and later revelations confirmed the separate identity of the Father and the Son. To distinguish them individually in some scriptures, however, is very difficult. For instance, Jesus Christ has spoken the words of the Father by divine investiture as if he were the person of the Father (cf. *MFP* 5:26–34; John 14:24). Jesus continually emphasized the "oneness" or unity of mind and purpose of the Godhead and set it forth as an example to disciples. The term "God," therefore, may apply equally to the Father and the Son. The prayer of Jesus to his Father after the Last Supper was that followers might be "one, even as we are" (John 17:1–26; cf. 3 Ne. 11:27, 32–36; D&C 132:12).

The principal name of the Eternal Father is not clearly stated in scripture although several names and titles appear (see GOD THE FATHER: NAMES AND TITLES OF GOD). Where identification is appropriate, Latter-day Saints have designated the Father by the exalted name-title Elohim (*MFP* 5:26).

The use of sacred names plays an important part in LDS WORSHIP. For example, Latter-day Saints have been instructed to address God in prayer with the title "Our Father" and to offer prayers in the name of Jesus Christ (Matt. 6:9; 3 Ne. 13:9; see PRAYER). In baptismal prayers and sacrament prayers, faithful members covenant to take upon themselves the name of Christ. The participants commit themselves to remember Christ, which means to be an example of him to the world, to love him, to have faith in him, and to walk in his way (cf. 2 Ne. 31:19–20; Mosiah 5:7–12).

Jesus Christ has specifically commanded that his Church should bear his name. He said, further,

that his people will be called by that name at the last day (3 Ne. 27:1–12; Mosiah 5:7–14; D&C 115:4).

The Lord has also revealed that ordinances and blessings performed in his name by his authorized servants are binding in heaven as well as on earth (D&C 132:45–46; 128:9). Ordinances, such as baptism, marriage, and vicarious work in temples, are performed in the “name of the Father, and of the Son, and of the Holy Ghost.”

In modern times, as in the past, the Lord has cautioned men and women not to utter his name in vain speech (Ex. 20:7; D&C 63:60–64) nor to defile it through improper conduct (*see* BLASPHEMY; PROFANITY). He has directed his people to keep pledges and “keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers” (D&C 136:21).

[*See also* Jesus Christ, Names and Titles of.]

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GLADE L. BURGON

NATIVE AMERICANS

LDS BELIEFS. The Book of Mormon, published in 1830, addresses a major message to Native Americans. Its title page states that one reason it was written was so that Native Americans today might know “what great things the Lord hath done for their fathers.”

The Book of Mormon tells that a small band of Israelites under LEHI migrated from Jerusalem to the Western Hemisphere about 600 B.C. Upon Lehi’s death his family divided into two opposing factions, one under Lehi’s oldest son, LAMAN (*see* LAMANITES), and the other under a younger son, NEPHI₁ (*see* NEPHITES).

During the thousand-year history narrated in the Book of Mormon, Lehi’s descendants went through several phases of splitting, warring, accommodating, merging, and splitting again. At first, just as God had prohibited the Israelites from intermarrying with the Canaanites in the ancient promised land (Ex. 34:16; Deut. 7:3), the Nephites

were forbidden to marry the Lamanites with their dark skin (2 Ne. 5:23; Alma 3:8–9). But as large Lamanite populations accepted the gospel of Jesus Christ and were numbered among the Nephites in the first century B.C., skin color ceased to be a distinguishing characteristic. After the visitations of the resurrected Christ, there were no distinctions among any kind of “ites” for some two hundred years. But then unbelievers arose and called themselves Lamanites to distinguish themselves from the Nephites or believers (4 Ne. 1:20).

The concluding chapters of the Book of Mormon describe a calamitous war. About A.D. 231, old enmities reemerged and two hostile populations formed (4 Ne. 1:35–39), eventually resulting in the annihilation of the Nephites. The Lamanites, from whom many present-day Native Americans descend, remained to inhabit the American continent. Peoples of other extractions also migrated there.

The Book of Mormon contains many promises and prophecies about the future directed to these survivors. For example, Lehi’s grandson Enos prayed earnestly to God on behalf of his kinsmen, the Lamanites. He was promised by the Lord that Nephite records would be kept so that they could be “brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation” (Enos 1:13).

The role of Native Americans in the events of the last days is noted by several Book of Mormon prophets. Nephi₁ prophesied that in the last days the Lamanites would accept the gospel and become a “pure and delightsome people” (2 Ne. 30:6). Likewise, it was revealed to the Prophet Joseph SMITH that the Lamanites will at some future time “blossom as the rose” (D&C 49:24).

After Jesus’ resurrection in Jerusalem, he appeared to the more righteous Lamanites and Nephites left after massive destruction and prophesied that their seed eventually “shall dwindle in unbelief because of iniquity” (3 Ne. 21:5). He also stated that if any people “will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob [the descendants of the Book of Mormon peoples], unto whom I have given this land for their inheritance”; together with others of the house of Israel, they will build the NEW JERUSALEM (3 Ne. 21:22–23). The Book of Mormon teaches that the descendants of