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L. D. S. Church Chronology 1805 - 1914-
Andrew Jenson 2002-05-01

Church Chronology-Andrew Jenson 1886

Second edition, revised and enlarged, with two supplements and an elaborate index.

Church Chronology-Andrew Jenson 2019-03-13

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Latter-Day Saint Biographical Encyclopedia-
Andrew Jenson 1901

History of the Church of Jesus Christ of Latter-day Saints-Church of Jesus Christ of Latter-Day Saints

The Historical Record-Andrew Jenson
2018-10-19

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Utah Gazetteer and Directory of Logan, Ogden, Provo and Salt Lake Cities, for 1884-
Robert W. Sloan 1884

Restless Pilgrim-Reid L. Neilson 2022-02-22

Andrew Jenson undertook a lifelong quest to render the LDS historical record complete and comprehensive. As Assistant Church Historian of The Church of Jesus Christ of Latter-day Saints, Jenson tirelessly carried out his office's archival mission and advocated for fixed recordkeeping to become a duty for Latter-day Saints. Reid L. Neilson and Scott D. Marianno offer a new in-depth study of Jenson's long life and career. Their account follows Jenson from his arrival as a Danish immigrant to 1860s Utah through trips around the world to secure documents from far-flung missions, and on to his public life as a newspaper columnist and interpreter of LDS history. Throughout, Jenson emerges as a figure dedicated to the belief that recorded history united past and present Latter-day Saints in heaven and on earth--and for all eternity. Engaging and informed, *Restless Pilgrim* is a groundbreaking study of an important figure in Latter-day Saint intellectual life during a transformative era in Church history.

History of the Scandinavian Mission-Andrew Jenson 1979

Descriptions of emigrants from 1852-1890.

The Man Behind the Discourse-Joann Follett Mortensen 2011-12-05

Who was King Follett? When he was fatally

injured digging a well in Nauvoo in March 1844, why did Joseph Smith use his death to deliver the monumental doctrinal sermon now known as the King Follett Discourse? Much has been written about the sermon, but little about King. Although King left no personal writings, Joann Follett Mortensen, King's third great-granddaughter, draws on more than thirty years of research in civic and Church records and in the journals and letters of King's peers to piece together King's story from his birth in New Hampshire and moves westward where, in Ohio, he and his wife, Louisa, made the life-shifting decision to accept the new Mormon religion. From that point, this humble, hospitable, and hardworking family followed the Church into Missouri where their devotion to Joseph Smith was refined and burnished. King was the last Mormon prisoner in Missouri to be released from jail. According to family lore, King was one of the Prophet's bodyguards. He was also a Danite, a Mason, and an officer in the Nauvoo Legion. After his death, Louisa and their children settled in Iowa where some associated with the Cutlerities and the RLDS Church; others moved on to California. One son joined the Mormon Battalion and helped found Mormon communities in Utah, Nevada, and Arizona. While King would have died virtually unknown had his name not been attached to the discourse, his life story reflects the reality of all those whose faith became the foundation for a new religion. His biography is more than one man's life story. It is the history of the early Restoration itself.

(Black and White) Thoughts, Theories, and Impressions of Jane Caldwell Waite Dunn Kelsey,-
Karen Lindberg Rasmussen 2013

Jane Caldwell, daughter of Joseph Caldwell and Mary Bennett, was born in 1808 or 1809 in Mercer County, Pennsylvania or Steubenville, Ohio. She married John Waite in about 1830. They had seven children. She married Eli Brazee Kelsey. She died in 1891 in Bountiful, Utah.

Biographical Encyclopaedia-Andrew Jenson 1888

Teachings of the Prophet Joseph Smith-Joseph Fielding Smith 2009-03-26

Sermons and writings of Joseph Smith, the Prophet.

Inventory of the County Archives of Utah: Weber County (Ogden)-Historical Records Survey (Utah) 1937

Essentials in Church History-Joseph Fielding Smith 1922

Joseph Smith's Polygamy, Volume 2: History-Brian C. Hales 2013-02-26

Few American religious figures have stirred more passion among adherents and antagonists than Joseph Smith. Born in 1805 and silenced thirty-nine years later by assassins' bullets, he dictated more than one-hundred revelations, published books of new scripture, built a temple, organized several new cities, and became the proclaimed prophet to tens of thousands during his abbreviated life. Among his many novel teachings and practices, none is more controversial than plural marriage, a restoration of the Old Testament practice that he accepted as part of his divinely appointed mission. Joseph Smith taught his polygamy doctrines only in secret and dictated a revelation in July 1843 authorizing its practice (now LDS D&C 132) that was never published during his lifetime. Although rumors and exposés multiplied, it was not until 1852 that Mormons in Brigham Young's Utah took a public stand. By then, thousands of Mormons were engaged in the practice that was seen as essential to salvation. Victorian America saw plural marriage as immoral and Joseph Smith as acting on libido. However, the private writings of Nauvoo participants and other polygamy insiders tell another, more complex and nuanced story. Many of these accounts have never been published. Others have been printed sporadically in unrelated publications. Drawing on every known historical account, whether by supporters or opponents, Volumes 1 and 2 take a fresh

look at the chronology and development of Mormon polygamy, including the difficult conundrums of the Fannie Alger relationship, polyandry, the "angel with a sword" accounts, Emma Smith's poignant response, and the possibility of Joseph Smith offspring by his plural wives. Among the most intriguing are the newly available Andrew Jenson papers containing not only the often-quoted statements by surviving plural wives but also Jenson's own private research, conducted in the late nineteenth century. Telling the story of Joseph Smith's polygamy from the records of those who knew him best, augmented by those who observed him from a distance, may have produced the most useful view of all.

A Voice in the Wilderness-Reid L. Neilson 2018

In April 1988, Andrew Jenson, Danish immigrant and convert to the Mormon faith, received an unexpected invitation from Mormon leaders to speak at the General Conference. The twice-yearly events on Temple Square in Salt Lake City, Utah, generally privileged sermons from the church's First Presidency and Quorum of the Twelve Apostles, and had become the primary cultural site for reinforcing Mormon doctrine and practice. Jenson was initially an outsider to this conference tradition, a layman whose only standing before the main body of Latter-day Saints came from a contracted position with the Church Historian's Office. Forty-two years later, in April 1930, Jenson offered his twenty-eighth and final general conference sermon. He had become the voice of institutional record keeping in his over forty-year career as an Assistant Church Historian at the Historian's Office. His sermons demonstrated the growth and expansion of the Mormon general conference in the twentieth century, as they placed the Mormon story front and center for Latter-day Saints to learn from and celebrate. In addition, Jenson urged conference-goers to keep better personal and institutional records and believed he was often the solitary advocate for church

record keeping and historical preservation. His sermons capture a unique period in Mormon history, one of institutional change, accommodation, and growth. In an era of transition, Jenson clung to the distinctiveness of the Latter-day Saint tradition, even while anticipating amore global identity for the North-American faith. *A Voice in the Wilderness* features all twenty-eight of Andrew Jenson's general conference sermons, with introductions and annotations that set them within their historical and religious contexts. As a body of work, Jenson's sermons serve as a case study on the intersection of oral tradition, group identity, and ritualized history. This study of Jenson's sermons moves the focus off the Mormon hierarchy at general conference, uncovering the richness and diversity that thrives just beneath the surface of official ecclesiastical discourse.

Ancestry magazine- 2001-03

Ancestry magazine focuses on genealogy for today's family historian, with tips for using Ancestry.com, advice from family history experts, and success stories from genealogists across the globe. Regular features include "Found!" by Megan Smolenyak, reader-submitted heritage recipes, Howard Wolinsky's tech-driven "NextGen," feature articles, a timeline, how-to tips for Family Tree Maker, and insider insight to new tools and records at Ancestry.com. Ancestry magazine is published 6 times yearly by Ancestry Inc., parent company of Ancestry.com.

Under the Banner of Heaven-Jon Krakauer
2004-06-08

NATIONAL BESTSELLER • From the author of *Into the Wild* and *Into Thin Air*, this extraordinary work of investigative journalism takes readers inside America's isolated Mormon Fundamentalist communities. Defying both civil authorities and the Mormon establishment in Salt Lake City, the renegade leaders of these Taliban-like theocracies are zealots who answer only to God; some 40,000 people still practice

polygamy in these communities. At the core of Krakauer's book are brothers Ron and Dan Lafferty, who insist they received a commandment from God to kill a blameless woman and her baby girl. Beginning with a meticulously researched account of this appalling double murder, Krakauer constructs a multi-layered, bone-chilling narrative of messianic delusion, polygamy, savage violence, and unyielding faith. Along the way he uncovers a shadowy offshoot of America's fastest growing religion, and raises provocative questions about the nature of religious belief.

My Own Pioneers 1830-1918-Kathryn J. Kappler
2015-01-29

Follow the fascinating true stories of one family through the Mormon pioneer era—stories that follow four generations and several of the author's family lines as they and their fellow pioneers help shape the early history of the Mormon Church, the American West, and even Mexico. This memorable journey is the culmination of fifteen years of painstaking research as the author carefully reconstructs the pioneer struggles from before 1830 to 1918 using information from family journals, memoirs, histories and letters. Volume III (*The Last Pioneers/Refuge in Mexico, 1876-1918*) concludes the family history by explaining how polygamous family pioneers moved from Utah to settle Arizona and New Mexico; how the pioneers faced Indian and mob threats again in their new home; how, because of polygamy, the threat of imprisonment forced the settlers to flee into Mexico, where they battled Indians and the elements, adjusted to Mexican culture and citizenship, and prospered; how they were soon victims of the Mexican Revolution, caught between two marauding armies; and how they were finally forced back across the border as impoverished refugees in the very states they had once pioneered. *My Own Pioneers* is an important work illuminating the legacy of the Mormon pioneers. It is a compilation of true chronological accounts through which their lives, their sacrifices, and their

considerable accomplishments, despite terrible hardship, may be honored. With its extensive index, this book provides an excellent research tool for academics as well as history enthusiasts; and it uplifts every reader by showcasing the enduring strength and mighty faith of these pioneers.

Far West Record-Donald Q. Cannon 1983

"...Minutes of various kinds of Church-related meetings (general conferences, high council and priesthood quorum meetings, and special councils) for the period 1830-1844 ... held in New York, Ohio, Indiana, Missouri, and Nauvoo, Illinois...Nevertheless, a full 80 percent of the total entries are from the Missouri period"--Intro., p. xi-xii.

Gospel Doctrine-Joseph F. Smith 2015-08-25

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The First Fifty Years of Relief Society-Jill Mulvay Derr 2016-02-02

Each document has been meticulously transcribed and is placed in historical context with an introduction and annotation. Taken together, the accounts featured here allow readers to study this founding period in Latter-day Saint women's history and to situate it within broader themes in nineteenth-century American religious history.

Saints' Herald- 1860

The family magazine of the Reorganized Church of Jesus Christ of Latter-Day Saints.

From Historian to Dissident-John Whitmer 1995

John Whitmer served as LDS Church Historian from 1831 to his excommunication in 1838. His narrative is a valuable resource for tracing early Mormon history, particularly the "Mormon War" in Missouri. Here the Westgrens faithfully reproduce the entire, original document, supplementing the text with annotation.

Saints: The Story of the Church of Jesus Christ in the Latter Days-The Church of Jesus Christ of Latter-day Saints 2018-09-04

In 1820, a young farm boy in search of truth has a vision of God the Father and Jesus Christ. Three years later, an angel guides him to an ancient record buried in a hill near his home. With God's help, he translates the record and organizes the Savior's church in the latter days. Soon others join him, accepting the invitation to become Saints through the Atonement of Jesus Christ. But opposition and violence follow those who defy old traditions to embrace restored truths. The women and men who join the church must choose whether or not they will stay true to their covenants, establish Zion, and proclaim the gospel to a troubled world. The Standard of Truth is the first book in Saints, a new, four-volume narrative history of The Church of Jesus Christ of Latter-day Saints. Fast-paced, meticulously researched, Saints recounts true stories of Latter-day Saints across the globe and answers the

Lord's call to write history "for the good of the church, and for the rising generations" (Doctrine and Covenants 69:8).

Settling the Valley, Proclaiming the Gospel-
Reid L. Neilson 2017-02-01

The Mormons had just arrived in Utah after their 1,300-mile exodus across the Great Plains and over the Rocky Mountains. Food was scarce, the climate shocking in its extremes, and local Indian bands uneasy. Despite the challenges, Brigham Young and his counselors in the First Presidency sent church members out to establish footholds throughout the Great Basin. But the church leaders felt they had a commission to do more than simply establish Zion in the wilderness; they had to invite the nations to come up to "the mountain of the Lord's house." In these critical early years, when survival in Utah was precarious, missionaries were sent to every inhabited continent. The 14 general epistles, sent out from the First Presidency from 1849 to 1856, provide invaluable perspectives on the events of Mormon history as they unfolded during this complex transitional time. Woven into each epistle are missionary calls and reports from the field, giving the Mormons a glimpse of the wider world far beyond their isolated home. At times, the epistles are a surprising mixture of soaring doctrinal expositions and mundane lists of items needed in Salt Lake City, such as shoe leather and nails. *Settling the Valley, Proclaiming the Gospel* collects the 14 general epistles, with introductions that provide historical, religious, and environmental contexts for the letters, including how they fit into the Christian epistolary tradition by which they were inspired.

Diary of Brigham Young, 1857-Brigham Young
1980

Seymour Brunson-Ferron A. Olson

The Witnesses of the Book of Mormon-
Preston Nibley 2013-10

This is a new release of the original 1946 edition.

Register of L.D.S. Church Records-Church of
Jesus Christ of Latter-day Saints 1968

Your Sister in the Gospel-Quincy D. Newell
2019-04-05

"Dear Brother," Jane Manning James wrote to Joseph F. Smith in 1903, "I take this opportunity of writing to ask you if I can get my endowments and also finish the work I have begun for my dead.... Your sister in the Gospel, Jane E. James." A faithful Latter-day Saint since her conversion sixty years earlier, James had made this request several times before, to no avail, and this time she would be just as unsuccessful, even though most Latter-day Saints were allowed to participate in the endowment ritual in the temple as a matter of course. James, unlike most Mormons, was black. For that reason, she was barred from performing the temple rituals that Latter-day Saints believe are necessary to reach the highest degrees of glory after death. A free black woman from Connecticut, James positioned herself at the center of LDS history with uncanny precision. After her conversion, she traveled with her family and other converts from the region to Nauvoo, Illinois, where the LDS church was then based. There, she took a job as a servant in the home of Joseph Smith, the founder and first prophet of the LDS church. When Smith was killed in 1844, Jane found employment as a servant in Brigham Young's home. These positions placed Jane in proximity to Mormonism's most powerful figures, but did not protect her from the church's racially discriminatory policies. Nevertheless, she remained a faithful member until her death in 1908. *Your Sister in the Gospel* is the first scholarly biography of Jane Manning James or, for that matter, any black Mormon. Quincy D. Newell chronicles the life of this remarkable yet largely unknown figure and reveals why James's story changes our understanding of American history.

Supporting Saints-Donald Q. Cannon 1985

Saints-Orson Scott Card 2001-03-14

From the bestselling author of the Ender Universe series comes Orson Scott Card's epic historical novel *Saints*. When ten-year-old Dinah Kirkham saw her father leave their Manchester home in the middle of the night, she basked when he would be back. "Soon," he replied. But he never came back. On that night in 1829, John Kirkham laid the foundation of his daughter's certainty that the only person Dinah could ever really trust was herself. From that day forward, Dinah worked to support her family, remaining devoted to their welfare even in the face of despair and grinding poverty. Then one day she heard a new message, a new purpose ignited in her heart, and new life opened up before her. At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

The Spiritual Evolution of Margarito Bautista-Elisa Pulido 2020

"In 1903, at the age of twenty-four, Margarito Bautista (1878-1961) left his childhood home on Mexico's Central Plateau and relocated to the Mormon Colonies in the northern Mexican wilderness. Enthused by his recent conversion to Mormonism, Bautista wanted to live in proximity to and learn from the Euro-Americans who had evangelized him. Nearly forty years later, as a Mormon excommunicate and religious entrepreneur, he returned permanently to the Central Plateau to establish his own indigenously-led polygamous utopia in the town of Ozumba. In this volume I have tried to answer two central questions concerning Bautista's journey: After dedicating so many years of his life to the evangelization of Mexicans on both sides of the U.S. border, what led to his separation from the Mormon Church? How did he become the founder of an indigenous movement which observed Mormonism's most difficult practices? My study of Bautista's spiritual trajectory has been an exercise in deep "listening" to the

writings he left: a 564-page tome that employs an indigenous hermeneutic in its melding of Mormon theology and the history of Mexico, nearly sixteen years of diaries, numerous letters, and multiple pamphlets. Bautista is often represented as the sole creator of his Mexican-inspired improvisations on Mormon doctrine. The Mormon Church however played a major role in his spiritual education. Bautista took his life-long views on indigenous exceptionalism directly from Mormon scripture. In the two decades following his conversion Bautista thrived under the Mormon umbrella, moving through the ranks of Mormon priesthood, mastering Mormon doctrine and scripture in English, and becoming acquainted with esoteric temple rituals. But in 1924 his meteoric rise stalled. In this volume I will demonstrate that Bautista's insistence on independent Mexican ecclesiastical authority and his fundamentalist clinging to historical practices and doctrines, at a time when the mainstream Church was abandoning them, estranged him from both Euro-American and Mexican Mormons. Nevertheless, These same views propelled him on to his ultimate calling and mission, that of an independent religious entrepreneur and utopian founder. I will show that the roots of Bautista's uncompromising doctrine and religious activism are multiple and complex. They are found in the Mexican anarchism extant in the farmlands of central Mexico where he was raised, in the flourishing cultural nationalism of Mexico, in the transnational perspective created by his frequent movement across borders, and in the tenets of early Mormonism, which Bautista learned while a resident from 1903 to 1910 in the polygamist Mormon Colonies in the wilderness of northern Mexico"--

Hearken, O Ye People-Mark Lyman Staker 2008-07-01

Best Book Award — Mormon History Association Best Book Award — John Whitmer Historical Association More of Mormonism's canonized revelations

originated in or near Kirtland than any other place. Yet many of the events connected with those revelations and their 1830s historical context have faded over time. Barely twenty-five years after the first of these Ohio revelations, Brigham Young lamented in 1856: "These revelations, after a lapse of years, become mystified [sic] to those who were not personally acquainted with the circumstances at the time they were given." He gloomily predicted that eventually the revelations "may be as mysterious to our children . . . as the revelations contained in the Old and New Testaments are to this generation." Now, more than 150 years later, the distance between what Brigham Young and his Kirtland contemporaries considered common knowledge and our understanding of the same material today has widened into a sometimes daunting gap. Mark Staker narrows the chasm in *Hearken, O Ye People* by reconstructing the cultural experiences by which Kirtland's Latter-day Saints made sense of the revelations Joseph Smith pronounced. This volume rebuilds that exciting decade using clues from numerous archives, privately held records, museum collections, and even the soil where early members planted corn and homes. From this vast array of sources he shapes a detailed narrative of weather, religious backgrounds, dialect differences, race relations, theological discussions, food preparation, frontier violence, astronomical phenomena, and myriad daily customs of nineteenth-century life. The result is a "from the ground up" experience that today's Latter-day Saints can all but walk into and touch.

William B. Smith-Kyle R. Walker 2015-06-04

2016 Best Biography Award, John Whitmer Historical Association Younger brother of Joseph Smith, a member of the Quorum of the Twelve Apostles, and Church Patriarch for a time, William Smith had tumultuous yet devoted relationships with Joseph, his fellow members of the Twelve, and the LDS and RLDS (Community of Christ) churches. Walker's imposing biography examines not only William's complex life in detail, but also

sheds additional light on the family dynamics of Joseph and Lucy Mack Smith, as well as the turbulent intersections between the LDS and RLDS churches. *William B. Smith: In the Shadow of a Prophet* is a vital contribution to Mormon history in both the LDS and RLDS traditions.

Book of Commandments, for the Government of the Church of Christ—Church of Jesus Christ of Latter-Day Saints 1884

Mormon Women's History-Rachel Cope
2017-11-29

Mormon Women's History: Beyond Biography demonstrates that the history and experience of Mormon women is central to the history of Mormonism and to histories of American religion, politics, and culture. Yet the study of Mormon women has mostly been confined to biographies, family histories, and women's periodicals. The contributors to *Mormon Women's History* engage the vast breadth of sources left by Mormon women—journals, diaries, letters, family histories, and periodicals as well as art, poetry, material culture, theological treatises, and genealogical records—to read between the lines, reconstruct connections, recover voices, reveal meanings, and recast stories. *Mormon Women's History* presents women as incredibly inter-connected. Familial ties of kinship are multiplied and stretched through the practice and memory of polygamy, social ties of community are overlaid with ancestral ethnic connections and local congregational assignments, fictive ties are woven through shared interests and collective memories of violence and trauma. Conversion to a new faith community unites and exposes the differences among Native Americans, Yankees, and Scandinavians. Lived experiences of marriage, motherhood, death, mourning, and widowhood are played out within contexts of expulsion and exile, rape and violence, transnational immigration, establishing "civilization" in a wilderness, and missionizing both to new neighbors and far away peoples. Gender defines, limits, and opens opportunities for

private expression, public discourse, and popular culture. Cultural prejudices collide with doctrinal imperatives against backdrops of changing social norms, emerging professional identities, and developing ritualization and sacralization of lived religion. The stories, experiences, and examples explored in Mormon Women's History are neither comprehensive nor conclusive, but rather suggestive of the ways that Mormon women's history can move beyond individual lives to enhance and inform larger historical narratives.

President Kimball Speaks Out-Spencer W. Kimball 1981-01-01

The President of The Church of Jesus Christ of Latter-day Saints discusses morality, testimony, being a missionary, service to others, profanity, personal journals, tithing, administration to the sick, and planning your life.