

many of whom gave their lives in testimony of this truth. We are thankful for their faith, for their example, for their mighty labors and willing consecrations for this cause which they considered more precious than life itself. They have passed to us a remarkable heritage. We are resolved to build on that heritage for the blessing and benefit of those who follow, who will constitute ever enlarging numbers of faithful men and women throughout the earth.

This is God's work. It is his kingdom we are building. Anciently the prophet Daniel spoke of it as a stone cut out of the mountain without hands, which was to roll forth to fill the whole earth (see Dan. 2:31–45). We invite the honest in heart everywhere to listen to the teachings of our missionaries who are sent forth as messengers of eternal truth, to study and learn, and to ask God, our Eternal Father, in the name of his Son, the Lord Jesus Christ, if these things are true.

And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things [Moro. 10:4–5].

We call upon all men and women to forsake evil and turn to God; to work together to build that brotherhood which must be recognized when we truly come to know that God is our Father and we are his children; and to worship him and his Son, the Lord Jesus Christ, the Savior of mankind. In the authority of the Holy Priesthood in us vested, we bless the seekers of truth wherever they may be and invoke the favor of the Almighty upon all men and nations whose God is the Lord, in the name of Jesus Christ, amen [CR, Apr. 1980, pp. 75–77; see also *Ensign* 10 (May 1980):51–53].

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ROBERT J. MATTHEWS

PROCREATION

Latter-day Saints have an exceptionally positive view of procreation. After God commanded Adam and Eve to “multiply and replenish the earth” (Gen. 1:28), he pronounced all of his creation, in-

cluding the power of procreation, “very good” (Gen. 1:31). President Joseph F. SMITH noted, “The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which the love-inspired companionship of man and woman alone can insure” (*IE* 20:739).

Mankind existed in a premortal life as spirit children of God (*see* FIRST ESTATE). This earth was created to provide physical life and experience in a SECOND ESTATE. The divine plan of procreation provides physical bodies for premortal spirits. Thus, “children are an heritage of the Lord” (Ps. 127:3). To beget and bear children is central to God's plan for the development of his children on earth. The powers of procreation therefore are of divine origin. An early LDS apostle, Parley P. Pratt, noted that the desires and feelings associated with procreation are not evil, but are ordained of God for sacred purposes:

The fact is, God made man, male and female; he planted in their bosoms those affections which are calculated to promote their happiness and union. That by that union they might fulfill the first and great commandment . . . “To multiply and replenish the earth, and subdue it.” From this union of affection, springs all the other relationships, social joys and affections diffused through every branch of human existence. And were it not for this, earth would be a desert wild, an uncultivated wilderness [Pratt, pp. 52–54].

Procreation is a divine partnership with God, and Church leaders counsel husbands and wives to seek his inspiration as they use their AGENCY to bring children into the world even in difficult situations and circumstances (*see* BIRTH CONTROL). The responsibilities of procreation include providing for the child's temporal well-being (1 Tim. 5:8), as “children have claim upon their parents for their maintenance until they are of age” (D&C 83:4). By seeking spiritual guidance and by following other divine laws, such as TITHING and making FAST OFFERINGS, parents are blessed of the Lord to provide the daily necessities for their children (cf. Mal. 3:3–10).

The abuse of the divine privilege and power of procreation in licentious indulgence has serious consequences. First is the loss of the Spirit to direct one's life (cf. Ex. 20:14; Prov. 6:32; D&C 42:22–24; 63:14–16). In addition, when the creative powers are prostituted, they become a detri-

ment to one's emotional, physical, social, and spiritual well-being (*see* ABORTION; ABUSE, SPOUSE AND CHILD; ADULTERY; CHASTITY).

Using the power of procreation does not alienate one from God. Rather, properly used, it enables mortals to become cocreators with him in the divine PLAN OF SALVATION, which stretches across the eternities and includes the opportunity for the faithful to participate in family life and eternal increase (*see* ETERNAL LIVES).

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BRENT A. BARLOW

PROFANITY

GENERAL AUTHORITIES of the Church have defined profanity to include the following: (1) blasphemy (irreverent use of the Lord's name); (2) swearing; (3) vulgarity (coarse jokes, foul stories, lewd words); (4) use of the Lord's name without proper authority; and (5) any type of filthiness in speech that is degrading and soul-destroying.

Profanity has become a common practice among both young and old, both male and female, in today's society. Some may be inclined to say that the commandment "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7) is outdated. However, the wide use of profanity in contemporary society does not excuse Latter-day Saints from using any form of profanity or other blasphemous speech: "The Lord will not hold him guiltless that taketh his [God's] name in vain" (Ex. 20:7). President Spencer W. KIMBALL told the Church, "We, as good Latter-day Saints . . . do not use foul language. We do not curse or defame. We do not use the Lord's name in vain" (1981, p. 5).

To strip profanity and vulgarity from one's vocabulary not only is commendable and a mark of refinement but it is also a commandment from God. Early members of the Church were told in a general epistle that "the habit . . . of using vulgarity and profanity . . . is not only offensive to all

well-bred persons, but it is a gross sin in the sight of God, and should not exist among the children of the Latter-day Saints" (*MFP* 3:112–13). Profanity makes the holy profane, the sacred commonplace, the serious flippant, and the precious cheap.

To refrain from profane and vulgar speech also shows self-control. H. Burke Peterson, of the Seventy and former First Counselor in the PRESIDING BISHOPRIC, said, "We might consider vulgarity in a couple of ways: first, *as an expression* of personal weakness, and second, *as a contribution to* personal weakness" (Peterson, p. 38). Similarly, President Kimball described profanity as "the effort of a feeble brain to express itself forcibly" (1974, p. 7).

Instead of using profane speech, Latter-day Saints should "enlighten, edify, lift, motivate, elevate, build and uplift" others through their words (Brewerton, p. 73). By doing so, they will not forfeit the multitude of blessings promised them if they "bridle [their] tongues" (James 1:26).

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GRANT VON HARRISON

PROHIBITION

Partly because belief in the WORD OF WISDOM supported abstinence from alcoholic beverages, Prohibition was an important political and moral issue for LDS leaders and members in the early twentieth century. Although LDS voters were naturally inclined to support legislation that limited the consumption of liquor, Utah, the state most affected by LDS votes, differed little from other western states in its position on Prohibition, with a variety of moral, political, and social issues influencing the position.

In 1908, when four states had already passed statewide prohibition laws, 600 saloons were operating in Utah. That year the national Anti-Saloon League began to recruit Prohibition supporters