

among the Protestant clergy and LDS General Authorities in the state. Heber J. GRANT, then an apostle, became the leader among Latter-day Saints in lobbying for Prohibition. Utah Republican leader Senator Reed Smoot, also an apostle, was concerned that support for Prohibition might alienate non-Mormon Republican supporters. President Joseph F. SMITH was also torn between his desire for Prohibition and his desire for defeat of the American Party, an anti-Mormon third party in the state. With many views affecting its vote, the 1909 state legislature narrowly defeated a statewide prohibition bill, and Governor William Spry later vetoed a local option bill that would have given cities authority to ban alcoholic beverage sales.

In 1910 President Smith instructed the Quorum of the Twelve to ignore statewide prohibition and work for local option. After a local option bill passed the state legislature in March 1911, Church leaders encouraged members to vote their communities "dry" in statewide elections. Most communities did so, but Salt Lake City, Ogden, and other cities with large non-LDS populations continued to allow the sale of alcohol.

Statewide prohibition again became a major political issue in 1915, with Elder Grant leading the supporters. Although Senator Smoot was no longer opposed to Prohibition, Governor Spry was. A prohibition bill easily passed the Utah legislature, but not in time to avoid the governor's pocket veto. During 1916 many LDS leaders were chagrined that Utah had not yet voted for Prohibition, particularly since Idaho, Colorado, Arizona, Washington, and Oregon had already done so.

Utah joined the ranks of the "dry" states on February 8, 1917, when newly elected Governor Simon Bamberger signed a law making Utah the twenty-third state to adopt statewide prohibition. In 1919 Utah joined other states in ratifying the Eighteenth Amendment to the federal Constitution, making Prohibition national in scope.

After the depression began in 1929, anti-Prohibition forces gained strength in Utah and the rest of the country. Nevertheless, led by Grant, who had become President of the Church in 1918, LDS leaders continued to support national Prohibition. Despite this support, the citizens of Utah voted in November 1933 for both national and state repeal. One month later Prohibition ended in Utah and the rest of the nation.

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PROLONGING LIFE

Medical science has made it possible to sustain physical life by artificial support systems under circumstances where functional and productive life may be no longer feasible. Prolonging life in these situations presents a moral and ethical dilemma for the medical profession and the family of the afflicted individual. On the one hand is the emotion of hope for recovery of useful function in a situation where the science of prognosis is imperfect and based to a certain extent on probability analysis, while on the other hand is the reality that physical death is imminent without life-support measures. Members of the medical profession deal with this dilemma by calculated evaluation of the data presented in the clinical situation and may present recommendations to the family and other concerned individuals as regards prognosis and what should be done. The family must analyze these recommendations in a situation clouded by the intense emotion of anticipated separation from a loved one.

Latter-day Saints are sustained during these trying times by their faith in Jesus Christ, whose teachings provide the strength, reason, and hope to guide one in making difficult decisions regarding life and death. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Jesus Christ presented himself as the Savior of mankind through the atonement and the resurrection: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And he that liveth and believeth in me shall never die" (John 11:25–26).

Belief in everlasting life after mortal death should allow faithful Latter-day Saints to make wise and rational decisions regarding artificially prolonging life when medical means to restore useful and functional existence have been exhausted. This is reflected in Church policy regarding prolonging life:

When severe illness strikes, Church members should exercise faith in the Lord and seek competent medical assistance. However, when dying becomes inevitable, death should be looked upon as a blessing and a purposeful part of an eternal existence. Members should not feel obligated to extend mortal life by means that are unreasonable. These judgments are best made by family members after receiving wise and competent medical advice and seeking divine guidance through fasting and prayer [*General Handbook of Instruction*, 11-6].

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PROMISED LAND, CONCEPT OF A

In the Book of Mormon, the prophet LEHI spoke of a particular promised land as “choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed” (2 Ne. 1:5). Because the earth belongs to the Lord (Ps. 24:1), those who inherit a promised land must covenant to “serve the God of the land,” who will then keep them “free from bondage, and from captivity” (Ether 2:12); otherwise they will “be swept off” (Ether 2:10; cf. Deut. 27-28).

From the beginning, the Lord has reserved choice lands for righteous followers. They include the GARDEN OF EDEN for Adam and Eve (Gen. 2:9), a “land of promise” for Enos (Moses 6:17), and Zion for Enoch and his people (Moses 7:19). Notably, God received up Zion’s inhabitants (Moses 7:69), who will return to earth to the NEW JERUSALEM during the LAST DAYS (Moses 7:62-64; Rev. 21:2). Moreover, God gave the land of Canaan “unto [Abraham’s] seed . . . for an everlasting possession” if “they hearken to [God’s] voice” (Abr. 2:6). This promise was partially fulfilled when Moses led the Israelites out of Egypt to Canaan.

The BOOK OF MORMON PEOPLES, including the family of Lehi and the JAREDITES, were given a promised land in the hemisphere now called the Americas, on condition of keeping God’s commandments (1 Ne. 2:20; Ether 1:42-43). The prophet MORONI₂ warned future inhabitants of this land: “Behold, this is a choice land, and whatso-

ever nation shall possess it shall be free . . . if they will but serve the God of the land, who is Jesus Christ” (Ether 2:12). This admonition applies to all lands that the Lord has promised to any of his peoples.

Latter-day Zion, a “promised land” for members of The Church of Jesus Christ of Latter-day Saints, includes the city New Jerusalem that will be built in the Americas (A of F 10) and, in another sense, the STAKES of the Church in all the world. Members also believe that the New Jerusalem is where the “lost ten tribes” will first come (D&C 133:26).

Through the Prophet Joseph SMITH, the Lord promised in 1831 to lead the Saints to a “land of promise” (D&C 38:18; cf. Ex. 3:8). Because of persecution by enemies and sin among Church members, Joseph Smith was unsuccessful in establishing a permanent community (D&C 101:1-8). After his death, the Saints migrated to the Rocky Mountains, “a land of peace” (D&C 136:16), and still anticipate fulfillment of the Lord’s promises to open the way for building New Jerusalem in the designated place (D&C 42:9; 57:1-5; 101:9-22).

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PROPHECY

Latter-day Saints believe in both ancient and modern prophecy; indeed, continuing prophetic guidance is held to be a characteristic or SIGN OF THE TRUE CHURCH. These concepts were an integral part of the LDS Church’s origin and restoration, and they continue to distinguish the Church from many other religious movements.

The term “prophecy” encompasses the entire range of divinely inspired utterances of a PROPHET, both as a “forth-teller” and as a “fore-teller.” The predominant assumption by many readers is that this term in the scriptures refers usually to foretelling—the prophetic power to reveal events in the future—but it is not so limited. Prophecy is a diverse spiritual gift bestowed by the HOLY GHOST (2 Pet. 1:21; 1 Ne. 22:2; Moro. 10:8; D&C 20:26; 68:4). Prophecy is firmly grounded in