Selected Quotes Concerning

**The Purpose of Mortality**

**General Statements**

D&C 101:32-33

Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things--

Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof--

George Q. Cannon

God has placed us here upon the earth to accomplish important purposes. These purposes have been in part revealed unto us. Probably it is not possible for men and women in this mortal state of existence to comprehend all the designs of God connected with man’s existence upon the earth; but much has been revealed upon this subject to us as a people. (*Gospel Truth*, 1:11)

Ezra Taft Benson

Life has a fourfold purpose. First of all, we come to this mortal life to receive a physical, mortal body. Without a physical body man is limited in his progression and only with a spirit and a body united together permanently can man receive a fulness of joy; so we are living today part of eternity. We accepted that plan in the spirit world before we came here, and we rejoiced at the opportunity of coming here.

Second, we can here to gain experience--experience with a physical, mortal world.

The third purpose of life is to give us an opportunity to prove ourselves (Abraham 3:25). To prove that even in the presence of evil and sin we can live a good life. To prove that in spite of temptation that we have the strength and the character to adhere to the principles of the gospel.

And fourth, this life is intended to provide an opportunity to help our Father in Heaven with His great plan, and we do that through honorable parenthood. We cooperate with our Heavenly Father in helping to prepare tabernacles to house spirits of His children. So the matter of marriage, the home, and the family is a vital part of the plan of our Heavenly Father, and by keeping this fourfold purpose of life in mind constantly and carrying out these purposes to have a fulness of joy in mortal life, and we prepare ourselves for exaltation in the celestial kingdom where we will receive a fulness of joy. So the whole purpose of the Church is to help and assist us in carrying out these purposes in life. (*The Teachings of Ezra Taft Benson*, pp. 27-28)

**Receive a Body**

Joseph Smith

We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine’s body to having none. (*Teachings of the Prophet Joseph Smith*, p.181)

Brigham Young

It is the wish of our Heavenly Father to bring all his children back into his presence. The spirits of all the human family dwelt with him before they took tabernacles of flesh and became subject to the fall and to sin. He is their spiritual Father, and has sent them here to be clothed with flesh, and to be subject, with their tabernacles, to the ills that afflict fallen humanity. When they have proved themselves faithful in all things, and worthy before Him, they can then have the privilege of returning again to his presence, with their bodies, to dwell in the abodes of the blessed. If man could have been made perfect, in his double capacity of body and spirit, without passing through the ordeals of mortality, there would have been no necessity of our coming into this state of trial and suffering. Could the Lord have glorified his children in spirit, without a body like his own, he no doubt would have done so. (*Journal of Discourses*, 11:42-43)

Orson F. Whitney

Man needed experience in the midst of mortal conditions, in order to acquire the education that would fit him for spheres beyond. First, however, he needed a body, for purposes of increase and progression, both in time and in eternity. The spirit without the body is incomplete; it cannot propagate, it cannot go on to glory... It is a reasonable inference that spirits advance as far as they can before they are given earthly bodies. Having received these bodies, they are in a position, by means of the Gospel and the powers of the Priesthood, to make further progress toward perfection. (*Cowley and Whitney on Doctrine*, p. 283)

Spencer W. Kimball

One definite purpose of our spirits coming to this earth and assuming the mortal state was to obtain a physical body. This body was to be subject to all the weaknesses, temptations, frailties and limitations of mortality, and was to face the challenge to overcome self. (*The Miracle of Forgiveness*, p.5).

J. Reuben Clark, Jr.

Now, this matter of body which, I take it, will come to those who keep their first estate; and those who do not keep their first estate, but who do not belong to the rebellious group, they all get bodies too. We have our bodies. We are not all born in the same circumstances, with the same advantages, and all the rest of it. But
evidently the possession of a body was a great consideration, and I refer you, in that connection, to the incident of the Gadarene demons. You will remember that when the Savior approached them, they said, “What have we to do with thee, Jesus, thou Son of God?” This was one case where the demons, themselves, bore testimony that Jesus was the Christ. “What have we to do with thee?” And then they asked that the Savior, (when he cast them out of the man -- they said they were “legion”) that the Savior would permit them to go into the nearby herd of swine. I have always thought that there was a beautiful expression there. They asked him not to send them out into the “deep.” You will recall that they went into the swine, and the swine ran down into the sea and were drowned. (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.)

I have always thought that indicated very, very clearly how valuable an earthly body is, --that they were willing in order to have possession, apparently even for the moment, of a body, to go into the body of a swine. (Conference Report, October 1956, p.82-86)

To Gain Experience Through the Knowledge of Good and Evil

James E. Talmage

- A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by actual experience, with the contrasts of good and its opposite plainly discernible. Therefore has man been placed upon earth subject to the influence of good and wicked powers, with a knowledge of the conditions surrounding him, and the heaven-born right to choose for himself. (Articles of Faith, p.53-54)
- A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge. (Articles of Faith, p. 54).

Howard W. Hunter

There is purpose in man’s sojourn in mortality. He is placed here for a definite reason, in accordance with God’s great plan. We read in Genesis the story of the creation: “And the Lord God said, Behold, the man is become as one of us, to know good and evil. . .” (Gen. 3:22 [Genesis 3:22].)

To learn the difference between good and evil is one of the great purposes for man to have mortal life, yet he is given his freedom of choice with the promise of eternal blessings if he obeys the laws of God. (Conference Report, Oct. 1969, p.112)

George Q. Cannon

They [Adam and Eve] had a knowledge of good and evil just as the Gods have. They became as Gods; for that is one of the features, one of the peculiar attributes of those who attain unto that glory--they understand the difference between good and evil. In our pre-existent state, in our spiritual existence, I do not know how extensive our knowledge of good and evil was. That is not fully revealed. But this I do know, that when we come to earth and become clothed with mortality we do arrive at a knowledge of good and evil, and that knowledge prepares us for that future existence which we will have in the eternal worlds; it will enable us to enter upon a career that is never ending, that will continue onward and upward throughout all the ages of eternity. It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil--of understanding evil and being able to overcome the evil--and by overcoming it receive the exaltation and glory that He has in store for us. (Journal of Discourses, 26:190-191)

Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, First Presidency of the Church of Jesus Christ of Latter-day Saints (A Christmas message)

God, doubtless, could avert war, prevent crime, destroy poverty, chase away darkness, overcome error, and make all things bright, beautiful and joyful. But this would involve the destruction of a vital and fundamental attribute in man -- the right of agency. It is for the benefit of His sons and daughters that they become acquainted with evil as well as good, with darkness as well as light, with error as well as truth, and with the results of the infraction of eternal laws. Therefore he has permitted the evils which have been brought about by the acts of His creatures, but will control their ultimate results for His own glory and the progress and exaltation of His sons and daughters, when they have learned obedience by the things they suffer. The contrasts experienced in this world of mingled sorrow and joy are educational in their nature, and will be the means of raising humanity to a full appreciation of all that is right and true and good. The foreknowledge of God does not imply His action in bringing about that which He foresees, nor make Him responsible in any degree for that which man does or refuses to do. The comprehension of this principle makes clear many questions that puzzle the uninformed as to the works and power of Deity. (Messages of the First Presidency, 4:325-326)

Brigham Young

- The reason of our being made subject to sin and misery, pain, woe, and death, is, that we may become acquainted with the opposites of happiness and pleasure. The absence of light brings darkness, and darkness an appreciation of light; pain an appreciation of ease and comfort; and ignorance, falsehood, folly, and sin, in comparison with wisdom, knowledge, righteousness, and truth, make the latter the more desirable to mankind. Facts are made apparent to the human mind by their opposites. We find ourselves surrounded in this mortality by an almost endless combination of opposites, through which we must pass to gain experience and information to fit us for an eternal progression. (Journal of Discourses, 11:42-43)
- If the Scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good from evil? I can answer this to suit myself by saying...
it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets, the honey and the honeycomb, from the time we come into this world until the time we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists in this world is demonstrated by its opposite. If this is the fact--and all true philosophy proves it--it leads me to the conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. (Journal of Discourses 14:70-71)

Orson Pratt

We will bring up an example. For instance, suppose you had never tasted anything that was sweet--never had the sensation of sweetness--could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light--could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit; good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain, to a being that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered--let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it. (Journal of Discourses, 1:285-286)

To Prove Ourselves

George Q. Cannon

We have got to be watchful, for I tell you God has sent us here to test us and to prove us. We were true in keeping our first estate. The people that are here today stood loyally by God and by Jesus, and they did not flinch. If you had flinched then, you would not be here with the Priesthood upon you. The evidence that you were loyal, that you were true and that you did not waver is to be found in the fact that you have received the Gospel and the everlasting Priesthood.

Now you are in your second estate, and you are going to be tested again. Will you be true and loyal to God with the curtain drawn between you and Him, shut out from His presence, and in the midst of darkness and temptation, with Satan and his invisible hosts all around you, bringing all manner of evil influences to bear upon you? The men and the women that will be loyal under these circumstances God will exalt, because it will be the highest test to which they can be subjected. (Gospel Truth, 1:7)

Brigham Young

This is a world in which we are to prove ourselves. The lifetime of man is a day of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father’s friends, and that we receive light from him and are worthy to be leaders of our children -- to become lords of lords, and kings of kings -- to have perfect dominion over that portion of our families that will be crowned in the celestial kingdom with glory, immortality, and eternal lives. (Discourses of Brigham Young, p.87)

Spencer W. Kimball

Now, this mortal life is the time to prepare to meet God, which is our first responsibility. Having already obtained our bodies, which become the permanent tabernacle for our spirits through the eternities, now we are to train our bodies, our minds, and our spirits. Preeminent, then, is our using this life to perfect ourselves, to subjugate the flesh, subject the body to the spirit, to overcome all weaknesses, to govern self so that one may give leadership to others, and to perform all necessary ordinances. Secondly comes the preparation for the subduing of the earth and the elements. In Genesis we read: “And God said, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion.” (Genesis 1:28.) (The Teachings of Spencer W. Kimball, p.31)

Ezra Taft Benson

The great test of life is obedience to God. “We will prove them herewith,” said the Lord, “to see if they will do all things whatsoever the Lord their God shall command them” (Abraham 3:25).

The great test of life is to learn the will of the Lord and then do it. (Conference Report, Apr. 1988, p. 3; or Ensign, May 1988, p.
Bruce R. McConkie
As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridge our passions, to curb and control the appetites that are natural in this type of existence. (Conference Report, April, 1955, p. 115)

Richard G. Scott
Mortal life is a proving ground. God said, “We will make an earth whereon these may dwell; “And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (see Abr. 3:24–26 [Abraham 3:24–26].)

Our proving grounds vary. Some of us are born with physical limitations; others are lonely or do not enjoy good health. Some are challenged by economic conditions, the lack of good parental example, or a myriad of other things that test our mettle. While much of the pain and sorrow we endure is the result of our own stubborn acts of disobedience, many of the things that appear to be obstacles in our path are used by a loving Creator for our own personal growth.

Life never was intended to be easy. Rather, it is a period of proving and growth. It is interwoven with difficulties, challenges, and burdens. We are immersed in a sea of persistent, worldly pressures that could destroy our happiness. Yet these very forces, if squarely faced, provide opportunity for tremendous personal growth and development. The conquering of adversity produces strength of character, forges self-confidence, engenders self-respect, and assures success in righteous endeavor.

One who exercises free agency by faith grows from challenges, is purified by sorrow, and lives at peace. In contrast, one who frantically seeks to satisfy appetite and worldly desire is driven in a downward spiral to tragic depths. Temptation is the motivating influence in his exercise of free agency. (Conference Report, Oct. 1981, p. 13; or Ensign, Nov. 1981, p. 11)

To Have and Raise Children

First Presidency Message (Heber J. Grant, J. Reuben Clark, Jr., David O. McKay)

In the October, 1942 General Conference, J. Reuben Clark, Jr. read a message from the First Presidency to the general Church membership. Under the title of PARENTHOOD, the following was said:

Amongst His earliest commands to Adam and Eve, the Lord said: “Multiply and replenish the earth.” He has repeated that command in our day. He has again revealed in this, the last dispensation, the principle of the eternity of the marriage covenant. He has restored to earth the authority for entering into that covenant, and has declared that it is the only due and proper way of joining husband and wife, and the only means by which the sacred family relationship may be carried beyond the grave and through eternity. He has declared that this eternal relationship may be created only by the ordinances which are administered in the holy temples of the Lord, and therefore that His people should marry only in His temple in accordance with such ordinances.

The Lord has told us that it is the duty of every husband and wife to obey the command given to Adam to multiply and replenish the earth, so that the legions of choice spirits waiting for their tabernacles of flesh may come here and move forward under God’s great design to become perfect souls, for without these fleshly tabernacles they cannot progress to their God-planned destiny. Thus, every husband and wife should become a father and mother in Israel to children born under the holy, eternal covenant.

By bringing these choice spirits to earth, each father and each mother assume towards the tabernacled spirit and towards the Lord Himself by having taken advantage of the opportunity He offered, an obligation of the most sacred kind, because the fate of that spirit in the eternities to come, the blessings or punishments which shall await it in the hereafter, depend, in great part, upon the care, the teachings, the training which the parents shall give to that spirit.

No parent can escape that obligation and that responsibility, and for the proper meeting thereof, the Lord will hold us to a strict accountability. No loftier duty than this can be assumed by mortals.

Motherhood thus becomes a holy calling, a sacred dedication for carrying out the Lord’s plans, a consecration of devotion to the uprearing and fostering, the nurturing in body, mind, and spirit, of those who kept their first estate and who come to this earth for their second estate “to see if they will do all things whatsoever the Lord their God shall command them.” (Abraham 3:25) To lead them to keep their second estate is the work of motherhood and “they who keep their second estate shall have glory added upon their heads for ever and ever.” (op. cit.)

This divine service of motherhood can be rendered only by mothers. It may not be passed to others. Nurses cannot do it; public nurseries cannot do it; hired help cannot do it—only mother, aided as much as may be by the loving hands of father, brothers, and sisters, can give the full needed measure of watchful care.

The mother who entrusts her child to the care of others, that she may do non-motherly work, whether for gold, for fame, or for civic service, should remember that “a child left to himself brings his mother to shame.” (Prop. 29: 15) In our day the Lord has said that unless parents teach their children the doctrines of the Church “the sin be upon the heads of the parents.” (D. & C 68:25)

Motherhood is near to divinity. It is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours. To you mothers and mothers-to-be we say: Be chaste, keep pure, live righteously, that your posterity to the last generation may call you blessed. (Conference Report, October 1942, p.12-13)
The Family: A Proclamation to the World

The First Presidency and Council of the Twelve Apostles

We, the First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of his children.

The First Commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

We declare the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God’s eternal plan.

Husband and wife have a solemn responsibility to love and care for each other and for their children. “Children are an heritage of the Lord” (Psalms 127:3). Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives -- mothers and fathers -- will be held accountable before God for the discharge of these obligations.

The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

N. Eldon Tanner

The whole purpose of the creation of the earth was to provide a dwelling place where the spirit children of God might come and be clothed in mortal bodies and, by keeping their second estate, prepare themselves for salvation and exaltation. The whole purpose of the mission of Jesus Christ was to make possible the immortality and eternal life of man. The whole purpose of mothers and fathers should be to live worthy of this blessing and to assist God the Father and his Son Jesus Christ in their work. No greater honor could be given to [men and] women than to assist in this divine plan, and I wish to say without equivocation that a woman will find greater satisfaction and joy and make a greater contribution to mankind by being a wise and worthy mother raising good children than she could make in any other vocation. (Conference Report, Oct. 1973, p. 126; or “No Greater Honor: The Woman’s Role,” in Ensign [Jan. 1974], p. 8, 10).

Harold B. Lee

Those who refuse as husbands and wives to have children are proving themselves already too small for the infinitude of God’s creative powers. (Ye Are the Light of the World, p. 267)

Dallin H. Oaks

When married couples postpone childbearing until after they have satisfied their material goals, the mere passage of time assures that they seriously reduce their potential to participate in furthering our Heavenly Father’s plan for all of his spirit children. Faithful Latter-day Saints cannot afford to look upon children as an interference with what the world calls ‘self-fulfillment.’ Our covenants with God and the ultimate purpose of life are tied up in those little ones who reach for our time, our love, and our sacrifices. (Conference Report, Oct. 1993, pp. 100–101, or “The Great Plan of Happiness,” in Ensign [Nov. 1993], p. 75; emphasis added.)

Ezra Taft Benson

Do not postpone the blessings of honorable parenthood following marriage. When God said it was our responsibility to multiply and replenish the earth, that marriage was primarily for that purpose, He didn’t insert any provisions. (Teachings of Ezra Taft Benson, p.540)

Howard W. Hunter

[Quotes Genesis 1:27-28] Thus God place his own race upon the earth and instituted marriage, not only to multiply, as was commanded of the other animal world, but for the more noble and lofty purposes by which man can obtain eternal life. Marriage, as so instituted by God, is the commencement of the family, the most serious business of lifetime . . . . To be a successful father or a successful mother is far greater than to rise to leadership or high places in business, government, or worldly affairs. Home may seem commonplace at times with its routine duties, yet its success should be the greatest of all our pursuits in life. (The Teachings of Howard W. Hunter, p. 156)

David O. McKay

Some young couples enter into marriage and procrastinate the bringing of children into their homes. They are running a great risk. Marriage is for the purpose of rearing a family, and youth is the time to do it. I admire these young mothers with four or five children around them now, still young, happy. (Gospel Ideals, p.466)

The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die. (Gospel Ideals, p.466)

Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the household. When the husband and wife are healthy and free from inherited weaknesses and diseases that might be transmitted with injury to their offspring, the use of contraceptives is to be condemned. . . . Hundreds are now saying, and hundreds more will say-- “How can I marry and support a bride in a manner with which she has been accustomed? How can I get an education and support a
family? I cannot even find a place in which to live.” (Gospel Ideals, p.466)

Spencer W. Kimball

John and Mary, tomorrow when I repeat the phrases [in the temple marriage ceremony] which will bind you for eternity, I shall say the same impressive words which the Lord said to that handsome youth and his lovely bride in the Garden of Eden: “Be fruitful, and multiply, and replenish the earth.” (Genesis 1:28.) The Lord does not waste words. He meant what He said. You did not come on earth just to “eat, drink, and be merry.” You came knowing full well your responsibilities. You came to get for yourself a mortal body which could become perfected and immortalized, and you understood that you were to act in partnership with God in providing bodies for other spirits equally anxious to come to the earth for righteous purposes. And so you will not postpone parenthood. There will be rationalists who will name to you numerous reasons for postponement. Of course, it will be harder to get your college degrees or your financial starts with a family, but strength like yours will be undaunted in the face of difficult obstacles. Have your family as the Lord intended. Of course it is expensive, but you will find a way, and besides, it is often those children who grow up with responsibility and hardships who carry on the world and its work. And, John and Mary, do not limit your family as the world does. Don’t think you will love the later ones less or have fewer material things for them. Perhaps, like Jacob, you might love the eleventh one most. Young folk, have your family, love them, sacrifice for them, teach them righteousness, and you will be blessed and happy all the days of your eternal lives. (The Teachings of Spencer W. Kimball, p.325)

Now, it is wise for every young woman to be grateful for her womanhood and her privilege to create, with her husband and the Eternal God as her partners. To be a mother, to be a wife of a good man -- what a great joy! While she is waiting for that holy, sacred hour, let her be happy and content to develop her mind and accumulate knowledge and prepare herself emotionally and spiritually for the happy times.

For the young man, his education is important, his mission vital; but his proper marriage and his proper life to be a righteous father and to properly provide for and give leadership to a family -- that is wonderful, a wonderful role in life to play. (The Teachings of Spencer W. Kimball, p.326)

Motherhood is a holy calling, a sacred dedication for carrying out the Lord’s work, a consecration and devotion to the rearing and fostering, the nurturing of body, mind, and spirit of those who kept their first estate and who came to this earth for their second estate to learn and be tested and to work toward godhood.

Mothers have a sacred role. They are partners with God, as well as with their own husbands, first in giving birth to the Lord’s spirit children, and then in rearing those children so they will serve the Lord and keep his commandments. Could there be a more sacred trust than to be a trustee for honorable, well-born, well-developed children?

So our beloved mother Eve began the human race with gladness, wanting children, glad for the joy that they would bring to her, willing to assume the problems connected with a family, but also the joys.

To be a righteous woman during the winding-up scenes on this earth, before the Second Coming of our Savior, is an especially noble calling. The righteous woman’s strength and influence today can be ten fold what it might be in more tranquil times. She has been placed here to help to enrich, to protect, and to guard the home -- which is society’s basic and most noble institution. Other institutions in society may falter and even fail, but the righteous woman can help to save the home, which may be the last and only sanctuary some mortals know in the midst of storm and strife. (The Teachings of Spencer W. Kimball, p.326)