

# ENCYCLOPEDIA OF MORMONISM

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*The History, Scripture, Doctrine, and Procedure  
of The Church of Jesus Christ of Latter-day Saints*

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more common approach was ridicule and hostility. Outside media took a rather dim view of the Church, and when the LDS media were confrontational, non-Mormon media responded with a hostility that increased as the nineteenth century continued. Joseph SMITH's arrest and martyrdom grew partly out of the Nauvoo City Council's suppression of the *Nauvoo Expositor*, an opposition press. In the latter part of the century, developing technology and urbanization fostered unprecedented big-city newspaper circulation battles and the rise of yellow journalism. Among those vilified were the Latter-day Saints, particularly their practice of PLURAL MARRIAGE.

The press's perception of the Church began to change slowly after the practice of polygamy was officially suspended in 1890 and Utah was granted statehood in 1896. Then in the early twentieth century press coverage continued to improve as the Church began to be recognized as an influential American institution, and the public began listening to MORMON TABERNACLE CHOIR BROADCASTS. Still later, Latter-day Saints in government and business such as George Romney, governor of Michigan; Ezra Taft BENSON, secretary of agriculture in the Eisenhower cabinet; and J. Willard Marriott, president of the Marriott Corporation, also helped the press view the Church with an air of greater approval and commendation. The creation of the Church's PUBLIC COMMUNICATIONS OFFICE in 1970 has further helped with media relations throughout the world. Although there are still occasional flare-ups of sensational news about the Church and individual members, the general view of Mormons provided by the mainstream media in the last decades of the twentieth century has been more accurate and better balanced.

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PAUL ALFRED PRATTE

## PRESS AND PUBLICATIONS

[From its beginning, *The Church of Jesus Christ of Latter-day Saints* was frequently attacked and abused by the press. For a concise statement on the relationship

of the press and the Church, see Press, News Media and the Church. At the same time, the Church has used the printed word to convey its message to the world. For a fuller study of the Church's use of the printed word to produce books, pamphlets, broadsides, newspapers, and magazines, see Publications. For a listing of the periodicals and newspapers published by the Church, see Magazines; and Newspapers, LDS. For separate articles on several different publications see Almanacs; Bible, LDS Publication of; Bulletin; Conference Reports; Journal of Discourses; Juvenile Instructor; Liahona the Elders' Journal; Messenger and Advocate; Millennial Star; Nauvoo Neighbor; New Era; Relief Society Magazine; Times and Seasons; Utah Genealogical and Historical Magazine; Woman's Exponent; and Young Woman's Journal.]

## PRIDE

In an address drawing together Book of Mormon and other scriptural teachings regarding pride, President Ezra Taft BENSON called it "the universal sin, the great vice" (1989, p. 6). He characterized its central feature as "enmity—enmity toward God and enmity toward our fellowmen" and defined "enmity" as "hatred toward, hostility to, or a state of opposition." He observed that "pride is essentially competitive in nature," arising when individuals pit their will against God's or their intellects, opinions, works, wealth, and talents against those of other people (p. 4). He warned that "pride is a damning sin in the true sense of that word," for "it limits or stops progression" and "adversely affects all our relationships" (p. 6).

The scriptures abound with admonitions against pride. "Pride goeth before destruction" (Prov. 16:18). Pride felled Lucifer (cf. Moses 4:1–3; 2 Ne. 24:12–15; D&C 29:36; 76:28) and destroyed the city of Sodom (Ezek. 16:49–50). In the closing chapters of the Book of Mormon, the prophet Mormon wrote, "Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction" (Moro. 8:27). Three times in the Doctrine and Covenants the Lord uses the phrase "beware of pride," including warnings to Oliver COWDERY, the second elder of the Church, and to Emma SMITH, the wife of Joseph Smith (D&C 23:1; 25:14; 38:39). The Lord has said that when he cleanses the earth by fire, the proud shall burn as stubble (3 Ne. 25:1; D&C 29:9; Mal. 4:1).

While most consider pride a sin of the rich, gifted, or learned looking down on others, President Benson warned that it is also common among those looking up—"faultfinding, gossiping . . . liv-

ing beyond our means, envying, coveting, withholding gratitude . . . and being unforgiving and jealous” (1989, p. 5).

God has commanded the Saints to “seek to bring forth and establish the cause of Zion” (D&C 6:6). When ZION is established, its people will be “of one heart and one mind” and will dwell together in righteousness (Moses 7:18). But “pride is the great stumbling block to Zion” (Benson, 1989, p. 7). Pride leads people to diminish others in the attempt to elevate themselves, resulting in selfishness and contention.

The proud love “the praise of men more than the praise of God” (John 12:42–43) and fear the judgment of men more than that of God (cf. D&C 3:6–7; 30:1–2; 60:2). They do not receive counsel or correction easily but justify and rationalize their frailties and failures, making it difficult for them to repent and receive the blessings of the Atonement. They have difficulty rejoicing in their blessings, because they are constantly comparing them to see whether they have more or less than someone else. Consequently, they are often ungrateful.

The antidote for pride is humility, “a broken heart and a contrite spirit” (3 Ne. 9:20, 12:19). Men can choose to do those things that will foster the growth of humility: they can choose to confess and forsake their sins, forgive others, receive counsel and chastisement, esteem others as themselves, render service, love God, and submit to his will (Benson, 1989, p. 7). By yielding “to the enticings of the Holy Spirit,” the prideful individual can become “a saint through the atonement of Christ” and become “as a child, submissive, meek, humble” (Mosiah 3:19; cf. Alma 13:28).

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REED A. BENSON

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## PRIEST, AARONIC PRIESTHOOD

Priest is the highest office of the AARONIC PRIESTHOOD to which young male members of the Church may be ordained. To receive this office the candidate must be sixteen or older; most priests are between the ages of sixteen and nineteen.

Priests in the restored Church are empowered to “preach, teach, [and] expound” the doctrines and the covenants of the Church and to “visit the house of each member, and exhort them to pray . . . and attend to all family duties” (D&C 20:46–47). Priests fulfill these duties in Church meetings and in visits to members as HOME TEACHERS. They also have AUTHORITY to baptize, to administer the SACRAMENT, to ordain other priests, TEACHERS, and DEACONS under the direction of their BISHOP, to preside at meetings when no ELDER is present, and to perform all duties of deacons and teachers.

Historically the term “priest” has been used to describe a variety of offices and functions. From the time of AARON until the ministry of JOHN THE BAPTIST, priests in the Aaronic order taught the LAW OF MOSES, offered sacrifices, officiated or performed in numerous temple functions and priesthood ordinances, and thereby mediated between the people and God. Only the lineal descendants of Aaron could be priests. Christ’s sacrifice and atonement fulfilled the “law of carnal commandments,” thereby ending for Christians the priests’ role as officiators in Mosaic ordinances.

In the New Testament, Jesus Christ is named the great “high priest” and as such is seen as the everlasting mediator by whom all men may come unto God (Heb. 5:1–10; 9:24–26). For Latter-day Saints, HIGH PRIEST is an office in the MELCHIZEDEK PRIESTHOOD. While most English-speaking Christian traditions use the word priest to refer both to the ancient Levitical roles and to the presbyters (elders) of the early Christian churches who had responsibilities to preside over and instruct congregations, the two offices are separated in the LDS Church in that priests are of the Aaronic Priesthood and perform basic ordinances and otherwise assist the elders and high priests of the Melchizedek Priesthood.

Because there were no descendants of Aaron among the Nephites or Lamanites, priests in the Book of Mormon held the Melchizedek Priesthood and thus engaged both in the sacrificial functions and in broader presiding and teaching functions (Alma 18:24; 45:22).

Joseph SMITH and Oliver COWDERY received the Aaronic Priesthood from John the Baptist on May 15, 1829 (see D&C 13; see AARONIC PRIESTHOOD: RESTORATION OF). They subsequently ordained the first priests in this dispensation on June 9, 1830.