

Three Diverse Opponents of the Nephites

| | Sherem (Jacob 7:1) | Nehor (Alma 1:2) | Korihor (Alma 30:6) |
|--|--|---|---|
| Date | Ca. 500 B.C. | 91 B.C. | Ca. 74 B.C. |
| Location | Land/city of Nephi | Land/city of Zarahemla | Zarahemla/Jershon/Gideon/Antionum |
| Labeled anti-Christ | No | No | Yes |
| Theology | Theist, traditionalist | Theist, universalist | Atheist |
| Politics | Reactionary, royalist | Populist | Radical |
| View on priest | Should keep law | Should be paid | Oppress the poor |
| Religion | Pro law of Moses | Law irrelevant | Opposed law of Moses |
| Impact of preaching | Led away hearts | Many believed, gave money | Led away hearts; sin and whoredoms |
| Nature of legal action or offense | Blasphemy, false prophecy, falsely accused Jacob of leading people into apostasy | Killed Gideon; convicted of enforcing priestcraft with the sword | Reviled against priests and God, committed blasphemy |
| Arrested | No | Yes | Yes |
| Status | Plaintiff | Defendant | Defendant with counterclaims |
| Court | Divine justice | One judge | Several judges |
| Accepted scriptures | Yes | Unclear | No |
| Warned | Indirectly | No | Yes |
| Requested sign | Yes | No | Yes |
| Sign-giver hesitancy | Yes, tempting God | Not applicable | No, better one perish |
| Divine sign | Smitten to the earth but could still speak | None | Struck dumb but could still write and walk |
| Judicial verdict | No | Yes | No |
| Confession | Sincere, complete | Involuntary | Incomplete |
| Penalty | Divine justice | Capital punishment | Ostracism, trampled |
| Death | Nonhuman causes | Human, legal | Human, extralegal |
| Publicity | Public confession | Ignominious death | Result heralded |
| Precedent established | Legitimized Christianization of the law of Moses | Gave original jurisdiction to chief judge under the new reign of judges | Held that speech acts were still punishable under the law of Mosiah |

1 Alma 1:3-18

Priestcraft

Priesthood and priestcraft are two opposites; one is of God, the other of the devil. When ministers claim but do not possess the priesthood; when they set themselves up as lights to their congregations, but do not preach the pure and full gospel; when their interest is in gaining personal popularity and financial gain, rather than in caring for the poor and ministering to the wants and needs of their fellow men—they are engaged, in a great or lesser degree, in the practice of priestcrafts.

Bruce R. McConkie, *Mormon Doctrine*, 2d ed.[Salt Lake City: Bookcraft, 1966] , 593.

- 2 The anti-Christ's such as Korihor and Sherem, openly rebel against Christ, while the user of priestcraft claims a belief in Christ but perverts his teachings.
Monte Nyman (*Book of Mormon Symposium*, Aug. 1962, p.67)
- 3 Persons who write truth for the purpose of gain commit Priestcraft.
Dallin H. Oaks (*CES Symposium*, 1985)
- 4 The scriptural word for gospel service "for the sake of riches and honor" is *priestcraft* (Alma 1:16).
Dallin H. Oaks (*Pure in Heart*, p.39)
- 5 With a trained mind and a skillful manner of presentation, a teacher can become unusually popular and effective in teaching. But Satan will try to use that strength to corrupt the teacher by encouraging him or her to gather a following of disciples. A church or church education teacher or L.D.S. university professor who gathers such a following and does this "for the sake of riches and honor" (Alma 1:16) is guilty of priestcraft. "Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion" (2 Nephi 26:29). Teachers who are most popular (and therefore most effective) have a special susceptibility to this form of priestcraft.
Dallin H. Oaks, (*BYU Fireside*, June 7, 1992)
- 6 Such a man or woman might serve in Church positions...in an effort to achieve prominence or cultivate contacts that would increase income or aid in acquiring wealth. Others might serve in order to obtain worldly honors.
Dallin H Oaks, (Conference Report, Oct. 1984, p.14)
- 7 There are some as wolves among us. By that, I mean some who profess membership in this church who are not sparing the flock. And among our own membership, men are arising speaking perverse things. Now perverse means diverting from the right or correct, and being obstinate in the wrong, willfully, in order to draw the weak and unwary members of the Church after them.
Harold B. Lee (Conference Report, Oct. 1972, p.125)
- 8 [Speaking to seminary & institute teachers] There is a difference between developing and enjoying the needed rapport with our students on the one hand, and developing a following on the other...We cannot always control how people feel toward us or what we teach, but we can strive to be certain that our own motives are pure. I cannot speak for anyone else, but I believe if I have begun to attract people to myself, rather than to the Lord, that I need to undergo some serious introspection. My colleague Joseph McConkie observed to this group some years ago: "Sometimes we get in our own way. We block the light because we are standing center stage when we should have stepped to the side and just let the [message] speak for itself. We cause what I call a spiritual eclipse." (CES Symposium, 8-82, p.1). If I am driven more by ego than by a desire to lead people to Christ, if my desires for acclaim are greater than my desires to love and serve the Lord and his children, then my eye is not single to the glory of God (Matt.6:22-23; D&C 88:67-68), and I will obstruct the light that might have been seen and felt. If, on the other hand, I am humbled to be in the presence of my students, sobered by the sacred assignment to instruct them, and fully cognizant of and willing to trust in Him who [is] the real Teacher and Converter, then I will have the privilege of witnessing miracles, men and women coming unto Christ and being perfected in him.
Robert L. Millet (*CES Symposium*, Aug. 1993, p.11)
- 9 Anything you or I do as an instructor that knowingly and intentionally draws attention to self—in the messages we present, in the methods we use, or in our personal demeanor—is a form of priestcraft that inhibits the teaching effectiveness of the Holy Ghost. "Doth he preach it by the Spirit of truth or some other way? And if it be by some other way it is not of God" (D&C 50:17-18)
Elder David A. Bednar, "Seek Learning by Faith" Feb 3, 2006, 4, www.ldsces.org

10 From the sectarian view, the true Church has a *lay ministry*, meaning that bishops and other church officers do not receive financial compensation for their work....From the Lord's view, his Church is a "kingdom of priests" in which every worthy and qualified man is a minister.

Bruce R. McConkie, *Mormon Doctrine*, 505.

11 **Alma 1:4**

"All Mankind should be saved"

Nehor's words appealed to many of the people; they were easy words because they required neither obedience nor sacrifice. As we face many decisions in life, the easy and popular messages of the world will seem appealing. But...it will take great courage to choose the right.

L. Tom Perry, *Living with Enthusiasm*, 108-9.

12 Now, be very careful when anybody tells you about certainty in this world, because it's a very uncertain life. In fact, most of us are so worried about the fact that we don't know what's coming that we're easy prey for people who claim to be able to tell us exactly what's going to happen to us. Do you remember a man named Nehor in the Book of Mormon? He wanted to become popular and wealthy, so he preached a message that he knew people would like. He essentially said, "I'll tell you something about the future that's certain, and I'll make it very attractive." The scriptures record that he "testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life" (Alma 1:4). And many of the people believed him. If they had searched the scriptures and prayed about his message, they would have known it was a lie. But he told them a pleasant lie—don't worry, all will go well—and many believed him.

Henry B. Eyring, *To Draw Closer to God* [Salt Lake City: Deseret Book, 1997], 82-83.

13 **Alma 1:1-6**

Teachers of Faith and Righteousness

President Joseph Fielding Smith said:

"Because a man has great schooling, is educated according to the ideas of the world, is not sufficient reason why he should be called to take charge of a class in any of the organizations or priesthood quorums within the Church. Now, if he has scholastic ability and training, and along with it has faith in the principles of the gospel and in the mission of the Lord Jesus Christ, and of the Prophet Joseph Smith, all well and good. But if he is filled with all kinds of philosophy and notions and cannot accept the doctrines in the standard works of the Church, we do not want him, whether it is in our auxiliaries or the priesthood, or in our seminaries or institutes, that are given for the teaching of religious principles and to instill faith in the hearts of our young people....

"It makes no difference who the teacher is, if he teaches false doctrine, if he teaches that which has been condemned by the Lord, that is contrary to what is written in the revelations given to the Church, then he should not teach."

(in Conference Report, Oct 1954, pp.21-22).

14 **Alma 1:6**

Costly Apparel

[Regarding *wealth* among the Nephites during times of *pride*] Why should we labor this unpleasant point? Because the Book of Mormon labors it, for our special benefit. Wealth is a jealous master who will not be served half-heartedly and will suffer no rival—not even God...Along with this, or course, everyone dresses in the height of fashion, the main point always that the proper clothes are expensive—the expression "costly apparel" occurs 14 times in the Book of Mormon. The more important wealth is, the less important it is how one gets it.

Hugh Nibley, *Since Cumorah*, p.393

15 When money and possessions become the chief marks of distinction in society then the pursuit of money becomes the only action worthwhile. And if this pursuit requires the sacrifice of honesty, integrity, compassion and all other virtues, then so be it for the love of money is indeed the root of all evil. Thus the wearing of costly apparel involves the soul as much as the body.

Mae Blanche, *Studies in Scripture*, K. Jackson, 7:292.

16 Are not many of us materialistic? Do we not find it well-nigh impossible to raise our sights above the dollar sign? Are not many of us pragmatists—living not by principles but by what we can get away with? Are not many of us status-seekers—measuring the worth of a man by the size of his bank account, his house, his automobile? ...surely these are among the many reasons why this is truly an era of peril...Many of us imagine in the foolishness of pride, that our manifold blessings are due not to God's goodness, but to our own wisdom and virtue....This is a sad commentary of a civilization which has given to mankind the greatest achievements and progress ever known. But it is an even sadder commentary on those of us who call ourselves Christians, who thus betray the ideals given to us by the Son of God himself.

Ezra Taft Benson, *Conference Report*, Oct. 1960, pp. 103, 105.

17 Fashion is the science of appearances, and it inspires one with the desire to seem rather than to be.

Edwin Hubbell Chapin, (quoted in *Spiritual Roots of Human Relations*, Covey, p.24)

18 I see and admire beauty in people. I am not so concerned with the look that comes of lotions and creams, of pastes and packs as seen in slick-paper magazines and on television. I am not concerned whether the skin be fair or dark. I have seen beautiful people in all of the scores of nations through which I have walked. Little children are beautiful everywhere. And so are the aged, whose wrinkled hands and faces speak of struggle and survival. I believe in the beauty of personal virtue. There is so much of ugliness in the world in which we live. It is expressed in coarse language, in sloppy dress and manners, in immoral behavior which mocks the beauty of virtue and always leaves a scar. Each of us can and must stand above this sordid and destructive evil, this ugly stain of immorality.

Gordon B. Hihckley, *Ensign*, Aug. 1992, p.4.

19 An analysis of the attitudes that lead to and are involved with this habit indicates why it is associated with wickedness. First, it promotes idleness and vanity. One who spends many hours coveting, shopping, spending, and adorning oneself becomes increasingly self-absorbed and uninterested in anything requiring that attention to be diverted from self. Accumulation and adornment become the prime concern. This practice is also a way of displaying wealth in a prideful manner, a manifestation of what has been called the "conspicuous consumption" of the rich, which leads to despising the poor as somehow inferior, a separation of people into "us" and "those kind of people." And when money and possessions become the chief marks of distinction in society, then the pursuit of money becomes the only action worthwhile. And if this pursuit requires the sacrifice of honesty, integrity, compassion, and all the other virtues, then so be it, for the love of money is indeed the root of all evil. Thus the wearing of costly apparel involves the soul as much as the body.

Kent P. Jackson, ed., *Studies in Scriptures, vol 7: 1 Nephi to Alma 29* [Salt Lake City: Deseret Book Co., 1987], 292.

20 I fear that in many cases we are rearing children who are slaves to expensive fads and fashions. Remember the scripture, "For where your treasure is, there will your heart be also." How do we determine where our treasure is? To do so, we need to evaluate the amount of time, money, and thought we devote to something. Might it not be well to evaluate how much focus we place on shopping and spending?

This does not mean that our children should not dress in some of the appropriate clothing that is in fashion because that can be very important to them. But they don't need a closet full. As members of the Church, we have a responsibility to present ourselves in a well-groomed, attractive, and modest manner. With good planning, this can be done without being driven to spend extravagantly on our clothing.

More than 10 times, the prophets in the Book of Mormon warn us about the problems of pride related to the nature of our clothing....

We would do well if in all these areas of material things we and our children would follow the oft-quoted motto of our pioneer forebears to “fix it up, wear it out, make it do, or do without.”

Joe J. Christensen, *Ensign*, May 1999 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999], 10-11.

21 Marcie Matthews, a Laurel from Chicago, Illinois, shares her story:....

“Recently we had a Mutual activity on the importance of modesty.... It was the one weakness that I knew I had but had placed far behind in my head. Everyone wore short shorts,,,, and miniskirts, and I had bought mine with my own money. Then I heard the lesson on modesty. I went home wanting to go straight to my closet and throw away everything that was not modest so it wouldn’t be there to tempt me....

“Later that night my dad told me he was proud of me and that he would like to buy me a couple of knee-length dresses for church. The next step was to go through all my clothes and give away everything. It was hard for me to part with my favorite skirts and the shorts that I loved so much, but I did....

“I have never felt better about myself. I love being able to walk into the temple and church and feel like I am a child of God and am representing Him...by the clothes that I wear....

“...When we have to give up something that is a part of us, the blessings will pour in more than you can imagine” (letter in possession of Young Women office).

Marcie’s great example epitomizes our Young Women theme. You know, the part that says, “We stand as witnesses of God at all times and in all things”—and in all *prom dresses*.

Carol B. Thomas, *Ensign*, May 1999, 93.

22 *Pride*

I recall the experience of one of my students who drove to seminary in a very expensive sports car presented to her by her father on her sixteenth birthday. Along with my other students, I stood in the parking lot celebrating as well as coveting her brand new car. Later in the day she drove back to the seminary to visit with me one on one. With no other students around, she was free to share her feelings concerning this expensive gift. Surprisingly, her emotions were not based on the joy of receiving the beautiful car but of sorrow—almost mourning—regarding the distance between herself and her father. Her tears were interrupted by these words: “He gives me everything money can buy and nothing it can’t.”

I must admit that because of my middle-class background, I initially saw her words as those of a spoiled rich girl, until she said, “He has never told me he loves me. This car is his way of avoiding the issue. I would gladly give back all his expensive gifts just to hear him say, ‘I love you.’ ”

Later that year her parents divorced, and from then on the geographical distance between her and her father equaled the emotional distance that had always been there. Without knowing it, she had identified his gifts as costly apparel. From this experience and so many others I have witnessed, costly apparel is used as a shield for people to hide behind so they don’t have to make needed changes within themselves. When our hearts are filled with pride, we rationalize that if we surround ourselves with all the toys of success, then we will be thought of by others as being successful. This allows us not to have to deal with the real internal issues that keep us from progressing. We then begin to value personal possessions more than personal relationships. In this light, it is not hard to see the importance of ridding ourselves of costly apparel.

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon* [Salt Lake City: Deseret Book, 2003], 118-119.

23 **Alma 1:14***Capital punishment*

We solemnly make the following declarations, the Church's position on capital punishment:...That this Church views the shedding of human blood with the utmost abhorrence. That we regard the killing of human beings, except in conformity with the civil law, as a capital crime which should be punished by shedding the blood of the criminal, after a public trial before a legally constituted court of the land....The revelations of God to this Church make death the penalty for capital crime, and require that offenders against life and property shall be delivered up and tried by the laws of the land.

Official Declaration (*Millennial Star*, Jan 20, 1890. pp.33-34)

24

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell.

[*TPJS*, 339]

25 **Alma 1:15***Ignominious Death*

"very shameful; reproachful; dishonorable"

(*Noah Webster's First Edition of an American Dictionary of the English Language*, 1828 [1967]).

26 **Alma 1:16***Many who loved the vain things of the world*

Vain things are shallow, hollow, empty, and worthless. They offer glitter and sparkle and pizzaz, but can promise no lasting reward. So many people of this world crave popularity, praise, and public acclaim; such persons never know the security and sacred satisfaction which come from divine approval, nor, ironically, can they appease the inner hunger for celestial sociality, the need for caring friends and loved ones. So many people of this world lust after money and exhaust their strength in their quest for this world's goods; such persons never know the quiet prosperity of the Spirit, the wealth of wisdom that comes from seeking first the kingdom of God or the riches of eternity that are available to the single-minded disciple. (see D&C 6:7; 38:39).

Millett & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol. 3, p.6.

27 **Alma 1:19-22***Persecution of Church*

As the night follows the day, so also does ridicule and persecution follow the true Church. Darkness cannot tolerate light, and the prince of darkness certainly has no regard for those who have taken upon themselves the name of the Lord of Light. It is a bitter irony that those that choose to traverse the broad roads of worldliness cannot rest while some others seek to navigate the strait and narrow course to eternal life. Nothing brings greater discomfort to the perverse than to be in the presence of the pure. Nothing alarms and aggravates the haughty and the pompous more than the humble and the contrite. And surely nothing incenses the practitioner of priestcraft more than witnessing the selfless service of one whose eye is single to the glory of God.

Joseph Fielding McConkie and Robert L. Millett, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City:Bookcraft, 1987-1992], 3:7.

28

We have no time for contention. We only have time to about our Father's business.

Marvin J. Ashton, *Conference Report*, April 1978, p.9

Every time they persecute...this people, they elevate us,...and strengthen the hands and arms of this people.
 29 And every time they undertake to lessen our number, they increase it....Righteousness and power with God increase in this people in proportion as the Devil struggles to destroy it.
Brigham Young Discourses, 351.

30 To be persecuted for righteousness sake in a great cause where truth and virtue and honor are at stake is god-like....The great harm that may come from persecution is not from the persecution itself but from the possible effect it may have upon the persecuted who may thereby be deterred in their zeal for the righteousness of their cause. Much of that persecution comes from lack of understanding, for men are prone to oppose that which they do not comprehend. Some of it comes from men intent upon evil. But from whatever cause, persecution seems to be universal against those engaged in a righteous cause....

If you stand firmly for the right despite the jeers of the crowd or even physical violence, you shall be crowned with the blessedness of eternal joy. Who knows but that again in our day some of the saints or even apostles, as in former days, may be required to give their lives in defense of the truth? If that time should come, God grant they would not fail!

President Harold B. Lee, *Decisions for Successful Living* [1973], 61-62.

31 Individual freedom is threatened by international rivalries, inter-racial animosities, and false political ideas. Unwise legislation, too often prompted by political expediency, is periodically being enacted that seductively undermines man's right of free agency, robs him of his rightful liberties, and makes him but a cog in the crushing wheel of a regimentation which, if persisted in, will end in dictatorship...

...No greater immediate responsibility rests upon members of the Church, upon all citizens of this republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States.

Let us, by exercising our privileges under the Constitution—

- 1) Preserve our right to worship God according to the dictates of our conscience.
- 2) Preserve the right to work when and where we choose. No free man should be compelled to pay tribute in order to realize this God-given privilege.

Read in the Doctrine & Covenants this statement: "...it is not right that any man should be in bondage one to another." [D&C 101:79]

- 3) Feel free to plan and reap without the handicap of bureaucratic interference.
- 4) Devote our time, means and life if necessary, to hold inviolate laws which will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

President David O. McKay, *Conference Report*, Apr. 1950, 35,37.

- 32
1. Do not "challenge" or "enter into debates" with those who criticize the Church. Meet every situation "without resentment and without malice"
 2. Prepare with "prayer" and "humility," by guided by inspiration, and take every opportunity to explain the doctrine and practices of the Church in a "positive" Christian-like manner.
 3. In the proper forum, "point out the high standards expected of members of the Church." Stress positive values such as "temperance...morality...fidelity in marriage[and]...worthy citizenship." Discuss the "dedication and faithfulness of members...taking care of [members] who are in need, in service to others, in missionary work, in the payment of tithes [and] in keeping their covenants and obligations."
 4. "Above all...bear testimony of the restoration of the gospel, that Jesus is the Christ, the Son of God, the only begotten of the Father. And that 'There is none other name under heaven, given among men whereby we must be saved.' "
 5. Even if opposition seems hard, members should "renew...faithfulness to the principles of the gospel...take

upon [them][selves the armor of righteousness" and the Church will be blessed and prosper. (First Presidency letter 1 December 1983).

Monte S Nyman and Charles D Tate, Jr., eds., *Alma, the Testimony of the Word* [Provo:BYU Religious Studies Center, 1992], 20.

33 Alma 1:25

They were steadfast and immovable

Steadfastness is a sign of spiritual maturity, an evidence that one is on the even course that leads to salvation. "To be immovable in righteousness is to be consistent when it comes to matters of values and faith and courage. To be immovable is to have an allegiance to principles that is independent of circumstance and situation. It is to be firm in one's commitment to the truth, steady in one's loyalty to eternal verities."

Milliet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol. 3, p.9.

34 Alma 1:27

Did not wear costly apparel – neat & comely

One of the tell-tale signs of creeping apostasy among the Nephites—and by extension, that of any civilization—is their obsession with costly apparel. It is noteworthy that the text seldom mentions beauty or appearance of the clothing, only that it costs much. When form has replaced function to such a degree that a people place a premium upon those things that are the most expensive, then their appreciation for that which matters most is fading rapidly. On the other hand, when a people like the Nephites (at this period in their history) choose to be pleasant in appearance, to be "neat and comely"—not being obsessed with fleeting fashions and fads—then they have established proper priorities and will enjoy the approbation of heaven. "And again, thou shalt not be proud in thy heart," the Lord declared; "let all thy garments be plain, and their beauty the beauty of the work of thine own hands" (D&C 42:40).

Milliet & McConkie, *Doctrinal Commentary on the Book of Mormon*, 4 vol. [Salt Lake City:Bookcraft, 1987-1992], 3:10

35 Some of you young men seem to delight in dressing in a slouchy manner. I know that it is a sensitive subject, but I believe it is unbecoming to young men who have been ordained to the holy priesthood of God.

Gordon B. Hinckley, *Ensign*, Nov 2006 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2006], 60.

36 It is impossible to expect children who have been taught to love to dress in the immodest style trends of the day to then change overnight to an entirely different wardrobe when they enter a Church university or a missionary training center, or when they are married in the temple, or even when they dress for the Sabbath day.

I know a little girl who is the last child in a large family in which the other children are all boys. I guess the shock of being a girl in this big family of boys has made her keenly aware of the fact that she is different from the other children. Her mother has wisely taught her that the boys wear trousers and that she wears dresses. Now you cannot get her to wear anything else but a modest dress. I am certain she will have no problem adjusting to Church dress standards anytime in her life because there will be no need for change. This is something she has been taught from the very beginning of her life. How easy it will be for her to accept the proper dress standards as she moves from child to youth to adult.

Now, before I receive letters from upset women telling me that I said they should not wear slacks, save your postage. I did not say that, although I don't think they are appropriate for the Sabbath day. What I am saying is that we have established a dress standard which requires a modest, wholesome style.... The way we dress is usually a good indicator of how we will act.

L. Tom Perry, *Ensign*, Nov. 1988 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1988], 75.

37 The rolling forth of the restored gospel is a miracle...and not the least of the miracle is that a significant portion of it rolls forward on the shoulders of 19-year-olds!... Clean, clear, bright-eyed missionaries,... they themselves are the first gospel message their investigators encounter....

I wish you could meet the marvelous young man who came to us from Bolivia, arriving with no matching clothing and shoes three sizes too large for him. He was a little older because he was the sole breadwinner in his home and it had taken some time to earn money for his mission. He raised chickens and sold the eggs door-to-door. Then, just as his call finally came, his widowed mother faced an emergency appendectomy. Our young friend gave every cent of the money he had earned for his mission to pay for his mother's surgery and postoperative care, then quietly rounded up what used clothing he could from friends and arrived at the MTC in Santiago on schedule. I can assure you that his clothes now match, his shoes now fit, and both he and his mother are safe and sound.

Jeffrey R. Holland, *Ensign*, May 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 30.

38

Spencer [Kimball] paid little attention to his clothing, although [his wife] Camilla and [his secretary] Arthur conspired to keep him looking presentable. Spencer hated to take the time to shop, so Camilla often brought clothes home for him to try on. Arthur sometimes did the same at the office. Camilla shopped for Spencer's suits at Mr Mac's, a downtown Salt Lake City clothier, but owner Mac Christensen refused payment. In an effort to reciprocate, Spencer sent money to Brother Christensen's son while the young man was serving a mission un Australia.

On occasion, Spencer left home wearing pants and a coat from similar but different suits. He seldom noticed. Sometimes Spencer returned home to change, and other times he simply carried on. One trip to Arizona included an appointment with the governor. Arthur discovered on the plane that again Spencer's pants and coat did not match. Between their arrival and the appointment, Arthur managed to come up with a borrowed suit for him.

Just before a trip to Lakeland, Florida, Arthur tried to persuade Spencer to buy a new pair of shoes. Spencer protested that he liked his old, comfortable shoes and that he had no time for shopping. Arthur went to the store and obtained on approval three pairs of shoes in the President's size. Spencer chose one pair under protest but grumbled on the trip to Florida that the new shoes felt stiff and too tight. In Lakeland the resourceful Arthur enlisted a security aide with feet the right size to put on Spencer's new shoes and walk up and down the hotel corridor to break them in.

But the old shoes resurfaced. In a temple meeting, Elder Monson noticed a hole in Spencer's shoe and mentioned it to Arthur, who groaned, "Has he got that pair on again? I've taken that pair away from him and hidden them a dozen times! He's got all kind[s] of new shoes, but he loves that old pair."

In 1980, shortly after a meeting in the Rose Bowl, a letter containing a check for \$40 reached Spencer's office. A man who had viewed the proceedings through binoculars had observed that Spencer's shoes showed signs of serious wear. Spencer laughed and told Arthur to put the money in the missionary fund.

Tying neckties presented a special challenge to Spencer. One Christmas day neighbor Sam Parker went to visit the Kimballs, and Spencer showed Sam his gifts. "Sam," he asked, "do you know how to tie a tie?" "You bet. Would you like me to show you?" "Yes, please, if you have time."

Sam selected a new tie and put it around President Kimball's neck. They stood in front of a mirror, with Sam behind and reaching over his shoulders to demonstrate how to tie a neat Windsor Knot.

"How does that look?" asked Sam. "Fine." Spencer loosened the tie and very carefully lifted it over his head, still knotted. With a smile he said, "Would you like to do another?"

Sam laughed, then proceeded to knot all the new ties and slip them off so that Spencer could simply lift one off the rack and pull it over his head. (Other times Spencer's sons performed the ritual.)

Spencer W. Kimball; as quoted in Edward L Kimball, *Lengthen Your Stride: The Presidency of Spencer W. Kimball*, 2005, 54-55.

39

Alma 1:28

One of the great lessons in the Book of Mormon is that one can be righteous in the face of gross wickedness. Thus one can stand in holy places and be not moved, can be at peace in a world of turmoil.

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol 3, p.10.

Alma 1:24

- 40 President Gordon B. Hinckley: "I lift a warning voice to our people. We have moved too far toward the mainstream."
("Look to the Future," *Ensign*, November 1997, p. 69.)

Alma 1:25-31

- 41 *The Affairs of the Church Established*

We recognize that the process of establishing the Lord's church encompasses much more than baptizing people. In the first chapter of Alma in the Book of Mormon we find an instructive sequence of events outlining the way by which the Lord's church is established....

Let us take note of this process:

First, the doctrines are taught [see Alma 1:26].

Second, members esteem each other as themselves (see v. 26).

Third, they all labor; they work and earn that which they receive (see v. 26).

Fourth, they impart of their substance to the less fortunate; they serve one another (see v. 27).

Fifth, they discipline their own appetites while at the same time caring appropriately for their own needs (see v. 27)....

This mighty change happened, not because the people were given things, but rather because they were taught and began to help themselves and to care for those who were less fortunate. It was when they gave of themselves in the Lord's way that their circumstances began to improve.

This process of establishing the Church can apply anywhere.

James E. Faust, (in Conference Report, Oct. 1979, 133-334; or *Ensign*, Nov. 1979, 91).

- 42 While the people are pure, while they are upright, while they are willing to observe law, the best results must follow the establishment and maintenance of a government like this: but, on the other hand, if the people become corrupt, if they give way to passion, if they disregard law, if they trample upon constitutional obligations, then a republican form of government like ours becomes the worst tyranny upon the face of the earth. An autocracy is a government of one man, and if he be a tyrant, it is the tyranny of one man; but the tyranny and the irresponsibility of a mob is one of the most grievous despotisms which can exist upon the face of the earth....

George Q. Cannon, *Gospel Truth: Discourses and Writings of President George Q. Cannon*, selected, arranged, and edited by Jerreld L. Newquist [Salt Lake City: Deseret Book Co., 1987] 542.

Alma 1:30

- 43 *Prosperity without setting hearts on Riches*

[In April, 1932... at a general Relief Society conference.] At that time the United States had sunk into the despair of the Great Depression, a widespread crisis of low economic activity and high unemployment. President Grant reproved the Saints for not heeding the counsel they had received from President Smith:

"If the people known as Latter-day Saints had listened to the advised given by my predecessor, under the inspiration of the Lord, calling and urging upon the Latter-day Saints not to run in debt, this great depression would have hurt the Latter-day Saints very little...To my mind, the main reason for the depression in the United States as a whole is the bondage of debt and the spirit of speculation among the people."

Continuing with his address, President Grant emphasized the need to avoid debt. He also urged his listeners to pay tithes and offerings, even in times of financial difficulty. He referred to a time many years earlier when he went into dept to buy stock in the Salt Lake Theatre, hoping to save the building from being torn down:

"I want all the people within the sound of my voice to benefit by my experience in buying theatre stock. [For] 32 years of my life...every dollar I made was lost before I made it. It is a great burden, figuratively speaking, to have a dead horse, and to have to carry the horse for 32 years before you can put it under the ground. If is a terrible condition, and all on account of debt. Since that time I have always lived within my means.."

Heber J. Grant, *Teachings of Presidents of the Church—Heber J. Grant* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 119-121.

44 We are human beings, Christians, as well as Latter-day Saints. Our Heavenly Father loves his sons and daughters throughout the earth, no matter what are their religious persuasions. And so must we. Truly there are limits to what we can do, and certainly all things must be done in wisdom and order (see Mosiah 4:27). And yet, given that there are millions of hungry and naked and destitute souls in the world, how are disciples [of Christ] to live with themselves? How are we to handle the fact that there is only so much we can do, only so many we can assist and still manage to care for our own?...If every family contributed regularly to every needy cause, there would be insufficient money for the family to live. If every Christian man or woman gave themselves consistently to every project designed to alleviate suffering, there would be no time to earn a living or care for their own. True disciples pray for discernment and for discretion. They seek to be as generous and giving as is appropriate and practical.... Even when we are not in a position to contribute dramatically to the alleviation of hunger in Africa or India, for example, there is still something we can do, something vital for those who aspire to discipleship. We can avoid as we would a plague the tendency to be indifferent, to ignore the problem because it is not in our own backyards. Further, we can teach our families or friends by precept and by example to use wisely the food and other resources we have been blessed to have. Even if we just become aware of suffering and pain, our heightened sensitivity helps us deal more tenderly, more charitably, with sufferers within our own limited reach. At least those are starting points. Robert L. Millet, *An Eye Single to the Glory of God*, pp. 64-65.

45 **Alma 1:26-27, 29-30 Conclusion**
Qualities of those who stand fast in the faith

1. Stand fast in faith
2. Steadfast & immovable in keeping commandments
3. Bear persecution patiently
4. Left labor to teach and hear word of God
5. Everyone worked hard – Teacher & Listener equal
6. No costly apparel – neat and comely
7. Steady
8. Did not set hearts on riches
9. Liberal to all – inside and outside the church

Alma 1:32

Qualities of those outside the church

1. Sorcerers
2. Idolatry
3. Idleness
4. Babblings
5. Envyings
6. Strifes
7. Wore costly apparel
8. Lifted up in pride
9. Persecuting others
10. Lying
11. Theft
12. Whoredoms
13. Murder
14. All manner of iniquities