

BYU RELIGIOUS EDUCATION WINTER 2011

REVIEW

CALENDAR ✕ COMMENTS ✕ INTERVIEWS & SPOTLIGHTS ✕ STUDENT & TEACHER UPDATES ✕ BOOKS



B. West Belnap
Charity Endureth



Outstanding Teachers from across Campus



YOU MAY BE SURPRISED TO LEARN THAT OVER EIGHTY professors from other colleges on campus teach religion classes each year. These colleagues are part of the transfer professor program initiated by the university in 1973. At that time, Dallin H. Oaks, then president of the university, saw this as an opportunity to emphasize the importance of religious education in all sections of the university. Before then, a few select individuals taught religion classes, but in 1973 a greater number of qualified faculty from other colleges began teaching. The percentage of classes taught by transfer professors varies but has averaged 20 percent for the most recent years.

The selection of transfer professors begins each fall semester when the dean of Religious Education meets with the other college deans to discuss individuals they wish to nominate as transfer professors for the coming year. The qualifications include a desire on the part

of the nominated professor, demonstrated high teaching ratings, and availability. The nominees typically agree to teach one or more religion classes each year for a three-year period. Transfer professors usually teach a Book of Mormon class, but they may also teach other courses if invited. Once nominated, each transfer professor participates in an orientation program. Then, during the school year, the college provides regular in-service training and support from college consultants. The college is committed to the success of the transfer professors.

Religious Education measures the success of the program by monitoring the effect it has on the individual transfer professor and the student responses to the professor and the class. While the program has proven very successful, it is not without its challenges. Not all transfer professors are equally prepared to direct an in-depth study of the scriptures. Religious Education recognizes this challenge and provides regular preservice, intervention, and support services.

At our recent university conference, we gave the 2010 Outstanding Transfer Professor Award to Kristin Gerdy, a professor of law, who has taught a religion class for the past several years. Her students have consistently given her the highest ratings and expressed their appreciation for her service. She represents the best of the transfer professor program.

The transfer professor program will remain an important part of religious instruction at Brigham Young University. The program has given religious instruction the central position that President Oaks envisioned so long ago. It has also strengthened faculty across the university, broadened the experience for our students, and complemented the work of Religious Education.

Thank you for your sustaining interest in and support of Religious Education.

Dennis A. Wright

Associate Dean of Religious Education

BYU

Religious Education

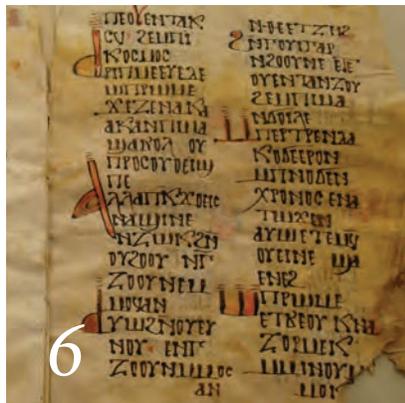
REVIEW

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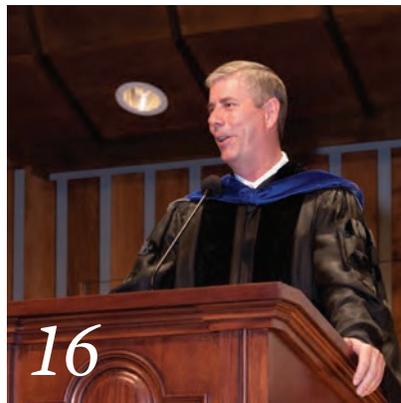
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THE KING JAMES BIBLE— FOUR HUNDRED YEARS

IN THE YEAR 2011 WE ARE celebrating the four hundredth anniversary of the publication of the King James Version of the Bible (KJV). The story of how the English Bible came to be is an inspiring one, a saga with which Latter-day Saints need to be more familiar. It is a story of *faith* in God and his divine purposes, *courage* in the face of persecution, and singular *devotion* to a cause—that the Holy Bible might be made available to every man and women, in every walk of life, in a language they can understand. In a day when you and I can conveniently purchase our handy quads or give as gifts the Bible or the scriptures of the Restoration without a second thought, it is worth remembering that it was not always so; a serious and even sacred price has been paid to have free access to holy writ.

For centuries it was the Bible and the Bible alone that made literacy a reality and the Judeo-Christian ethic a vital part of our communities. It was the KJV that Joseph Smith was called and appointed to translate as a significant branch of his prophetic

calling. It is the beautiful and spiritually satisfying language of the KJV in which the narrative and doctrine of the Book of Mormon, as well as

in conferences at The Ohio State University and Baylor University and explain why the Latter-day Saints have maintained such a love for and

“To express gratitude is gracious and honorable, to enact gratitude is generous and noble, but to live with gratitude ever in our hearts is to touch heaven.”

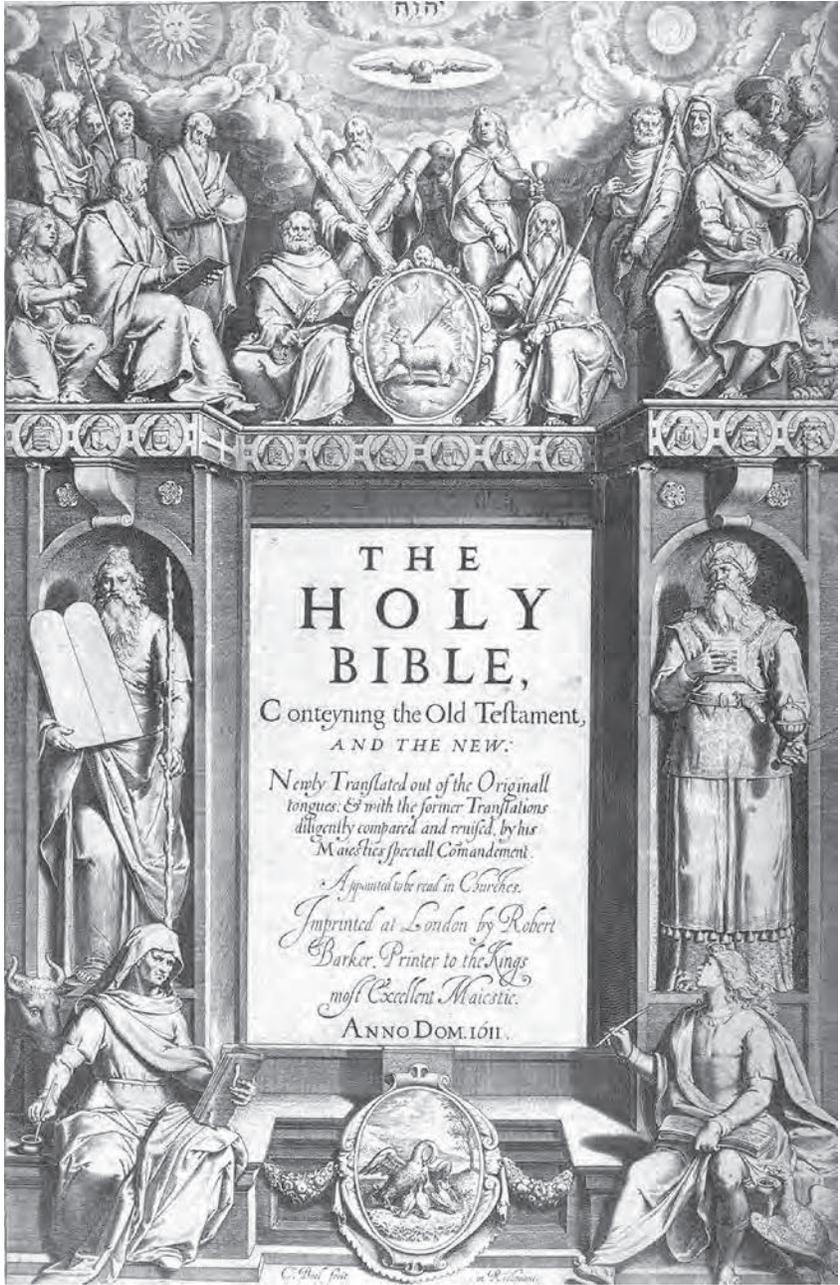
—PRESIDENT THOMAS S. MONSON

the revelations in the Doctrine and Covenants, are expressed. And it is to the KJV that we will forevermore turn to read Psalm 23 or the Lord’s Prayer or the parable of the prodigal son. The words selected by the King James translators were chosen with great care, and they convey a reverential clarity and spiritual tone that is so often lacking in many modern translations or paraphrases.

Because of the historical and spiritual significance of the King James Version, academic conferences are being held throughout the world during 2011. I have been asked, for example, to participate

devotion to this scriptural and literary treasure. The BYU Religious Studies Center sponsored symposia on the KJV at Brigham Young University in February and at the Conference Center theater in Salt Lake City. In addition, articles on the topic will appear throughout the year in the *Religious Educator*.

Our beloved prophet, President Thomas S. Monson, recently reminded us: “My brothers and sisters, to express gratitude is gracious and honorable, to enact gratitude is generous and noble, but to live with gratitude ever in our hearts is to touch heaven.”¹ That you



Title page of an original King James Bible, published in London in 1611.

upcoming events
Open to the campus community and the general public

APRIL 2011
Saturday, April 9, 2011
EASTER CONFERENCE

The 2011 BYU Religious Education Easter Conference will be held in the Joseph Smith Building auditorium on BYU campus at 9 a.m. The keynote speaker for this event will be Elder John H. Groberg. Visit easterconference.byu.edu for more information.

OCTOBER 2011
Friday and Saturday, October 28–29, 2011
SPERRY SYMPOSIUM

The 40th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building auditorium on BYU campus. The keynote address will be given Friday, October 29.

These events are free of charge and registration is not required. For more information, please contact Brent Nordgren at 801-422-3293.

and I will, in the coming year and well into the future, thank God regularly for speaking the word, preserving the word, and delivering the word to us, as contained in the King James Version of the Bible, is my sincere hope and prayer. ✂

Robert L. Millet
Director of Publications,
BYU Religious Studies Center

1 "The Divine Gift of Gratitude," *Ensign*, November 2010, 90.

Faculty Highlight: Rachel Cope

RACHEL COPE (*rachel_cope@byu.edu*) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



RACHEL COPE RECEIVED HER PHD in American history with an emphasis in American religious history and American women's history from

Syracuse University, and a BA and MA in American history from Brigham Young University. Her dissertation, titled "In Some Places a Few Drops and Other Places a Plentiful Shower": The Religious Impact of Revivalism on Early-Nineteenth-Century New York Women," won the Outstanding Dissertation Prize from the Maxwell School of Citizenship and Public Affairs at Syracuse University.

Rachel was the research editorial fellow at *BYU Studies* from 2009–10 and was a visiting fellow at the Manchester Wesley Research Centre in England during the spring of 2010. She has also been the recipient of a New England Regional

Fellowship Consortium, a Frederick B. Artz Summer Research Grant from Oberlin College, a Bridwell Library Fellowship from Southern Methodist University in Dallas, the Ruth R. and Allison L. Miller Fellowship from the Massachusetts Historical Society, and a Gest Fellowship from Haverford College.

Rachel's research interests include women's religious experiences; conversion; revivalism; lived religion; print culture; sanctification; Methodism; and the connections between faith and history. She also enjoys reading, writing, traveling (most recently to India and England), kickboxing, and ethnic food. ✂

Faculty Highlight: Byron R. Merrill

BYRON R. MERRILL (*byron_merrill@byu.edu*) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



BYRON R. MERRILL IS A TEACHING PROFESSOR of ancient scripture at BYU. He was born in Palo Alto, California, to parents from Arizona pioneer families. He served a French-speaking mission in the Franco-Belgian Mission, now the Belgium Brussels Mission.

Brother Merrill received his BA in history from BYU and his JD from the University of California. He worked as an estate planning attorney in California from 1975 until 1989, and then joined the BYU faculty in August 1989. He is the author of *Elijah: Yesterday, Today and Tomorrow*, as well as several articles in Church and university publications. He taught at the BYU Jerusalem Center for Near Eastern Studies in 1994 and again in 2007. He is deeply involved in researching the family history records of the French Protestants, the Huguenots.

His hobbies include family history, reading, music, cooking, gardening, and raising animals. Brother Merrill is married to Tricia L. England, and they are the parents of six children and the grandparents of eighteen. ✂

Faculty Highlight: Tyler Griffin

TYLER GRIFFIN (tyler_griffin@byu.edu) IS AN ASSISTANT TEACHING PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



TYLER GRIFFIN HAS LOVED HIS first semester as an assistant teaching professor here at BYU. Except

for a two-year mission in Curitiba, Brazil, he has spent his whole life in northern Utah. He is the seventh of nine children and was raised in Providence, Utah. At Utah State University, he met and married his sweetheart, Kiplin Crook, and completed a degree in electrical and computer engineering.

After graduating, he was hired to teach seminary full time and taught for six years in Brigham City, Utah. The Griffins have spent the past six years in Providence while Tyler taught at the Logan Utah Institute of Religion. During that time, he also worked on designing, developing, and managing

various online training and learning products, including the online home study seminary pilot program.

Tyler has a master's degree and a PhD, both from Utah State's Instructional Technology Department. He graduated from both programs with an emphasis in training and online course development.

Tyler and Kiplin have seven children ranging in age from two to twelve. The family loves to camp, hike, canoe, play board games, read books, and spend time together. They have loved all of their past work and associations and look forward to many wonderful experiences at BYU. ✂

Staff Highlight: Lori Soza

LORI SOZA (lori_soza@byu.edu) IS EXECUTIVE SECRETARY TO THE DEAN OF RELIGIOUS EDUCATION AT BYU.



LORI ELLIS SOZA WAS BORN in Salt Lake City and was taught in all the learning of her goodly parents, Jede Neil and Betty Davis Ellis. She began her journey in Religious Education after she returned in 1988 from the New York New York Mission (Spanish speaking). Her first jobs were as a receptionist for the Church History and Doctrine Department and later for the Ancient Scripture Department.

She graduated from BYU with a bachelor's degree in geography and a minor in Spanish. She started working as the department secretary for Ancient Scripture and five months later became the executive secretary to the dean, a post she held for almost ten years.

After leaving full-time employment in 2000 to stay home and play with her three children, she returned to the same job in 2006, four weeks after sending her youngest child to first grade. Lori enjoys running the day-to-day operations of the dean's office and interacting with the wonderful faculty and staff.

Lori is married to Arturo Dante Soza, and they have been blessed with the world's best children, Eric, Christopher, and Amy. Together they enjoy playing games, watching movies, and taking trips to places with beautiful scenery. ✂



ANCIENT DOCUMENTS IN THE HAROLD B. LEE LIBRARY

BY LINCOLN H. BLUMELL

LINCOLN H. BLUMELL (lincoln_blumell@byu.edu) HAS A ONE-YEAR VISITING FACULTY APPOINTMENT IN ANCIENT SCRIPTURE AT BYU.

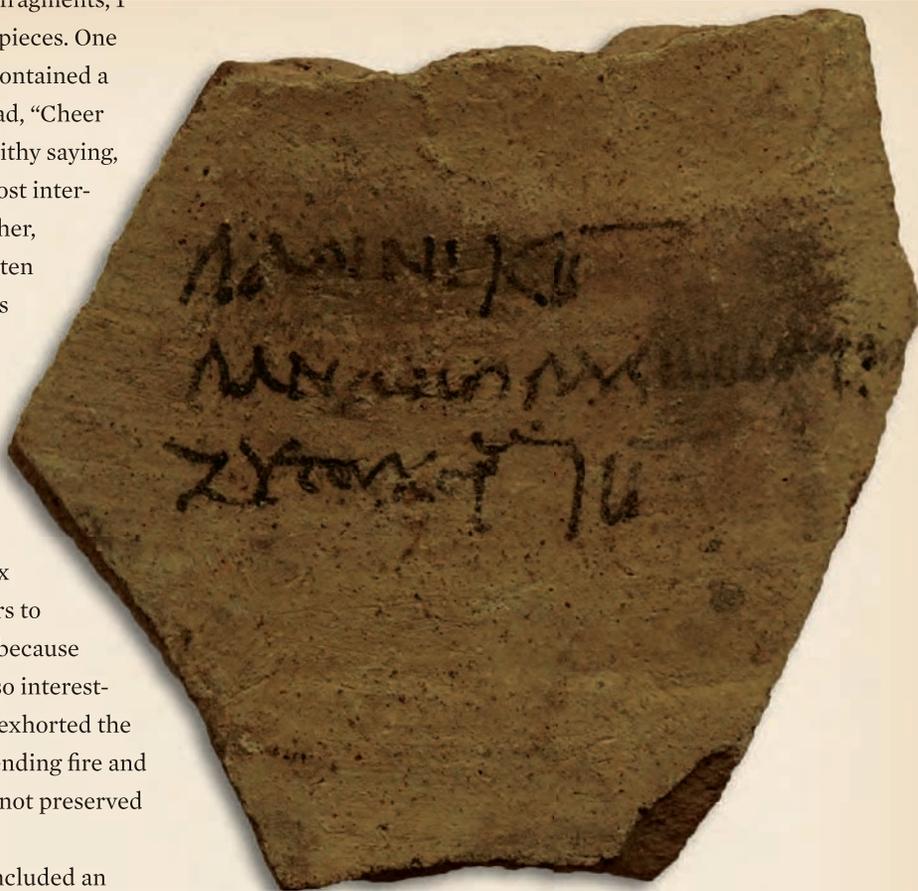
When I arrived at BYU this past summer, it came to my attention that the Harold B. Lee Library had in its possession a modest collection of ancient documents. Much to my pleasant surprise, I discovered that the collection included about one hundred documents written in either Greek or Coptic. Upon further examination, I determined that most of the texts dated between the first century BC and the ninth century AD. These documents are written on various sorts of mediums—papyri, parchments (animal skins), lamella (metal plates), and ostraca (potsherds)—and include a wide array of ancient texts:

letters, receipts, petitions, orders, registers, and various literary fragments. As a papyrologist by training—that is, one who has been trained in the decipherment of ancient languages (primarily Greek but also Coptic) written principally on papyrus, as well as other mediums—I was excited to examine this material and became even more excited when I found out that none of these texts had ever been published.

For much of the summer, I spent many hours in the library poring over these documents making identifications and working on transcriptions and translations. Though

many of the texts in the collection are small fragments, I was able to identify a number of interesting pieces. One of the more interesting pieces I worked on contained a short three-line inscription in Greek that read, “Cheer up, Heraclianus, no one is immortal!” This pithy saying, which begs for more context, was not the most interesting aspect of the piece, at least to me. Rather, what intrigued me most was that it was written on a small gold plate! To think that there was an ancient gold plate in the library’s collection that had never been translated came as a bit of a shock (image below). In terms of content, the most interesting piece I worked on was a large, fourteen-page Coptic codex that dates approximately to the ninth century AD (image left). The codex contains a fiery homily (sermon) that appears to have been given in a monastic environment because it is addressed to the “brethren.” What was so interesting about this piece was the way the author exhorted the audience to repentance with threats of impending fire and brimstone. Although the entire sermon was not preserved in the codex, it contained a lengthy chunk.

Other intriguing pieces I came across included an ancient receipt from the first century for twelve bottles of beer. To me it seemed ironic that BYU, quite probably the driest college campus in the world, had in its possession one of the few extant beer receipts from the Roman period (image top right). Another interesting text was an ostracon (potsherd) that contained the following Greek inscription: “Have you come from the upper parts or from the lower parts?” Because the letters that made up this saying were written in an unusually large hand and the saying



is without precedent, this document probably represents an ancient school exercise. Finally, I also discovered a few ancient New Testament fragments that range in date from the fifth through ninth centuries. The various New Testament fragments included Matthew, Acts, 1 Timothy, and James. The collection included two fragments from Matthew: one that contains Matthew 6:3–5 on one side and 6:10–12 on the other, and another fragment that contains Matthew 13:43–44 on one side and 13:46–47 on the other. These fragments are especially significant because of their early date (fifth century).

To be sure, there are many more treasures in the collection. My hope is that over the course of the next year, with the help of others, every piece in the collection will be identified and translated. In due course it is my desire to edit a volume that contains all of these pieces because they contribute to a greater understanding of the ancient world. ✂

Changing Roles for the Church's Flagship University

SCOTT C. ESPLIN (scott_esplin@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



In this 1898 photograph, Benjamin Cluff Jr. is teaching a *Theory of Teaching* class in the Brigham Young Academy building. (Harold B. Lee Library, L. Tom Perry Special Collections, Brigham Young University.)

THE CHURCH EDUCATIONAL SYSTEM is charged with providing spiritual and secular learning for Church membership worldwide. While the program currently serves over 700,000 students in 141 countries and territories, its history is rooted in the early mission of religious education at BYU. Instructing principal Karl G. Maeser on how to lead the school, Brigham Young famously emphasized religion's role in the education of

Zion's youth: "Brother Maeser, I want you to remember that you ought not to teach even the alphabet or the multiplication tables, without the spirit of God. That is all. God bless you."¹

With the Spirit at the core of the institution's mission, BYU became the model for all Church education. At the height of federal opposition to the Church in the 1880s, President John Taylor held up the institution as a pattern for others to follow. "The

Brigham Young Academy, at Provo," President Taylor declared, "[is] doing excellent work in this direction and should be patronized and sustained by the Latter-day Saints. In no direction can we invest the means God has given us to better advantage than in the training of our children in the principles of righteousness and in laying the foundation in their hearts of that pure faith which is restored on the earth. We would like to see



Karl G. Maeser (center) and other faculty members of Brigham Young Academy in 1885. (Photo by Thomas E. Daniels, Intellectual Reserve, Inc.)

schools of this character . . . started in all places where it is possible.”² Though President Taylor died before his wish could be fulfilled, his successor, Wilford Woodruff, accepted the challenge, forming the Church Board of Education in 1888 and implementing a Churchwide system of academies patterned after Brigham Young Academy. Remnants of these “children” institutions such as Weber State University, Snow College, Dixie State College, LDS Business College, Brigham Young University–Idaho, the College of Eastern Arizona, and the Juarez Academy continue to educate thousands of Church youth today.

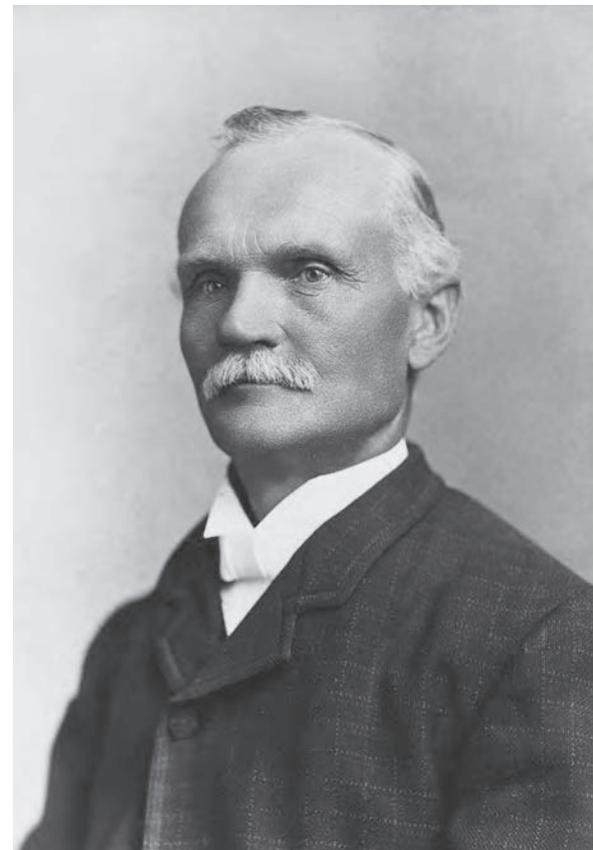
A generation later, as the Church considered transferring most Latter-day Saint academies to public control, religious education at Brigham Young University continued to shape Church education policy. In addition to

providing a pattern for Church education to follow, the university became the source for many of the system’s faculty. Arguing for a preservation of BYU in 1920, the Church Board of Education declared, “If . . . sufficient number of capable young men and women of the Church can be induced to graduate from the normal colleges and the BYU, and accept positions as leaders in the various public schools and high schools throughout the state, there should be no reason why these schools should not be permeated by a truly wholesome and upbuilding atmosphere of true morality.”³ Accordingly, BYU emphasized preparing religiously grounded graduates trained to bless society in all fields of learning.

Today, the school continues in its original mission. Teaching truths bathed in the light of the Holy Spirit,

BYU has guided Church education both by its pattern and by its product. By providing Spirit-centered instruction for a myriad of disciplines, religious education at BYU serves as a flagship for Church education worldwide. ✂

- 1 Reinhard Maeser, *Karl G. Maeser: A Biography by His Son* (Provo, UT: Brigham Young University, 1928), 79.
- 2 John Taylor, in *Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints*, ed. James R. Clark (Salt Lake City: Bookcraft, 1966), 3:86–87.
- 3 Minutes of the LDS General Board of Education, March 3, 1920, 25; in Jerry C. Roundy, *Ricks College: A Struggle for Survival* (Rexburg, ID: Ricks College Press, 1976), 99–100.



Karl G. Maeser. (Photo by Thomas E. Daniels, Intellectual Reserve, Inc.)



B. West Belnap
"CHARITY ENDURETH"

By R. Devan Jensen and Brent R. Nordgren



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BRENT R. NORDGREN (*brent_nordgren@byu.edu*) IS PRODUCTION MANAGER AT THE RELIGIOUS STUDIES CENTER.



During the 1960s, students across the nation were searching for truth, and many were questioning established traditions. During this turbulent time, BYU professor B. West Belnap taught a course titled “Your Religious Problems.” Two students in that class were Bruce C. Hafen and Marie Kartchner, who eventually married. Years later, reflecting on that experience, Elder Hafen expressed gratitude that by finding his wife in that class, they found a solution to their “most pressing religious question.”¹

On the first day of class, Brother Belnap introduced the format of questions and answers by addressing a personal question that had vexed him, “How can I obtain the gift of charity?” Elder Hafen said that he was surprised. “At the time he taught this class, West was just past forty years old and the father of seven children. He was a thoughtful, well-balanced man of sound judgment who had enjoyed an unusually high degree of Church experience for one his age.” Yet Brother Belnap felt he lacked charity. He had “read from the scriptures what charity was, that it reflected the Lord’s very nature, and that God has promised it to ‘all who are true followers of his Son, Jesus Christ’ (Moroni 7:48). A poignancy accompanied his earnest reflection that, despite years of trying to live as pure a daily life as he knew how, the gift had eluded him.”² In spite of those misgivings, his colleagues remember West Belnap as a devoted disciple of the Master—a warm, caring peacemaker and an inspired and inspiring teacher and leader.

CHILDHOOD

Bryan West Belnap was born March 14, 1921, in Ogden, Utah, to Volney B. Belnap and Rose Marie West. He worked hard on the family farm and enjoyed football, tennis, and other sports. As the second of four living boys, he often acted as a peacemaker, a trait that later served him well as a BYU administrator. His family recalls, “When West and his brothers were transporting some equipment, Blaine and Bob got into an argument about how much air should be put into the truck tires. While they were arguing, West methodically filled the tires with air. When his brothers asked him how much he had put in, West simply replied, ‘Enough.’”³

Money was scarce for the Belnaps during the Depression. When West was in the ninth grade, he learned an important lesson. As he was crossing a river at dusk, he lost his footing and fell in. When he stood up, he noticed that his new glasses had fallen into the river—glasses his father



had sacrificed to buy and warned him to be careful not to lose. After searching with no success, he returned to the campsite feeling very discouraged. He went back to search but still could not find them. Finally, he said, “I got on my knees and I prayed as my parents had taught me.”⁴ He felt compelled to walk upstream to a spot in the river and place his hands in the water. His hand emerged with the glasses. From that time on, he had faith that God hears and answers even the simplest prayers.



Stevenson, on a double date to a missionary reunion. West eventually married Darlene and had two sons and five daughters. David married Marilyn, and the two couples enjoyed a lifelong friendship.⁶

After West studied two years as a graduate student at BYU, Dr. Sidney B. Sperry encouraged him to pursue a PhD at a major university. West was concerned that his testimony would be challenged by the philosophies he would encounter, but his stake patriarch blessed him and “promised him that what he learned at graduate school would not weaken his testimony.” So in August 1948, the Belnaps moved to New York City, and West enrolled at Columbia. To pay their way, the Belnaps became house parents to twenty boys at Woodycrest, a juvenile facility in the Bronx, located just a few blocks from Yankee Stadium. As house parents, they got the boys out of bed and sent them to school and then helped with homework and cared for their other needs. The work continued during the summer as they took the boys to Camp Woodycrest in Bear Mountain State Park.⁷

EDUCATION

Over the years, West came to delight in studying the scriptures. His desire to learn and live the words of God influenced his daily discipleship and long-term career choice. After graduating from Ogden High in 1939, he studied for two years at Weber College, which at that time was a two-year college. Then he served as a missionary in the Southern States Mission, leaving on Pearl Harbor Day, December 7, 1941. After his mission, he demonstrated his skill as a dynamic speaker. In 1944, he won first place in the Heber J. Grant Oratorical Contest.

While at BYU, he briefly studied sociology. He decided to change majors, rejecting the notion that people “had invented the idea of God to fill a need in their lives.”⁵

Over Christmas break in 1945, West and his friend David Yarn, who was from the Southern States Mission area, asked two coeds, Darlene Howard and Marilyn



After three years at Columbia, West earned his MA in philosophical foundations of education and his doctorate in religious education.

TEACHER AND LEADER

Upon graduating, Brother Belnap was hired to teach at BYU, and fellow professor Richard O. Cowan remembers him as being warm, caring, and approachable.⁸ West once said to Terry Crapo, a future attorney and law professor, “Terry, we have many people in the Church who have it in their heads, and we have many who have it in their hearts. But we have very, very few who have it in both their heads and their hearts.” He counseled Crapo to develop his head and his heart and use both fully to build the kingdom of God.⁹ It is fitting to note that Brother Crapo later served as a counselor to Bishop Belnap in the BYU Eleventh Ward, one of the first wards in the first BYU stake.

The university asked Belnap to serve in many administrative roles, first as acting chair and later as chair of the Department of Church Organization and Administration. From 1953 to 1958, he served as director of the Undergraduate Division of Religion. The department name was only too accurate because of the divide between conservative and liberal teachers.¹⁰ Though Brother Belnap was not able to placate the more extreme elements, he remained very approachable and respected all points of view.

From 1959 to 1961, he served as chair of the Department of Religious Education, and in 1960 he was called as president of the BYU Second Stake. During the 1961–62 school year, he was appointed acting dean of students. Then on September 1, 1962, he was appointed dean of Religious Instruction. One of his lasting contributions was to establish a set of fundamentals for religion teachers, affirming that a testimony of the gospel was even more indispensable than scholastic achievement. During this period, Belnap served as executive secretary to the All-Church Priesthood Correlation Plan and the Children’s Committee of the All-Church Priesthood Co-ordinating Council, and he helped write the first family home evening manual.¹¹ Some of his publications are *Faith Amid Skepticism*, *What Think Ye of Christ?*, *The Presiding Council in the Kingdom of Heaven*, and *Teaching the Gospel in the Home*.



DEEPENED DISCIPLESHIP

In his mid-forties, Dean Belnap began to have blinding headaches. Doctors discovered that he had a malignant brain tumor. On May 12 and then again on July 16, 1966, he underwent surgery to remove it. He faced these trials with patience and a sense of humor, joking that because of his hair loss, “he would be well qualified for a ‘Mr. Clean’ commercial. At the same time, however, he acknowledged that his pain was intense. He indicated that his own suffering had helped him better understand the infinite suffering and merciful atonement of our Savior.”¹² On June 8, 1966, he wrote to his mother, “I am most grateful for the fasting and prayers that have been done in my behalf. The one thought that I did want to communicate is that we place our faith completely in the Lord and then wait for Him to decide what is best for us.”

Regarding West’s suffering, Elder Hafen wrote, “West had developed in his early life an earnest desire to follow the Savior as far as it is possible to follow Him. He couldn’t have known where this desire might take him or what it might cost, but he . . . pursued his desire a step at a time, disciplining himself, learning, accepting correction, and making clear to the Lord his commitment to full discipleship, regardless of the cost. . . . Perhaps his excruciating illness somehow gave him access to his heart’s desire—charity. He had wanted to possess what the Savior felt in His love for every human being. To attain that charity, West was willing to give the Lord anything that was his to give, although he knew that, finally, charity is a spiritual gift ‘bestowed’ by the grace of the Atonement ‘upon all who are true followers of his Son, Jesus Christ . . . that when he shall appear we shall be like him’ (Moroni 7:48; italics added).”¹³

Elder Hafen wrote: “Perhaps [such] experiences . . . teach us that those who seek apprenticeship with the Master of mankind must emulate his sacrificial experience to the fullest extent of their personal capacity. Then they might taste His empathy and His charity. For only then are they like him enough to feel his love for others the way he feels it—to love others ‘as I have loved you’ (John 13:34). . . . Perhaps it isn’t possible to have Christ’s charity without submitting to some form of His affliction—not only through physical pain but in many other ways.”¹⁴



When the cancer persisted, West asked President Lee if he should keep fighting it. President Lee replied: “West, you and I . . . know that life is a very precious thing, . . . every minute of it, even the suffering of it. . . . How do you and I know but what the suffering you’re going through is a refining process by which [the] obedience necessary to exaltation is made up? . . . Live it out to the last day. . . . Who knows but what the experience you are having now will pay dividends greater than all the rest of your life. Live it true to the end, and we’ll bless you and pray to God that pains beyond your endurance will not be permitted by a merciful God.”¹⁵

In the hospital Ben E. Lewis, BYU administrative vice president and West’s stake president, asked what West

had learned. He replied: “I have learned a great principle during the time I have been here. The differences of opinion over points of doctrine are so insignificant, and inconsequential, and fade into oblivion when I contemplate the real values in true friendship. Some of those with whom I have experienced difference of opinion have gone all out to take care of my every need and to show goodwill and love. I see them out of new eyes. They have become my closest friends.” As Ben took West’s hand, the words of Moroni 7:47 flashed through his mind: “Charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.”¹⁶ West passed away on January 13, 1967.

At the funeral, President Lee gave a stirring address. “Never had I seen President Harold B. Lee reduced to tears,” wrote Truman G. Madsen. “In effect, he said that the Brigham Young University had no real justification for existence if its sole contribution was secular training in the arts and sciences. The uniqueness, the spirit, the climax of the University rested in the hands of those who helped students find their bearings in religious understanding and faith. He said that B. West Belnap had been the major leader in quest of that goal.”¹⁷ President Lee then looked at Darlene and the children and said, “He has gone on to something more important. But as we look at this sorrowing little family, our hearts want to cry out, ‘What can possibly be more important than this? And who can do the work as he did it for the university and for the Church?’ He talked further about his experiences with West. Finally he said with a sober calmness, ‘Nevertheless, we know in whom we have trusted. We do not understand, but we do not complain. We have learned to trust the Lord, our God.’”¹⁸ Madsen added, “I will never forget seeing some who before that had been critical and even hostile in attitudes toward the Church, the University, and even to Dean Belnap, come forward, throw their arms around Brother Lee, and unashamedly weep. Their lives have been different ever since. I believe the significance of the life of B. West Belnap has not yet fully dawned upon those of us who are privileged to build upon his foundation.”¹⁹

It seems fitting that every year Religious Education honors B. West Belnap through an award to a faculty member whose citizenship reflects the highest standards of service to the university and to his or her colleagues. ✂

Tributes to
B. West Belnap

“West . . . knew how to love and be loved as the Lord has taught us. He testified in his last days that the greatest thing that had come to him, especially poignantly in his illness, was the love that we bear one another in the love of Christ.”

--President Harold B. Lee

“He loved people and people loved him. He was never too busy to lend a helping hand to anyone who needed it. He was a great student of the Gospel. He loved the Lord and enthusiastically did everything he could to bless the lives of people and build the Kingdom of God.”

--David H. Yarn Jr.,
former dean of Religious Instruction, BYU

“B. West Belnap is one of the finest persons I have ever met and one of my very best friends.”

--Daniel H. Ludlow,
former dean of Religious Instruction, BYU

“As a lowly freshman at BYU I came to appreciate the warmth of West Belnap. He had a listening ear, an open heart, a winning laugh. I considered him my friend. I also considered him insightful on gospel matters.”

--Reed A. Benson,
professor emeritus of ancient scripture, BYU

“What I remember about Brother Belnap was his perpetual good cheer. It was always a delight to be around him.”

--Hugh Nibley,
former professor of ancient scripture, BYU

“B. West Belnap was one of the kindest and [most] understanding men that I have ever met. I loved him! He knew how to treat people so that they felt needed.”

--Lamar C. Berrett, former professor of
Church history and doctrine, BYU

“I knew him as a faithful, devoted Latter-day Saint who was as loyal to the leadership of the Church as one could be. I also knew him to be a man who loved the Lord Jesus Christ and sought diligently to follow in his footsteps.”

--Roy W. Doxey,
former dean of Religious Instruction, BYU

“Dean Belnap was a loving, Christlike, effective administrator. . . I also well remember his ready smile, cheerful countenance, eye twinkle, all of which communicated such warmth and humanness and kindness as to immediately win the affection and confidence of every person in his presence.”

--Stephen Covey, author of
Seven Habits of Highly Effective People

“To me, the most striking thing about West was the always clear and present evidence of his priorities. They were, in order, (1) his devotion to the Savior; (2) his devotion to his family; and (3) his caring about people.”

--Chauncey C. Riddle,
professor emeritus of philosophy, BYU

NOTES

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- 3 “B. West Belnap, a Biographical Sketch,” in *They Gladly Taught: Ten BYU Professors* (Provo, UT: Brigham Young University, 1988), 3:2.
- 4 B. West Belnap, “Faith Amid Skepticism,” 69–70, in *They Gladly Taught*, 3:1.
- 5 Rose Marie West, “Life of B. West Belnap,” in *They Gladly Taught*, 3:4.
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- 8 Richard O. Cowan, phone conversation with author, November 12, 2010.
- 9 Hafen, *Disciple's Life*, 19.
- 10 Ben E. Lewis to Darlene Belnap Alder and Kristene Belnap Largey, November 15, 1985, 1, in *Tender Recollections of Bryan West Belnap*, comp. Kristene Belnap Largey and Darlene Belnap Alder (privately printed, December 1985), 86.
- 11 *They Gladly Taught*, 3:10.
- 12 Richard O. Cowan, “A Memory of B. West Belnap,” in *Tender Recollections*, 88.
- 13 Hafen, *Disciple's Life*, 560–61.
- 14 Hafen, *Disciple's Life*, 562.
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- 16 Ben E. Lewis to Darlene Belnap Alder and Kristene Belnap Largey, November 15, 1985, 2, in *Tender Recollections*, 87.
- 17 Truman G. Madsen, in “A Glimpse of West Belnap,” in *Tender Recollections*, 79.
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BYU-TRAINED CHAPLAIN CANDIDATES

Chad Thompson is a first lieutenant stationed at Fort Richardson in Alaska and an April 2010 graduate from BYU's Chaplain Candidates program. Because he had taken a graduate class in world religions, Lieutenant Thompson was recently invited to host a group of Indian soldiers in a Hindu worship service. Thompson escorted them to a Hindu temple, where three local native Indian businessmen had elaborately decorated a room. Thompson was invited to participate, sitting in the back, cross-legged and barefoot, while all offered prayers in the form of a long mantra (chant). Next the leader of the group presented an offering in the form of uncooked rice (because they had no flowers). Then some candles were lit, and the participants placed their hands over the smoke, moving their hands over their faces and heads to symbolize the burning of the ego. Then the priests came around with colored powder mixed with oil to place a dot on the participants' foreheads. Finally all received some traditional dried fruit and sweets as a Diwali gift.



Left to right, 2010 graduates of the BYU chaplaincy program: Ryan Williams, Rick Gabbitas, Chad Thompson, Jacob Snell, James Willis, Loren Omer, and Mark Simonson.

"It was really fun," Thompson wrote to program director Roger R. Keller, professor of Church history and doctrine, "and the Indian soldiers were surprised at my elementary knowledge about Hinduism. The class definitely came in handy." Thompson also expressed appreciation for the preparation given by professors of marriage and family therapy (MFT), counseling psychology, and social work, adding, "Since being here just for a couple of months now, I have worked with soldiers on such issues as posttraumatic stress disorder, marriage counseling, depression,

intimacy issues, suicide, stress, and sexual assault, among others."

The Chaplain Candidates program is a cross-disciplinary two-year MA program administered by BYU Religious Education. The students take a minimum of seventy-two hours of course work, including thirty-six hours of graduate-level religion and classes in clinical pastoral education, counseling psychology, family systems theory, practice in basic counseling, psychopathology, and spirituality and psychotherapy.

Why does BYU sponsor this program? The answer is complex.

Chaplains generally have their roots in their own religious tradition, but the LDS Church has no traditional seminary program (training for the ministry), which is expected of people going into chaplaincy. In the past, LDS candidates pursued a degree in a field such as marriage and family therapy and then thirty-six hours of graduate religion through a university. But the Department of Defense now requires that the seventy-hours be acquired through a one-degree program. In response to these new requirements, Elder Robert C. Oaks, a retired Air Force general who chairs the Military Advisory Committee, asked BYU to augment the existing Church Educational System program and reserve slots for chaplain candidates.

“The goal of the program,” says Brother Keller, “is to produce chaplain candidates who can work in a pluralistic religious environment. All must have pastoral hearts to work with people of other faiths and facilitate the meeting of their spiritual

needs and providing spiritual support in that faith.” Essentially the chaplain candidates are to become multilingual, speaking the language of other religions and appreciating their religious traditions. As future chaplains, they will be the religious presence on a military base, charged with providing or finding religious services for everyone—Protestant, Catholic, Muslim, or Jew. Consequently, the students study other religious traditions and practice delivering nondenominational sermons.

Keller, who served as a chaplain at a Presbyterian college and as a Presbyterian minister before joining the LDS Church and teaching at BYU, says the greatest challenge is for LDS students to think outside their faith tradition, appreciating other people’s traditions without judging. In fact, the divide between LDS and other Christians is not as wide as some would assume.

Ironically, LDS chaplains sometimes face the challenge of being judged unfairly by chaplains of other

faiths who may view LDS teachings as unorthodox. For example, one LDS chaplain was excluded from preaching to the congregation, but he chose not to take offense, greeting members of the congregation and introducing himself as a chaplain. After several weeks, members asked why this particular chaplain never preached. Fortunately, the other chaplains relented and allowed him to preach. Out of a tense beginning grew some close friendships.

At present there are seventy-one LDS chaplains on duty throughout the world. Frank W. Clawson, director of the Church Military Relations Department, notes that while LDS chaplains may not proselyte, they are still ambassadors for the Church. “They ensure that each person in the military and their families are afforded religious freedom,” says Clawson. “They assist in strengthening members of [our] church as they serve in the military. And they work side by side with chaplains of other denominations in a congenial, ecumenical way.”

“Ideally, we would like every [LDS] chaplain candidate to go to BYU to receive a master’s degree in Religious Education,” says Clawson, “It’s an opportunity for military chaplains who are members of the Church to be grounded in LDS theology and doctrine. With the elective courses in this new program and in other disciplines at BYU, they’re going to come into the chaplaincy with some excellent training.” ✂



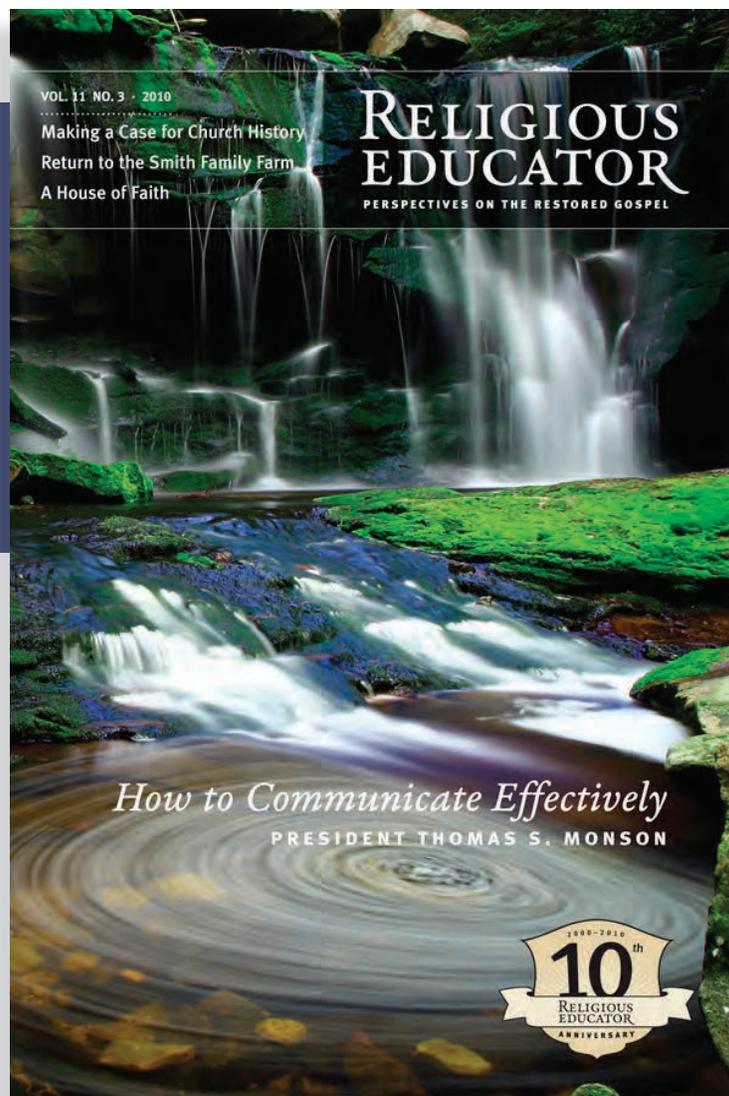
Left to right: Frank W. Clawson, director of the Church Military Relations Department; Roger R. Keller, director of BYU chaplaincy program; Elder David F. Evans of the Seventy; Elder Robert C. Oaks; Terry B. Ball, dean of Religious Education.

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RELIGIOUS STUDIES CENTER
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Q & A

The Virtue and Abundant Life Conference: A Conversation with Lloyd D. Newell

Interview by Jessica Arnold

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Lloyd D. Newell

Q: This past October you helped to organize the Virtue and Abundant Life Conference. What do you believe were the greatest successes of the program you put together?

A: First of all, we had a marvelous subject: virtue and the abundant

life. We talked about how we can live a virtuous and abundant life, which is found in Christ and in his gospel. This, I think, is one of the most important themes we could talk about as members of the Church, as scholars and teachers. But the second great success of the conference was the lineup of speakers. We had some of the brightest lights on campus and outside of campus. They are great people and wonderful scholars, and in every case they earnestly thought about the topic. We gave them about eight months to work on their papers, and we met every month as a group. We brainstormed and shared ideas with one another so that we were unified around the same topic, but everybody had an individual approach. There was a lot of careful thought and planning. Several of the presenters said, “This really stretched me. I worried about this. I worked and worked on my paper; it stretched me.” It was a wonderful thing for everyone involved. And it

was an honor to be able to work with these talented writers and speakers. I should also mention the Wheatley Institution, which cosponsored the conference. They do great things and have marvelous people over there. To collaborate with them—to build a bridge across campus—was a win-win for both the Wheatley Institution and Religious Education.

Q: Do you think you’ll repeat that collaboration?

A: When Richard Williams (the director of the Wheatley Institution) and I started meeting two years ago, we knew that we didn’t want this to be a one-time event. We wanted this to be a continuing project—an ongoing endeavor. Because I hold the Professorship in Moral Education in Religious Education, I’m charged with promoting moral education and character education. I’ve spoken at several academic conferences, but I wanted to do something that was on

campus and that was more LDS. Our goal was to say something fresh and substantive about these most important topics of virtue, moral living, character education, and abundant living. It's true that some of the talks are more scholarly, but they all are accessible and are grounded deeply in the gospel. One of the reasons we really wanted it to be LDS is that Deseret Book is publishing the proceedings of the conference. The book will be out in late summer 2011. At the conference we reached hundreds, but through the book we'll reach thousands. We also recorded

the conference so it can air through some other venues.

Q: It sounds like you were very successful in giving new approaches to virtue.

A: I hope so. From what I heard at the time and from the e-mails I've received, people were very enthusiastic. Personally, I found that in every talk I learned something insightful or different or new. We wanted people to really try to give us something fresh—not just what we've heard before. So I can tell you

that all the speakers really did their very best and did a great job in saying something that was a fresh approach to the subject. We hope that what was presented will live on through the publication and help to generate something of a virtue initiative. I hope it really helps people and gives them something to seriously ponder and consider, because virtue and the abundant life is a way of being and the essence of the gospel. I hope that what we have talked about gives people pause and inspires them to say, "I'm going to strive more fully to be a person of virtue." ❧

RSC Update: New Religious Studies Center Initiatives

Under the direction of Robert L. Millet, the RSC is entertaining three initiatives. First, the RSC is planning a series on the first principles and ordinances of the gospel: Faith, Repentance, Baptism, the Gift of the Holy Ghost, Enduring to the End, and Resurrection and Judgment. The RSC intends to commission authors for this series and other publications more in the future than it has in the past. Millet says: "In some cases, there are people out there who have special gifts, background, and talents. We will approach them and say, 'Look, you know this topic or field better than anyone, and we need a book on this subject.'"

Another initiative is to publish works that fortify the faith of Latter-day Saints by addressing hard questions. "We want to prepare a volume or two that addresses some of the more difficult questions that members of the Church face or that people not of our faith may wonder about," Millet says. A book in the works entitled *No Weapon Shall Prosper* discusses attacks on the First Vision, the Book of Abraham, and the Book of Mormon; questions about

plural marriage; and other issues that may cause concern. Brother Millet also envisions another publication that "compiles the testimonies, faithful expressions, and feelings of those who are both well educated and faithful, men and women who have wrestled with spiritual and intellectual challenges themselves and how they have come out the other end still solid in the faith."

The RSC will also begin publishing short biographies. In particular, the RSC will publish a series on important gospel teachers called *A Teacher Come from God*. These biographies will not be lengthy but will focus on each teacher's life—their devotion to the gospel and what made him or her such a great teacher. Examples of biographies include Robert J. Matthews, the doctrinal scholar and teacher, and Sidney B. Sperry, one of the fathers of religious scholarship.

The RSC continues to hold symposia on different topics. These symposia and conferences help the Saints better understand a book of scripture or a particular moment in Church history, as well as provide a means for Latter-day Saint

scholars to express their ideas on religious issues in an academic setting.

In addition to the Sidney B. Sperry Symposium, Church History Symposium, Student Symposium, and Easter Conference, the RSC hosted a symposium on the King James version of the Bible in February 2011. This symposium was held in honor of the four hundredth anniversary of the King James Version. "There is much about the coming of the King James Bible that many members of the Church do not know about. And it's a beautiful story, a heart-warming story. It's a tragic story of the price that people had to pay to make Bible available to the masses," Millet explains.

With these new publications and symposia, the RSC hopes to continue to support and increase faith and understanding. ❧

Amanda Kae Fronk

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LESSONS & CONFESSIONS OF A WANNABE TEACHER

by Clyde J. Williams

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If you had told me four months ago that I would be leaving BYU and doing what I am doing now, I would have told you, “You are out of your mind!” In late June, I got a phone call asking if I would come in for an interview with Elder Bruce D. Porter of the Seventy. I was aware that Ed Brandt was retiring from correlation. I knew they had already talked to some people. When I went into Elder Porter’s office, he asked me if I would be interested in being considered for this position. I said to him, “Elder Porter, if you put it that way, absolutely not. Why would I want to leave teaching religion at BYU? Now, if it is a calling, then I’ll salute and it’s done.” I’m sure my answer was a surprise, but that was how I felt. Then he asked, “Would you be willing to pray about it?” I said, “I will do that.” As I got ready to leave, he said, “Now, you need to know that when we asked President Packer for any names, he gave us one name, and it was yours.”

I thought I knew what I was going to do, but I wanted it to be easy and have somebody say, “We have



hired somebody else, and you’re free to go.” In a way I wanted to hang on to what I had at BYU. As I was wrestling with this decision, I realized that I had become comfortable in my teaching. I had become so adjusted and so at ease that I was really not allowing myself to be stretched and to grow in other ways that the Lord wanted me to, and he obviously knew more about what I needed than I did.

After a trip to the temple, I began to feel impressed that the Lord had

other plans in mind. It reminded me of what C. S. Lewis wrote: “Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He

up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace.”¹ Well, I don’t know if he’s making more of me than a glorified cottage, but the Lord knew that there were things that could move me along and make me grow in ways that I wouldn’t have chosen to do myself. What follows are some of the pivotal events and teachings that have helped to make me what I am.

One of my first major growing experiences happened when I was fourteen years old and my father passed away. It was rather sudden. Following a hernia operation, there were complications. They thought he had a kinked intestine, but when they went in they found an intestinal blockage with cancer. Somehow in the process someone spilled digestive juices back into the abdomen that threw him into shock and a short time later he died. I don’t ever remember any bitterness in our family. It was a pivotal event in my life because I was forced to make some decisions and do some things that I otherwise wouldn’t have done. As the oldest son in the family, I had experiences that otherwise would not have come to me.

My years as a missionary changed my life. While serving as a missionary, I wanted to help and lift my fellow missionaries, especially some who were struggling or feeling like a failure. Those experiences helped me to be more sensitive to other people.

One day in the mission field, I had a question that I thought was worthy of an Apostle’s answer, so I wrote to Elder Spencer W. Kimball (this was before the letters cautioning us not to write to the General Authorities). He wrote back giving me an answer to my question. Later, Elder Kimball came to England on a mission tour. When he arrived at the Cardiff, Wales, chapel and spoke to the missionaries there, I was in the audience. As a part of his address, he cautioned missionaries about writing to the general authorities and counseled us to write to our mission president. Of course, at that point I was listening as if he were addressing me personally. Then he taught this important principle: “Now, elders, when you come to a question or something you don’t understand and you’ve studied and searched it out a bit and you don’t have an answer, don’t throw

up your hands in despair and become all fixated and frustrated about it,” he said. “Take it and put it on the shelf. Set it aside for a time. Go on in your living and learning and studying the gospel. Invariably you’ll come back to it later, and when you take it down from the shelf you’ll now find you have the means wherewith to answer or resolve that question.” I have used that advice throughout my life. I wish my food storage shelf was as well rotated as my gospel-question shelf.

My desire to become a seminary teacher was born out of my mission experiences. The last four months of my mission, Elder John Madsen, formerly of the Seventy, was my mission president. His enthusiasm for the gospel and his desire to teach with power impacted me and caused me to think, “I’d like to do that myself.” I also made a determination that I would continue to dress like a



Clyde and Kathy Williams

The Lord knew that there were things that could move me along and make me grow in ways that I wouldn't have chosen to do myself.

missionary on Sundays. It wasn't a written rule that I had to do that; it was just me, and it has impacted my life ever since that time, including how I dressed as a religion teacher.

In 1981 I was asked to write curriculum for Seminaries and Institutes. It was a wonderful experience, but after five years I felt like I was becoming a little stale and needed a change. I came home and talked about it with my wife. On Friday we decided to fast and go the temple to ask the Lord for some direction. Saturday morning the phone rang. It was Robert J. Matthews, then dean of Religious Education at BYU. I had taken a class or two from him over the years, but I did not know that he knew me from Adam. He came to our home that Sunday evening and told me how he had an impression that he should invite me to come to BYU. He added that while it didn't matter to him if I had a doctorate, it did to the university, so I would need to commit to pursue a doctorate. I told him that I would be willing to do that. About two weeks later, I was called and invited to go with him to an interview with Presidents Holland, Ballif, and Evenson of the BYU administration. The interview went well enough that they agreed to my coming, and eventually I was officially hired as a full-time faculty member in Ancient Scripture.

My experiences writing a doctoral dissertation shaped the direction of my teaching career. President Benson had recently

become President of the Church, and I kept hearing his comments about the Church being under condemnation for treating lightly the Book of Mormon.

I was convinced he was right. My dissertation therefore focused on using the Book of Mormon to resolve personal problems, and that has had a major impact upon my teaching. I have wanted students to know that the Book of Mormon could help them meet life's challenges and problems.

Over the years, I have loved and compiled the words of living prophets. While collecting the teachings of all of the prophets, I wondered why no one had done the teachings of Lorenzo Snow, and that eventually led me to pursue collecting and compiling his teachings. Remember, I did the majority of this before the days of computers and search engines.

After coming to BYU, I was encouraged by Reed Benson to pursue compiling the *Teachings of Harold B. Lee*. Shortly thereafter, Eleanor Knowles spoke to our faculty here about the biography of Howard W. Hunter. When asked by one of the faculty if someone would be doing a teachings book, she said that his teachings did not lend themselves to a book. That became my cue to pursue and compile a book of his teachings.

When I had finished compiling these books, I was asked by some if I wanted to do any others. My response at that time was that I would love to do the teachings of Elder Packer. However, I had asked once and was told they were being done, and then

seven years later, based on a prompting, I asked again and this eventually led to publication of *Mine Errand from the Lord*.

Over the years I have learned many valuable things from the experiences of studying and compiling these teachings books. In the interest of time, I will share just one lesson I have learned from each of these four prophetic leaders.

From Lorenzo Snow, I will share his analogy that the Church has grown from infancy to manhood. He spoke of how we, as a Church, commenced as an infant and learned from our ignorance and the opposition we faced. He said: "We advanced into boyhood, and still we undoubtedly made some mistakes, which did not generally arise from a design to make them, but from a lack of experience."² He went on to say that we had moved along toward manhood. The image of the Church growing to manhood is beautiful and explains well the challenges we have faced in the past and the progress we have made and growth that has continued to take place.

From President Lee, I will share a profound statement that I hung in my office. He said, "If you want to be an effective teacher of the gospel, you have to live the principles that you propose to teach. The more perfectly you live the gospel, the more perfectly you will be able to teach the gospel."³ I bear witness this principle is true.

President Hunter gave counsel that is particularly relevant to those



Clyde J. Williams (center) and other faculty members sing at the Preston England Temple.

of us who are or have been teachers. He warned: “Let me give a word of caution to you. I am sure you recognize the potential danger of being so influential and so persuasive that your students build an allegiance to you rather than to the gospel. Now that is a wonderful problem to have to wrestle with, and we would only hope that all of you are such charismatic teachers. But there is a genuine danger here. That is why you have to invite your students into the scriptures themselves, not just give them your interpretation and presentation of them. That is why you must invite your students to feel the Spirit of the Lord, not just give them your personal reflection of that. That is why, ultimately, you must invite your students directly to Christ, not just to one who teaches his doctrines, however ably. You will not always be available to these students. You

cannot hold their hands after they have left high school or college. And you do not need personal disciples.”⁴ This counsel has proved to be very valuable to me and helped me keep a proper focus as a teacher.

Now, from President Packer, I will share a statement that I have heard many times over the years: “I will make a promise to you, and you can test it. I have no hesitancy in making this promise in your young life. . . . You cannot make a major mistake, any mistake that will have any lasting consequence in your life, without having been warned and told not to do it. It cannot be done in this Church.”⁵ My life’s experience, along with so many others I know, confirms that this principle is true and it fits the doctrine perfectly. Without this, we would have little or no accountability.

Now, in conclusion, I shift my focus to the scriptures. I have, by my

own design, prepared and taught three or four different courses every semester during my career here at BYU. My motive was to stay immersed in the scriptures, and I did not want to be strong in one and weak in all the others. I found that as I taught Book of Mormon, New Testament, Doctrine and Covenants, and Old Testament, there was significant cross-fertilization and interplay, and I learned so much. Teaching the subjects simultaneously kept me seeing new insights and making connections that I know I would have likely never seen otherwise. Because of those experiences, my witness of the harmony of the scriptures and the inspiration of the Prophet Joseph Smith has become ever more profound and deep. What a blessing it is to be able to teach the scriptures! I am so grateful for the opportunity to teach at BYU, and even though that opportunity was brought to an abrupt conclusion, I’m grateful the Lord has blessed me with a new opportunity to learn and grow and make a contribution to his kingdom.



- 1 C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1960), 160.
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- 3 *The Teachings of Harold B. Lee*, comp. Clyde J. Williams (Salt Lake City: Bookcraft, 1996), 459.
- 4 *The Teachings of Howard W. Hunter*, ed. Clyde J. Williams (Salt Lake City: Bookcraft, 1997), 187.
- 5 *Mine Errand from the Lord: Selections from the Sermons and Writings of Boyd K. Packer*, comp. Clyde J. Williams (Salt Lake City: Deseret Book, 2008), 130–31.

Thomas R. and Diane Stevenson Stone



IN 2007, PROFESSOR CRAIG MANSCILL AND OTHERS began planning a Church History and Doctrine trip to conduct research for a Regional Studies volume on the Pacific Isles. When Elder Jean Tefan, an Area Seventy with responsibility over the Pacific Area, caught wind of the trip, he encouraged a visit to French Polynesia, home to the oldest foreign-speaking mission in the LDS Church. The researchers decided to take his advice but, due to financial considerations, had to cut their research trip to French Polynesia to only two days.

When Tom and Diane Stone, president and matron of the Papeete Tahiti Temple, learned that the professors would not be able to visit the historically significant island of Tubuai, they offered to charter and pay for a plane so the professors could complete their full itinerary and research in French Polynesia. For Tom and Diane, this was a genuine highlight in their lives of service—to accompany that adventuresome group to the island. The group enjoyed lunch and a memorable bus ride around the island as faculty members learned of Addison Pratt’s heroic efforts to establish the Church on Tubuai. In return, the Saints of Tubuai were strengthened. To show their appreciation, they hosted a traditional Tahitian luncheon as they shared songs and dances, testimonies and love with the BYU professors.

This spirit of selfless service has marked the lives of Tom and Diane Stone. In 1957, upon Tom’s return from his first mission to French Polynesia, he and Diane met in the BYU registration lines, and their foundation for happiness together began by living the BYU invitation, “Enter to learn; go forth to serve.” Tom and Diane write, “We are both grateful to have been raised in gospel-centered homes where service through sharing was encouraged and lived—in family, Church callings, business relationships, and community participation.”

Just inside the entrance to the BYU Tanner Building is a quote, “Service is the rent we pay for the privilege of living on this earth.” Tom and Diane feel that “this quote reminds us all to embrace service as a priority in our lives.” Consequently, Tom and Diane have responded to a variety of needs at BYU. For example, Tom has supported and served as an entrepreneur founder within the Marriott School of Management since its inception in 1987. Together with Diane; his older brother, Ronald V. (Bud) Stone and wife, Patricia Judd Stone; and their widowed sister-in-law, Mrs. Douglas Leslie (Karen Sedgwick) Stone, they established the O. Leslie & Dorothy Cobbley Stone Professorship. Tom also served on the BYU Alumni Board (1992–96).

In addition to her roles and interests as a nurturing mother, a soprano soloist, an artist, and a published author, Diane served as the chair of the BYU Museum of Art Leadership Council and enjoyed working closely with the director Campbell Gray, helping the museum to acquire some significant paintings for its permanent collection.

Together, the Stones raised four Eagle Scout sons and four beautiful and talented daughters. Tom and Diane are avid supporters of Scouting. In 1991, Tom received the National Distinguished Eagle Scout Award and, in 1999, the Silver Beaver Award. Also in 1999, Tom and Diane were recognized as James E. West Fellows. In 2006, they were named as Ernest Thompson Seton Fellows and received the Greater Yosemite Council Distinguished Citizens Award.

Kenneth R. McCarty, assistant dean of Religious Education, says, “President and Sister Stone have been lifetime friends of BYU and many other charitable programs for the LDS Church. We are deeply indebted to them for their volunteer efforts and financial support.” ✂

✂ To donate to Religious Education programs, visit Friends of Religious Education at fore.byu.edu.

A "BLESSED EXPERIENCE": STUDENTS HONORED TO WORK ON PARTRIDGE PAPERS

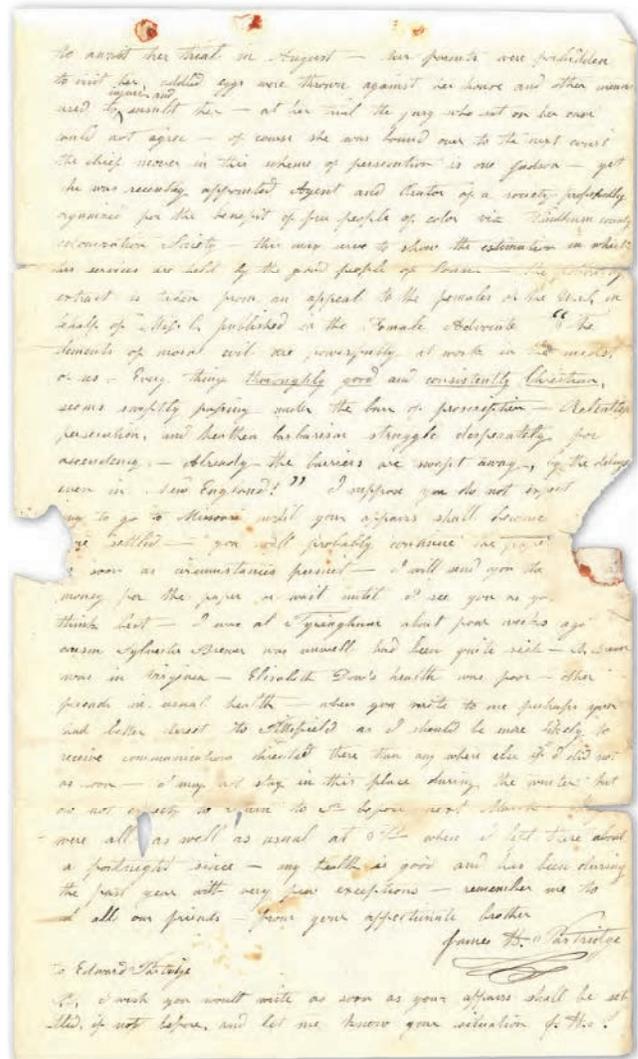
By Jacob F. Frandsen

JACOB F. FRANDSEN (jakefrandsen@gmail.com) IS A GRADUATE STUDENT IN LINGUISTICS AT BYU.

TWENTY-FIVE YEARS AGO, MASTER FORGER MARK Hofmann, who had secretly produced dozens of fake documents related to early American and Church history, claimed to have possession of several documents created by the controversial early Apostle William E. McLellin. When he failed to produce the McLellin collection and could not pay his debts, Hofmann tried to cover up his crimes by setting off homemade explosives. When Hofmann's bombs rocked the Salt Lake City area, the event set off a chain of events that would eventually give a young Steven C. Harper an opportunity to study early Church history documents.

Soon after the Hofmann episode, Church archivists discovered many of McLellin's papers within the Church's own holdings. The Church later invited Jan Shippo, a renowned scholar of Mormonism, to prepare the important documents for publication by an academic press. She in turn collaborated with John W. Welch, editor in chief of *BYU Studies*. Steven Harper, then an undergraduate and an editorial assistant for *BYU Studies*, was assigned to help with the project. "The opportunity to be mentored by excellent scholars on a documentary edition of such significance became the most formative experience of my education," Harper says.

Since that experience, Professor Harper says, "the question for me became, 'How can I replicate my blessed experience for students?'" This thinking led him to propose a project in which he would mentor student



researchers in editing the papers of Edward Partridge, one of the Church's earliest converts and its first bishop.

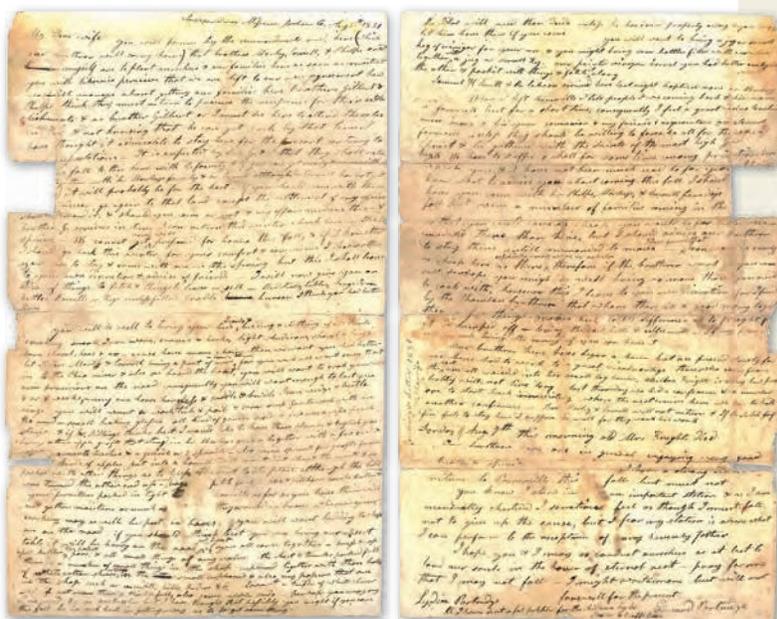
"Partridge left a rich documentary legacy that is vital to understanding the early Mormon past," says Dr. Harper. "But to spread that knowledge widely, his handwritten papers had to be carefully transcribed, painstakingly verified, and accurately introduced and annotated." Harper knew that to complete the project, which was generously funded by BYU and supplemented by funds from Religious Education and from Harvey and Susan Easton Black, he would need a group of top-notch students. As he assembled his team, Dr. Harper says, "the students selected themselves." Sherilyn Farnes, who wrote her master's thesis at BYU on the papers of Lydia and Edward Partridge and their descendants, was the natural choice to be the team's managing editor. Three standout undergraduates, Whitney Metcalfe, Brady Winslow, and Mitch Schaefer, rounded out the team.

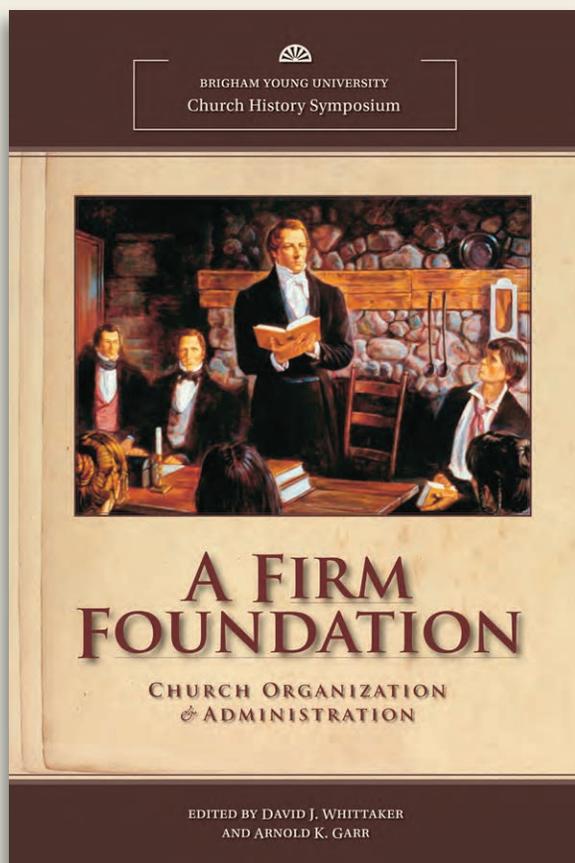
"I enjoyed watching my students experience the sacred thrill of working with original holographs in the stunning new Church History Library," Dr. Harper says. "They reverently examined papers on which Bishop Partridge had placed his pen. They pored over the consecration deeds he prepared and discovered evidence in his letters of what the Lord meant when he described Edward as a man 'in whom there is no guile' (D&C 41:11)."

The experience has had lasting effects on the student researchers. Brady Winslow says that the training he received "could have come through no other way other than participating in a project like this." Sherilyn Farnes agrees: "Even after having written my thesis about Edward Partridge, I felt like I learned so much more about him as a person as I immersed myself in his documents." Whitney Metcalfe says, "The decision to join this great team of editors was the best decision I made during my college career. Projects like the Partridge Papers will help us on our way to understanding the past."

"The Edward Partridge Papers will be submitted to the Religious Studies Center for publication," Dr. Harper

says. "We offer it in response to the generous investments made in us and as evidence of the great possibilities of student mentoring opportunities. It will be a monument to the first bishop of the last dispensation, whose motto his fortunate document editors have adopted: 'I feel willing to spend and be spent in the cause of my blessed Master.'" ✕





Featured Publication

A Firm Foundation

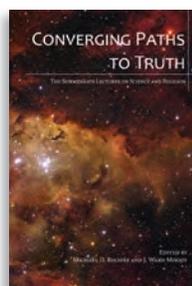
Edited by David J. Whittaker and Arnold K. Garr

How did a church that started with just six official members blossom into a global organization of over fourteen million members? Authors such as Richard L. Bushman, John W. Welch, Mark L. Staker, Ronald W. Walker, Susan Easton Black, and many other historians show how Joseph Smith, Brigham Young, and other leaders established the foundation upon which the Church was built. There is great security in this firm foundation, but there is also a “living” dimension to the Church’s organization and administration. God’s hand is always outstretched, his Spirit is ever ready, apostles and prophets continue to speak, and the destiny of his Church and people in these changing and often calamitous times is therefore secure. Many of these inspired developments in the restored Church are chronicled by the skilled historians who have contributed the chapters in this book.

ISBN: 978-0-8425-2785-9, Retail \$29.99

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Converging Paths to Truth

Edited by Michael

D. Rhodes and

J. Ward Moody

Many great

scientists such

as Newton and

Einstein spoke and wrote freely of their religious thoughts and feelings, seeing no fundamental conflict between them and their science.

Today there is a tendency to emphasize conflict more than harmony.

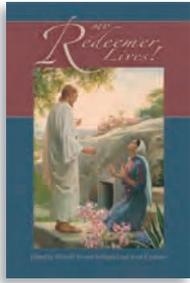
Sometimes people of faith are criticized as blind, naive, or shallow, while scientists are painted as arrogant, unfeeling, or deceived.

Truth is not in conflict with itself. Religious truth is established through revelation, and scientific inquiry has uncovered many facts that have thus far stood the test of time. It is incumbent upon us to seek insights into *all*

truth to mesh together, where possible, its parts at their proper interface.

We discover bridges between scientific and religious knowledge best if we pursue them through study, faith, and ongoing dialogue. The Summerhays lectures and this book are dedicated to discover and share insights on how the truths of revealed religion harmonize with knowledge from the sciences.

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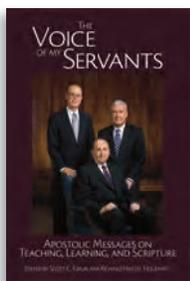
My Redeemer Lives!

Edited by Richard Neitzel Holzzapfel, Kent P. Jackson
This volume brings together talks from two

Brigham Young University Easter Conferences. Presentations address the Savior, his life, his mission, the Atonement, and his influence in our lives today. The contributors include Elder John H. Groberg, Elder Gerald N. Lund, Robert L. Millet, and others. The topics range from the infinite sweep of the Atonement to its personal reach in perfecting individuals.

“It is always a challenge to talk or write about the Atonement of Jesus Christ,” notes Elder Lund. “First of all, it is infinite in its scope. It is the most profound and pivotal event in all of eternity. And we are so totally and utterly finite. We can but glimpse its importance and come only to a small understanding of its full meaning for us.”

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The Voice of My Servants: Apostolic Messages on Teaching, Learning, and Scripture

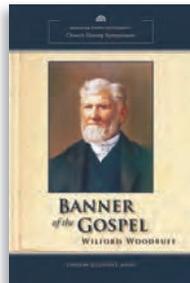
Edited by Scott C.

Esplin, Richard Neitzel Holzzapfel
Seasoned by time and coupled with an endowment of spiritual light, the prophets, seers, and revelators of our time offer messages with special meaning for all who seek gospel

insight. Fulfilling their divine mandate, the prophets in this dispensation have authored a large collection of essays, articles, and addresses expounding issues related to gospel teaching, learning, and scripture.

The Religious Studies Center (RSC) at BYU has regularly published landmark scholarship on Latter-day Saint scripture, doctrine, history, and culture. What is sometimes overlooked is that more than seventy significant essays by General Authorities appear in its collection of publications. This book contains selections from that collection, authored by prophets, seers, and revelators and published by the RSC over the past thirty-five years.

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Banner of the Gospel: Wilford Woodruff

Edited by Alexander L. Baugh, Susan Easton Black
Wilford Woodruff

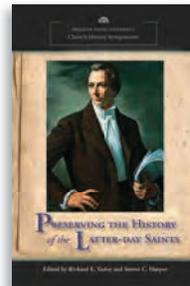
was different from his predecessors and successors in one particular way—he left an incredibly detailed handwritten record, spanning over sixty years. He is one of the most important figures in Church history after Joseph Smith, who began Mormonism, and Brigham Young, who led the Saints to Utah and supervised the early colonization of the Intermountain West.

Through his skillful, inspired leadership and direction, Wilford Woodruff helped bring about accommodation and change, leading the Church into the social, cultural, and

religious mainstream of American society.

This book is a compilation of presentations selected from the annual BYU Church History Symposium hosted by BYU Religious Education to honor Wilford Woodruff, to explore his life and the many roles he filled, and to celebrate the two-hundredth anniversary of his birth.

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Preserving the History of the Latter-day Saints

Edited by Steven C. Harper, Richard E. Turley Jr
The pattern of keeping records

dates back to the earliest days of the Church, when Joseph Smith, the founding prophet, announced the divine decree, “Behold, there shall be a record kept among you” (D&C 21:1). Leaders of the Church have strived to obey that command.

The Latter-day Saints continue to be a record-keeping people. In fact, there may be no other people on earth of comparable size who have a richer record-keeping tradition than the people nicknamed Mormons. Because of this tradition, scholars can readily evaluate Latter-day Saint history from a wealth of primary documents.

ISBN: 978-0-8425-2777-4, Retail \$21.99



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and "peaceable things—that which bringeth joy, that which bringeth the eternal.

who are appointed to assist the bishop as counselors in all things are to have their families



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g false claims
received this co

90a TG Reconciliation,
TG Judgment; Just
TG Chastening;
Reproof.
91a Ezek. 5: 8; 1 Tim. 5
20 (19-21).
b TG Shame.

HOW DONATIONS HAVE HELPED HER EVERY STEP OF THE WAY.

Rachael Moore is one of many BYU students who are grateful for those who support Annual Giving.

The senior home and family living major has benefited two ways: The full-tuition scholarships she has received have given her time to work on a professor-mentored research project. Donations have also made possible her on-campus job with the Religious Studies Center.

"I have been blessed to be a recipient of donor generosity during my time at Brigham Young University,

and I would like to thank you for your trust and support," she says.

Rachael hopes her educational stairway will lead to graduate school and service to others as a marriage and family therapist.

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