

THE SPIRIT OF RICKS

Your Role in the Legacy of BYU–Idaho

A Training Guide for Employees
(See also: www.byui.edu/HR/SpiritofRicks.htm)

THE SPIRIT OF RICKS

Your Role in the Legacy of BYU–Idaho

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Brigham Young University–Idaho
Rexburg, Idaho

BYU–Idaho Human Resources
240 Kimball Building
Rexburg, ID 83460-1670
(208) 496-1700

Please email comments or questions to:
training@byui.edu

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INTRODUCTION

KEY IDEA

The purpose of this program is to help you see what has made, and continues to make, BYU–Idaho a special place. We want you to understand, grow to love, and defend this unique environment and help us to preserve and enhance the “Spirit of Ricks.”

PROGRAM OUTLINE

- ▶ Introduction
- ▶ Definition of the “Spirit of Ricks”
- ▶ History of BYU–Idaho
- ▶ Honor Code
- ▶ Mission Statement
- ▶ Guiding Principles
- ▶ Personal Experiences
- ▶ Quotes about BYU–Idaho

PERSONAL INTRODUCTIONS

Please take a few minutes to introduce yourself. Possible questions to address include:

- ▶ Where were you born?
- ▶ Where did you grow up?
- ▶ What are some of your hobbies and interests?
- ▶ What is your favorite movie?
- ▶ What earthly possession do you value the most?

KEY IDEA

Take the time to get to know people. BYU–Idaho is legendary for its friendliness and warmth. We encourage you to be open, warm, and friendly. These characteristics are an important part of the “Spirit of Ricks.”

DEFINITION OF THE “SPIRIT OF RICKS”

DISCUSSION

Whether you are a former student of BYU–Idaho, BYU–Provo, or other CES institutions, chances are you are familiar with the environment at Church schools. For many years the environment at BYU–Idaho has been affectionately referred to as the “Spirit of Ricks.”

What exactly is the “Spirit of Ricks”? What is it that we are trying to “preserve and enhance”?

What are some threats to the “Spirit of Ricks”? What could destroy this unique culture?

KEY QUOTES

What is the “Spirit of Ricks” and how do we preserve it?

(STUDENT RESPONSES)

- ▶ The “Spirit of Ricks” is awesome. I think that it is the spirit of the Lord. Almost everyone says “hi.” You don’t find it like this on any other campus. I don’t know how to explain it, but it’s wonderful. You don’t worry about fights breaking out, the use of drugs, etc. It’s just feeling safe, protected, and secure. The teachers are caring and helpful.

How do we preserve the “Spirit of Ricks”? Keep and enforce the rules, because if there is anything that some feel like they can get away with, they’ll do it. (*Lacey Payzant, Olathe, Kansas*)

- ▶ The “Spirit of Ricks” is the Holy Ghost that is present within the individuals that attend this university; students, faculty, administrators, etc. It is a desire to further the quality of life within people with an enthusiasm only the gospel can bring.

How do we preserve the “Spirit of Ricks”? By continuing to live the gospel principles in both public and private. Never draw away from the fact that this is holy ground, dedicated for the work of the Lord. Implementing the gospel into education is essential to its preservation. (*anonymous student*)

- ▶ BYU–Idaho is a place where school and Church are put together, where many of the world’s ideas are put aside. How do we preserve the “Spirit of Ricks”? You must keep students and professors that will keep the ideas and standards of the Church. (*anonymous student*)

- ▶ I think that the “Spirit of Ricks” is that we (for the most part) all have the same basic morals and values and share many of the same ideas and goals. I think that it is important to stay as a unit, to work together, and to help and serve each other. (*Anya Wilkes, Mission Viejo, California*)

- ▶ The “Spirit of Ricks” is the willingness of the staff, students, and faculty to live gospel principles and abide by the rules which govern these principles. We don’t always succeed, but we are willing. This willingness is the “Spirit of Ricks.”

We maintain this spirit by enhancing personal spirituality and keeping outside influences away from the BYU–Idaho campus. (*J. Eric Wisner, Royal Palm Beach, Florida*)

- ▶ The “Spirit of Ricks” is gaining a doctrinally correct education. We preserve that spirit by applying what we learn in our personal lives and then conveying it to others. (*David Butler, Enumclaw, Washington*)
- ▶ The “Spirit of Ricks” is the desire that the majority of the student body has to become better than they are. They want to learn and grow and feel the spirit of the Holy Ghost. They want to have good examples around them.

How do we preserve the “Spirit of Ricks”? Continue with what we’re doing. Have religion classes, devotionals, forums, standards, etc. Maybe be a little more selective of who we admit into the university. (*anonymous student*)

- ▶ To me, the “Spirit of Ricks” is the amazing love and concern that everyone has for each others’ welfare. So much is done for us to protect us from the ways of the world and encourage us to pursue our eternal goals. (*anonymous student*)
- ▶ What is the “Spirit of Ricks”? I believe that the main factor is the spiritual environment here; that the lives of the students and faculty are centered in Christ and that there is an overall need or sense to make oneself better.

This spirit will be preserved as long as there is a constant nourishing by the word of God, whether it be as a whole or individually. (*Thomas K. Walke, Jr., Pensacola, Florida*)

- ▶ Obviously, the “Spirit of Ricks” is that the university is LDS. We have certain standards and rules we live by. Therefore, the spirit of the Holy Ghost is kept alive while going to school.

We preserve the “Spirit of Ricks” by following the Honor Code, living according to the commandments of God, and spreading the “wealth” we gain from following the rules with other people. (*Lindsay Clarke, Idaho Falls, Idaho*)

- ▶ The “Spirit of Ricks” is the abundance of spiritual knowledge, as well as secular knowledge. How do we preserve it? Selective choice of students, faculty, and workers. (*Dennis Radford, Rigby, Idaho*)
- ▶ The “Spirit of Ricks” is the influence of the Spirit. It is obtained through obedience, respect, and love for others. BYU–Idaho students grow together in the gospel. We try to make the will of God our focus.

We can preserve the “Spirit of Ricks” by encouraging students to incorporate the Honor Code in their daily lives, and helping others do so through our friendship. (*Michelle Movey, LaHabra, California*)

- ▶ BYU–Idaho is special in the sense that you are surrounded by people who uplift and make you want to be better. The students need to work at becoming better, and this is as close to the perfect environment as there is for opportunities to improve yourself. (*anonymous student*)

- ▶ I think that the “Spirit of Ricks” is a combination of many things. One major thing is that we are all striving for the same goals; so we are unified. There has to be a team effort involved. We also have and try to uphold the same values and morals.

How do we preserve the “Spirit of Ricks”? With the professors setting the example by upholding good values. I think students watch that and will follow their actions. Also, I think it helps when the teachers tie the gospel into their lessons. Students seem to realize that the gospel is as important (or more important) as worldly knowledge is. (*Darci Lilya, Blackfoot, Idaho*)

- ▶ What makes this place special is the atmosphere. Teachers are very friendly and they want to help you to do your best. I enjoy listening to the hymns that are played outside when we come out from our classes. It also helps that we are LDS and that we have the same eternal goal.

How do we preserve the “Spirit of Ricks”? Keep on having devotionals and activities that bring the spirit of the Holy Ghost to everyone. (*Romina Villamonte, Toronto, Canada*)

- ▶ I think BYU–Idaho is the only place where you can get an education and become a better person. It’s so much easier to better ourselves here at BYU–Idaho.

To preserve the “Spirit of Ricks” we need to keep rules and standards; encourage students to obey them; and keep a friendly, approachable faculty and staff. (*Michelle Hansen, Ogden, Utah*)

- ▶ The “Spirit of Ricks” is the closeness and friendliness of the school and the students. How do we preserve it? Keep having activities that involve everyone. (*anonymous student*)

- ▶ The “Spirit of Ricks” is... the friendliest people around. People aren’t afraid to speak to a stranger. (*anonymous student*)

- ▶ What is the “Spirit of Ricks”? The university’s attempt to provide a spiritual setting to allow for intellectual growth. How do we preserve the “Spirit of Ricks”? By keeping and obeying the Honor Code as well as the commandments. (*Kindra Marshall, Idaho Falls, Idaho*)

KEY QUOTES

What is the “Spirit of Ricks” and how do we preserve it?

(EMPLOYEE RESPONSES)

- ▶ I believe that the “Spirit of Ricks” is about having a *genuine* concern for students and doing the little extras to help a student succeed. In order to preserve this we need to watch ourselves and not become too arrogant and prideful. We need to come to the level of our students at times, remembering what it was like at their age. We need to show concern for them.

I also think that we need to keep our standards (such as curfews, not wearing shorts to class, etc.) strong and never deviate from them. We need to keep a diverse group of students and not admit students by academic merit only. I don't want to see elitism come to BYU–Idaho. The “down to earth” students and employees are a large part of what make up the “Spirit of Ricks.” (*Ken Jackson, Financial Aid and Scholarships*)

- ▶ I feel that the “Spirit of Ricks” is that feeling that is or should be here – of heaven on earth. BYU–Idaho is a place where students can come and not just be a number, but can feel concern from faculty, staff, administrators, and from their peers. The employees have emulated this feeling for years and I feel this is the distinguishing factor between BYU–Idaho and other schools. (*Bob Michaels, Retired from Grounds*)
- ▶ The “Spirit of Ricks”? Well, for me, as a faculty member, it is a commitment to love and serve others. (*Rudy Puzey, Architecture and Construction Department*)
- ▶ To me, the “Spirit of Ricks” is the love of the gospel by those who work here. We try to show that love to the students and the other people that we come in contact with. Employees seem to be at their best most of the time and often try harder to emulate Christ-like qualities. What a great place this is to work! (*Jean Hardy, Health Science Department*)
- ▶ I personally feel that the “Spirit of Ricks” is the influence of the Holy Ghost within an academic, social, and professional context. We are very blessed to be here at BYU–Idaho. From the very first day when I came to interview here in the spring of 1994, I had an overwhelming feeling that there is no place quite like this anywhere else in the world. I knew that if I were to be fortunate enough to be offered a position at BYU–Idaho, the Lord would expect the very best that I could offer my students and colleagues, everyday, throughout my career. That spirit of gratitude and the commitment to our mission statement is to me what the “Spirit of Ricks” is all about. (*Shane Goodwin, Math Department*)

- ▶ What is the “Spirit of Ricks”? I think that the “Spirit of Ricks” is recognition and respect for the worth of each individual, and recognition and respect for the potential in each individual as they, whether 18 or 72 years old, try to grasp the impact of their influence for good in the lives of those about them, and as they learn to appreciate the influence for good in their lives from the lives of those about them.

What can we do to preserve it? Make sure that we recognize the areas where we don’t show proper respect for individuals. We are often so busy congratulating ourselves for our excellent job that we don’t look for places where we can improve. (*Layne Dearden, Retired from Communication Department*)

- ▶ To me the “Spirit of Ricks” is found within the glow on the students’ faces. This shining is the natural result of probably many things, however I would like to address two specific concepts. First, I feel that it is partially due to the fact that many of them are relatively unburdened by the vices of the world. Second, I think that the glow also comes from the excitement of being involved in a cause greater than themselves; a cause intended to facilitate the eventual triumph of good over evil. Causes such as that make life exciting and worthwhile.

To preserve the “Spirit of Ricks,” I think we must continue to guide *gently*, showing the students the proper path through our words, actions, and also our faces. We must also be as understanding as reason will allow when they stray. (*John Ivers, Foreign Language Department*)

- ▶ The “Spirit of Ricks” is an attitude of service by both employees and students. One can preserve the “Spirit of Ricks” and make a lasting impression on others by teaching through example, going the extra mile, and treating everyone as if they were Christ. (*Eva Sommer, College of Business and Communication*)

- ▶ To me, the “Spirit of Ricks” is a feeling of peacefulness. I feel that peace in the classroom and as I walk about the campus. This special feeling is the result of the efforts of a group of people (students, staff, and faculty) who are striving to keep the commandments and perform their duties.

When I visit other campuses, I have very different feelings. I feel uncomfortable and I feel a spirit of worldliness. It is when I visit other campuses that I am especially grateful for BYU–Idaho and the standards that it is trying to uphold.

To preserve the “Spirit of Ricks,” I feel that there should be no relaxing of the honor code and dress code. I feel that we need to do more to teach the students about the importance of honesty, integrity, and morality. (*Steve Turcotte, Physics Department*)

- ▶ The “Spirit of Ricks” is the Holy Ghost working through the concerned and caring people at BYU–Idaho. (*David A. Bednar, Past President*)

HISTORY OF BYU–IDAHO

PRE-TEST

1. BYU–Idaho was originally established as a(n):
 - a. Elementary school
 - b. Junior high school
 - c. High school
 - d. Junior college
2. In 1888 Sarah Ann Barnes was hired as one of the first teachers for \$____ per day.
3. *True or False* - BYU–Idaho was known at one time as the Smith Academy in honor of Joseph Smith, Jr.; Joseph F. Smith; and Hyrum Smith.
4. In the early days of the institution the school colors were:
 - a. Red and white
 - b. Purple and white
 - c. Gold and green
 - d. Blue and gold
5. In 1918, the second institutional building was completed at a cost of \$82,000. What building was it?
6. *True or False* - The Church tried to give Ricks College to the State of Idaho four times in the 1930's.
7. What was so unusual about the graduating class of 1945?
8. In 1953, the Church announced that Ricks College would be moved to what city?
9. What was so exciting on campus in the 1960's?
10. On June 5, 1976, what “natural” disaster occurred in Rexburg?

HISTORICAL FACTS ABOUT BYU–IDAHO

(Reference: Most information taken from the book entitled *“The Spirit of Ricks: A History of Ricks College 1888-1997, by David L. Crowder, © 1997 by BYU–Idaho, Rexburg, Idaho)*

- 1883 Rexburg was established as a Mormon settlement.
- 1880s Amidst an air of anti-Mormon sentiment, Stake President Thomas E. Ricks suggested that the area children needed an education.
- 1884 A local “Board of Education” was organized and included the members of the presidency of the Bannock Stake.
- 1888 The “Bannock Stake Academy” was established on November 12th.
- ▶ The academy was essentially started as an elementary school with three levels.
 - ▶ Each year on November 12th “Founders Day” was celebrated.
- 1888 Jacob Spori selected as the first Principal.
- ▶ “He was the most highly educated man in the area with degrees in Mathematics, Arts and Music, and Metallurgy. He could speak nine languages.”
- 1888 Dedication ceremony for Bannock Stake Academy on November 12th.
- ▶ *Quote from Principal Jacob Spori:* “The seeds we are planting today will grow and become mighty oaks, and their branches will run all over the earth.”
- 1888 Sarah Ann Barnes hired as one of the teachers. Salary: \$1 per day.
- 1890 “The academy struggled to survive that first year. Principal Spori worked hard, unselfishly, and almost single-handedly to see that the school remained open through the first difficult years. When the 1889-1890 school term ended, he felt personally responsible that his stewardship of the academy had not been good enough to avoid a deficit of \$177. He suggested to the board that one way to cut the deficit was for him to work on his farm and not draw his salary, but still be available to teach and administer the school. The board agreed. In addition to applying his salary toward the debt, Principal Spori worked on the railroad for a time, using some of his earnings to help pay the salaries of other teachers.”
- 1891 Principal Spori resigned.
- 1898 The name of the academy changed to “Fremont Stake Academy.” (The Bannock Stake had been divided.)
- 1900 Introduction of high school classes into the curriculum.
- 1901 Thomas E. Ricks died.
- 1901 The name of the academy was changed to “Smith Academy” to honor Joseph Smith, Jr., Joseph F. Smith, and Hyrum Smith.
- 1902 The First Presidency and the Quorum of the Twelve discussed the name of the academy and suggested that the academy be named the “Ricks Academy” to honor the late President Thomas E. Ricks.
- 1905 The first edition of the student newspaper was published. The title of the newspaper was the “Student Rays.” Subscriptions were sold on and off campus.
- 1906 Ricks Academy enrollment at 400 students.

- 1906 Dedication ceremony for the new academy building (later named the Spori Building).
- 1907 Challenges to the Honor Code. Some argued that it was too strict.
- 1907 The May graduation celebration was interrupted by a storm.
- 1888-1908 – Serious financial struggles.
- 1908 The academy building catches on fire (one of many fires).
- 1908 Inside lavatories installed in the academy building.
- 1908 Official colors of Ricks Academy: purple and white.
- ▶ “The most persuasive argument for those colors was that “purple and white produce a decidedly better effect when made up into athletic suits.”
- 1909 The game of football was first introduced to Rexburg.
- ▶ “Early in October 1909, Earl Shangnon, who worked for the local power company, sent for a football from a mail order catalog. When the ball arrived, a group of enthusiasts, including several from the academy, began practicing every evening.”
- 1910 Ricks Academy plays a basketball game with a team from Paris, Idaho.
- 1911 Classes were held Monday through Saturday with shorter terms.
- 1914 The Ricks Academy Principal and 10 of the 13 faculty replaced because the faculty were getting “too liberal.” One of the replacements that was hired was Hyrum Manwaring from Provo, who later became the 8th President of Ricks College.
- 1915 Announcement of an expanded curriculum to include first year college courses.
- 1915 Authorization for new gymnasium. The cost of the building was \$82,000.
- 1916 The Prohibition was enacted in the United States to illegalize the sale of alcohol. (Bootleggers were present in Rexburg.)
- 1917 World War I. (The campus got involved to support the “war to end all wars.”)
- 1917 A new Principal was hired. His name was George S. Romney. His son, Marion G. Romney (who later became an apostle), was a nice addition to the basketball (captain) and football (quarterback) teams.
- 1918 The gymnasium was completed.
- ▶ First floor: swimming pool, kitchen, dining room, and classrooms
 - ▶ Second floor: auditorium
 - ▶ Third floor: gymnasium
- 1918 Announcement that Ricks Academy would become “Ricks Normal College” (primarily a high school and two-year college). The title of “Principal” was changed to “President.”
- 1919 The first Ricks College football team.
- 1919 Enrollment exceeds the 500 mark.
- 1919 Common nickname for Ricks College was “Ricksie.”
- 1921 A women’s code of conduct for dress was created. It stated in part:
We, the girls of R.N.C. stand for the following regulations in dress:
- Simplicity in dress
 - a. No transparent material or party dresses in school
 - b. No french heels in school
 - c. No rolled stockings or fancy garters below the knees
 - d. No skirts shorter than thirteen inches from the floor
 - e. No extreme hair dress and its accompanying rouge and lip sticks

- 1921 Men's code of conduct created for dance. It stated:
We stand for proper dancing both in position and step. We are also resolved to join the special dancing classes where we can learn what is proper. We invite our friends to join us in these classes. We are in favor of printing invitation cards that our friends may get an application.
- 1923 Announcement that the Church would gradually phase out high school classes.
- 1923 The name "Ricks Normal College" was changed to "Ricks College."
- 1923 First annual Leadership Week.
- 1926 Many Church schools were being closed. Ricks College was to be "the" Church college in Idaho. The college's Board of Education (the Church also had a Board of Education) included stake presidents from all stakes in Idaho.
- 1927 First publication of the "Rixida" yearbook.
- ▶ "Some faculty became quite annoyed that students seemed to be more interested in reading the Rixida in the classroom than in doing assignments."
- 1930 Rumors of Ricks College closing in the era of the "Great Depression."
- 1930 The Church Board of Education instructed the Ricks College Board of Education to offer the college to the State of Idaho free of charge.
- 1931 Senate Bill No. 61 (Ricks College Bill which introduced the idea of giving Ricks College to the State of Idaho) was debated and failed.
- 1932 The creation of the Ricks College Booster Club.
- 1933 Senate Bill No. 65 (Ricks College Bill which introduced the idea of giving Ricks College to the State of Idaho) withdrawn.
- 1933 A mass meeting was held in Madison County to decide what should be done with Ricks College.
- 1933 Much of the financial support for the college had to be raised locally.
- 1935 Attempt number three to give the college to the State of Idaho. Senate Bill No. 71 defeated.
- 1935 *Quote from Hyrum Manwaring*: "The school did not seem to belong to anyone, or to have a place in educational circles. The church did not want it, the state would not have it, and the district board did not know what to do with it. The president and faculty just went ahead and ran it the best they could with their very limited budget and the trying conditions of the financial depression."
- 1936 First accreditation (performed by the Northwest College Accrediting Association).
- 1936 John W. Hart died. He had served for years on the college's Board of Education.
- 1937 Attempt number four to give the college to the State of Idaho. House Bill No. 46 was passed and went on to the Senate where it was hotly debated and eventually defeated.
- 1937 Alias "cow caper" where M.D. Beal's cow and a dozen of his chickens were found in the school library on the third floor of the academy building. Twelve young men were located and expelled from school.
- 1937 The Church revives Ricks College. David O. McKay's help was very influential.
- ▶ Quote from J. Reuben Clark of the First Presidency: "When I first came into the Presidency I heard that you were trying to get the state to take over Ricks College. I said nothing about it particularly because it was a policy already determined. Twice

- since then you have made sincere efforts to get the state to take you over. Each time I hoped and prayed that the state would not do so. And I want to say to you people tonight that this is not a sudden conversion under the spur of the spirit of this meeting, but it is a settled judgment after much reflection that you will never be turned over to the state if I can in any way prevent it. There is a place in the Church for the Church school and you in this area, with your loyalty, integrity, your righteous living, your desire to serve God, and to keep his commandments, are entitled to a Church school in your midst.” (Quote taken from a graduation speech given in 1942.)
- 1937 A new dormitory was constructed called “residence hall.”
- 1938 Sports and other events were reported in the “Viking Scroll” – previously known as “The Purple Flash.”
- 1938 Local college Board of Education disbanded. Ricks College was to now report directly to the Church Board of Education.
- 1940 Enrollment at Ricks College was 330.
- 1940 Armed Services first peacetime draft. Local draft boards set up.
- 1941 Bombing of Pearl Harbor and Declaration of War (World War II).
- 1941 Lack of young men in college and in the Rexburg area.
- 1945 The graduating class was comprised of all women.
- 1945 Major remodeling was started on the college.
- 1945 With the increased enrollment came a need for more housing.
- 1946 The Federal Public Housing Authority helped to build housing for veterans and their families. The housing was to be temporary and was to be torn down in two years. The housing units were known as College Heights.
- 1948 The Church decided to make Ricks a four-year college.
- 1948 The federal government allowed the college to apply for the titles to the 42 veterans housing units located in College Heights (jokingly referred to as the “lambing sheds”) as well as the 36 unit veterans dormitory.
- 1948 Ricks College enrollment was approximately 400.
- 1950 The Korean War. Young men again called to register for the draft.
- 1952 Announcement on plans for a new auditorium building (eventually named after Oscar Kirkham).
- ▶ “With the new building added to the campus, the college could reach the ‘ideal size for a college’ of 1,000 to 2,000 students.”
- 1953 Enrollment at Ricks College was approximately 1,180.
- 1953 Construction of the new auditorium building was halted amid rumors of the Church Board of Education moving the college to Idaho Falls. There were many intense feelings of objection regarding the matter. The hole in the ground where the new auditorium building was to be built was referred to by some people as the “grave” for the college.)
- 1955 President John Clarke received a letter from the First Presidency which notified him that Ricks College would be changed back to junior college status.
- 1956 The new college auditorium building was finished.

- 1957 A meeting was held in Salt Lake City on April 8th to discuss the idea of moving the college to Idaho Falls.
- 1957 On April 16th the First Presidency and the Church Board of Education resolved to move Ricks College to Idaho Falls.
- ▶ This caused a lot of turmoil in Rexburg. Many letters were written to the First Presidency and the Church Board of Education.
 - ▶ Further exploratory meetings and visits were set up.
 - ▶ The decision was made to leave Ricks College in Rexburg.
- 1958 In November the First Presidency and the Board of Education again announced that Ricks College would be moved to Idaho Falls. (More turmoil, frustration, and exchange of ideas ensued.)
- 1961 On March 16th President McKay declared that Ricks College would stay in Rexburg and made appropriations for the improvement of the college. Many new buildings were built in the 1960's.
- 1961 In April the Church announced the construction of three new buildings at Ricks College.
- 1961 Tuition costs for the entire year were \$210.
- 1962 More new buildings were announced.
- ▶ Library, science building, dorms, physical plant building.
- 1963 A Diamond Anniversary celebration was held celebrating 75 years of Ricks College.
- 1963 More buildings announced.
- ▶ Student center and an agricultural and technical education building.
- 1967 Enrollment was 3,400 students.
- 1967 Groundbreaking for new physical education building.
- 1969 Language Training Mission established to train missionaries.
- 1969 Plans announced for more new buildings and structures.
- ▶ A “family living, nursing, and health building” and an athletic stadium.
- 1972 Addition announced for McKay Library.
- 1973 The “Spori Scholar” program was created under the direction of President Henry B. Eyring.
- 1973 KRIC radio established.
- 1973 Announcement of more new buildings.
- ▶ Auxiliary services building and a plant sciences building.
- 1974 The volleyball team won the national championship.
- 1975 Homecoming theme: “The Spirit of Ricks: America’s Hope” (the country’s bicentennial celebration was underway in the U.S.).
- 1976 In April, Elder Ezra Taft Benson dedicated nine buildings.
- 1976 On June 6th the Teton Dam broke.
- ▶ “Within a few hours some 100,000 farmed acres were affected, more than 13,000 livestock killed, farm equipment worth millions of dollars destroyed, 250 businesses became inoperable, 733 homes destroyed and another 3,000 damaged, many of which had to be razed. Six people perished in the flood and another five died as a result of the flood.”

- 1976 In the wake of the Teton Dam disaster President Eyring made the campus available to 2,000 homeless and hungry people.
- ▶ More than 386,000 meals were served in the college cafeteria, free of charge.
 - ▶ The campus was the center of the recovery efforts.
 - ▶ Volunteers by the thousands began arriving within a few days of the dam breaking.
 - ▶ On June 13th, President Kimball and Elder Packer arrived to survey the damage.
- 1976 “President Eyring set the example of selfless service. He changed from his pin-stripe suit into work clothes and headed out to assist wherever he was needed. Early on he was needed by someone from the Church offices for a status report. No one knew for sure where he was.... George Arliss Willmore flew a helicopter to find him. He was found slogging around in the mud like everyone else.”
- 1977 Plans announced for a fine arts building.
- 1977 On July 19th a fire burned down the old gymnasium building in the midst of dismantling the building (the building was to be replaced by the new fine arts building).
- 1978 Announcement on new ag program facilities to be located 6 miles west of Rexburg.
- 1979 200 acres of land on Badger Creek was purchased to further the outdoor recreation education program.
- 1980 Elder Ezra Taft Benson dedicated three buildings (the plant science building, ag mechanics building, and the livestock arena building) and was presented with a pair of riding boots as a memento.
- 1982 Employee “Exemplary Service Award” program started by President Bruce Hafen.
- 1983 The new Ruffatti organ installed. The organ was the 2nd largest in the Church. It was acquired largely through the efforts of Darwin and Julie Wolford.
- 1987 The *Scroll* newspaper was named by the American Scholastic Press Association as one of the top 5 junior college newspapers in the United States.
- 1987 Registration by telephone was initiated. Ricks College was the first educational institution in Idaho to do it.
- 1987 An era of incredible technological advances begins.
- 1988 Ricks College centennial celebration – 100 years since the college was founded.
- 1988 The enrollment exceeds the established cap of 7,500. The “open enrollment” policy was no longer going to be a viable option for admission.
- 1988 The donation of the Viking Statue (Thor) to be placed in the Hart Gymnasium. The statue was donated by the student body in honor of the centennial celebration. It was originally placed on a rotating base and would be turned toward the football field during football games and turned toward the basketball arena during basketball games.
- 1991 “Space” studies were performed on campus (i.e. how we utilize the space on campus).
- 1991 The need was identified for a new religion building and a new administration building.
- 1993 Sacred Music Series introduced (commissioned musical works created and performed).
- ▶ 1993 – Visions of Eternity, Crawford Gates
 - ▶ 1995 – Song of Nephi, Robert Cundick
 - ▶ 1997 – Immanuel, Newell Daley
 - ▶ 1999 – Come Unto Christ, Merrill Jenson
 - ▶ 2001 – The Passion and the Promise of Our Lord Jesus Christ, Daniel Gawthrop

- ▶ 2003 – Visions of Light and Truth, Laurence Lyon
 - ▶ 2005 – The Testament of Paul, His Witness of Christ to the World, David Zabriskie
 - ▶ 2007 – The Tree of Life: Redemption, Eda Ashby
- 1995 Groundbreaking for new religion and humanities building (the John Taylor Building). The building was to be the first new building at Ricks College in 17 years.
- 1997 The Fast Track program was initiated in an attempt to get more students through Ricks College in a shorter amount of time – thus allowing more people to attend Ricks.
- 1997 The enrollment ceiling was raised to 8,600.
- 1997 A new president was announced – President David A. Bednar.
- 1998 The “Space Neutral Policy” was established.
- 1999 The women’s cross country team won its 4th consecutive national title.
- 1999 Changes were announced for the Spori Building. The building was eventually torn down and rebuilt.
- 1999 The Spencer W. Kimball Building was completed. The building was dedicated by President Gordon B. Hinckley.
- 2000 The announcement was made that Ricks College would become BYU–Idaho, a four-year university.
- 2001 Ricks College officially became BYU–Idaho.
- 2001 A new and innovative scheduling program was introduced call the “Three-Track System” where students would be admitted on one of three different tracks – Fall/Winter, Winter/Spring, and Spring/Fall – thus allowing more students to attend BYU–Idaho.
- 2001 Groundbreaking was held for more new buildings to be built on campus.
- 2001 Extensive remodeling began on various campus buildings.
- 2002 The Gordon B. Hinckley Building was completed. The building was dedicated by President Thomas S. Monson. President Hinckley was in attendance and spoke at the dedicatory service.
- 2003 The Rexburg Temple was announced in December.
- 2005 A new president was announced – President Kim B. Clark. At the time of his appointment President Clark was the Dean of the Harvard Business School.
- 2006 The announcement was made that BYU–Idaho would build a new 12,000 seat auditorium and double the size of the Manwaring Center.
- 2007 A new academic schedule and calendar were initiated. The new schedule included a change to one hour classes (versus 50 minutes) and shorter semesters – with a six week break at the end of the Spring semester.
- 2008 The Rexburg Temple was dedicated on February 10th.

Summary: “There are three distinct phases to the college’s history. From 1888 to 1929 the institution was founded, went through hard times and name changes, and emerged with some stability. From 1929 to 1961 the college was in almost constant turmoil. From 1961 to the present the college enjoyed a period of rapid growth with a sense of stability.”

To read a copy of the book [The Spirit of Ricks: A History of Ricks College 1888-1997](http://www.byui.edu/pr/thefrictions/) by David Crowder, please see <http://www.byui.edu/pr/thefrictions/> on the internet.

HONOR CODE FOR EMPLOYEES

KEY IDEA

(Source: *BYU–Idaho Policies and Procedures Manual*)

HONOR CODE FOR CHURCH EDUCATIONAL SYSTEM

Brigham Young University, Brigham Young University-Hawaii, Brigham Young University–Idaho, and LDS Business College exist to provide an education in an atmosphere consistent with the ideals and principles of The Church of Jesus Christ of Latter-day Saints. That atmosphere is created and preserved through commitment to conduct that reflects those ideals and principles. Members of the faculty, administration, staff, and student body at BYU, BYU-H, BYU-I, and LDSBC are selected and retained from among individuals who voluntarily live the principles of the gospel of Jesus Christ. Observance of such is a specific condition of employment and admission. Those individuals who are not members of The Church of Jesus Christ of Latter-day Saints are also expected to maintain the same standards of conduct, except church attendance. All who represent BYU, BYU-H, BYU-I, and LDSBC are to maintain the highest standards of honor, integrity, morality, and consideration of others in personal behavior. By accepting employment, continuing in employment, or continuing class enrollment, individuals evidence their commitment to observe the Honor Code standards approved by the Board of Trustees “at all times and... in all places” (Mosiah 18:9).

HONOR CODE STATEMENT FOR BYU–IDAHO EMPLOYEES

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith).

As a matter of personal commitment, the faculty, administration, staff, and students of Brigham Young University, Brigham Young University-Hawaii, Brigham Young University-Idaho, and LDS Business College seek to demonstrate in daily living on and off-campus those moral virtues encompassed in the gospel of Jesus Christ and will:

1. Abide by the standards of Christian living taught by The Church of Jesus Christ of Latter-day Saints. This includes graciousness and consideration for others and the observance of high principles of honor, integrity, and morality.

2. Be honest in all behavior. This means to refrain from cheating, plagiarizing, or knowingly giving false information.
3. Live a chaste and virtuous life. This includes abstinence from all sexual relations outside the bonds of marriage.
4. Obey, honor, and sustain the law.
5. Comply with all of the employing unit's regulations. This includes compliance with rules relating to campus organizations and to the use of the employing unit or off-campus housing or other facilities.
6. Use clean language.
7. Respect others. This includes:
 - a. Not physically or verbally abusing any person and not engaging in conduct which threatens or endangers the health or safety of others; and
 - b. Not obstructing or disrupting the study of others, the performance of official duties by officers or employees, the teaching, research, disciplinary, administrative, or other functions of the university or other authorized activities on the premises of the university.
8. Respect property rights. This includes refraining from theft, concealment, damage, or misuse of the property of others.
9. Abstain from alcoholic beverages, tobacco, tea, coffee, and substance abuse. This includes refraining from the possession, use, or distribution of any narcotic or dangerous drug (as defined by applicable law), except as prescribed by a licensed medical practitioner.
10. Participate regularly in church services.
11. Observe BYU–Idaho standards of dress and grooming. See dress and grooming standards below.
12. Observe high standards of taste and decency. This includes refraining from disorderly, lewd, indecent, or obscene conduct or expression.
13. Help others to fulfill their responsibilities under this Code.

Specific policies embodied in the Honor Code include the continuing employee and student ecclesiastical endorsement requirements.

DRESS AND GROOMING STANDARDS FOR BYU–IDAHO EMPLOYEES

Employees occupy a position of role model for students at BYU–Idaho. As role models, a higher and more formal dress and grooming standard is expected of employees when on campus than is expected of students. Specifically:

1. **Male employees** are expected to wear a shirt and tie with dress slacks. Jeans are not appropriate professional attire. In areas where shirts, ties, and dress slacks are not suitable for the work environment, the department chair or director, in consultation with the vice president, will determine satisfactory attire, including the wearing of uniforms where appropriate. Extreme or immodest clothing styles are also unacceptable.

Male employees are expected to maintain a clean and well-cared-for appearance. Hairstyles should be neat, avoiding extreme styles or colors, and trimmed above the collar and the ear. Sideburns should not extend below the earlobe or onto the cheek. Men are expected to be clean shaven; beards are not acceptable. Mustaches, if worn, should be neatly trimmed and may not extend beyond or below the corners of the mouth. Earrings and other body piercing are unacceptable. Shoes should be worn in all public campus areas.

2. **Female employees** are expected to wear modest professional business office attire (dresses, skirts, dressy blouses and sweaters, pant suits). In areas where dresses or pant suits are not suitable for the work environment, the department chair or director, in consultation with the vice president, will determine satisfactory attire, including the wearing of uniforms where appropriate.

Dresses or skirts above the knee or those with slits above the knee, as well as extreme or immodest clothing styles are inappropriate. Women should wear appropriate hosiery. Casual slacks, blouses, and sweaters, as well as jeans of any color or fabric, are not appropriate professional attire.

Excessive ear piercing (more than one per ear) and other body piercing are not acceptable. Shoes should be worn in all public campus areas.

3. **Safety Clothing.** In situations where dress standards may require modification for safety reasons, e.g. working with machinery or chemicals, the department should follow OSHA’s approved safety clothing guidelines. Where specific safety clothing or uniforms are required by management, such clothing will be provided by the department in question.

KEY QUOTE

ELDER BOYD K. PACKER STATED: “Why would anyone feel unsettled at a review of your worthiness to remain at a Church college?...

BYU is owned by the Church. It was paid for from tithes and offerings of the Saints and other generous donors.... None of this belongs to you or to us. We are but trustees. It was here before we came; it will serve generations after we have gone. For the present, it is placed at our disposal so that as students we may study and as teachers we may teach in an environment that is clean, both spiritually and temporally. It is made available to us at far below the operating costs. That demands that we respect both the property and the purposes for which it was established.

Tuition and fees do not make up one-fourth of the per-student cost of running this university. More than 70 percent comes from the tithes of the Church, from the widow’s mite. There is too much toil and faith and self-denial represented in those funds to expend them on one who is unappreciative of the opportunities afforded to progress both spiritually and academically.

How can we justify expending those sacred funds on a student who will dishonor the agreement he or she signed at the time of admission or on the salary of a faculty member who has his or her own agenda which is at variance with the central mission of the Church?...

Granted there may be a few among you who feel uncomfortable with the conservative philosophy at the Church schools. Each has that choice. If it is a different life-style you choose, you are not chained here. There are plenty of places to find whatever life-style you desire. But together with you, we will maintain this university with a style of its own. We who love this university will not allow some few to alter the life-style here....

Always, there are those who chafe under standards and guidelines and restraints and want them lowered or loosened or lifted. Always they play on the word *freedom* and ask, “Is not *free agency* a basic doctrine of the gospel?” Those who think standards contradict their agency may wish to read the seventy-eighth verse of section 101 in the Doctrine and Covenants. They will find that the agency vouchsafed to us from God is a *moral* agency and that everyone is accountable. There can be no *freedom* without *choice*. We are determined to maintain standards and guidelines and restraints so those who want to live under them may have that choice.” (Boyd K. Packer, “*The Edge of the Light*,” *BYU Eighteen-Stake Fireside*, March 4, 1990)

MISSION STATEMENT

KEY IDEA

BYU–IDAHO MISSION STATEMENT:

Brigham Young University–Idaho is owned and operated by The Church of Jesus Christ of Latter-day Saints. Its mission is to:

1. Build testimonies of the restored gospel of Jesus Christ and encourage living its principles.
2. Provide a quality education for students of diverse interests and abilities.
3. Prepare students for lifelong learning, for employment, and for their roles as citizens and parents.
4. Maintain a wholesome academic, cultural, social, and spiritual environment.

MISSION STATEMENT (PRINCIPLE #1)

BUILD TESTIMONIES OF THE RESTORED GOSPEL OF JESUS CHRIST AND ENCOURAGE LIVING ITS PRINCIPLES.

Brigham Young stated: “What will be the final result of the restoration of the Gospel, and the destiny of the Latter-day Saints? If they are faithful to the Priesthood which God has bestowed upon us, the Gospel will revolutionize the whole world of mankind; the earth will be sanctified, and God will glorify it, and the Saints will dwell upon it in the presence of the Father and the Son.” (*Brigham Young, Journal of Discourses, 12:113*)

Question: How do we accomplish principle one of the mission statement at BYU–Idaho as a staff, administrative, or faculty member?

MISSION STATEMENT (PRINCIPLE #2)

PROVIDE A QUALITY EDUCATION FOR STUDENTS OF DIVERSE INTERESTS AND ABILITIES.

Question: What is quality?

Question: What can we do to provide a quality experience at BYU–Idaho?

MISSION STATEMENT (PRINCIPLE #3)

PREPARE STUDENTS FOR LIFELONG LEARNING, FOR EMPLOYMENT, AND FOR THEIR ROLES AS CITIZENS AND PARENTS.

Most BYU–Idaho students will be employed at one time or another in their lives. Therefore, it is necessary to prepare them to find employment that will be rewarding, both emotionally as well as financially. We encourage you to help prepare students to be able to enter the workforce with a job. Help them to have a practical application to their area of study, ensuring that they will be able to find employment that will both provide for their needs and enable them to more fully contribute to the society in which they will be living.

MISSION STATEMENT (PRINCIPLE #4)

MAINTAIN A WHOLESOME ACADEMIC, CULTURAL, SOCIAL, AND SPIRITUAL ENVIRONMENT.

Question: How do we accomplish principle four at BYU–Idaho?

KEY IDEA

Remember, *our primary mission is building testimonies of the gospel of Jesus Christ.* True, one of our main goals is providing quality education and service. But don't forget to utilize your time to build the testimonies of the students and your co-workers. Sing the hymns, share scriptures, share quotes from the prophets, pray, be a resource to others, and set an example of true gospel living through your actions.

GUIDING PRINCIPLES

KEY QUOTE

PAST PRESIDENT DAVID A. BEDNAR STATED: “Clearly for us at [BYU–Idaho], maintaining a clear focus upon our central mission will be essential as we sail into the uncertain waters of a new century.

For the past several months I have been intrigued by and diligently studying the account in the Book of Mormon of Lehi’s family and their travels in the wilderness. As they reached the place called Bountiful, which was located near the sea, Nephi was commanded by the Lord to “...construct a ship, after the manner which I shall show thee, that I may carry thy people across the waters” (1 Nephi 17:8). Brothers and sisters, the more I reflect upon this verse, the more interesting it becomes to me. Nephi was not a sailor. He had been reared in Jerusalem, an inland city, rather than along the borders of the Mediterranean Sea. It seems unlikely that he knew much about or had experience with the tools and skills necessary to build a ship. He may not have ever previously seen an ocean-going vessel. In essence, then, **Nephi was commanded and instructed to build something he had never built before in order to go someplace he had never been before.** May I suggest that Nephi's experience in building that ship is a model for us at [BYU–Idaho] as we prepare for and move into the next century. We, too, must build something we have never built before in order to go someplace we have never been before....

I know, brothers and sisters, that we will be guided and directed by Him whose school this is as we respond to the challenge to build an educational ship of curious workmanship. As we at [BYU–Idaho] construct our ship and travel according to the coordinates set by the Board and identified in our mission statement, [BYU–Idaho] will become increasingly different from and distinctive among other institutions of higher education. Surely, we must build this ship after the manner which the Lord will show unto us and not after the manner of men. Our standards and practices indeed will be unique, and we will be “set apart” from the world.” (*David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998*)

KEY IDEA

GUIDING PRINCIPLES FOR BYU–IDAHO:

(David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

1. True teaching is done by and with the Spirit of the Holy Ghost.
2. Every person at [BYU–Idaho] is a teacher.
3. The most effective teaching and learning experiences occur “one by one.”
4. More students must be blessed.
5. Righteous sociality (D&C 130:2) is essential to individual development.
6. Service provides opportunities for growth.
7. A [BYU–Idaho] experience must be affordable for students and families.

GUIDING PRINCIPLES (PRINCIPLE #1)

TRUE TEACHING IS DONE BY AND WITH THE SPIRIT OF THE HOLY GHOST.

Past President David A. Bednar stated: “All truth, spiritual as well as secular, is manifested through the spirit of the Holy Ghost. The Holy Ghost is a revelator, a teacher, a comforter, and a sanctifier. To create an environment where the Holy Ghost can teach, everything done at [BYU–Idaho] must be in harmony with the principles of the restored gospel of Jesus Christ.” (David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

Question: What can we do in the classroom to “teach by and with the Holy Ghost?”

Question: What can employees with jobs outside the classroom do to “teach by and with the Holy Ghost?”

GUIDING PRINCIPLES (PRINCIPLE #2)

EVERY PERSON AT [BYU-IDAHO] IS A TEACHER.

Past President David A. Bednar stated: “Everyone at [BYU-Idaho] – faculty, staff, students, ecclesiastical leaders, and so forth has a responsibility to impact others for good. Each interaction with a student or colleague is a potential teaching and learning opportunity.” (David A. Bednar, Inaugural Address, BYU-Idaho, Rexburg, Idaho, February 27, 1998)

Question: How can you, in your role here at BYU-Idaho, be a teacher?

Activity: List three people that have had a significant influence in your life. Beside each person’s name explain why.

Key Idea: Don’t get so busy with your job that you don’t have time to be a teacher. Every employee at BYU-Idaho has a part to play, and every employee can have a significant effect on the students, employees, and visitors who come to the BYU-Idaho campus.

GUIDING PRINCIPLES (PRINCIPLE #3)

THE MOST EFFECTIVE TEACHING AND LEARNING EXPERIENCES OCCUR “ONE BY ONE.”

Past President David A. Bednar stated: “Perhaps the defining characteristic of the Savior’s ministry was His ability to teach “one by one.” For example, following His resurrection, he visited the Nephites on the American continent. He invited the 2,500 gathered near the temple in the Land of Bountiful to come forward “one by one” to feel the prints in His hands and feet and to thrust their hands into His side (3 Nephi 11). In one of the most moving stories in all of holy writ, He blessed the children “one by one” (3 Nephi 17). He touched and tutored His Nephite disciples “one by one” (3 Nephi 18; 3 Nephi 28)....

[BYU-Idaho] is uniquely positioned as an institution of higher education to show and lead the way in applying the principle of “one by one.” This [university] is legendary for the individualized and nurturing attention given to students by the faculty and staff....” (David A. Bednar, Inaugural Address, BYU-Idaho, Rexburg, Idaho, February 27, 1998)

GUIDING PRINCIPLES (PRINCIPLE #4)

MORE STUDENTS MUST BE BLESSED.

Past President David A. Bednar stated: “All worthy youth of the Church deserve a [BYU–Idaho] experience, yet an increasingly smaller percentage of them will ever have that opportunity.... It will be necessary for us at [BYU–Idaho] to serve ever better the thousands of students we have on campus while simultaneously reaching out to bless the lives of tens of thousands of young Latter-day Saints throughout the world. We must learn how to assist and bless institute students and other LDS youth in Rhode Island and Rome while effectively serving our students on campus in Rexburg.” (David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

Question: How can we bless the lives of more students?

GUIDING PRINCIPLES (PRINCIPLE #5)

RIGHTEOUS SOCIALITY (D&C 130:2) IS ESSENTIAL TO INDIVIDUAL DEVELOPMENT.

Past President David A. Bednar stated: “Participation in all types of wholesome activities – spiritual, academic, social, and cultural – promotes the positive interactions that bring about a righteous sociality capable of enduring throughout eternity.” (David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

Questions: Is it possible to be professional, as well as warm and friendly? How?

Question: PRIDE can drive the Holy Ghost and the spirit of love away from us. What is PRIDE and what can it do?

President Ezra T. Benson stated: “Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.

The central feature of pride is enmity – enmity toward God and enmity toward our fellowmen. *Enmity* means “hatred toward, hostility to, or a state of opposition.” It is the power by which Satan wishes to reign over us....

Pride is the universal sin, the great vice. Yes, pride *is* the universal sin, the great vice.” (*Ezra Taft Benson, Ensign, May 1989, p. 4, 6*)

Key Idea: Pride is essentially a state of disrespect for God and for his children – a lack of love, compassion, and high regard. Whenever someone prospers (*in whatever form that may be*), he or she is tempted to use that advantage against others. This typically comes because of selfishness and personal insecurities. Proud people fail to realize that the responsibility of wealth, as purported by Andrew Carnegie, is to *share*. As we prosper, may we lift and help others – our fellow brothers and sisters – that they may enjoy the blessings that we enjoy, that there may be no poor amongst us. (Moses 7:18)

Supporting Scriptures:

- ▶ References to the dangers of “pride”:
 - Helaman 12:3-5
 - Mormon 8:35-39
 - Moroni 8:27-29
- ▶ Considering the destructive powers of pride, do we take “pride” too lightly?
- ▶ References to overcoming “pride”:
 - Matthew 22:36-40
 - D&C 88:123-125
 - Moroni 7:45-48

Summary: Righteous sociality is an essential ingredient for us if we are to perform the tasks that the Lord would have us do in moving His work forward. By doing what it takes to create and maintain an environment of righteous sociality, we can emulate the love of our Heavenly Father and touch the lives of those around us in positive ways.

[*See story in appendix entitled “My Daughter, My Sister, My Friend”*]

GUIDING PRINCIPLES (PRINCIPLE #6)

SERVICE PROVIDES OPPORTUNITIES FOR GROWTH.

Past President David A. Bednar stated: “Only those individuals who lose themselves in meaningful service to others can ever discover who they really are. True service both blesses the one being served and provides unparalleled opportunities for personal growth and development to the one doing the serving.” (David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

Example: “Although he [Sam Walton] was a multibillionaire, he preferred to drive around in an old pickup truck, and he often worked out of a very modest office in a little strip mall. He didn’t convey the impression of a distant, wealthy, high-powered capitalist; to Wal-Mart employees he was just Sam. And his message was simple and unarguable: We’re all here to create value.” (Karl Albrecht, The Northbound Train, p. 195)

Question: Beyond your standard “job description,” how can you provide service here at BYU–Idaho?

GUIDING PRINCIPLES (PRINCIPLE #7)

A [BYU–IDAHO] EXPERIENCE MUST BE AFFORDABLE FOR STUDENTS AND FAMILIES.

Past President David A. Bednar stated: “The efforts to provide unique teaching and learning experiences at [BYU–Idaho] are of no avail if only an elite group, academically and economically, can ever come here. The cost of a [BYU–Idaho] experience must be kept within reasonable and affordable limits.” (David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

Question: What can you do, in the job that you perform here at BYU–Idaho, to keep costs down without compromising quality?

PERSONAL EXPERIENCES

STORY

NON-LDS STUDENT TOUCHED BY THE “SPIRIT OF RICKS”

Peggy Geraldine George came to [BYU–Idaho] in the Winter Semester of 1997 as a recruit for the track and field team. She participated mainly in the shot put and javelin, achieving All-American status as a two-time national champion in javelin competition. This young lady is from Trinidad and is not a member of the LDS Church; she is Baptist. We became friends when she needed financial assistance in addition to her scholarships. Geraldine’s father has passed away, there are 10 children in the family, and her mother still has young children to provide for.

Geraldine spent about a year and a half here at [BYU–Idaho]. She invited me to attend her summer graduation breakfast with her. I asked her what gift she would like to have to remember [BYU–Idaho], since she already had several team jackets, t-shirts, and trophies. She told me she would most like to have the book, The Spirit of Ricks, which surprised me.

Geraldine’s mother, Monica, was able to come for Geraldine’s graduation and stayed in Rexburg for a few days. One morning, Geraldine came into my office and said, “My mother is reading that book you gave me. She reads it all day long so she can finish it before she goes home. I’m worried because if she doesn’t finish it she will take it home with her and I won’t get to read it for awhile.” Geraldine told me her mother said that she did not know the people she was reading about, but that they must have been very good people because she had a special feeling while she was reading the book.

(This story was submitted by Liz Jacobson, BYU–Idaho Financial Aid Office, March 1999.)

KEY QUOTES

(Resource: *Legacy of Love, BYU–Idaho, 1999*)

BYU–IDAHO EMPLOYEES EXPRESS THEIR FEELINGS ABOUT THE UNIVERSITY

- ▶ The wonderful blessings of [BYU–Idaho] were never more important than at the death of my husband in a car accident in 1972. The administration, faculty, and many friends immediately rallied around our family to help soften the tragedy of losing our husband and father. I remember well those who came to offer help, from helping write the obituary to hauling away the branches which Jack had cut the day before from our large willow tree. Our association with [BYU–Idaho] was truly a “family experience.” (*Florence Bowman, Music Instructor, 1956-1957*)
- ▶ I never felt while working at [BYU–Idaho] that the staff was not in every respect as important as the faculty is in the operation of the school. I also felt that no faculty member was above another or one department above another. I believe this feeling of equality is one aspect of the “spirit of Ricks” not to be found universally on other campuses. (*Kenneth J. Brown, Religion Instructor, 1970-1989*)
- ▶ Another important aspect of [BYU–Idaho] is the faculty and staff. Before I ever finished interviewing for my job here at [BYU–Idaho], I was introduced to the “spirit of Ricks.” As I was wandering around the campus waiting for my interview time, I went in to the library where I met several of the library personnel who came up to me and asked if I was on campus to interview. They were so kind and so genuinely interested in me. They gave me a tour of the library and introduced me to others along the way. I felt so welcome and wanted to be a part of [BYU–Idaho] even more. After I was hired, I remember the first time I set foot in the bookstore and Joan Thomson came up to meet me to tell me about the bookstore and about how she tried to meet all of the new faculty and know who we were so she could better serve us. [BYU–Idaho] really is a family, and since I am single and far from the rest of my family, I treasure those feelings of friendship and belonging. (*Lynn Ruth Firestone, Biology Instructor, 1989-Present*)
- ▶ For the first few years at [BYU–Idaho], I threatened every spring to walk away if they could not pay me enough to raise my flourishing family. Then one day, I admitted to Larry Saunders that I could not leave the place even if we were starving. [BYU–Idaho] was making a better man of me, my closest friends knew it, my wife knew it, and God knew it. Thereafter, money, or the lack of, was never again an issue. (*B. John Galbraith, Foreign Language Instructor, 1968-2005*)

- ▶ What it means to work here is having my life touched daily by those I associate with. It's the hundreds of notes and cards received from appreciative students who did much more for me than I ever did for them. It's working with great associates who are just as excited as I am (or at least pretend to be) when my son gets a mission call or my daughter makes the most points in a basketball game. It is being able to pray in a meeting and call everyone "sister" or "brother." It is truly a privilege to be a part of this wonderful place called [BYU–Idaho]. (*Kristine Powell, Activities Program, 1989–Present*)

- ▶ I met some of the most sociable, friendly people in the world at [BYU–Idaho]. I remember President Joe Christensen would call on the phone to reserve a bowling alley and begin by saying, "Floyd, this is Joe. Could I get an alley this afternoon?" He always treated everyone at the college as his equal. I look back on the years I spent at [BYU–Idaho] as some of the best of my life. (*Floyd Luke, Bowling Alley Manager, 1966–1987*)

- ▶ Looking back, I thoroughly enjoyed the administrative associates, staff, faculty colleagues, students, community, and the area. With good patient friends, I even learned a little about fly fishing. I relished the work as well as the racquetball games, devotional, cultural, athletic, musical, and theatrical events, the food service gourmet meals, and on and on. But most of all, we learn to treasure the "spirit of Ricks" and the privilege to have spent four of the most rewarding years of our lives there in the Upper Snake River Valley with some of the finest people in the world. All these memories will warm the Decembers of our lives! (*Joe J. Christensen, President, 1985–1989*)

- ▶ What lessons I have learned from being closely associated with presidents and vice presidents of [BYU–Idaho]. Their humility and desire to accomplish what the Lord wants for the [university], their love for students and employees, and their ability to see the "big picture" are inspiring. The things, large and small, that can happen when people work together in harmony are truly amazing. It happens all over the campus.

Letters of gratitude come to the President's Office from students whose lives have been changed by teachers who cared and taught righteous principles, bishops and Relief Society advisors who loved them and helped them make correct decisions, and staff employees who took them under their wings and shepherded them through the trials of being away from home and family for the first time. I have seen students cry tears of happiness just because someone took the time to listen to them.

[BYU–Idaho] is a "people place." What a privilege to work here for so many years! (*Nikki Nelson, Secretary to the President, 1971–1998*)

- ▶ There is a much different man writing this than the one who first walked on this campus 35 years ago as a 25-year-old who did not know what he wanted to do with his life. [BYU–Idaho] owes me nothing; rather I owe so much to this [university] for what it has done for me as a husband, father, and teacher. Somewhere a long time ago I caught that special “spirit of Ricks,” and it has never left me – I pray it never will. (*Jerry Glenn, Library, Religion Instructor, 1968-2002*)
- ▶ At [BYU–Idaho] I... found out how much I have to learn from my students. During summer school 1995, I was teaching a college algebra course that lasted two hours a day. I gave the students a 5-minute break about half way through the class. One student suggested that since we were taking a “rest,” we should have a “rest song,” so as the class gathered for the second half we would sing a hymn. This experience taught me how powerful the truths of the gospel are in creating a successful learning atmosphere.

Since that day, I have always had my class sing a hymn every day. I ask them to let it help them remember that all truth is part of the gospel and that includes mathematics. Consider a portion of a letter I received on the back of a final exam: “I really enjoyed your math class – not because I’m a better person now because I’m so much more knowledgeable in Pre-Calc, which I am, but because you taught me so much more about the gospel and what music can do in a learning environment. Never before have I had such a burning desire to reach for eternity.”

From another student’s letter: “As I discussed with my roommates what my math class was like, they, as many others, replied ‘You sing in your math class? How weird.’ As time progressed, I found myself looking forward to coming to math, to sing... what an impact it made on the atmosphere of the class.”

Let’s face it, mathematics and hymns, it does sound weird. But my students taught me that it does indeed work. The hymns of the gospel and mathematics are “true” and are, therefore, both part of the gospel. I am so grateful to be able to teach at an institution that encourages teaching the gospel within academic disciplines. (*Elizabeth Toy, Clothing and Textiles Instructor, 1968-1971, Mathematics Instructor, 1994-Present*)

- ▶ Personal interactions and friendships with students are the things I enjoy most about teaching at [BYU–Idaho]. It is also a great joy to be part of the Physics Department where everyone gets along so well. As a teacher, I enjoy the questions I get from perceptive and attentive students; I enjoy imparting knowledge. I make an effort to prepare myself so I can teach by the Spirit. At the beginning of each class, I share a scripture, a related personal experience (if appropriate), and my testimony. This is my way of trying to build testimonies of the restored gospel of Jesus Christ. (*Stephen Turcotte, Physics Instructor, 1997-Present*)

- ▶ One night, during an evening graduate class in Idaho Falls, our instructor announced that the BYU–Ricks Center was opening an adult education office on campus in Rexburg. All the way home that night I thought about that opening. I awakened my wife and told her about it. Groggily, she suggested that if I wanted it, I should go for it. The next day I called to submit my application. (Later, I found that every student in that graduate class applied for the position.) I couldn't believe it when the offer came to me, and I realized that I would be able to work at this great campus and within its wonderful environment. What a marvelous blessing to me and to my family.

That was 31 years ago, and now I find it difficult to remember life when I wasn't at [BYU–Idaho]. [BYU–Idaho] is woven into my very being. My car almost automatically heads for campus when I start it each morning. As I reach the base of the hill, that car switches to auto pilot and immediately begins seeking a parking place. [BYU–Idaho] is my home away from home....

I love this school. I am convinced that there is a “spirit of Ricks,” and that it is real. It has blessed me and my family far more than I will ever be able to repay. I pray that this great college will always be there for as many of the youth of the Church as possible to stand as a beacon to show them a better way. It has done that for me and much more. (*R. Brent Kinghorn, Community Services Vice President, 1967-2001, Religion Instructor, 2004-2006*)

- ▶ As I now spend time recalling times past, I never fail to acknowledge how grateful I am that President Hal Eyring saw fit to ask a farm boy to join him at one of the great spots on the face of the earth – [BYU–Idaho]. (*M. Rex Bennion, Administrative Vice President, 1972-1989*)

QUOTES ABOUT BYU–IDAHO

PRINCIPAL JACOB SPORI

The seeds we are planting today will grow and become mighty oaks, and their branches will run all over the earth.

PRINCIPAL DOUGLAS M. TODD

This school will yet grow and surprise the world with its great men and women, because it was conceived in righteousness and dedicated to the service of God.

PRESIDENT JOHN L. CLARKE

[BYU–Idaho] was founded upon the firm belief there are extraordinary possibilities in ordinary people.

PRESIDENT STEVEN D. BENNION

This is a special [university] – there’s not another one like it. The people you meet and the spirit you feel here will be one of your greatest treasures.

PRESIDENT DAVID A. BEDNAR

Having begun my service as president of [BYU–Idaho] in July 1997, I quickly recognized the uniqueness of this great institution. I have a strong desire to preserve and enhance the “spirit of Ricks.”

PRESIDENT KIM B. CLARK

This is a school full of people united in their commitment to the Lord, striving to do His will, humble and teachable, willing to consecrate of their time and their talents in His work.

LOOKING TO THE FUTURE

KEY QUOTE

“What we think, or what we know, or what we believe is, in the end, of little consequence. The only consequence is what we do.” (John Ruskin)

ACTIVITY

Considering what you’ve heard today, write down five things that you would like to implement in your life that will positively affect your employment here at BYU–Idaho.

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FINAL NOTE

Congratulations on your employment at BYU–Idaho! We are grateful for your uniqueness and talents. We look forward to working and associating with you. We encourage you to discover the “Spirit of Ricks” for yourself and enjoy your time here at BYU–Idaho.

THE CHARTED COURSE OF THE CHURCH IN EDUCATION

(Reference: President J. Reuben Clark, Jr., Educating Zion (Edited by John Welch and Don Norton), © 1996 by BYU Studies, Published by Brigham Young University, Provo, Utah. This address was given to Church seminary and institute leaders on August 8, 1938, at the BYU Summer School in Aspen Grove, when J. Reuben Clark, Jr. was First Counselor in the First Presidency.)

As a school boy I was thrilled with the great debate between those two giants, Webster and Hayne. The beauty of their oratory, the sublimity of Webster's lofty expression of patriotism, the forecast of the civil struggle to come for the mastery of freedom over slavery – all stirred me to the very depths. The debate began over the Foot Resolution concerning the public lands. It developed into consideration of great fundamental problems of constitutional law. I have never forgotten the opening paragraph of Webster's reply, by which he brought back to its place of beginning this debate that had drifted so far from its course. That paragraph reads:

Mr. President: When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.

Now I hasten to express the hope that you will not think that I think this is a Webster-Hayne occasion or that I think I am a Daniel Webster. If you were to think those things – or either of them – you would make a grievous mistake. I admit I am old, but I am not that old. But Webster seemed to invoke so sensible a procedure for occasions where, after a wandering on the high seas or in the wilderness, effort is to be made to get back to the place of starting, that I thought you would excuse me if I invoked and in a way used this same procedure to restate some of the more outstanding and essential fundamentals underlying our Church school education.

The following are to me those fundamentals: The Church is the organized Priesthood of God; The Priesthood can exist without the Church, but the Church cannot exist without the Priesthood. The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving to live the perfect life, temporally and spiritually, as laid down in the Gospel – "Be ye perfect, even as your Father which is in Heaven is perfect," said the Master (Matt. 5:48); second, the Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in living the gospel; Third, the Church is militantly to proclaim the truth,

calling upon all men to repent, and to live in obedience to the gospel, "for every knee must bow, and every tongue confess (Mosiah 27:31)."

In all this, there are for the Church and for each and all of its members two prime things which may not be overlooked, forgotten, shaded, or discarded.

First, that Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam's transgression; that he was crucified; that his spirit left his body; that he died; that he was laid away in the tomb; that on the third day his spirit was reunited with his body, which again became a living being; that he was raised from the tomb a resurrected being, a perfect being, the Firstfruits of the Resurrection; that he later ascended to the Father; and that because of his death and by and through his resurrection every man born into the world since the beginning will be likewise literally resurrected. This doctrine is as old as the world. Job declared: "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold, and not another" (Job 19: 26-27). The resurrected body is a body of flesh and bones and spirit, and Job was uttering a great and everlasting truth. These positive facts, and all other facts necessarily implied therein, must all be honestly believed, in full faith, by every member of the Church.

The second of the two things to which we must all give full faith is that the Father and Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the gospel and the Holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth, from which they had been lost by the apostasy of the primitive Church; that the Lord again set up his Church, through Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Any individual who does not accept the fullness of these doctrines as to Jesus of Nazareth or as to the restoration of the gospel and holy priesthood is not a Latter-day Saint; the hundreds of thousands of faithful, God-fearing men and women who compose the great body of the Church membership do believe these things fully and completely; and they support the Church and its institutions because of this belief.

I have set out these matters because they are the latitude and longitude of the actual location and position of the Church, both in this world and in eternity. Knowing our true position, we can change our bearings if they need changing: we can lay down anew our true course. And here we may wisely recall that Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

As I have already said, I am to say something about the religious education of the youth of the Church. I shall bring together what I have to say under two general headings – the student and the teacher. I shall speak very frankly, for we have passed the place where we may wisely talk in ambiguous words and veiled phrases. We must say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as well as the welfare of the whole Church is at stake.

The youth of the Church, your students, are in great majority sound in thought and in spirit. The problem primarily is to keep them sound, not to convert them.

The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted.

They want to know about the fundamentals I have just set out – about our beliefs; they want to gain testimonies of their truth; they are not now doubters, but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. There are few indeed who have not seen the manifestations of its divine power; they not only wish to be the beneficiaries of this faith, but they want to be themselves able to call it forth to work.

They want to believe in the ordinances of the gospel; they wish to understand them so far as they may.

They are prepared to understand the truth which is as old as the gospel and which was expressed thus by Paul (a master of logic and metaphysics unapproached by the modern critics who decry all religion):

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (1 Cor. 2:11-12)

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (Romans 8:5)

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. (Gal. 5:16-18)

Our youth understand, too, the principle declared in modern revelation:

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. (D&C 58:3)

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God – ... And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened and the glory of the Lord shone round about. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father – That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And while we were yet in the Spirit, the Lord commanded us that we should write the vision. (D&C 76:12, 19-24, 28)

These students are prepared, too, to understand what Moses meant when he declared:

But now mine eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. (Moses 1:11)

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason and probably not by any experiment of known physical science.

These students (to put the matter shortly) are prepared to understand and to believe that there is a natural world and there is a spiritual world; that the things of the natural world will not explain the things of the spiritual world; that the things of the spiritual world cannot be understood or comprehended by the things of the natural world; that you cannot rationalize the things of the Spirit, because first, the things of the Spirit are not sufficiently known and comprehended, and secondly, because finite mind and reason cannot comprehend nor explain infinite wisdom and ultimate truth.

These students already know that they must be "honest, true, chaste, benevolent, virtuous, and [do] good to all men" and that "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (A of F 1:13) – these things they have been taught from very birth. They should be encouraged in all proper ways to do these things which they know to be true, but they do not need to have a year's course of instruction to make them believe and know them.

These students fully sense the hollowness of teachings that would make the gospel plan a mere system of ethics. They know that Christ's teachings are in the highest degree ethical, but they also know they are more than this. They will see that ethics relate primarily to the doings of this life, and that to make of the gospel a mere system of ethics is to confess a lack of faith, if not a disbelief, in the hereafter. They know that the gospel teachings not only touch this life, but the life that is to come, with its salvation and exaltation as the final goal.

These students hunger and thirst, as did their fathers before them, for a testimony of the things of the Spirit and of the hereafter; and knowing that you cannot rationalize eternity, they seek faith, and the knowledge which follows faith. They sense by the Spirit they have, that the testimony they seek is engendered and nurtured by the testimony of others and that to gain this testimony which they seek for – one living, burning, honest testimony of a righteous God-fearing man that Jesus is the Christ and that Joseph was God's prophet – is worth a thousand books and lectures aimed at debasing the gospel to a system of ethics or seeking to rationalize infinity.

Two thousand years ago, the Master said, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" (Matt. 7:9-10).

These students, born under the covenant, can understand that age and maturity and intellectual training are not in any way or to any degree necessary to communion with the Lord and his Spirit. They know the story of the youth Samuel in the temple, of Jesus at twelve years confounding the doctors in the temple, of Joseph at fourteen seeing God the Father and the Son in one of the most glorious visions ever beheld by man. They are not as were the Corinthians, of whom Paul said, "I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:2).

They are rather as was Paul himself when he declared to the same Corinthians, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13:11).

These students as they come to you are spiritually working on toward a maturity which they will early reach if you but feed them the right food. They come to you possessing spiritual knowledge and experience the world does not know.

So much for your students and what they are and what they expect and what they are capable of. I am telling you the things that some of you teachers have told me and that many of your youth

have told me.

May I not say now a few words to you teachers?

In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions unless the youth are to be taught and trained in the principles of the gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics. The students of seminaries and institutes should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the gospel. But there are the great principles involved in eternal life, the priesthood, the Resurrection, and many other like things, that go beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees can take the place of this testimony, which is the *sine qua non* of the teacher in our Church school system. No Latter-day Saint teacher who does not have a real testimony of the truth of the gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus and of the divine mission of Joseph Smith – including in all its reality the First Vision – has any place in the Church seminary and institute system. If there be any such, and I hope and pray there are none, he should at once resign; if the Commissioner knows of any such and he does not resign, the Commissioner should request his resignation. The First Presidency expect this pruning to be made.

This does not mean that we would cast out such teachers from the Church – not at all. We shall take up with them a labor of love, in all patience and long-suffering, to win them to the knowledge to which as God-fearing men and women they are entitled. But this does mean that our Church schools cannot be staffed by unconverted, untestimonied teachers.

But for you teachers, the mere possession of a testimony is not enough. You must have, besides this, one of the rarest and most precious of all the many elements of human character: moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult, if not impossible, for them to detect it; and the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful instead of helpful.

The successful seminary or institute teacher must also possess another of the rare and valuable elements of character – a twin of moral courage and often mistaken for it. I mean intellectual courage – the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with such knowledge – scientific or otherwise – as teachers or their educational colleagues may believe they possess.

Not unknown are cases where those of presumed faith, holding responsible positions, have felt that, since by affirming their full faith they might call down upon themselves the ridicule of their unbelieving colleagues, they must either modify or explain away their faith, destructively dilute it, or even pretend to cast it away. Such are hypocrites to their colleagues and to their coreligionists.

An object of pity (not of scorn, as some would have it) is that man or woman who, having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order to live with or among unbelievers without inducing their supposed disfavor or derision. Tragic indeed is this situation, for in reality all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid. For there is nothing the world so values and reveres as the person who, having righteous convictions, stands for them in any and all circumstances; there is nothing toward which the world turns more contempt than the person who, having righteous convictions, either slips away from them, abandons them, or repudiates them. For Latter-day Saint psychologists, chemists, physicists, geologists, archeologists, or any other scientists to explain away, misinterpret, evade or elude, or – most of all – repudiate or deny the great fundamental doctrines of the Church in which they profess to believe is to lie to their intellect, to lose their self-respect, to bring sorrow to their friends, to break the hearts of and bring shame to their parents, to besmirch the Church and its members, and to forfeit the respect and honor of those whom they have sought, by their course, to win as friends and helpers.

I prayerfully hope there may not be any such among the teachers of the Church school system, but if there are such, high or low, they must travel the same route as the teacher without the testimony. Sham and pretext and evasion and hypocrisy have, and can have, no place in the Church school system or in the character building and spiritual growth of our youth.

Another thing which must be watched in our Church institutions is this: It must not be possible for people to keep positions of spiritual trust who, not being converted themselves, being really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow, into other paths of education, beliefs, and activities that (though leading where the unbeliever would go) do not bring us to the places where the gospel would take us. That this works as a conscience-balm to the unbeliever who directs it is of no importance. This is the grossest betrayal of trust; and there is too much reason to think it has happened.

I wish to mention another thing that has happened in other lines, as a caution against the same thing happening in the Church educational system. On more than one occasion, our Church members have gone to other places for special training in particular lines; they have had the training which was supposedly the last word, the most modern view; then they have brought it back and dosed it upon us without any thought as to whether we needed it or not. I refrain from mentioning well-known and, I believe, well-recognized instances of this sort of thing. I do not wish to wound any feelings.

But before trying on the newest-fangled ideas in any line of thought, education, activity, or what not, experts should just stop and consider that however backward they think we are, and however backward we may actually be in some things, in other things we are far out in the lead, and therefore these new methods may be old, if not worn out, with us.

In whatever relates to community life and activity in general; to clean group social amusement and entertainment; to closely knit and carefully directed religious worship and activity; to a positive, clear-cut, faith-promoting spirituality; to a real, everyday, practical religion; to a firm-fixed desire and acutely sensed need for faith in God, we are far in the vanguard of on-marching humanity. Before effort is made to inoculate us with new ideas, experts should kindly consider whether the methods, used to spur community spirit or build religious activities among groups that are decadent and maybe dead to these things, are quite applicable to us, and whether their effort to impose these upon us is not a rather crude, even gross anachronism. For example, to apply to our spiritually minded and religiously alert youth a plan evolved to teach religion to youth having no interest or concern in matters of the Spirit, would not only fail in meeting our actual religious needs, but would tend to destroy the best qualities which our youth now possess.

I have already indicated that our youth are not children spiritually; they are well on toward the normal spiritual maturity of the world. To treat them as children spiritually, as the world might treat the same age group, is therefore and likewise an anachronism. I say once more there is scarcely a youth that comes through your seminary or institute door who has not been the conscious beneficiary of spiritual blessings, or who has not seen the efficacy of prayer, or who has not witnessed the power of faith to heal the sick, or who has not beheld spiritual outpourings of which the world at large is today ignorant. You do not have to sneak up behind these spiritually experienced youth and whisper religion in their ears; you can come right out, face to face, and talk with them. You do not need to disguise religious truths with a cloak of worldly things; you can bring these truths to them openly, in their natural guise. Youth may prove to be not more fearful of them than you are. There is no need for gradual approaches, for "bedtime" stories, for coddling, for patronizing, or for any of the other childish devices used in efforts to reach those spiritually inexperienced and all but spiritually dead.

You teachers have a great mission. As teachers you stand upon the highest peak in education, for what teaching can compare in priceless value and in far-reaching effect with that which deals with humans as they were in the eternity of yesterday, as they are in the mortality of today, and as they will be in the forever of tomorrow. Not only time, but eternity is your field. Salvation not only of yourself, but also of those who come within the purlieus of your temple is the blessing you seek and which, by doing your duty, you will gain. How brilliant will be your crown of glory, with each soul saved an encrusted jewel thereon.

But to get this blessing and to be so crowned, you must, I say once more, you must teach the gospel. You have no other function and no other reason for your presence in a Church school system.

You do have an interest in matters purely cultural and in matters of purely secular knowledge; but I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ as it has been revealed in these latter days. You are to teach this gospel using as your sources and authorities the standard works of the Church and the words of those whom God has called to lead his people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. To do so would be to have as many different churches as we have seminaries – and that is chaos.

You are not, whether high or low, to change the doctrines of the Church or to modify them, as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church. The Lord has declared he is "the same yesterday, today, and forever" (2 Ne. 27:23).

I urge you not to fall into that childish error, so common now, of believing that merely because we have gone so far in harnessing the forces of nature and turning them to our own use, therefore the truths of the Spirit have been changed or transformed. It is a vital and significant fact that our conquest of the things of the Spirit has not marched side by side with our conquest of things material. The opposite sometimes seems to be true. Our power to reason has not matched our power to figure. Remember always and cherish the great truth of the Intercessory Prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is an ultimate truth; so are all spiritual truths. They are not changed by the discovery of a new element, a new ethereal wave, nor by clipping off a few seconds, minutes, or hours of a speed record.

You are not to teach the philosophies of the world, ancient or modern, pagan or Christian, for this is the field of the public schools. Your sole field is the gospel, and that is boundless in its own sphere.

We pay taxes to support those state institutions whose function and work it is to teach the arts, the sciences, literature, history, the languages, and so on through the whole secular curriculum. These institutions are to do this work. But we use the tithes of the Church to carry on the Church school system, and these are impressed with a holy trust. The Church seminaries and institutes are to teach the gospel.

In thus stating this function time and time again, and with such continued insistence as I have done, it is fully appreciated that carrying out the function may involve the matter of "released time" for our seminaries and institutes. But our course is clear. If we cannot teach the gospel, the doctrines of the Church, and the standard works of the Church, all of them, on "released time" in our seminaries and institutes, then we must face giving up "released time" and try to work out some other plan of carrying on the gospel work in those institutions. If to work out some other plan be impossible, we shall face the abandonment of the seminaries and institutes and the return to Church colleges and academies. We are not now sure, in the light of developments, that these

should ever have been given up. We are clear upon this point, namely, that we shall not feel justified in appropriating one further tithing dollar to the upkeep of our seminaries and institutes unless they can be used to teach the gospel in the manner prescribed. The tithing represents too much toil, too much self-denial, too much sacrifice, too much faith, to be used for the colorless instruction of the youth of the Church in elementary ethics. This decision and situation must be faced when the next budget is considered. In saying this, I am speaking for the First Presidency.

All that has been said regarding the character of religious teaching, and the results which in the very nature of things must follow a failure properly to teach the gospel, applies with full and equal force to seminaries, to institutes, and to any and every other educational institution belonging to the Church school system.

The First Presidency earnestly solicits the wholehearted help and cooperation of all you men and women who, from your work on the firing line, know so well the greatness of the problem which faces us and which so vitally and intimately affects the spiritual health and the salvation of our youth, as well as the future welfare of the whole Church. We need you, the Church needs you, the Lord needs you. Restrain not yourselves, nor withhold your helping hand.

In closing, I wish to pay a humble, but sincere, tribute to teachers. I pay my tribute to your industry, your loyalty, your sacrifice, your willing eagerness for service in the cause of truth, your faith in God and in his work, and your earnest desire to do the things that our ordained leader and prophet would have you do. And I entreat you not to make the mistake of thrusting aside your leader's counsel, or of failing to carry out his wish, or of refusing to follow his direction.

May God bless you always in all your righteous endeavors; may he quicken your understanding, increase your wisdom, enlighten you by experience, bestow upon you patience and charity and, as among your most precious gifts, endow you with the discernment of spirits that you may certainly know the spirit of righteousness and its opposite as they come to you; may he give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places, which must be neither polluted nor defiled, either by false or corrupting doctrine or by sinful misdeed; may he enrich your knowledge with the skill and power to teach righteousness; may your faith and your testimonies increase, and your ability to encourage and foster them in others grow greater every day – all that the youth of Zion may be taught, built up, encouraged, heartened, that they may not fall by the wayside, but go on to eternal life, that as these blessings come to them, you through them may be blessed also.

BEWARE OF PRIDE

(Reference: President Ezra Taft Benson, Ensign, May 1989, pg. 4)

My beloved brethren and sisters, I rejoice to be with you in another glorious general conference of the Church. How grateful I am for the love, prayers, and service of the devoted members of the Church throughout the world.

May I commend you faithful Saints who are striving to flood the earth and your lives with the Book of Mormon. Not only must we move forward in a monumental manner more copies of the Book of Mormon, but we must move boldly forward into our own lives and throughout the earth more of its marvelous messages.

This sacred volume was written for us—for our day. Its scriptures are to be likened unto ourselves. (See 1 Ne. 19:23.)

The Doctrine and Covenants tells us that the Book of Mormon is the “record of a fallen people.” (D&C 20:9.) Why did they fall? This is one of the major messages of the Book of Mormon. Mormon gives the answer in the closing chapters of the book in these words: “Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction.” (Moro. 8:27.) And then, lest we miss that momentous Book of Mormon message from that fallen people, the Lord warns us in the Doctrine and Covenants, “Beware of pride, lest ye become as the Nephites of old.” (D&C 38:39.)

I earnestly seek an interest in your faith and prayers as I strive to bring forth light on this Book of Mormon message—the sin of pride. This message has been weighing heavily on my soul for some time. I know the Lord wants this message delivered now.

In the premortal council, it was pride that felled Lucifer, “a son of the morning.” (2 Ne. 24:12–15; see also D&C 76:25–27; Moses 4:3.) At the end of this world, when God cleanses the earth by fire, the proud will be burned as stubble and the meek shall inherit the earth. (See 3 Ne. 12:5, 3 Ne. 25:1; D&C 29:9; JS—H 1:37; Mal. 4:1.)

Three times in the Doctrine and Covenants the Lord uses the phrase “beware of pride,” including a warning to the second elder of the Church, Oliver Cowdery, and to Emma Smith, the wife of the Prophet. (D&C 23:1; see also D&C 25:14; D&C 38:39.)

Pride is a very misunderstood sin, and many are sinning in ignorance. (See Mosiah 3:11; 3 Ne. 6:18.) In the scriptures there is no such thing as righteous pride—it is always considered a sin.

Therefore, no matter how the world uses the term, we must understand how God uses the term so we can understand the language of holy writ and profit thereby. (See 2 Ne. 4:15; Mosiah 1:3–7; Alma 5:61.)

Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.

The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means “hatred toward, hostility to, or a state of opposition.” It is the power by which Satan wishes to reign over us.

Pride is essentially competitive in nature. We pit our will against God’s. When we direct our pride toward God, it is in the spirit of “my will and not thine be done.” As Paul said, they “seek their own, not the things which are Jesus Christ’s.” (Philip. 2:21.)

Our will in competition to God’s will allows desires, appetites, and passions to go unbridled. (See Alma 38:12; 3 Ne. 12:30.)

The proud cannot accept the authority of God giving direction to their lives. (See Hel. 12:6.) They pit their perceptions of truth against God’s great knowledge, their abilities versus God’s priesthood power, their accomplishments against His mighty works.

Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers. The proud wish God would agree with them. They aren’t interested in changing their opinions to agree with God’s.

Another major portion of this very prevalent sin of pride is enmity toward our fellowmen. We are tempted daily to elevate ourselves above others and diminish them. (See Hel. 6:17; D&C 58:41.)

The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others. In the words of C. S. Lewis: “Pride gets no pleasure out of having something, only out of having more of it than the next man. ... It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone.” (*Mere Christianity*, New York: Macmillan, 1952, pp. 109–10.)

In the pre-earthly council, Lucifer placed his proposal in competition with the Father’s plan as advocated by Jesus Christ. (See Moses 4:1–3.) He wished to be honored above all others. (See 2 Ne. 24:13.) In short, his prideful desire was to dethrone God. (See D&C 29:36; D&C 76:28.)

The scriptures abound with evidences of the severe consequences of the sin of pride to individuals, groups, cities, and nations. “Pride goeth before destruction.” (Prov. 16:18.) It destroyed the Nephite nation and the city of Sodom. (See Moro. 8:27; Ezek. 16:49–50.)

It was through pride that Christ was crucified. The Pharisees were wroth because Jesus claimed to be the Son of God, which was a threat to their position, and so they plotted His death. (See John 11:53.)

Saul became an enemy to David through pride. He was jealous because the crowds of Israelite women were singing that “Saul hath slain his thousands, and David his ten thousands.” (1 Sam. 18:6–8.)

The proud stand more in fear of men’s judgment than of God’s judgment. (See D&C 3:6–7; D&C 30:1–2; D&C 60:2.) “What will men think of me?” weighs heavier than “What will God think of me?”

King Noah was about to free the prophet Abinadi, but an appeal to his pride by his wicked priests sent Abinadi to the flames. (See Mosiah 17:11–12.) Herod sorrowed at the request of his wife to behead John the Baptist. But his prideful desire to look good to “them which sat with him at meat” caused him to kill John. (Matt. 14:9; see also Mark 6:26.)

Fear of men’s judgment manifests itself in competition for men’s approval. The proud love “the praise of men more than the praise of God.” (John 12:42–43.) Our motives for the things we do are where the sin is manifest. Jesus said He did “always those things” that pleased God. (John 8:29.) Would we not do well to have the pleasing of God as our motive rather than to try to elevate ourselves above our brother and outdo another?

Some prideful people are not so concerned as to whether their wages meet their needs as they are that their wages are more than someone else’s. Their reward is being a cut above the rest. This is the enmity of pride.

When pride has a hold on our hearts, we lose our independence of the world and deliver our freedoms to the bondage of men’s judgment. The world shouts louder than the whisperings of the Holy Ghost. The reasoning of men overrides the revelations of God, and the proud let go of the iron rod. (See 1 Ne. 8:19–28; 1 Ne. 11:25; 1 Ne. 15:23–24.)

Pride is a sin that can readily be seen in others but is rarely admitted in ourselves. Most of us consider pride to be a sin of those on the top, such as the rich and the learned, looking down at the rest of us. (See 2 Ne. 9:42.) There is, however, a far more common ailment among us—and that is pride from the bottom looking up. It is manifest in so many ways, such as faultfinding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous.

Disobedience is essentially a prideful power struggle against someone in authority over us. It can be a parent, a priesthood leader, a teacher, or ultimately God. A proud person hates the fact that someone is above him. He thinks this lowers his position.

Selfishness is one of the more common faces of pride. “How everything affects me” is the center of all that matters—self-conceit, self-pity, worldly self-fulfillment, self-gratification, and self-seeking.

Pride results in secret combinations which are built up to get power, gain, and glory of the world. (See Hel. 7:5; Ether 8:9, 16, 22–23; Moses 5:31.) This fruit of the sin of pride, namely secret combinations, brought down both the Jaredite and the Nephite civilizations and has been and will yet be the cause of the fall of many nations. (See Ether 8:18–25.)

Another face of pride is contention. Arguments, fights, unrighteous dominion, generation gaps, divorces, spouse abuse, riots, and disturbances all fall into this category of pride.

Contention in our families drives the Spirit of the Lord away. It also drives many of our family members away. Contention ranges from a hostile spoken word to worldwide conflicts. The scriptures tell us that “only by pride cometh contention.” (Prov. 13:10; see also Prov. 28:25.)

The scriptures testify that the proud are easily offended and hold grudges. (See 1 Ne. 16:1–3.) They withhold forgiveness to keep another in their debt and to justify their injured feelings.

The proud do not receive counsel or correction easily. (See Prov. 15:10; Amos 5:10.) Defensiveness is used by them to justify and rationalize their frailties and failures. (See Matt. 3:9; John 6:30–59.)

The proud depend upon the world to tell them whether they have value or not. Their self-esteem is determined by where they are judged to be on the ladders of worldly success. They feel worthwhile as individuals if the numbers beneath them in achievement, talent, beauty, or intellect are large enough. Pride is ugly. It says, “If you succeed, I am a failure.”

If we love God, do His will, and fear His judgment more than men’s, we will have self-esteem.

Pride is a damning sin in the true sense of that word. It limits or stops progression. (See Alma 12:10–11.) The proud are not easily taught. (See 1 Ne. 15:3, 7–11.) They won’t change their minds to accept truths, because to do so implies they have been wrong.

Pride adversely affects all our relationships—our relationship with God and His servants, between husband and wife, parent and child, employer and employee, teacher and student, and all mankind. Our degree of pride determines how we treat our God and our brothers and sisters. Christ wants to lift us to where He is. Do we desire to do the same for others?

Pride fades our feelings of sonship to God and brotherhood to man. It separates and divides us by “ranks,” according to our “riches” and our “chances for learning.” (3 Ne. 6:12.) Unity is impossible for a proud people, and unless we are one we are not the Lord’s. (See Mosiah 18:21; D&C 38:27; D&C 105:2–4; Moses 7:18.)

Think of what pride has cost us in the past and what it is now costing us in our own lives, our families, and the Church.

Think of the repentance that could take place with lives changed, marriages preserved, and homes strengthened, if pride did not keep us from confessing our sins and forsaking them. (See D&C 58:43.)

Think of the many who are less active members of the Church because they were offended and their pride will not allow them to forgive or fully sup at the Lord's table.

Think of the tens of thousands of additional young men and couples who could be on missions except for the pride that keeps them from yielding their hearts unto God. (See Alma 10:6; Hel. 3:34–35.)

Think how temple work would increase if the time spent in this godly service were more important than the many prideful pursuits that compete for our time.

Pride affects all of us at various times and in various degrees. Now you can see why the building in Lehi's dream that represents the pride of the world was large and spacious and great was the multitude that did enter into it. (See 1 Ne. 8:26, 33; 1 Ne. 11:35–36.)

Pride is the universal sin, the great vice. Yes, pride *is* the universal sin, the great vice.

The antidote for pride is humility—meekness, submissiveness. (See Alma 7:23.) It is the broken heart and contrite spirit. (See 3 Ne. 9:20; 3 Ne. 12:19; D&C 20:37; D&C 59:8; Ps. 34:18; Isa. 57:15; Isa. 66:2.) As Rudyard Kipling put it so well:

*The tumult and the shouting dies;
The captains and the kings depart.
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.
(Hymns, 1985, no. 80.)*

God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Alma said, “Blessed are they who humble themselves without being compelled to be humble.” (Alma 32:16.)

Let us choose to be humble.

We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are. (See D&C 38:24;

D&C 81:5; D&C 84:106.)

We can choose to humble ourselves by receiving counsel and chastisement. (See Jacob 4:10; Hel. 15:3; D&C 63:55; D&C 101:4–5; D&C 108:1; D&C 124:61, 84; D&C 136:31; Prov. 9:8.)

We can choose to humble ourselves by forgiving those who have offended us. (See 3 Ne. 13:11, 14; D&C 64:10.)

We can choose to humble ourselves by rendering selfless service. (See Mosiah 2:16–17.)

We can choose to humble ourselves by going on missions and preaching the word that can humble others. (See Alma 4:19; Alma 31:5; Alma 48:20.)

We can choose to humble ourselves by getting to the temple more frequently.

We can choose to humble ourselves by confessing and forsaking our sins and being born of God. (See D&C 58:43; Mosiah 27:25–26; Alma 5:7–14, 49.)

We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives. (See 3 Ne. 11:11; 3 Ne. 13:33; Moro. 10:32.)

Let us choose to be humble. We can do it. I know we can.

My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. (See 4 Ne. 1:24–25.)

Pride is the great stumbling block to Zion. I repeat: Pride *is* the great stumbling block to Zion.

We must cleanse the inner vessel by conquering pride. (See Alma 6:2–4; Matt. 23:25–26.)

We must yield “to the enticings of the Holy Spirit,” put off the prideful “natural man,” become “a saint through the atonement of Christ the Lord,” and become “as a child, submissive, meek, humble.” (Mosiah 3:19; see also Alma 13:28.)

That we may do so and go on to fulfill our divine destiny is my fervent prayer in the name of Jesus Christ, amen.

I SAY UNTO YOU, BE ONE

(Reference: Elder Boyd K. Packer, BYU Devotional Address, 12 February 1991)

As a mission president, I taught the missionaries to ask a few questions about the town in which they were to labor. Where did the town get its name? When was it settled and why? "Then," I told them, "you will know more about the town than even those who have lived there all of their lives." Most people do not know the very simple and, oftentimes, fascinating things about the community in which they live.

You come to Brigham Young University from all over the world. It is my purpose to tell you things about this great community of learning that you do not know. I will tell you things about the past: why it is unique and why and how this university was founded; something about the present: how it is governed; and something of the future: what we must do if we are to keep faith with those who founded it. Most of what I tell you, you will not find written in books.

Church Education in the Early Years

From the beginning, the Church has fostered both spiritual and secular learning, for that is in the revelations. The Lord revealed that "the glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one. [Ye are commanded] to bring up your children in light and truth" (D&C 93:36-37, 40). Another revelation tells us that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection" (D&C 130:18). There are other scriptures that emphasize the importance of both religious and secular learning. One of them includes a promise:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand. [D&C 88:78]

As the early Saints moved to Ohio, Missouri, and Illinois, they established elementary and secondary schools in each settlement. Schools of the Prophets were organized for adult leaders in Kirtland, Ohio, in 1833, and other such schools were organized even after the settlement here in the West. I know they had a School of the Prophets in Brigham City, for instance. In 1840, a university was established in Nauvoo.

During the trek to the Rocky Mountains, elementary classes were conducted in the camps. In the fall of 1847, within three months of arriving in the valley, the first schools were organized. Three years later the University of Deseret was founded; it later became the University of Utah. The

deeding of this university to the state foreshadowed a policy to turn Church-related schools to the civil government as soon as public schools were available to our members.

Beginning in 1875, the Church established academies in the United States, Canada, and Mexico. They were to provide secondary secular and religious education. By 1907, the Church was operating thirty-five academies. The academies included elements of what we now have in junior colleges. For example, President Harold B. Lee graduated from the Oneida Stake Academy in Idaho and was appointed principal of an elementary school. He was eighteen years old at the time. President Benson graduated from that same academy.

With the establishment of free public high schools, attendance at the academies declined. Some were closed; others became Church-sponsored junior colleges. By 1931, only Juarez Academy in Mexico remained. In time, except for Ricks College, the junior colleges were all transferred to the states. Weber State University began as the Weber Academy. President David O. McKay was principal at the time of his call to the Twelve. Brigham Young Academy became Brigham Young University.

Incidentally, there was a Brigham Young College established in 1877 in Logan. It was replaced by a land-grant college, now Utah State University.

And in 1891 the Church announced the establishment of the Young University in Salt Lake City headed by Dr. James E. Talmage. Buildings were under construction and equipment had been purchased when the Panic of 1893 occurred. Church leaders set aside those plans in favor of supporting the University of Utah, which was sinking under the depression, and Dr. Talmage was appointed president of that university (John R. Talmage, *The Talmage Story* [Salt Lake City: Bookcraft, 1972], pp. 119-23).

When they moved from academies to public secondary schools, our youth missed religious instruction. In 1912, the Church opened the first released-time seminary adjacent to Granite High School in Salt Lake City. The following year Able S. Rich, who was a teacher in agriculture at the time, was hired to open the second seminary in Brigham City. Brother Rich was still there as principal when I began to teach there forty years ago.

Institutes of religion were established at public colleges beginning in 1926 at the University of Idaho. I have known personally most of those who pioneered religious education in the Church.

There is another chapter. In fairly recent times, elementary and secondary schools were established many places in the world where schools were not available to our members. When public education became available, more than a hundred schools--including a university, junior colleges, academies, secondary and elementary schools--were transferred to state governments or were closed.

In order to coordinate the programs and growth of Church schools, a General Church Board of

Education was organized in 1888, consisting of selected local Church leaders--stake presidents, for instance. Karl G. Maeser was named the first superintendent of Church schools, a position that later became the commissioner of Church education.

Working As One

In recent years, the board of education of the Church and the board of trustees for Church colleges and universities has been the First Presidency, six members of the Quorum of the Twelve, a member of the Presiding Bishopric, and the presidents of the Relief Society and the Young Women of the Church.

I can best tell you how you are governed today, how the board of trustees functions, by explaining the principles and procedures we follow in the meetings of the First Presidency and Quorum of the Twelve Apostles. These procedures protect the work from the individual weaknesses apparent in all of us.

When a matter comes before the First Presidency and the Quorum of the Twelve Apostles in a temple meeting, one thing that is determined very quickly is whether it is of serious consequence or not. One or another of us will see in an apparently innocent proposal issues of great and lasting consequence.

It is clear from the revelations that the decisions of the presiding quorums "must be by the unanimous voice of the same. . . . Unless this is the case, their decisions are not entitled to the same blessings" (D&C 107:27, 29). In order to ensure that to be the case, matters of consequence are seldom decided in the meeting where they are proposed. And, if the proposal is a part of a larger issue, sufficient time is taken to "bring us all along" so that it is clear that each of us has either a clear *understanding* of the issue or, as is often the case, has a very clear *feeling* about it.

The Doctrine and Covenants instructs us:

Let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege. [D&C 88:122]

It would be unthinkable to deliberately present an issue in such a way that approval depended upon how it was maneuvered through channels, who was presenting it, or who was present or absent when it was presented.

Often one or more of us is away during regular meetings. We all know that the work must proceed and will accept the judgment of our brethren. However, if a matter has been studied by one of the Quorum in more detail than by the others or he is more familiar with it either by assignment, experience, or personal interest, the matter is very often delayed until he can be in on the discussion.

And, always, if one of us cannot understand an issue or feels unsettled about it, it is held over for future discussion.

I remember occasions when a delegation was sent to the hospital to discuss with a member of the Council who was ill some urgent matter that could not be delayed but which needed that "unanimous consent." There are occasions, as well, when one of us will leave the meeting temporarily to call one of our number who is abroad to get his feelings on a matter under discussion.

There is a rule we follow: A matter is not settled until there is a *minute entry* to evidence that all of the Brethren in council assembled (not just one of us, not just a committee) have come to a unity of feeling. Approval of a matter in principle is not considered authority to act until a minute entry records the action taken--usually when the minutes are approved in the next meeting.

Sometimes an afterthought keeps one of us restless over a decision. That is never dismissed lightly. It cannot be assumed that that restless spirit is not in fact the Spirit of Revelation.

That is how we function – in council assembled. That provides safety for the Church and a high comfort level for each of us who is personally accountable. Under the plan, men of very ordinary capacity may be guided through counsel and inspiration to accomplish extraordinary things.

Even with the best of intentions, it does not always work the way it should. Human nature may express itself on occasion, but not to the permanent injury of the work. I have a deep, even a sacred, regard for councils; inspiration is evident in them. If ever another course has been followed, trouble has followed as surely as night follows day.

When I was first called as a General Authority, I was serving as an assistant administrator of seminaries and institutes and as a member of the administrative council of BYU. They were kind enough to have a dinner to see me off with Elder Marion G. Romney, representing the board of education, as the speaker.

President William E. Berrett made a very brief response in which he said that Brother Tuttle (who by then was one of the Seventy) and I had something of a motto. It was "Follow the Brethren." Brother Romney responded with some humor that he was glad for that motto since I already had been given an assignment to assist him. "Now I know that Brother Packer will do everything I tell him to do."

I was asked to respond. I did not know Brother Romney very well at that time or I should not have said what I did. Nevertheless, I lived to learn that the very intimate relationship I had with him in years to come began that night when I said, "Brother Romney misunderstood! Our motto was 'Follow the *Brethren*,' not 'Follow the *Brother*.'" He drew close to me thereafter because I had shown respect for a principle that was precious to him. There is only one "Brother" to follow, and that is our Prophet President. But even he does not act alone, for he has counselors.

These same principles that govern the function of the presiding councils of the Church work equally well in auxiliary organizations. And they apply to a combination of the two, such as in the board of trustees, where great women endowed with a special credential of insight have full Voice.

As a trustee, I have, over the years, uniformly referred problems that came individually to me back to the university administration, or to the board, not wanting, as a *brother*, to assume what belonged to the *Brethren*. I have generally not even asked for a report, nor have I intervened unless assigned to do so.

These checks and balances that the Lord intended to operate in his Church are, after all, the safe course. If we are to meet the great challenges now facing this university, we must respect these principles. The Lord said, "I say unto you, be one; and if ye are not one ye are not mine" (D&C 38:27). And, the Lord added:

I give unto you directions how you may act before me, that it may turn to you for your salvation.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. [D&C 82:9-10]

And, I repeat, "I say unto you, be one; and if ye are not one ye are not mine" (D&C 38:27).

This Board of Trustees

Even with all of this, there are those who believe that priesthood and auxiliary leaders are not really qualified to govern a large university. Some have even recommended that an independent board of trustees be organized, made up of specialists or experts representing the professions, business, industry, and government, believing that others would better understand the social, philosophical, technological, and professional issues such as might relate to the administration of a university. They have suggested that such a board, provided with independent sources of finance, would protect the Brethren from their own lack of qualification.

If career or secular experience is considered to be essential, and I admit it has a place, if that is thought to be indispensable for members of a board, we are not altogether lacking in such qualification. However, we may not put quite the premium on them as others do.

It may be of interest to you to review some of the career or secular qualifications of those who presently preside over the Church schools and over this university. Since I have gone to some length to explain how we work as a body – as one – I will present something of a composite résumé of the career or secular experience of the trustees of Brigham Young University. While we do not consider such qualifications to be indispensable, some others evidently do.

Since this is a community of learning, I will list first the academic degrees held by members of the board. Five of the twelve trustees have earned doctor's degrees. One of the five holds both a doctor of medicine degree from the University of Utah and a Ph.D. degree in surgery and physiology from Minnesota. The other doctorates are in law, business administration, and education. The universities represented are Harvard, Chicago, Southwestern, and Brigham Young.

Four other board members hold master's degrees in agriculture, business, political science, and one in curriculum design (held by one of the women on the board). The schools represented are Iowa State, the University of Utah, and Brigham Young.

All but one of the others hold either a bachelor of arts or a bachelor of science degree. That one is a homemaker, having devoted herself to helping her husband through medical school and to her family. She brings a dimension to our board that is consummately precious – a perspective that is valued above degrees. This great woman presides over the largest women's organization in the world with a membership of more than 2.75 million women.

As for scholarship, it ranges from average to Phi Beta Kappa, Phi Kappa Phi. Several degrees were bestowed cum laude (with honor). There is magna cum laude, summa cum laude, and, as with me and you, if by chance you graduate, "Thank you, Laude."

As for *experience* in education, one board member served as executive vice president of the University of Utah; another was professor and acting dean of the School of Law at the University of Chicago and was president of Brigham Young University. Another was associate professor of the Graduate School of Business at Stanford University, visiting professor at the Massachusetts Institute of Technology, and president of Ricks College. Another is an honorary professor at three universities in Shandong and Shanxi provinces in China and visiting professor at other universities in China as well as at universities in Mexico, Chile, and Uruguay.

Two have served as Church commissioner of education and one as assistant administrator of seminaries and institutes and on the administrative council at BYU. Four have served on the board of regents that governs all public colleges and universities in the state.

As for honorary doctorates, I count thirty-three, and I may have missed one or two. It is a little hard to find out. They were bestowed by public and private universities across the nation in humanities, letters, law, science, medical science, public service, and other fields.

Board members have received honors, awards, fellows, and distinguished alumni from universities, prestigious societies, professional and scholastic organizations. There are honorary citizen and other awards from community, state, and national governments, including one from the government of Argentina. It would take pages even to list them.

Board members have given public service to community, state, and nation. The chairman of the

board of trustees served for eight years in the president's cabinet. Several have served on select or advisory committees to the White House and to departments of the federal government. One was chairman of the board of the Public Broadcasting System. Some members have served in state senates, one as a justice on the state supreme court, others on city councils. The list of service on governors' select committees; committees for constitution revision, for selection of judges and other public servants; commissions; boards; advisory committees; foundations; trusts; and other community, state, and regional organizations is far too long to list here.

And, of current interest and importance, there is one other category of experience of members of your board of trustees: that is service in the military. Included on this list is a marine corporal, a combat infantry staff sergeant, an army medical officer and an army artillery officer, a field officer and bomber pilot in the air force, and two who served in the navy. President Benson was in the ROTC at Utah State when World War I ended.

In our free enterprise system, board members have been both employer and employed and have been owners, chairmen, directors, officers, and managers of corporations and have owned and do own stock in business and industry, as all citizens have a right to do. For instance, at the time of his call to the Twelve, one member of the board was serving on twenty-six corporate boards. Some are a little puzzled that such service has continued after their call, thinking it a little too worldly for Church leaders. But such service contributes valuable experience and serves other very important interests of the Church. We are caught between those who think we are not in touch with the world and those who think our keeping in touch with it is somehow wrong. Keep in mind the system of lay clergy the Lord established. We are commanded to remain *in* the world but not to be *of* the world.

At present, 1,711 institutes of religion enroll members in sixty-two countries, and there are seminaries in ninety countries. In addition, we operate twenty-six elementary, middle, or secondary schools about the world. During just the last one year, members of the board have traveled in forty-six countries. Many of the countries have seen more than one board member. Besides the main countries you might expect on the list are Swaziland, Lesotho, the Soviet Union, Estonia, Romania, Hungary, Bulgaria, the People's Republic of China, and many others.

We do not go as tourists. We meet with church, educational, community, and government leaders and, of far more importance, we meet with the rank and file of the people. We gain a knowledge of "things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms" (D&C 88:79). There is not a body of twelve people anywhere on this earth who travel as broadly and as constantly as members of this board of trustees. Should a problem arise virtually anywhere on earth, one of us has been there recently.

Members of the board hold in common their ordinary beginnings. They came from homes, as you did, where their parents sent them away to school, often at great sacrifice, with encouragement to apply themselves so that they could be of service one day to their families, the community, and

the Church. One became an agricultural agent, another a secretary, one a printer, two became lawyers, one a lumberman, another a hardware merchant, three became teachers, one a surgeon, one an accountant, and one a homemaker.

Were I to add the education, travel, and career qualifications of the other six members of the Twelve who do not presently serve on the board of trustees, it would increase this report proportionally.

Now, all of these things are *never, absolutely never, talked of or even mentioned in our circles*. In thirty years, I have never heard one conversation on all of that which I have just reviewed for you. I risk being scolded for even mentioning them here. I know that most of you, too, do not consider these secular or career achievements as being overruling in their consequence, but there are those who do. They feel we may not understand the mysteries of the world of academia and therefore are not fully qualified to set policy, standards, and direction for a university. For them, perhaps these things needed to be said.

There are other qualifications on which we do set higher premium. While secular achievements deserve and receive our respect, as indicated by what we have done in those fields, they are not those on which we place the *highest* value. Those of higher value relate to the qualities of character that establish a balance in education and have to do with moral stability.

We know the method of learning associated with the workings of the Spirit. We treasure the gift of the Holy Ghost that has been conferred upon every member of the Church and that can influence others who are seeking the truth. We know the voice of the Lord when he speaks. We know the processes of revelation and how to teach them to those who want to learn. These qualifications we *do* talk about constantly and strive ever to measure up to them.

"By Study and Also by Faith"

Now listen carefully! It is crucial that you understand what I tell you now. There is danger! Church-sponsored universities are an endangered species – nearly extinct now. Recently the administration of Baylor University announced that it was severing ties with the Baptist Church, which founded it 145 years ago. Other Baptist schools – Furman, Mercer, and Wake Forest – are going through the same process. They join Harvard, Yale, Princeton, Chicago, Columbia, and a long, long list of others – other universities that have severed ties from the churches that founded and financed them.

Last month's journal of the New York-based Institute on Religion in Public Life was devoted to the de-Christianizing of American universities. I quote from their editorial entitled "The Death of Religious Higher Education."

The beginning of wisdom on this subject is to recognize that the road to the unhappy present was indeed paved with good intentions. To be sure, there were relevant parties

*who made no secret of their hostility to religion. But, for the most part, the schools that lost, or are losing, their sense of religious purpose, sincerely sought nothing more than a greater measure of "excellence." The problem is that they accepted, uncritically, definitions of excellence that were indifferent to, or even implicitly hostile to, the great concerns of religion. Few university presidents or department chairmen up and decided one day that they wanted to rid their institutions of the embarrassment of religion. It may reasonably be surmised that most believed that they were advancing a religious mission by helping their schools become like other schools – or at least more like the "best" of other schools. The language of academic excellence is powerfully seductive. ["The Death of Religious Higher Education," *First Things*, January 1991, p. 8]*

If we succeed in keeping BYU in faith with the founders, we will do something very few others have done. Our best protection is to ensure that the prerogatives of this unique board of trustees are neither diluted nor ignored. Boards of education, trustees, and regents are venerable and indispensable institutions in education in the free world. They are not to be taken lightly. Theirs, and theirs alone, is the right to establish policies and set standards under which administrators, faculties, and students are to function – standards of both conduct and of excellence.

It is not unusual for highly trained professionals to smart under the necessity of working under a lay board whose members may not be as highly educated as they consider themselves to be. But the future of education in the free world, and of this unique university, depends on safeguarding the prerogatives of the boards of education.

The ties between universities and the churches that founded them have been severed because of constantly recurring contention between the spiritual and the temporal; the never-ending controversy between a narrow view of science and religion; the ancient conflict between *reason* and *revelation*.

There are two opposing convictions in the university environment. On the one hand, "*seeing is believing*." On the other, "*believing is seeing*." Both are true! Each in its place. The combining of the two individually or institutionally is the challenge of life. Neither influence will easily surrender to the other. They may function for a time under some sort of a truce, but the subtle discord is ever present.

They mix the way oil and water mix – only with constant shaking or stirring. When the stirring stops, they separate again. It takes a catalytic process to blend them. This requires the introduction of a third ingredient, a catalyst, which itself remains unchanged in the blending process.

Each of us must accommodate the mixture of reason and revelation in our lives. The gospel not only permits but *requires* it. An individual who concentrates on either side solely and alone will lose both balance and perspective. History confirms that the university environment always favors reason, and the workings of the Spirit are made to feel uncomfortable. I know of no

examples to the contrary.

Spirituality, while consummately strong, reacts to very delicate changes in its environment. To have it present at all and to keep it in some degree of purity requires a commitment and a watch-care that can admit to no embarrassment when compared with what the scholarly world is about.

The moral and spiritual capacity of the faculty and what they shall give, and the spiritual atmosphere in which students are to learn and what they receive, will not emerge spontaneously! They happen only if they are *caused* to happen and thereafter maintained with unwavering determination. We at BYU can be competent in both and also merit the respect of those charged with the accreditation of institutions of higher learning.

Some have envisioned BYU as a great graduate research university as opposed to an undergraduate teaching university. A few years ago the term "the Harvard of the West" was tossed about, and moves were made to recast BYU in that image. But that transformation was not initiated by the board of trustees.

Recently, lengthy discussions on the future role of BYU have been held between the board of trustees and the administration. They have led in the direction of defining BYU as an "academically selective, teaching-oriented, undergraduate university, offering both liberal arts and occupational degrees, with sufficiently strong graduate programs and research work to be a major university" (Minutes of the Church Board of Education, 7 June 1990).

When that role is finally defined, it will be determined by the board of trustees, whose fundamental credentials were not bestowed by man and whose right and responsibility it is to determine policy and "approve *all* proposed changes in basic programs and key personnel" and establish standards for both faculty and students (Minutes of Executive Committee, 27 April 1982).

I spoke of the catalytic process where two seemingly antagonistic influences can merge and each give strength to the other. The essential catalyst for the fusion of reason and revelation in both student and faculty is the Spirit of Christ. He is "the true light that lighteth every man that cometh into the world" (D&C 93:2). The blending medium is the Holy Ghost, which is conferred upon every member of the Church as a gift.

The blending of opposites is everywhere present in life. A base metal, fused with a precious one, can produce an alloy stronger and more resilient than either component alone.

Such a blending is seen in the priesthood of God, ordained to be conferred upon the ordinary man who must live in the base, workaday world where reason and the muscles of his body are the substance of his livelihood. The blending in of revelation will make him anything but ordinary. While such a man must remain *in* the world, he is not *of* the world.

Marriage is the wedding of opposites, the union of the man (who faces the world) with woman (who is often the more refined in spirit). When neither seeks to replace the other, the complementing differences in their nature are fostered. Then, in expressions of love, life itself is conceived, and together they receive a fullness of joy. The fusion of reason and revelation will produce men and women of imperishable worth.

On the one hand is reason: the thinking, the figuring things out, the research, the pure joy of discovery, and the academic degrees man bestows to honor that process. On the other is revelation, with the very private and very personal, the very individual, confirmation of truth. The combining of them is *the* test of mortal life!

And the spirit and the body are the soul of man. [D&C 88:15; emphasis added]

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy. . . .

The glory of God is intelligence, or, in other words, light and truth.

Light and truth [will] forsake that evil one. . . .

[We are] *commanded. . . to bring up [our] children in light and truth.* [D&C 93:33-34, 36, 40; emphasis added]

Now, all of that is but a preface, an introduction, to my message, which I present in two short sentences.

To you of the administration and faculty, I repeat the counsel given to Dr. Karl G. Maeser by President Brigham Young when he sent him here to start this school: "You ought not to teach even the alphabet or the multiplication tables without the Spirit of God. That is all. God bless you."

To you students, I quote a revelation to you from the Lord: "As all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith" (D&C 88:118).

I give to you my sure witness of the Lord and pray that he will protect this great university as together we move into the perilous years ahead. I say this in the name of Jesus Christ. Amen.

TEN WAYS TO INCREASE YOUR SPIRITUALITY

(Reference: Elder Joe J. Christensen, Address given at BYU–Hawaii, 23 January 1997)

Regardless of our age or stage in life, one of the genuine needs we all have in order to live happier and to be more successful is to increase our own spirituality. I will make you a promise. If you can respond more positively each time you ask yourself the following 10 questions, you will be increasing in spirituality. You will be happier, and in those things that matter most in life, you will be more successful. That is a promise.

Here are the 10 questions:

1. Do I read scriptures daily?

We are commanded to “feast upon the words of Christ” and not just nibble (2 Ne. 32:3). Remember President Spencer W. Kimball's statement: “I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns” (*Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 135).

How many times did President Ezra Taft Benson urge us to read from the Book of Mormon daily? There is no other book that provides us with so much opportunity to “feast on the words of Christ.” It really is another testament of Jesus Christ. Within its pages are 3,925 references to the Savior. On average, every 1.7 verses make reference to the Lord Jesus Christ. He is referred to by 101 different titles: Lord, Savior, Redeemer, the Only Begotten Son, the Good Shepherd, and so on.

If you were to start on January 1st reading just two pages a day, by the time you came to September 22nd, you would have read the entire book. Are you reading from the scriptures every day? If not, now, this very day, is a good time to repent.

2. Do I really pray and not just say prayers?

Am I really communicating and not just repeating trite expressions? (see Alma 34:17-27; Matt. 6:7). Some people really learn how to pray, and it is a goal that we all should strive for.

One young elder came to the Missionary Training Center in Provo. He was a very bright student.

He was always at the top of his class in every subject while in high school. He was called on a mission where he needed to learn Spanish. He was assigned to his district of seven or eight missionaries and for the first time found that he was *not* at the top of his class in the area of pronunciation because he could not trill an *r*. He couldn't pronounce words like *ferrocarril*. His tongue didn't work that way. He struggled. He worked and he prayed. Then after seven weeks there he wrote a letter home to his parents, and the entire first page was filled with pure *rs*. He had finally succeeded. He told me that if he hadn't learned another thing during his entire two-year mission than to learn how to *really* pray, his mission would have been worth it.

President Brigham Young said, “It matters not whether you or I feel like praying ... If we do not feel like it, we should pray till we do” (*Teachings of Presidents of the Church: Brigham Young* [1997], 44).

3. Is my fasting meaningful?

Do I do more than just get hungry? (see D&C 59:13-23). Sometimes that is all we do because our level of spirituality hasn't matured. When one of our sons was about seven years old, he asked, “Why do they call it fast Sunday when it goes so slow?”

Meaningful fasting is one sure method of cultivating spirituality in our lives. Here is a practical suggestion: Make the first Sunday of next month a very meaningful day of fasting. Choose something very specific – maybe one of your personal challenges or a condition with someone in your family or someone else. Focus, fast, and pray. It seems that every time the scriptures refer to fasting, prayer is also mentioned. They go together.

4. Do I go to bed early and get up early?

Some of you may wonder what this has to do with spirituality. Remember the scripture “Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated” (D&C 88:124).

Barbara, my wife, and I had the choice experience of being asked to be chauffeur for President and Sister Marion G. Romney and drove them from Provo to their home in Salt Lake City. Along the way, President Romney shared some of his personal experiences from when he was first called to serve as a General Authority in 1941. He had been serving as a stake president at the time and had gone to general conference. To his amazement, he was sustained as a new General Authority – an Assistant to the Quorum of the Twelve – without his prior knowledge; no one had talked to him about the calling before the session started. He was shocked and very nervous. He felt that he needed some advice, so he went to Elder Harold B. Lee, a relatively new member of the Quorum of the Twelve and a former contemporary as a stake president. Elder Romney asked him for advice about how to be successful as a General Authority.

Elder Lee spoke about the necessity of receiving personal revelation in order to be effective and

said: “If you are to be successful as a General Authority, you will need to be inspired. You will need to receive revelation. I will give you one piece of advice: Go to bed early and get up early. If you do, your body and mind will become rested, and then in the quiet of those early-morning hours, you will receive more flashes of insight and inspiration than at any other time of the day.”

President Romney said: “From that day on, I put that counsel into practice, and I know it works. Whenever I have a serious problem, or some assignment of a creative nature with which I hope to receive the influence of the Spirit, I always receive more assistance in the early-morning hours than at any other time of the day. Following that counsel has helped me a great deal through the years.”

In my own life, I also know that is true.

5. Am I essentially a happy person?

I want to ask you to do something right now – smile. Force it if you have to. Some people smile very naturally. Some may be happy but haven’t told their faces about it yet.

Your level of spirituality is also directly related to how well you fill the Lord's commandments to “Be of good cheer” and “Lift up your heart and rejoice” (D&C 31:3). How many times in the scriptures did the Lord command us to be of good cheer? He didn't say, “Be of good cheer if everything is going well, if you have enough money to pay all your bills, if your biorhythms are up,” or whatever. No. For us to be of good cheer is a commandment and not merely a suggestion.

Here is a practical suggestion that has helped me in the past. Take a sheet of paper and write on it a list of the blessings you consider to be important in whatever order they come to your mind. Then place them in order of priority. What is your most precious blessing? Probably somewhere near the top of your list will be the big “Four *F*s” – your faith, family, freedom, and friends.

Note how many blessings you have at the top of the list for which you would hope to have the courage to give up your mortal lives to protect. Then note how far down the list you go before you come to any blessing that you can buy for money. The most precious blessings are without price; they are priceless.

On those days when you don’t feel like smiling, take out your list, read it, and then you can smile very naturally.

6. Do I work hard?

Thrust in your sickle with all your heart, might, mind, and strength (see D&C 4:2; 31:5).

I have asked mission presidents in many parts of the world this question: “How many missionaries do you have in your mission who are really spiritual and also lazy?” There isn't one

in all the world. Laziness and spirituality don't go together. The most spiritual people I know are also some of the hardest-working people I have ever met.

So if you want to increase your level of spirituality, work hard. Magnify your callings within the Church. Really work!

7. Am I more concerned about *how* than *where* I serve?

Some people get caught up with concern about position or status – something like the person who prayed, “Father, I want to serve; use me... in an *executive* position.” Don't be like the young, handsome, enthusiastic elder who asked me on the first day he arrived at the MTC in Provo, “President, do you know what my major goal is in my mission?” Of course I didn't know. He said, “My main goal is to become assistant to the president of my mission!”

How much better it would have been for him to have said something like this: “President, the main goal I have on my mission is to be a worthy representative of the Lord Jesus Christ. I want to serve Him with all my heart, might, mind, and strength. I would be happy to serve in whatever part of the mission and in whatever assignment I am given. I just want to serve.”

Remember that even the Savior performed the humblest acts of service. If there ever comes a time when we get concerned about where we are serving or why someone else is called to do this or that, rather than us, think of the Savior in that Upper Room when He, as the greatest of all, the Creator of worlds without number, our Savior and Redeemer, took the basin, water, and towel and knelt before His disciples, performing that humble act of service by washing His disciples' feet. After overcoming Peter's reluctance and finishing the process, He asked them:

“Know ye what I have done to you?”

“Ye call me Master and Lord: and ye say well; for so I am.”

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.”

“For I have given you an example, that ye should do as I have done to you.”

“Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.”

“If ye know these things, happy are ye if ye do them” (John 13:12-17).

8. Do I love everyone – even enemies – and keep romantic feelings in their proper perspective?

People who love people have an easier time being spiritual. In that Upper Room, the Lord issued a new commandment: “That ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another” (John 13:34-35).

Love is a difficult word to understand in the English language. For example, I could say to someone that “I love you.” I used exactly those same words this morning speaking to my wife, Barbara, and I meant something very different. We need to know who is speaking to whom in what context. The Greeks don’t have the same problem because they have three different words for *love*. The first is *eros*, or romantic love. The English word *erotic* comes from that Greek root. The second is *philia*, or brotherly love. The U.S. “City of Brotherly Love,” Philadelphia, gets its name from that Greek root. The third is *agape*, or Godlike love, the kind of love that enables our Father in Heaven and the Lord to love us even though we are not perfect. I understand that each time in the Greek text of the New Testament when the Lord commands us to love our enemies, it is *agape* that is used.

Here is a very important point for all of us to remember. If we want to cultivate spirituality, we should love everyone at the levels of *agape* or *philia*, but when it comes to *eros*, or romantic love, we are *not* commanded to love everyone. In fact, the full expression of romantic physical affection is intended by the Lord for two people inside the bonds of marriage. If we follow that counsel, our spirituality will increase. If we don't, we will lose the Spirit almost immediately.

It is interesting to note that at the age that the natural attraction toward members of the opposite sex is as high as it likely will ever be, what does the Lord do? He calls young men on missions and expects them to go two years with no more physical contact with a member of the opposite sex than shaking hands briefly. The miracle is that almost all of the missionaries rise to that challenge brilliantly. For the few who do not, it is a personal disaster. When an elder who has followed this guideline returns home and finds someone he can convince to become his eternal companion, he brings to her, his future wife, the great gift of a husband and future father of her children who has learned self-control. He is one who is not driven by every feeling that comes into his system. He is in control. The Church's marriages are stronger because of so many who have learned this self-control.

9. Do I strive for oneness with others as well as within myself, between my ideal and actual self?

In the Sermon on the Mount, the Lord commanded us to become perfect even as our Father in Heaven is perfect. In the Book of Mormon the resurrected Lord asked the rhetorical question, “What manner of men ought ye to be?” and then he answered his own question, “Even as I am” (3 Ne. 27:27).

In the Upper Room, just before the Lord left to go to the Garden of Gethsemane, He lifted up His eyes to heaven and in the presence of His Apostles offered what has come to be called the intercessory prayer. The prayer is found in John, chapter 17. President David O. McKay said that there is no more important chapter in the Bible. In that unique setting, the Lord prayed over and over that His disciples would become one as He and His Father were one (see John 17:11, 21-22).

How are they one? They know perfectly what the ideal person ought to be, and that is exactly what they are. There is a perfect oneness or congruity between their ideal and actual lives. They are one. That is not always the case with us. We often do not actually measure up to what we know we ideally ought to be. Sometimes we are not “one” as we are commanded to become. In order to become one, we need to engage in the process of the “at-one-ment,” or making the Atonement of Jesus Christ operative in our lives. We can grow toward that perfect oneness by applying those basic principles of faith in Christ unto repentance. Thus we can change, and our actual lives will come closer each day to becoming one with our ideal selves. If we are moving in that positive direction, the Spirit will be with us, but if we are going in the other direction, it will not. As the Lord said, “Be one; and if ye are not one ye are not mine” (D&C 38:27).

10. Do I share my testimony with others?

The Lord is pleased with us when we “open our mouths” and share with others the conviction we have of the truths of the restored gospel (see D&C 33:7-10; 60:2). Among the most important functions of the Holy Ghost are to testify of the Father and the Son and to be a guide to truth. When we are bearing testimony of truth, the power of the Holy Ghost confirms that truth within our hearts. Even if others don’t choose to accept our testimonies of the truth, we are nevertheless helped spiritually. That is one of the reasons missionaries grow so much spiritually while they are on their missions. We are commanded to open our mouths and share our testimonies with others.

In summary, in order to increase in spirituality, we must:

1. Read scriptures daily.
2. Really pray and not just say prayers.
3. Fast meaningfully.
4. Go to bed early and get up early.
5. Be of good cheer.
6. Work hard.
7. Be more concerned about *how* than *where* we serve.
8. Love everyone, but keep romantic feelings in their proper place.
9. Become more nearly one between our ideal and actual selves.
10. Open our mouths and bear testimony of truth.

If you can respond more positively each time you ask yourself these 10 questions, you will be increasing in spirituality. You will be happier and, in those things that matter most in life, you will be more successful.

INAUGURAL RESPONSE OF DAVID A. BEDNAR

(Reference: President David A. Bednar, Inaugural Response, 27 February 1998)

President and Sister Hinckley, honored guests, students and colleagues of Ricks College, my brothers and sisters.

I am honored and humbled by the charge and responsibility I have received today from the President of the Church. The invitation from the Brethren to become the fourteenth president of Ricks College was unexpected and has been a great blessing in my life and for our family. One does not aspire to or apply for a position such as this. My only qualifications for this sacred stewardship are a willingness to work and a desire to learn. President Hinckley, I accept your charge and pledge to work with all of my heart, might, mind, and strength to achieve the goals you have outlined. I appreciate and will strive to be worthy of the trust the Brethren and the Board of Trustees have expressed in me and our family through this invitation to serve. This is the most exciting and overwhelming invitation I have ever received.

Not only was the invitation to serve as the president of Ricks College unexpected for our family, it was surprising to some people who have known me. I recently received an interesting e-mail message from the daughter of one of my Primary teachers. Back in the days when I attended Primary, it was held once a week in the afternoon following school. I remember riding every week with a number of my friends to Primary with Sister Gladys Cheney, our teacher. Apparently I have forgotten much of what transpired during those weekly trips to Primary. The e-mail message I received from Sister Cheney's daughter included the following statement:

My mom really wanted to write you a letter because she has been following your life's progress through the years in the *Church News*. She is so proud of you and wanted to let you know that, but did not quite know where to begin. I told her I would write you a quick letter, and that was fine with her. She chuckles every time she thinks of those rides to Primary and how well you've turned out.

Clearly, the invitation to serve at Ricks College surprised the one Primary teacher who undoubtedly knew me the best!

Brothers and sisters, I have been taught since my youth to "follow the prophet." Never in my wildest imagination, however, did I ever think I would speak in the same meeting with and literally "follow the prophet" as I have been assigned to do today. I pray for and invite the spirit

of the Holy Ghost to be with us during our time together, that I may appropriately express the feelings of my heart and that we may understand each other and be edified on this special occasion.

In the few minutes I have to speak with you today, I would like to achieve two major objectives: (1) to express appreciation to some very special people and (2) to speak about the future of Ricks College.

I would like to begin by expressing appreciation to my wife Susan. Next month Sister Bednar and I will have been married for 23 years. We have now reached the point in our lives where we have been married longer than we were single. Other than my time in the mission field in Southern Germany, I really do not remember very much about what it was like to live without her.

Susan is a virtuous woman and a righteous mother. Purity and goodness are reflected in her countenance. Indeed, she is receiving His image in her countenance (Alma 5: 14). I love her and appreciate the complementary influence she is in my life. I thank her for the woman she is and the lessons she has taught me. All that is good in my life has come because of and with her.

In our marriage we have been blessed with three sons: Eric will soon be 22, Mike is about to turn 20, and in a few weeks Jeff will be 16. No mom and dad could be more pleased than we are with these precious sons. Susan and I have become one through these young men, and we have learned much in the process of attempting to teach and rear them. They are wonderful boys – certainly not perfect boys, but they are very good boys.

Let me share with you just one quick story about our sons. We lived for many years in Fayetteville, Arkansas, while I was employed as a business professor at the University of Arkansas. We were and still are avid Arkansas Razorback basketball fans. We had season tickets and enjoyed attending almost every home game. A few years ago the featured game of the season, No. 1 UNLV versus No. 2 Arkansas, was scheduled to be played on a Sunday afternoon. We had a long-standing tradition in our family of not participating in little league, soccer, basketball, or other sports events on Sunday, nor did we attend or watch sports on Sunday. In our family council meeting the week before the game, Susan and I asked Eric, Mike, and Jeff what they thought we should do with our tickets. The unanimous decision we reached was to sell the priceless tickets to one of our neighbors. I will never forget Mike saying to me immediately after the closing prayer in our family council, “Dad, hurry up and sell those tickets before I change my mind!” They really are very good boys.

Eric and Jeff are present with us today. Mike is serving as a missionary in Bolivia. We are confident that he is aware of and participating in the special spirit of this occasion.

I express appreciation to my mom and dad, both of whom are deceased. I am thankful for their sacrifices in my behalf, and I hope they are aware of the events of this day.

I also am thankful for Sue's parents, Kay and Nyla Robinson. I love them as I love my own parents and appreciate their love and support.

Finally, I am thankful for many other relatives, friends, and colleagues, too numerous to mention, who have influenced me in positive ways. I appreciate the contribution each of you has made to my life.

Now I would like to spend a few minutes visiting with you about the future of Ricks College. As we prepare for and move into the next century, we at Ricks College are embarking upon a voyage that will be filled with high adventure. Sweeping changes are occurring around and along our "charted course" (J. Reuben Clark, Jr., "The Chaired Course of the Church in Education," *The Improvement Era*, September 1938, pgs. 520-575), both in our sponsoring institution, The Church of Jesus Christ of Latter-day Saints, and in the world of education. The rapid growth of the Church throughout the world will require us to be ever better stewards of the sacred resources and support we receive. And the changes presently taking place in institutions of higher education around the world are nothing short of revolutionary. New technologies, innovative pedagogies, and more sophisticated students are challenging us to rethink and reevaluate many of our most fundamental assumptions about the processes of learning and teaching.

These and many other changes will cause us to move out of our established "comfort zones" and confront a series of apparent contradictions and paradoxes. For example, it will be necessary for us at Ricks College to **remain the same even as we change**. The "Spirit of Ricks," the unique combination of spirituality and supportiveness that characterizes the interaction among students, faculty, and staff on this campus, must be preserved and enhanced even in the midst of dramatic changes in how we accomplish the work of education.

It will be necessary for us at Ricks College to **serve ever better the thousands of students we have on campus while simultaneously reaching out to bless the lives of tens of thousands of young Latter-day Saints throughout the world**. We have an ever increasing responsibility to use the resources of this great campus to assist in the building of the kingdom of God in all of the world.

It will be necessary for us at Ricks College to **move forward rapidly even as we pause to thoroughly assess and evaluate our existing programs and our present use of physical space**. The swift currents of change along our route will not cease temporarily for us to make unobstructed and safe mid-course corrections. Rather, as we navigate, we must remain fixed upon the instruction we receive from the Board and our own specific mission statement to guide us through turbulent waters.

Along our charted course we will undoubtedly encounter many potential perils and unseen obstacles. It is a wonderful feeling of security and safety to know that we are under the leadership of a pilot who knows the course the ship is sailing. William R. Sloan, president of the Northwestern States Mission, shared the following observations and experience in general

conference many years ago:

I have rejoiced in my acquaintance with the leadership of this Church. I am thrilled beyond all words of expression for this acquaintance with them and bear witness that they are men of integrity and men of God.

Last summer it was our pleasure to visit Alaska. We took the inland route, and you who have enjoyed that wonderful voyage know that the channels you go through, in many cases, are very narrow. One evening the pilot invited Sister Sloan and myself into the pilot room. As we sailed along the narrow channel he pointed out to us and said, "I want you people to note that just on the opposite side, on the right side of the boat [and the boat was moving very slowly] a few feet underneath the water, about eight or ten feet from the vessel, there is a great ledge of rock. Many a ship has struck the same and been sunk."

So it is an inspiration to know in this Church that God is at the helm, and that his servants are inspired, directed and led by his influence. (William R. Sloan, Conference Report, April 1932, pg. 17)

I testify that as we follow the direction of our inspired Board of Trustees, we will steer clear of the dangers, both seen and unseen, that could impede our progress towards our desired spiritual and educational destinations.

The mission of Ricks College is clear and unchanging. Our efforts and resources are aimed at educating the whole man and woman, to focus upon the spiritual, intellectual, emotional, and physical development of every student who studies on this campus. Specifically, the mission of Ricks College is to (1) build testimonies of the restored gospel of Jesus Christ and encourage living its principles, (2) provide a quality education for students of diverse interests and abilities, (3) prepare students for further education and employment, and for their roles as citizens and parents, and (4) maintain a wholesome academic, cultural, social, and spiritual environment.

Elder John A. Widstoe described the importance of this kind of comprehensive approach to education:

...let me say again, that to be merely mentally trained is to be only partly trained. The man whose mind only has been trained may be likened to the ship with great engines and a huge propeller, ready to drive the ship forward, but without rudder, chart, compass, or definite destination. When we add to the man, so trained, spiritual training, then it is as if we add to the ship, with its wonderful machinery, a compass, a chart, a rudder, and a dependable intelligence which controls the whole machinery, above and below deck, so that the vessel may reach a safe haven, according to a definite purpose. (John A. Widstoe, Conference Report, October 1922, pg. 48)

Let me provide one additional example of how important it is to maintain a clear focus upon the

holistic education of young men and women. As I quote the following statement, I invite you to surmise the institution being referred to:

Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life (John 17:3), and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.... Everyone shall so exercise himself in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in theoretical observations of the language, and logic, and in practical and spiritual truths, as his tutor shall require, according to his ability; seeing the entrance of the word giveth light, it giveth understanding to the simple. (The Founding of Harvard College, America, Vol. 2, pgs. 155-156)

This statement is found in a book entitled The Founding of Harvard College and describes many of the basic principles upon which that great institution was founded. Clearly for us at Ricks College, maintaining a clear focus upon our central mission will be essential as we sail into the uncertain waters of a new century.

For the past several months I have been intrigued by and diligently studying the account in the Book of Mormon of Lehi's family and their travels in the wilderness. As they reached the place called Bountiful, which was located near the sea, Nephi was commanded by the Lord to "...construct a ship, after the manner which I shall show thee, that I may carry thy people across the waters" (1 Nephi 17:8). Brothers and sisters, the more I reflect upon this verse, the more interesting it becomes to me. Nephi was not a sailor. He had been reared in Jerusalem, an inland city, rather than along the borders of the Mediterranean Sea. It seems unlikely that he knew much about or had experience with the tools and skills necessary to build a ship. He may not have ever previously seen an ocean-going vessel. In essence, then, **Nephi was commanded and instructed to build something he had never built before in order to go someplace he had never been before**. May I suggest that Nephi's experience in building that ship is a model for us at Ricks College as we prepare for and move into the next century. We, too, must build something we have never built before in order to go someplace we have never been before.

Nephi further describes the process of constructing the ship:

...and we did work timbers of **curious workmanship**. And the Lord did show me from **time to time** after what manner I should work the timbers of the ship. (1 Nephi 18: 1-2; emphasis added)

Two points stand out in my mind about these verses. First, the manner of workmanship was curious. It is interesting that the phrase "curious workmanship" is used five times in the Book of Mormon: once in the testimony of the eight witnesses, twice in relation to the Liahona, once in relation to the productivity of a righteous and prosperous people, and in the verse I have just quoted in relation to the manner whereby Nephi would build the ship. The word curious in these

contexts does not mean strange or weird or odd. Rather, it connotes careful, skilled, expert, and deliberate. Clearly the concept of “curious workmanship” sets a standard for us at Ricks College as we move forward to meet the challenges before us.

Second, the phrase “time to time” suggests to me that Nephi perhaps did not receive everything he needed to know about shipbuilding as he began his task. Apparently he received the necessary knowledge line upon line, precept upon precept, here a little and there a little as it was needed. This may be one of the first recorded instances of a Just-In-Time learning process.

Now please note with me the description Nephi provides in verse 4 of Chapter 18.

And it came to pass that after I had finished the ship, according to the word of the Lord, **my brethren beheld that it was good**, and that the workmanship thereof was exceedingly fine; wherefore, they did humble themselves again before the Lord. (1 Nephi 18:4; emphasis added)

Even Nephi’s brothers, who initially opposed the idea of constructing the ship and who were reluctant to help, ultimately had to acknowledge the “goodness” of the finished product.

I know, brothers and sisters, that we will be guided and directed by Him whose school this is as we respond to the challenge to build an educational ship of curious workmanship. As we at Ricks College construct our ship and travel according to the coordinates set by the Board and identified in our mission statement, Ricks College will become increasingly different from and distinctive among other institutions of higher education. Surely, we must build this ship after the manner which the Lord will show unto us and not after the manner of men. Our standards and practices indeed will be unique, and we will be “set apart” from the world.

I anticipate that we will be the focus of both flattery from the prominent and scorn from the many mocking voices originating in the “great and spacious building,” which Nephi described as the pride of the world. Those taunting voices will counsel us to “chill out,” “loosen up,” “stop being so old-fashioned,” and to “get in step with the ‘90s.” Some may mistakenly believe that we can chart our future course by comparing ourselves to the patterns and practices of the world. Certainly, we might rationalize, we are doing well because our standards are so much different from those generally found in the world.

Brothers and sisters, please do not misunderstand the point I am attempting to make. There is much in our world that is lovely, praiseworthy, and of good report. And there are many professionals, craftspeople, and artists who greatly bless and enrich our lives through their diligence and intelligence. The Church and its related institutions do not have a monopoly on goodness. However, through the Restoration in these latter days we do have the fullness of the Savior’s gospel, and the standard of progress we must apply is not to be found in comparisons to the perverse and misguided patterns and practices of the world. If it were, then comparing ourselves to the world would permit us to feel safe and secure while slipping ever deeper and

deeper into what Nephi described as the river of filthiness. Rather, the standards come from and are established by the Lord. They do not change or vary, and they will be increasingly distinctive and, some will say, outdated in an ever more secularized and hedonistic world. May I suggest that those scornful voices will be one of the surest indicators that we are following precisely the proper coordinates on our voyage. The very fact that the world may say we should “loosen up” will be a confirmation that we are following the correct course.

Thus far I have highlighted the challenges and changes before us, and the fixed points of prophetic vision and a clear understanding of our mission that will provide direction for us during this voyage. I would now like to focus upon several fundamental principles that should be at the heart of all we are and do at Ricks College. Our planning and decisions and programs and activities should be focused upon and give emphasis to these basic principles.

1. True teaching is done by and with the Spirit of the Holy Ghost.

All truth, spiritual as well as secular, is manifested through the spirit of the Holy Ghost. The Holy Ghost is a revelator, a teacher, a comforter, and a sanctifier. To create an environment where the Holy Ghost can teach, everything done at Ricks College must be in harmony with the principles of the restored gospel of Jesus Christ. As Elder Parley P. Pratt explained concerning the man or woman who is taught by the Holy Ghost: “His mind is quickened, his intellectual faculties are aroused to intense activity. He is, as it were, illuminated. He learns more of divine truth in a few days than he could have learned in a lifetime in the best merely human institutions in the world.” (Key to the Science of Theology, pgs. 59-60). And as President Brigham Young taught: “It [the Holy Ghost] shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God.... They comprehend themselves and the great object of their existence” (Journal of Discourses, 1:241).

2. Every person at Ricks College is a teacher.

Everyone at Ricks College – faculty, staff, students, ecclesiastical leaders, and so forth – has a responsibility to impact others for good. Each interaction with a student or colleague is a potential teaching and learning opportunity. Let me provide two examples of what I mean by this principle.

My first example of this principle is the faculty of Ricks College. We presently have 353 full-time teaching faculty on this campus. These dedicated teachers have provided a total of 5,209 years of service to the youth of the Church at Ricks College. Consider the impact for good of those years of faithful service in the lives of thousands, tens of thousands, and even millions of individuals and families throughout the world. The talents of these teachers easily would have enabled them to hold positions of prominence, prestige, and financial reward far beyond anything they have experienced at Ricks College. Yet they have chosen to forego those opportunities to live and work in Rexburg, Idaho, and serve the young people of the Church. These competent

and dedicated faculty members could be elsewhere but love to teach and work and serve at Ricks College.

My second example highlights how non-faculty employees at Ricks College also serve as teachers. I recently was assigned to preside at the Brigham City Utah West Stake conference. The stake president, Michael Dustin, is a graduate of Ricks College. President Dustin came to Ricks College in 1968 with no place to live and not knowing what to expect of college or of himself.

President Dustin found a job on campus and was assigned to shovel snow and clean around the girls dorms. He was hired and supervised by Brother DaVawn Beattie. Today Brother Beattie is the supervisor of Grounds and the Motor Pool at Ricks College. It was obvious as I talked with President Dustin that he had a great regard and love for Brother Beattie. In fact, President Dustin named his youngest son Beattie Dustin as a tribute to DaVawn.

I asked President Dustin what DaVawn had done to have such a profound impact on his life and why he would name his son after him. He gave the following answers:

DaVawn gave me direction in my life and helped me learn how to implement into my everyday life the things I was learning in my classes. He helped strengthen my testimony. He built us up and told us we were doing a good job. He was a friend and someone I could talk to.

When I was unsure about continuing in school, he taught me this principle: **If you get an education, you can more effectively serve the Lord.** That principle changed my life, and I have since taught it to many other adults and young people.

DaVawn is but one example of the hundreds of wonderful employees at Ricks College who also serve and bless students. Brother Beattie, you may not have attended college or received a degree; but in the curriculum of the eternities, you indeed have earned a Ph.D. You have not been assigned to be a classroom teacher at Ricks College; however, in the things that matter most, you are an example of the first-class teaching that takes place at this college. Every person at Ricks College is a teacher.

3. The most effective teaching and learning experiences occur “one by one.”

Perhaps the defining characteristic of the Savior’s ministry was His ability to teach “one by one.” For example, following His resurrection, he visited the Nephites on the American continent. He invited the 2,500 gathered near the temple in the Land of Bountiful to come forward “one by one” to feel the prints in His hands and feet and to thrust their hands into His side (3 Nephi 11). In one of the most moving stories in all of holy writ, He blessed the children “one by one” (3 Nephi 17). He touched and tutored His Nephite disciples “one by one” (3 Nephi 18; 3 Nephi 28).

This same principle manifests itself today in the worldwide labors of proclaiming the gospel,

which is carried out “one by one,” and of redeeming the dead, as saving ordinances are provided “one by one.”

Ricks College is uniquely positioned as an institution of higher education to show and lead the way in applying the principle of “one by one.” This college is legendary for the individualized and nurturing attention given to students by the faculty and staff. Some people on campus candidly have shared with me their concerns that the growth in our student body and technological changes may inhibit our ability to provide “one by one” support in the future. Let me now emphasize an important point just as forcefully as I can. New technologies and innovative pedagogies at Ricks College cannot and will not replace the special powers of people in the processes of learning and teaching. Technology is not an educational panacea. In fact, some supposed technological advances seem to create as many if not more problems than they solve. However, technology can and should play a supporting and complementing role in our work of educating. If we are wise, we will learn to use technology and the other advancements at our disposal to greatly enhance both the opportunities for and effectiveness of our “one by one” teaching. I believe this principle in particular will distinguish us from other institutions of higher education and will in large measure define our educational ship of curious workmanship. We at Ricks College will be both high-tech and high-touch.

4. More students must be blessed.

All worthy youth of the Church deserve a Ricks College experience, yet an increasingly smaller percentage of them will ever have that opportunity. As I indicated earlier in my remarks, it will be necessary for us at Ricks College to serve ever better the thousands of students we have on campus while simultaneously reaching out to bless the lives of tens of thousands of young Latter-day Saints throughout the world. We must learn how to assist and bless institute students and other LDS youth in Rhode Island and Rome while effectively serving our students on campus in Rexburg.

5. Righteous sociality (D&C 130:2) is essential to individual development.

The word “*sociality*” as used in the scriptures refers to more than the sociability and socialness we experience in everyday living. Sociality implies an enduring bond of love and brotherhood and sisterhood. In fact, sociality as described in the scriptures specifically refers to the organization of eternal families. The sweet and tender associations we enjoy “here and now” are but a foreshadowing of the eternal relationships that will endure “there and then” beyond the grave.

The unique environment of Ricks College exists, in part, because of the righteous endeavors of both students and employees. Participation in all types of wholesome activities – spiritual, academic, social, and cultural – promotes the positive interactions that bring about a righteous sociality capable of enduring throughout eternity.

6. Service provides opportunities for growth.

Only those individuals who lose themselves in meaningful service to others can ever discover who they really are. True service both blesses the one being served and provides unparalleled opportunities for personal growth and development to the one doing the serving. As students and staff fulfill callings in their respective wards and stakes, follow through with classroom, club, and other assignments, and carry out responsibilities in their homes, apartments, or elsewhere, they grow in character and in their commitment to become more like the Savior.

7. A Ricks College experience must be affordable for students and families.

The efforts to provide unique teaching and learning experiences at Ricks College are of no avail if only an elite group, academically and economically, can ever come here. The cost of a Ricks College experience must be kept within reasonable and affordable limits.

I believe that abiding by these principles will enable us to both preserve and enhance the spirit of Ricks College as we progress on our voyage of high adventure in a sea of rapid change.

Brothers and sisters, you and I have come here today primarily to be in the presence of and receive counsel from the prophet of the Lord. We have also assembled to celebrate Ricks College and its influence for good. An inauguration ceremony is not about the particular person who occupies the office of president. Rather, the ceremony is a celebration of the institution and its wonderful people. I am grateful to be here with you today and to share in this historic and memorable occasion.

As I now conclude, I would like to pay tribute to the people who make Ricks College what it is. Your faithfulness, dedication, and loyalty are a great source of inspiration to me. You have taught me much in the short time I have been with you. Elder Orson F. Whitney related the following relevant experience:

A captain of a ship in a storm was approached and asked if there was any danger. The tempests had been beating upon the vessel for days; she had been driven out of her course; the waves were rolling mountain high; the appearance of things was perilous, and the passengers were fearful. "Captain, is there danger?" asked one. The Captain smiled reassuringly, and replied, "Not one particle, so long as conditions remain as they now are. I have been down below; I have examined the machinery; every wheel is moving as it was ordained to move; every pin is in its place; every man is at his post; everything is working well, and as long as this continues, there is no danger whatever; but," he added, "if a single wheel refused to move, if a single pin were out of place, if a man were to rebel and mutiny, there would be danger that we might all go to the bottom of the sea." (Orson F. Whitney, Conference Report, April 1907, pg. 113)

I, too, have been "down below and examined the machinery" of this great college during the past

eight months. I am not suggesting that we are perfect, nor do I believe that every responsibility and job on this campus will always be executed exactly as it is today. Indeed, we have much room for continuing improvement. But the illustration by Elder Whitney is an appropriate model for how Ricks College will move forward majestically through the uncertainties that lie before us. The machinery and pins that must remain as they now are at Ricks College include our faithfulness to the Savior and His teachings, our loyalty to the Brethren, and our willingness to do more than is required or expected in serving the young people of the Church. As we progress on our voyage, there is no danger for Ricks College whatsoever as long as we preserve and enhance these essential conditions. Again quoting Elder Whitney:

So long as we serve God, and are one with each other, the storms that come from without and spend their fury upon us, pass harmlessly over; they only have the effect of driving us together, making us feel for one another, love one another, and strengthen one another. (Orson F. Whitney, Conference Report, April 1907, pg. 113)

May I now conclude by sharing with you my possession of greatest worth – my testimony that God lives, my knowledge that Jesus is the Christ and that the fulness of the gospel has been restored to the earth in these latter days. I testify and witness that there are living prophets and apostles on the earth today. These things I know. Of these things I testify, and do so in the sacred name of Jesus Christ, amen.

RICKS COLLEGE TO BECOME BYU–IDAHO

(Reference: President Gordon B. Hinckley, 21 June 2000)

The First Presidency of The Church of Jesus Christ of Latter-day Saints and the Board of Trustees of Ricks College announce that Ricks College will change from its present two-year junior college status to a four-year institution. The new four-year school will be known as Brigham Young University–Idaho, with the name change designed to give the school immediate national and international recognition. The memory of Thomas E. Ricks will continue to be appropriately honored and perpetuated.

This change of status is consistent with the ongoing tradition of evaluation and progress that has brought Ricks College from infant beginnings to its present position as the largest privately owned two-year institution of higher education in America. With some additions and modifications, the physical facilities now in place in Rexburg are adequate to handle the new program. Undoubtedly, some changes to the campus will be necessary. However, they will be modest in nature and scope.

BYU–Idaho's move to four-year status will be phased in over a period of time and accomplished in such a way as to preserve the school's autonomy and identity. Adjustments to its mission will be minimal. The school will have a unique role in and be distinctive from the other institutions of higher education within the Church Educational System. For the immediate future, the president of BYU–Idaho will report directly to the Commissioner of the Church Educational System.

BYU–Idaho will continue to be teaching oriented. Effective teaching and advising will be the primary responsibilities of its faculty, who are committed to academic excellence.

The institution will emphasize undergraduate education and will award baccalaureate degrees; graduate degree programs will not be offered. Faculty rank will not be a part of the academic structure of the new four-year institution.

BYU–Idaho will operate on an expanded year-round basis, incorporating innovative calendaring and scheduling while also taking advantage of advancements in technology which will enable the four-year institution to serve more students. In addition, BYU–Idaho will phase out its involvement in intercollegiate athletics and shift its emphasis to a year-round activity program designed to involve and meet the needs of a diverse student body.

Of necessity, the new four-year institution will be assessing and restructuring its academic offerings. Predictably, the school will need to change and even eliminate some long-standing and beneficial programs as the school focuses upon key academic disciplines and activities.

Specific programmatic details about and time lines for the change are presently being worked out. These details, which will be discussed with and approved by the Board of Trustees, will be announced at appropriate times in the future.

A STEADY, UPWARD COURSE

(Reference: Elder Henry B. Eyring, BYU–Idaho Devotional Address, 18 September 2001)

As President Bednar has said, I have come under assignment from the First Presidency to talk about the future of this institution. But I know enough about it to know that I need to talk first to the students because the Lord cares about you and would want me to recognize what has always been recognized at Ricks College, that the institution is largely determined by you. And more than that, it's more than what I say or what even the teachers say; things happen here directed by the Lord in a rather specific way for your benefit.

A word about the lovely music. This choir has sung from the place where a choir sang the day I was inaugurated as the president of Ricks College. As they sang, somehow that came back to me again. I was touched then as I was now, not just by the beauty of your voices but by the faith. And I realized that I wasn't the only one in that room who was touched that day.

Just a month or so ago, I was on assignment and I was in an airport in San Francisco, waiting between planes. I saw a man that I thought I recognized, and I realized that he probably was having trouble recognizing me, too. It had been a number of years. He was the dean of the graduate school at Stanford University when I left that faculty to come here to become the president many, many years ago. I remember being surprised that he came to my inauguration, knowing how busy he was. I recall that somehow in the moments of the inaugural party, moving about, I saw him. I encountered him that day, and he was crying. He expressed gratitude for having been here.

When I met him in the lounge in San Francisco recently, his first words were: "I've retired now. I'm living in Montana." Then he wanted to tell me about a bishop of the Church that he had met. So of all the things that he would remember about me, he remembered the feelings of the gospel of Jesus Christ that he'd felt. He has not joined the Church yet, but he felt something here that you've felt. And I wanted you to know that as much as we thank the singers and those who prepared the music, what happened here today has been happening here for generations. That is, the Spirit of the Lord comes and touches people; and you've been in such a place and in such a moment today. You will years later, just like the dean of the Stanford Graduate School of Business, remember that there was a spirit here today.

Now the other thing I was impressed with is that you were asked to raise your scriptures. I felt as you did that to make a promise to you that I know will be fulfilled because it has been fulfilled for me in the last few days. We live in a time of increasing difficulty and change. Many of us have felt some things that led us to the scriptures. In the last few days, I have found things I had

never seen there before because, in my extremity, the Lord showed me things that He had prepared long ago to help me. I'll make you a promise: If you will, in the next few hours and days, go to the scriptures, you will, as you read them (pick them anywhere that you're led to read) see scriptures speaking to you as if it was the voice of God, as if He knew your needs and your concerns; and He will tailor that to you, and it will be a witness to you that He knows you and that in that set of scriptures that you lifted above your head is a means by which He can guide you and comfort you. I promise you, you'll have that experience—and it will be very personal—in the next few days.

Now, in the past few days our world changed. We were forced to look into the face of terrorism, not in a work of fiction or through television news clips of another nation. We saw it in our own land. That has brought anxiety and it will force changes in our lives. Some of the changes will be small. For instance, I drove to Rexburg this morning because I could attend more of a meeting of the Quorum of the Twelve Apostles than if I spent two hours clearing security at the airport. Some changes will be larger. Those in the National Guard and the Reserves may be called away from their families and their normal lives.

I have a son and his wife who live with their six children in a country where there are personal risks. Those risks may now increase. His career depends on taking a series of international assignments. Should he change careers? What should he teach his children about risks and fear? We have two other sons, both former students at Ricks College, who work in an industry already hard-pressed by a faltering economy. They live in Boston. They flew the very flights that were involved in the tragedy this last week often, but by the blessing of heaven were at home on that day. Now there is a possibility that what happened in New York and Washington will further depress the economy and the capital markets. What changes should they consider? What should they teach their children about the future and uncertainty?

Each of us finds ourselves asking: "What other parts of my world that I thought were stable have now become uncertain?" No wonder that you and I have heard and read so often in the last few days "everything has changed." But at least two things will help us take courage and find direction.

First, change is part of life. For instance, growing up and growing older are adventures in change filled with uncertainties and surprises. And second, God, through prophets, prepared us to expect changes to accelerate in the world. Do you remember the words from section 45 of the Doctrine and Covenants, verses 26-27:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

"And the love of men shall wax cold, and iniquity shall abound."

Although we face an increase in challenges, there is another change sweeping the earth. It is a flood of opportunity. The steady flow of invention is an example. A generation ago there were no small computers. But now university campuses connect them with fiber-optic cable, and that cable may be replaced soon by wireless technologies. There are now tens of thousands of people taking BYU courses through Web technology. There was no Web a few years ago. The cell phones, which figured so touchingly in the tragedies of last week, did not exist a generation ago. The list of powerful and helpful new technological miracles goes on and on, and the rate of innovation is accelerating. We will live for better or for worse with rapid change and the uncertainty it brings. You and I want to make that change work for the better for us and not for the worse. We could learn much of how to do that from what has been done at this school in the last year. The people here have set an example for us worthy of our support and our emulation.

Now I move away from my text for a moment. I've written this out because I wanted to be sure that I had the opportunity to share it in advance with President Hinckley—which I did—but I have felt at this moment that I needed to move away from that to speak to you so that you'd be sure to understand what this means for you.

This is a world of change. Both the increase of difficulty (and that's coming—the scriptures make that clear and the prophets have made that clear) and the increase of opportunities will bring tremendous change. What I intend to do is to describe to you the miraculous way in which this institution has done what you must do. I need to be very clear, and here it is.

Most of you, with caring parents, have at least once or twice as you left the house heard these words, "Remember who you are." Some of you remember hearing it with pain. "Oh, Mother. There you go again." Or, "Oh, there's Dad acting like a dad again." Remember who you are.

What I'd like to suggest to you is that they were telling you the right thing, but it assumed you had asked and answered a question correctly to know who you really are. Now think of the difficulty. One of the reasons it didn't work for some of you, by the way, is that you went out and did dumb things remembering who you were because you remembered "I know who I am. I'm a crazy, mixed-up teenager, still trying to figure out who I am; and I remember, yeah, I remember who I am." And of course, then it doesn't work very well, does it? If you remembered "Oh, yeah. I'm the captain of the football team," or the basketball team, or something else, it might have helped a little bit. Or "I'm an example to my brothers and sisters." I don't know what it was, but I'll just tell you this—answering that question well and wisely will determine whether or not [you progress] in a world where you must make changes (some because there are opportunities you will have taken advantage of, some just in the course of life, some because of difficulties—many reasons). You're going to change tremendously and the world around you is going to change. The purpose of the gospel of Jesus Christ is to change you so that you're not trying to resist change. You're trying to have change take you where the Lord wants you to go. How you answer the question of who you are will determine almost everything.

What I will now read to you, carefully prepared and seen by the prophet of God, is a description

of the process that this institution has gone through and why the way they have done it has led the Lord to tell them who they are in such a way that even though they change, the part of them that God would have stay the same will stay the same. Now, I just have to quickly say that each of you, individually, has had messages sent to you throughout your life, just as this institution has had messages sent to it about what the Lord sees as special and distinct.

I had the experience, as a young boy growing up in New Jersey, of reading the scriptures in school, before the Constitution was interpreted to say that was illegal. So, in the Princeton Township School they used to have, every day, a student pick a scripture to read. And every time I was ever asked, I always read the same scripture. The poor kids in the class had to listen to it over and over again when my turn came because, for some reason, I had been told, "This is for you; this is about you." And so every thirty days, or however many students there were, my turn would come and I would read from chapter 13 of 1 Corinthians the same verse: "Charity suffereth long, and is kind; . . . charity vaunteth not itself, is not puffed up" (1 Corinthians 13:4).

That is a beautiful description of Paul. And I had been told as a little boy, "This is about you. And this is about the good life you will sometime have in a family." Now, this was when I was a little, little boy. I was thinking about the New York Yankees, not about a family.

Years later a patriarch put his hands on my head. Gascoe Romney (the grandfather, by the way, of Mitt Romney, who's the one running things in our Olympic efforts in Utah) put his hands on my head and gave me a blessing. He didn't know me. He had no way to know about that scripture. He described to me the home that I might someday have exactly as I had seen it every time I heard that scripture as a little boy. And so I am eyewitness that God is speaking to you. He really is. He knows who you are—each of you distinct, each of you with some possibilities of great contribution and a good life—and He is trying always to tell you who you are.

What I will now describe, as I return to this text, is the miraculous thing that has happened here—where the Lord has guided this institution and will guide it in such a way that although there will be tremendous change, the personal deep and spiritual characteristics of the place will not only not be lost, they will be enhanced. Here they were forced to learn about rapid change.

Fifteen months ago, without warning, they were told that the two-year Ricks College was to become the four-year BYU-Idaho. What they have done since then is miraculous, and it is a two-fold miracle.

First, there is the miracle in how much they have done. In those fifteen months they created a detailed plan, hired new faculty, received conditional accreditation status which could have taken years, and then launched this venture, BYU-Idaho. And change will not end. The phrase "rethinking education" is not to be only a slogan for the transformation from a two- to four-year status, the school is to be a place of educational innovation—permanently.

The second part of the miracle is the way they have made the changes. The people who serve

here have found a way to make changes—great and rapid changes—that will enhance, not replace, the best of what the school has always been. Because of that, I can with confidence make you a promise. When you return in some distant future, you will find great innovation has become commonplace, and yet, amidst all the changes, the school will have retained and enriched the basic characteristics that blessed your life.

Let me tell you how that has happened in the last fifteen months and why I am so confident that it will continue. It is worth your hearing because it could be applied in our personal lives. Each of us wants to live in a world of change where our personal reaction to it is not only productive but where it enhances the best of what we are. We could begin where those who lead the school did. They took the words of living prophets as their guide.

President Hinckley chairs the Board of Trustees. On June 21 in the year 2000, he read a brief announcement to the media in Salt Lake City. The text is less than a single page. It has only twenty-one sentences in it, yet in the faithful way the people here followed that guide lays the basis of my optimism about the future.

One of the shortest sentences in the announcement is this one: "Adjustments to its mission will be minimal." Now, think for a moment of the rush of pride that might come into a human heart on being told your two-year college was to become a "university," and not an obscure university.

The announcement read: "The new four-year school will be known as Brigham Young University-Idaho, with the name change designed to give the school immediate national and international recognition." That could tempt, in fact it *would* tempt, most people to make a minimal adjustment in the mission of the school to look more like the secular schools whose praise we might want. But the mission statement submitted to the accreditation agency in the plan entitled, "Substantive Change Prospectus for the Addition of Degree Programs at a Higher Level" was not changed at all. These could be the words of President Thomas E. Ricks or Principal Jacob Spori or any of the leaders from the beginning.

The first goal, stated boldly and plainly in the prospectus, is to "build testimonies of the restored gospel of Jesus Christ and to encourage living its principles." That choice to put the Savior and His purposes first is the primary basis of my confidence in the future.

Every innovation, every change, will be measured against this test of the heart. How would this proposed change build testimony and true conversion to the restored gospel of Jesus Christ in the heart of a student? True conversion comes by gaining sufficient faith to live the principles of the restored gospel of Jesus Christ. Some potential and proposed innovations will help that to happen. There will be other innovations proposed that would be less helpful or might even hinder. The cumulative effect of change here will be to build testimony and accelerate true conversion.

Another effect of that goal will be to bring here only teachers who have the Savior and His goal

in their hearts. That choice to put the Savior at the center led to the other key choices made in the transition and will assure that those choices will endure. For instance, President Hinckley said in the announcement:

"BYU-Idaho will continue to be teaching oriented. Effective teaching and advising will be the primary responsibilities of its faculty, who are committed to academic excellence.

"The institution will emphasize undergraduate education and will award baccalaureate degrees; graduate degree programs will not be offered. Faculty rank will not be a part of the academic structure of the new four-year institution."

Only people who put the Savior first and take His life as their model could do that, since it is so foreign to so much of what goes on in universities. There are good people who think that it's impossible to have academic excellence without, in time, adding graduate programs. And most faculties so treasure the marks of personal status that they would be puzzled by a university without faculty rank. But there will be outstanding undergraduate education, even with those apparent paradoxes.

President Hinckley, in the press conference after his announcement, said, "It will be just as good a teaching institution as we can make it." That will happen because the Savior is and will be the great exemplar. He was a teacher. His work and glory was to lift others. He taught His disciples not to set themselves as being better than others, but to be the servants of all. Only a faculty who believe those things could see a blessing in serving without academic rank. Only a faculty with hearts set on the Savior could believe that they could keep growing as teachers in their changing and challenging fields without graduate programs. Only those with faith that the Savior will help them would respond with enthusiasm to President Bednar's vision of the future for this faculty:

"In my mind the overarching theme for all of our scholarly work at Brigham Young University-Idaho should be inspired inquiry and innovation. Let me repeat that: inspired inquiry and innovation. We are not like other institutions of higher education; we have access to the gifts of the Spirit, which cannot be quantified nor counted. There are simply things we cannot adequately define and describe about the process of teaching with the Spirit. But, nonetheless, we should be excellent scholars, and our scholarship should be focused on the processes of learning and teaching. We will not be a recognized and highly regarded research institution in the traditional sense of that term. We will, however, emphasize a wide range of scholarly endeavors and excel in and play a pioneering role in understanding learning and teaching processes with faith and hard work, and in the process of time."

That pioneering role as a leader in understanding learning and teaching will come to pass. I, as a servant of Jesus Christ, testify to you that I know that will happen. Even with these apparently humble and even paradoxical standards of what we will be and who we will be, that miracle will occur and this institution, in the world, will become a place that people know of because of the

insights that will come as we come to understand the teaching and learning process here. I so testify.

The school will enhance another of its characteristics which will carry it safely through turbulent times, and it will come from showing students by example how to live with great faith. That characteristic is frugality. Listen again to the words of President Bednar speaking to the faculty and staff during this time of change:

"There is a responsibility to be prudent in the management of the resources, and there are places where we need to improve. If there is an example of *use it up, wear it out, making do, or do without*, we are that place. If we ever lost that, we would be in trouble. So we need to be careful what we ask for."

Now those of you who are young don't understand all that was in that statement. I was the president of Ricks College. I couldn't understand. I couldn't understand why the Brethren were always coming to me, the men who lead the Church, when I was the president, saying: "What more can we do for you? What more can we do for you?" I didn't understand that. I now do. They knew this place, and they knew we wouldn't ask. They knew we'd make do. Listen to President Bednar:

"I think, for example of the word *Spartanism*. All of us who have read Greek history know there are some aspects of Spartan culture that are not noteworthy nor praiseworthy nor of good report."

That was plagiarism from Paul. No, that was plagiarism from the thirteenth Article of Faith. Excuse me; my Primary was limited. We didn't have Primary in New Jersey in the mission field, and I didn't get that.

"There are, however, some things we are to be pursuing. As I define the word *Spartanism*, it refers to rigorously self-disciplined and self-restrained. That is part of the spirit of Ricks at Brigham Young University-Idaho—simple, frugal, or austere; courageous in the face of pain, danger, or adversity."

I need to say I read every document I could get my hands on to prepare this for President Hinckley's approval. And I read it worrying. I thought, you know with all the change that's going on there, they're going to lose their way. I want you to know (as a former president of Ricks College, as someone who came here as a young man and tried to find my way, and now as the commissioner of education and as a member of the Quorum of Twelve), I wept as I read the things that President Bednar said to this faculty during his period of time—knowing, first, that he was raised up for this task; but secondly, that the very things the Lord had told me, and told me over and over again, he said in better words than I could have said them, and that's why I am quoting President Bednar so much here in this talk; it is not to flatter him. I want you to know that the Lord revealed to him some things that are true and are permanent and will guide this

institution. Now that was the end of the quotation from him. I say this now for myself:

I am not sure where the Spartans got those characteristics, but I know why they are possessed by true disciples of Jesus Christ. Latter-day Saint pioneers came to this place for the Lord. They built this school in their poverty. The first principal, Jacob Spori, housed his family in an unheated grain storage shed in his first winter because that's all they had. The people here have treated all they had as the Lord's and always counted it as enough. And they have used it as if it was the offering of the poorest widow to her Lord and to His Kingdom. Nor have they felt badly treated when the Lord asked them to take less and yet give more. Because of that faithful obedience and sacrifice, I certify the Lord has poured out His Spirit here.

There will be a practical benefit, in turbulent times, from that frugality borne of faith. There will come times when the Lord's prophet will ask us to do more with less. Knowing that will come, we must and will find ways to improve and to innovate that require little or no money. We will depend more upon inspiration and perspiration to make improvements than upon buildings and equipment. Then hard economic times will have little effect on the continuous innovation that will not cease at this school, even in the most difficult times.

The true disciples who have served here have believed that if they were frugal and faithful the Lord will provide enough to do His work. They have rarely deserved the chastening in chapter 6 of the Prophet Joseph Smith's translation of Matthew:

"Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things, and seek to excuse yourselves, saying that, After all these things do the Gentiles seek.

"Behold, I say unto you that your heavenly Father knoweth that ye have need of all these things.

"Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you" (JST, Matthew 6:36-38).

President Hinckley expressed confidence that frugality was here and would endure when he said in his announcement: "With some additions and modifications, the physical facilities now in place in Rexburg are adequate to handle the new program. Undoubtedly, some changes to the campus will be necessary. However, they will be modest in nature and scope."

He also said: "Of necessity, the new four-year institution will be assessing and restructuring its academic offerings. Predictably, the school will need to change and eliminate some long-standing and beneficial programs as the school focuses upon key academic disciplines and activities."

Now, President Hinckley has long experience in education—long experience—so he knew how

remarkable it was to pay such a tribute to this place. He said there would be focus, not a growth and spread, in the academic offerings. He expected that people would willingly sacrifice what they do best and love most for what the Lord wants even more for our students. He expected that people here would find ways to make the physical space already in place sufficient to do more for more students. Listen to this from his announcement and consider the tribute he was paying with his confidence:

"BYU-Idaho will operate on an expanded year-round basis, incorporating innovative calendaring and scheduling while also taking advantage of advancements in technology which will enable the four-year institution to serve more students."

The expectation is clearly that inspired and frugal people will find ways to bless more students at ever lower cost per student. That has been true at some times in the past. It will be true in the future, whatever the turbulent times ahead will bring. For those characteristics to endure, the students—you and those who follow you—must play a major part. It is their faith in the Lord Jesus Christ and in His restored gospel and their obedience to His commandments that will put Him at the center of the school. Their faith will largely determine whether we learn here by study and also by faith. As we do, we will attain academic excellence. We will not attain academic excellence without that faith of yours as students and those that follow to learn by study and by faith. It is your frugality and their frugality, their willingness to make due with a little less, that will set a tone for the campus. Their sacrifice, your sacrifice, will bring down the blessings of heaven as it always has. The students will learn from example how to keep on a steady upward course in times of great change. They will see leaders and teachers and staff members for whom the Savior and His kingdom are at the center of their lives. From that example, I make a prophesy. Now listen carefully.

From that example they—you—will become life-long teachers in their families, in the Church, and in their work, and they will bless others wherever they go by what they have learned about innovating with scarce resources and treating all they have as if it were the Lord's.

You can imagine the joy of an employer or a Church leader when such a graduate arrives. The graduates will be at personal peace by having kept the commandments. They will be natural leaders who know how to teach and how to learn. They will have the power to innovate and improve without requiring more of what money can buy. Those graduates of BYU-Idaho will become—and this is a prophesy that I am prepared to make and make solemnly—those graduates of BYU-Idaho will become legendary for their capacity to build the people around them and to add value wherever they serve.

Each of us can follow the example we have seen here. We can follow a steady upward course in a world of change without fear, welcoming the opportunities. The way is a simple one, clearly marked. It is to keep our eyes and hearts fixed on that which is unchangeable. We must have an eye of faith fixed on eternal life. That life, the greatest of all the gifts of God, is to live in glory forever in families in the presence of our loving Heavenly Father. It takes a focused eye. Listen.

Alma, chapter 5, verse 15:

"Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal [life]?"

For our eyes to be focused on eternal life, we must have unwavering confidence and our hearts fixed on the Savior. He said, in 3 Nephi, chapter 9, verses 14-15:

"Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name."

Our hearts, fixed on Him and His work, will keep us on course, however the wind blows. We will follow His prophet. We will see the greatest work of our lives as nurturing others as the Savior did. We will see the potential in others as He sees it. We will treat every resource that comes into our hands as a trust from Him. We will see our victories as a gift from Him and so be proof against pride. We will not fear because we will know we are on His errand.

Now, you young people, I need to commend you and warn you, if I may. A number of you dressed carefully to come to this meeting, not for me but for the Lord. A number of you were quiet at the beginning, not for me or for President Bednar but for the Lord. A number of you in this room, I know, have been praying. I have felt that. One of the joys of coming to Ricks College has always been for me to know that I would go into a room where people of faith would be praying that the Holy Ghost would be poured out. Every time I come, I always have a confirmation that that's happened again. One of the reasons that we can prophesy about the academic excellence that will be here is you will do that same thing in classes. And those that follow you will do it in classes. You will do it in the evenings. You'll pray for the blessings of heaven to come down upon your teachers. You'll pray that you'll be taught by the Holy Spirit. The prayer that I've felt in this room is one of the things that has made this institution worthy of the trust that has been given it by the prophet of God. I want you to know that, that I know that about you.

Now, in addition, I would suggest this: The very fact that you dress nicely, I understand, at least is partly true because somebody may have said something to you. One of your friends may have suggested, "Why don't we go dressed a little better for that meeting today." Those of you in this room who did that (and I don't know how many there are; there may be just a few who said, "Why don't we do a little more so that the Spirit of God . . ."—you may not have used these

words, but what you were saying was "Let's go to that meeting in such a way that we might bring down the powers of heaven"), those of you in the room that had the courage to do that, to try to influence the persons around you, I'll make you a prophesy. I will simply tell you: The day will come that that capacity to influence people around you for good will have you singled out as one of the great leaders in whatever place you're in. They will not quite know why, but you will know that the reason you are being singled out is not because of your innate gifts as a leader but because you have done what the Savior would do—learned how to, and did, reach out to those around you to try to lift them, to help them to be better even when it might be a little bit difficult and you might not have been received very well.

Another thing that I will say to you. I've mentioned so much about frugality. You might say, "Brother Eyring, that's an awful thing to say. We go first-class in the Church. Why would you talk about that? I mean, heavens, we want to make it as fancy as we can." I would only say this to you:

You want to have a beautiful campus. You want to have a beautiful place that you live in someday in your family. You want to have things as nice as you can have them. But I'll tell you something. One of the things that you do is to always look at every nice thing you have as God's and treat it very, very carefully. This campus will be beautiful because you don't think it's yours—you think it's His, and you'll care for it that way. In addition, you will not ever, ever ask for more than you need. You will always say, "Is there a way, with more effort, more faith, more innovation, that I could do the things the Lord wants without asking for more of the resources that are in scarce supply even in a Church that appears to have great resources, as we do. But the needs are great, and the opportunities are tremendous for what can be done.

I want you to know that the reason those people from the Board of Education used to say, "Hal, isn't there something more we could do for you up there at Ricks College?" is that they were almost afraid we wouldn't ask; that we might run just a little too lean, just a little too hard, trying to do the best we could with what we had; just afraid we might overdo it because that's who we were.

I testify to you this beautiful campus that you see now is the reward from a loving God and His Board of Education that said: "We know those people. We know what they're like. They're out of a pioneer heritage, and they don't think that the things they have mean much. It's what they are. And they think they can do a very great deal without very much."

Now I testify to you that that blessing is both a practical one and a spiritual one. It's practical because then the Lord will provide when we do need something, and He'll provide generously because He trusts us. But it has another benefit as well. I testify to you that that spirit of sacrifice, that spirit of trying to give just a little bit more and ask a little less brings down the powers of heaven. And all of this great future that we're speaking of at this institution will depend upon miracles regularly occurring, where students learn more than you thought you could learn. Some of you have already been praying for that miracle. It will come. Do your homework, by the way;

don't just pray. I've tried. Straight revelation in a mathematics examination—it does not work very well. It's better to have studied the work ahead of time. We'll do both, but that kind of a blessing will come. You will be learners. Your teachers will teach better than their natural capacities would ever allow them to do because the powers of heaven will come down. They will come down because of your faith.

Remember my little talk to you about frugality is an example of your faith. It's not the only way. But it's one way in which you'll say, "Look, we know that with the help of heaven we can do more than anybody could imagine with the resources that we have. We know that with the help of heaven even those of us who thought we couldn't learn mathematics can learn mathematics or learn a language. We know that that's possible."

The miracle that President Bednar spoke of and that I promised you—that this will become a place renowned for its understanding of teaching and learning—will have to face the very problem he, under inspiration, pointed out in his talk to the faculty. We can't "quantify the gifts of the Spirit." We don't know how that works. We probably never will write academic papers about how that works. But we will be able to do things here that will amaze the world in terms of the rate and the quality of learning, and we will learn ways about how that is done that will apply in other places in the world, but never quite as well as they apply here. That's a little like the people who say, "Could I borrow your family home evening manual? I want to have a family like yours." And the answer is, "It ain't in the manual." The manual is a reflection of what it is that happens in those family home evenings.

It will be that way here as well. We will have a spiritual outpouring, because of your faith and the faith of the faculty and those who lead here, that will lead us to be legendary in terms of our capacity to teach and to learn and in our capacity to innovate without needing the resources that others have to have in order to be the remarkable contributors you're going to be. And that's going to follow you everywhere you go.

I hope I live long enough to someday meet some employer who employed one of you and says, "Where did that come from? I've never had such a person. Why people just flock around that person. And they want to follow. They don't have to be led; they're seeking to go where that person wants to go. And they come up with new ideas. I don't know where that comes from. They seem to find a better way, and the budget doesn't go up. I can't understand it." And I'll smile and say, "Well, come with me to Rexburg." And I may not be able to show it to you, and I may not be able to prove it to you, but you'll feel it. There will be a spirit here, I so testify, because of the love of God for all of His faithful children. And those blessings will be poured out here in rich abundance.

Now, I leave you my blessing. I leave it to the faculty, and I leave it to the students who are here as well. I bless you that every day you are here—including the faculty who may be here for a long time and some of you I don't know how long, but awhile—I bless you that every day, if you will ask in prayer to be shown where the hand of God intervened in your life that day, I bless you that

you will see that. It will be made manifest to you. That you will see that He is leading and guiding and lifting you, and that He knows you. I bless you. I bless you with confidence that if you will review the day at the end of the day and then pray and ask, you will have revealed to you evidence that the hand of God was lifting you and this institution. I so bless you.

I further bless you that you may have the capacity to influence others. I bless you that you will be a lifter, a teacher, and a leader. I so bless you in your families, in the Church, and in wherever place you may go to serve.

Now I leave you my testimony. The most precious gift I have. And that is this. I bless you to know that what I speak now is the truth. There is a loving Heavenly Father. He has been watching us today as He always watches us. He knows you. He has known you and has nurtured you. He has a plan for you as He has a plan for this institution of what it might become if it can just have revealed, both to the institution and to you, who you really are. Oh, He loves you! He knows you. He smiles down upon you. I so testify. He wants you to come home again to Him, I so testify. And He's provided a Savior, Jesus Christ. He lives. I know He lives. The Savior is resurrected. He is in one place at a time because He is a resurrected being, but He is aware of us and all of our Heavenly Father's children. And for all of them, He atoned for their sins and broke the bands of death, I so testify.

Gordon B. Hinckley is a living prophet of God. I testify to you that in the years ahead, whatever difficulties may come, whatever opportunities are there, God will provide a living prophet. If you will listen, listen and believe like a child the way those who lead this institution did at this time of transition, if you will do that, whatever the transitions are in your life, you will not only retain the goodness that God has been so helpful in building into you, it will be enhanced. I testify to you that's true. I pray that I may see you again sometime. I pray that I may come back to this place again sometime and know that when I see you and when I come here I will have seen the blessings of God come down on faithful people who've allowed Him to shape them to the great opportunities that He has before you and before this place, in the name of Jesus Christ, amen.

THE ONLY SURE AND SAFE FOUNDATION

(Reference: C. Max Caldwell, BYU–Idaho Devotional Address, 21 May 2002)

We live in a time of political, economic, physical and spiritual unrest. Multitudes of people are living in fear. They are asking questions, seeking direction and struggling for strength to bear burdensome afflictions. For various reasons, peoples' lives have been drastically disrupted. For many, concern has replaced comfort and security has given way to anxiety. The pollster George Gallup, Jr. recently made the following observation:

"People are reaching out in all directions in their attempt to escape from the seen world to the unseen world. There is a deep desire for spiritual moorings – a hunger for God." (*U.S. News & World Report*, May 6, 2002, pg. 42)

People do need anchors and some form of firmness to which they can cling. Drifting without direction develops desperation. So we all must look for and determine for ourselves what foundation we will choose on which to build and structure our lives. Thankfully, we are free to decide the degree to which our personal interests, gifts, talents and opportunities will be used to determine the focus of our lives. Unfortunately, we sometimes restrict our vision and lose our balance. Please permit me to provide you with a few examples of how some people, without the clear vision of the Spirit, seek satisfaction in temporal things only.

Most of us have known individuals who build solely on a foundation of academic attainment. They may make the assumption that enviable scholastic honors and recognition justify an exclusion of efforts to develop structural strength on any other foundation. Any other demand on their time is viewed as an interference with the acquisition of various levels of educational certifications. This kind of emphasis and thinking is altogether too common in many college and university communities.

Some people center their lives on gaining appointments to positions of prestige or the acquisition of monetary wealth. Many seek tenaciously to increase and build on their foundation of monetary assets. In fairness, it should also be noted that some others with wealth, selflessly share what they have in providing humanitarian assistance to needy causes and people. Students who struggle financially while seeking to reach educational goals can identify with the desire to eventually obtain financial independence. Some might even dream of a day when they can quit working and just rest in the lap of luxury. But what might be the cost of acquiring such economic objectives? How much is it really worth? An interesting insight was provided in an article written by two ministers serving in New York State.

"We once heard of a CEO who spoke at his retirement dinner to a group of young executives. He said, 'I know you want my job, and I'll tell you how to get it. Last week my daughter was married, and as she walked down the aisle, I realized I did not know the name of her best friend, or the last book she read, or her favorite color. That's the price I paid for this job. If you want to pay that price, you can have it.'" ("How Do You Find God", *Reader's Digest*, April 2002, pgs. 97-98)

Many young people focus on the development of athletic abilities and seek to build on a foundation of athletic opportunities with varying levels of accompanying rewards. They see talented athletes demonstrate their specialty skills under competitive conditions. Vast audiences applaud their accomplishments, their names are frequently mentioned in common conversation, and their images are sometimes projected to unnumbered viewers worldwide. Many gifted athletes are recipients of accolades and adulation that might better be reserved for legitimate heroes. Because of their popularity, they become advertising spokespersons and role models in social, educational and professional environments. Sometimes emulation of athletes even extends to dimensions of their personal lives that are not exemplary or praiseworthy but serve as undesirable foundations that create an inappropriate influence upon unwary or unthinking youth. Many other people are obsessed observers of sporting activities and, often at the expense of personal, family or even spiritual needs, spend an inordinate amount of time and resources in viewing, reading and discussing current sporting events.

Certain other people effectively develop their talents in building on a foundation of music and either perform or, by other meaningful ways, provide stimulating musical experiences for the edifying enjoyment of themselves and others. Such artists bless the lives of many of us as they share their natural and developed talents. But sometimes their own lives are so narrowly focused on their foundation of music that they fail to frame another more essential structure on a more sure and eternal foundation.

These and many other endeavors and objectives may be worthy of our dedicated efforts. But a legitimate and scriptural concern is that, by themselves, they must not be the more weighty matters of our mortal lives. They must not be on the top of our list of priorities. Rather, they should be secondary supplements to our personal commitments to divine directives that more accurately define proper perspectives.

Listen to the words of Helaman, as he counseled his sons on this critical issue:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build **they cannot fall**" (Helaman 5:12, emphasis added).

None of us want to fall or fail. So it behooves us to know **how to build** on our Redeemer as the only sure and safe foundation. The scriptures are clear and the way is simple. The way to build on the Savior's sure foundation is to develop a faith and trust in His words and teachings. We then are certain of protection from the deceptive and spiritually destructive powers of the adversary. Let me share a few examples of this eternal principle.

One day a young woman came to my office wanting help with a problem. I asked what it was. She said she was pregnant but not married. Furthermore, she did not want to be pregnant or be married. She wanted an abortion. She claimed to have prayed a lot about what she should do, but didn't seem to get any answers to her prayers. I told her the answer to her prayer was in my file cabinet. I took out a statement by the First Presidency and read to her what the Lord thinks about His children aborting their children. The Lord had already revealed through His prophet the position of heaven on that subject. All she needed to do was to trust Him and thereby avoid the resultant regrets and sorrow that always accompany decisions that are contrary to the Lord's teaching. When she finally decided against the wisdom of having an abortion, she began at that same moment to build on the only sure and safe foundation.

One time a young man wanted to talk with me about whether he should go on a mission. His girl friend didn't want him to go, suggesting instead that he should wait until after they were married and retired and then go together. She insisted that it would be selfish of him to go without her. In her eyes, such a decision would mean he didn't really love her and she wouldn't wait for him. He thought that he loved the girl and just couldn't decide what he should do. I told him the Lord had already declared through a latter-day prophet that "every young man is as much obligated to go on a mission as he is to pay his tithing, attend his meetings, keep the Sabbath day holy, and keep his life spotless and clean" (Spencer W. Kimball, Address to Seminary and Institute Faculty, BYU, 28 June 1968). To build his life on a sure and safe foundation, this young man would need to trust the Lord's judgment, faithfully serve his mission, and ignore any opinion that would persuade him to go contrary to divine counsel. He subsequently told the girl he was determined to follow prophetic counsel and would be going on a mission. He hoped she could support that decision because he would only marry a girl who honored those same commitments.

A Jewish lady had studied the gospel of Jesus Christ and struggled with the decision whether she should join the church. After considerable pondering and praying, she was converted to the Lord, was baptized into His church, and then wrote the following summary of her experience:

"There are times when people feel that the best advice is to listen to their own inner voice, moving with it as they are led by it, forgetting that their own reasoning is not a divine voice and can never be a safe guide to behavior. Human reason is only what we have accumulated in knowledge about our morals and our choices. Even with experience of life, reason alone is never enough to guide us. We need divine help...." (Notes of a Jewish Convert to the LDS Church).

She discovered the value of trusting the divine voice as the only way she could build on a sure foundation.

Sometimes we forget to apply this principle when we wrestle with some of the common problems we all encounter while striving to keep our covenants and be worthy in the sight of the Lord. Here are four examples:

1. How do we decide whether to participate in work and recreational activities on the Sabbath or to worship the Lord and keep the Sabbath day holy?
2. How do we decide whether to pay bills or tithing when there doesn't appear to be enough money to do both?
3. How do we decide whether to view certain videos and/or movies when there is objectionable material in them?
4. How do we decide whether to be honest in our exams and assignments when there is pressure to receive a high grade and an opportunity to obtain information inappropriately?

We will always be found building on a sure foundation if we simply determine the will of the Lord on these matters and then make His will our own.

Listen to the promises made to those who trust in the Lord as Alma bore his testimony to his son Helaman. He said:

"I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day." (Alma 36:3)

Some years ago, a dear friend in Southern California called me at my office in Salt Lake and asked if I would give him a blessing the next time I came to his area. We made arrangements to meet and then he told me what his need was. His wife was suffering with a terminal illness and he needed to know from the Lord what kind of faith he needed to have. He wondered if he should seek to develop sufficient faith to heal his wife of her illness through the administration of a priesthood blessing. Or, if she was not to be healed, he would need faith to accept the Lord's decision that he might plead for strength to comfort her and provide whatever assistance she needed to get through the illness. Either way he would trust the Lord's will - he just needed to know what it was. This brother built on a safe foundation. I am a witness that he subsequently received the support Alma promised.

There is an account in the Book of Mormon of the Nephite armies marching against a vastly greater Lamanite force who were entrenched in cities built by the Nephites and previously fortified by them. Though they faced overwhelming odds, still the Nephites confronted their

enemies with unwavering confidence in a favorable outcome. Why? Listen to their own words of explanation:

"...we trust in our God...we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies." (Alma 58:33, 37)

Like the Nephites, many of you have faced challenges and made difficult decisions that dealt with life-altering or even life-threatening consequences. Even though we often don't see how favorable results can be obtained, we should remember to build on the only sure foundation by following the only safe course: Trust the Lord.

I am remembering a wonderful latter-day Saint woman who came seeking the Lord's counsel through a priesthood blessing. She explained that she was happily expecting her third or fourth child but had been told by three different doctors that because of unsafe conditions that were developing in her pregnancy, she must abort her baby. She was told that failure to do so right away would most certainly result in the death of her unborn child and most likely would take her life as well. After explaining why she had come, and prior to receiving the priesthood blessing, she made the following statement: "God himself would have to tell me to destroy this baby before I would do it." Several months later, I was seated on the stand in a ward Fast and Testimony meeting. I watched, and wept, as this mother placed her baby in the arms of her priesthood husband, who then gave that precious infant child a name and a father's blessing. Do you suppose she will ever regret having trusted God and followed His foundation-building counsel?

There is another matter that has attracted the feelings of my heart. Many single sisters in the Church have despaired because they have not had opportunity to marry and be sealed to a worthy spouse for time and eternity. Though they live worthy lives, many feel they have been forgotten and the Lord has failed to provide them the opportunity to experience family relationships with husband and children. Some of them think of themselves as second-class citizens in the Lord's Kingdom and sometimes resent hearing sermons or testimonies on the subject of eternal families. They wonder how they can ever hope to enjoy the fullness of the gospel blessings. Similarly, some marriage partners find themselves alone in their faithful efforts to keep their marriage covenants. Though they strive to maintain the Lord's standards of celestial marriage, their companion fails to live the covenants upon which eternal blessings are predicated. Under these circumstances the faithful spouse may also lose hope of ever receiving the glorious blessings promised at the sacred marriage altar.

It may not appear possible and we may not see how such problems can be resolved. It would be well for these dear saints to be reminded of the Lord's promise of Eternal Life to all who keep the baptismal covenant. (See Mosiah 18:9) Though all of us know that Eternal Life, or Exaltation, cannot be obtained without entering into and keeping eternal marriage covenants, we must remember that the Lord made that promise to His worthy and faithful covenant children. Trust Him to keep His covenant if we keep ours. How or when the promises unfold may not be

apparent now. But we do know that all faithful saints who build on that sure foundation are safe in their anticipation of being glorified with their own loving family members throughout all eternity.

Sometimes the Lord's blessings are delayed until and unless we first do what we can do. Divine intervention seldom precedes the fulfillment of our duties and responsibilities. Rather, the bestowal of blessings commonly accompanies our own efforts to accomplish worthy goals.

Many of you will remember Nephi's testimony when he said:

"...we know that it is by grace that we are saved after all we can do" (2 Nephi 25:23, emphasis added).

Among other things, that statement tells me that we must put forth our best effort in doing what we can to bring about righteous results before we can expect the Lord to extend His efforts in providing desired blessings. First we place our trust in Him; then we heed and obey His counsel. We do what we can do with confidence that He will honor the promises He has made to us.

Many years ago, a bishop friend of mine took about a dozen scouts on a camping trip in Yellowstone Park for several days. They traveled in canoes across a very large lake to get to their camp area on its far shore. After being there a few days, they heard a radio message warning campers of an early season storm moving into the area. It would bring snow and cold temperatures. The bishop decided they should cut short their camp and leave for home the next morning. However, by morning, the winds accompanying the storm had already come and were creating very dangerous water conditions on the lake, especially for young boys in canoes.

The bishop delayed their departure, hoping the wind would calm down. He went into the woods two or three times to plead for the Lord to calm the winds. While pleading for this blessing the bishop received a very distinct impression from the Lord. It was simply, "Bishop, what are you waiting for"? He knew what to do. He loaded the boys and their camp equipment into the canoes and pushed the canoes out into the wind-whipped lake water. As they left the safety of the shore, the wind ceased to blow, the air was still, and the lake became calm. After crossing the lake and arriving safely on the other side, they all knelt to thank the Lord for His miraculous assistance. Each of them learned a valuable lesson. When you trust in the Lord, He may expect you to move ahead and take steps in the right direction before His blessing is bestowed. There wasn't any reason for the Lord to calm the wind on the lake while they were still sitting on the shore.

The Book of Mormon prophet Jacob described the efforts of the Nephites as they sought to protect their people from their Lamanite enemies. Note how they fulfilled their responsibilities while they built on a sure foundation of trust in their God. Jacob recorded:

"Wherefore, the people of Nephi did fortify against [the Lamanites] with their arms, and with all their might, trusting in the God and rock of their salvation; wherefore, they

became as yet, conquerors of their enemies" (Jacob 7:25, emphasis added).

I remember a saintly sister who once told me of her mother's experience as a young girl in Switzerland before her family immigrated to America in the late 1800's. The family had joined the church and decided to come to Utah where they could mingle with the saints and be close to the prophet. As a result of their decisions, they experienced a lot of persecution from the people who lived in their small town.

The night before their planned departure, the young daughter was walking alone up the hill to her home. As she walked by two men who were working alongside the road, she overheard one of them say, "Isn't that the Mormon girl that is leaving tomorrow? She's alone and we can easily catch her." She began to run but she could tell they were running faster and would catch her long before she could reach her home. As she ran, she poured out her heart to Heavenly Father, telling Him that she had always kept herself pure and begged that He help her escape from the men who were coming after her. The next thing she knew, she was standing alone on the front porch of her home. She didn't know how she got there, but she knew some power had done for her what she could not have done for herself. As Helaman had promised his sons, this young woman found that building on the Lord's sure foundation brought her a literal escape from the powers of the adversary. She, like Jacob's people, found that trusting in God made possible the conquering of her enemies.

Frequently in our society, controversial issues arise involving the church. With regularity, people in and out of the church can be heard to criticize the church by saying, "The church is out of line", or they refer to the church doctrine on the subject as being too strict. It seems to me the real problem is a lack of trust in God. Instead of speaking of church doctrine, it should be called the Lord's doctrine. The church's position on a matter would be better described as the Lord's position. Then it becomes clear that one must take a stand either in favor of or in opposition to the Lord. Should we not be wise and build our trust on the rock of Christ, the one sure foundation?

Now, may I refer you back to the four questions we raised earlier. I will repeat each question and then quote a statement from the Lord's anointed servants. We are then free to determine our own level of trust.

1. How do we decide whether to participate in work and recreational activities on the Sabbath or to worship the Lord and keep the Sabbath day holy?

From the First Presidency:

"We sense that many Latter-day Saints have become lax in their observance of the Sabbath day. We should refrain from shopping on the Sabbath and participating in other commercial and sporting activities that now commonly desecrate the Sabbath.

"We urge all Latter-day Saints to set this holy day apart from activities of the world and consecrate themselves by entering into a spirit of worship, thanksgiving, service, and family-centered activities appropriate to the Sabbath. As Church members endeavor to make their Sabbath activities compatible with the intent and Spirit of the Lord, their lives will be filled with joy and peace." (First Presidency Letter, 28 September 1992)

2. How do we decide whether to pay bills or tithing when there doesn't appear to be enough money to do both?

From Elder George Q. Cannon Assistant to the Quorum of Twelve:

"I think when people say they haven't money enough to pay tithing, they should say they haven't faith enough to pay tithing. It is my conviction that we pay tithing with faith and not with money..." (Conference Report, April 1953, pg. 111)

From President Joseph F. Smith:

"By this principle [of tithing] the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments,...by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost." (Conference Report, April 1900, pg. 47)

3. How do we decide whether to view certain videos and/or movies when there is objectionable material in them?

From President Ezra Taft Benson:

"Consider carefully the words of the prophet Alma to his errant son, Corianton, 'Forsake your sins, and go no more after the lusts of your eyes' (Alma 39:9).

"'The lusts of your eyes.' In our day, what does that expression mean?

"Movies, television programs, and video recordings that are both suggestive and lewd.

"Magazines and books that are obscene and pornographic.

"We counsel you,...not to pollute your minds with such degrading matter, for the mind through which this filth passes is never the same afterward. Don't see R-rated movies or vulgar videos or participate in any entertainment that is immoral, suggestive, or pornographic. Don't listen to music that is degrading." (Conference Report, April 1986,

pg. 58)

4. How do we decide whether to be honest in our exams and assignments when there is pressure to receive a high grade and an opportunity to obtain information dishonestly?

From President Gordon B. Hinckley:

"Simple honesty is so remarkable a quality. It is of the very essence of integrity. It demands that we be straightforward, unequivocal, in walking the straight and narrow line of what is right and true. It is so easy to cheat. At times it is so enticing to do so. Better a poor grade than a dishonest act." (BYU Speeches of the Year, 17 October 1995, pg. 53)

Might each of us remember, with King Mosiah, that the Lord extends His arms of mercy to those who put their trust in Him. (See Mosiah 29:20) Who amongst us does not need an extension of His mercy? I testify those arms are real. I know they are extended in welcoming each one who has trusted Him and has built upon the rock of His sure foundation. As each day of our lives comes to a close may I suggest that we reflect upon our life that day. It is my hope that, as we kneel in benediction before the Lord, we can raise our voices and declare as Nephi when he said, "O Lord, I have trusted in thee..." (2 Ne. 4:34)

While the world around us is in a terrible state of strife and turmoil, we all desire peace. The world cannot currently experience peace but individually we can. We can obtain it the same way the Prince of Peace did. And what was that way? Listen to what I believe was the greatest tribute ever paid to Jesus by mortal man. It was inadvertently declared by His mocking and reviling enemies as He hung on the cross in the closing moments of His atoning sacrifice. They said, "He trusted in God..." (Matt. 27:43) May we do as He did, I humbly pray.

REMARKS FROM THE DEDICATION OF THE GORDON B. HINCKLEY BUILDING

(Reference: President Gordon B. Hinckley, BYU–Idaho, 22 October 2002)

Thank you very much, President Monson, for your very generous words. Thank you, all of you, for your attendance here today. I am grateful to be with you.

President Monson, Elder Eyring, President Bednar, all of you distinguished guests, faculty and students, what a great and singular honor you do me. When President Bednar proposed the naming of this building to the Board of Trustees where I serve as chairman, I was simply flummoxed. (See if you know what that word means.) I did not know what to say. I was taken by surprise. I was stunned. I simply said in the language peculiar to the lawyers, "I recuse myself." I turned to President Monson, and said, "You run the meeting."

Someone once asked Abraham Lincoln how it felt to be president. He replied, "Well now, it feels sort of like the fellow they run out of town on a rail. If it wasn't for the honor of it, I'd just as soon walk!"

I feel I can honestly say that I had no desire for such an honor as you have accorded me. It had never crossed my mind. I did not seek it, but I am deeply grateful for your great kindness in extending it to me. The name of this building will be a constant reminder to me to live worthy of the trust that you have placed in me and a reminder to my posterity that someone honored their forebear and in so doing brought a sacred trust to those who carry his name.

President Monson and President Bednar have taken the time now. That is about enough for one day. But I am told that I am expected to say something. I will try to keep it brief and to the point.

I wish to speak to the students of this great institution. I have a granddaughter who is among them.

Something remarkable is happening on this campus. You may not be entirely aware of it. It was a very long time in coming. Many years ago its destiny was debated very hotly. Some wanted to make of this a four-year school and move it to Idaho Falls. They very strongly argued for their wish. But the Board of Trustees, after listening to everyone who had anything to say, concluded to leave Ricks in Rexburg and continue it as a two-year college. It has thus gone on until two years ago. The announcement that came in the year 2000 was bold and, I believe, prophetic. It came of a desire to offer to the good young people of this Church, in larger numbers, the great

privilege of attending and graduating from a Church university. By moving from two years to four years this could be accomplished.

It happened at the time that President Bednar was in office. There may be others, but I do not know of anyone else who could have overseen and brought about the miracle that has occurred on this campus. I assure you that it is a miracle.

I am deeply grateful that the Ricks family showed no resentment over the change of the name. It is a tribute to them and a recognition of their great faithfulness as Latter-day Saints. Well they might have wished that the school continue under the name of their worthy forebear, Thomas E. Ricks. But it was thought that recognition of the school might be further enhanced by carrying the BYU badge. I believe the wisdom of that has been shown.

A willingness to give up intercollegiate athletics is much appreciated. I remind you that it is not unique for a first-class university to get along without an intercollegiate athletic program. If you wish to regard this as a sacrifice, then take satisfaction from the fact that you are willing to make such a sacrifice. As a matter of fact, I attended the BYU football game last Saturday and almost came to the conclusion that they could get along without an intercollegiate athletic program.

To the faculty who were willing to make adjustments and have given up some treasured prerogatives in that process, I extend my sincere thanks. I hope, I pray, that you are finding greater happiness and increased excitement in the new status which has come to the school.

To the people of Rexburg, I believe you will benefit from this change and I hope that all will unite to assist in this process, realizing that in the presence of this university in this city you have an immense treasure and an institution worthy of your support in all it undertakes to do.

To President Bednar, my sincere thanks again for your herculean efforts, and to Sister Bednar, who has worked with you in this remarkable undertaking, I express deep gratitude.

To the Board of Trustees who embraced the suggestion that we make the effort to go forward with this transition and who have wholeheartedly done everything possible to assist, I express my thanks.

And finally, to the faithful tithe payers throughout the world whose consecrations have made this possible, I express my most sincere appreciation.

Brigham Young University-Provo has become a truly great institution (in everything but football), now recognized across the nation for the quality of the education it provides, for the strength of its faculty, and for its unique and large student body. It is a credit to the Church and will continue to be so.

BYU-Hawaii is doing a wonderful work and is accomplishing great things as it goes forward in

training thousands of students on its beautiful campus.

And now, BYU-Idaho has become the third institution of growing strength under this unique BYU trilogy of great institutions of learning.

The Church has spent many millions in rebuilding the campus. It has spent these sacred funds to bless the lives of you students who come here. I hope you are grateful. I recognize that it is still costly to attend this university, but it is far less costly than it would be almost anywhere else.

I see a great future for this institution. It will go forward under inspired leadership. It will grow in strength under a dedicated and able faculty. It will be increasingly recognized as its graduates move out across the world and fill positions of responsibility.

How do I know this?

I know this because this is an institution of The Church of Jesus Christ of Latter-day Saints. Its mission is well defined. That mission is to impart secular knowledge in a first-class manner while building faith in the Eternal God and His Risen Son, the Lord Jesus Christ.

This Church will never fail. Jesus Christ stands at its head. And just as it will never fail, neither will its institutions and programs.

This university will succeed in a wonderful manner. It will take its place among the great learning facilities of our nation as we who have some attachment to it walk and work in faith. That I believe with all my heart and pray that that day will come, as it surely will.

Now, I think we have time and I think I would just like to put away what I have prepared and say a few words further extemporaneously on this occasion to the student body.

First, I want to tell you that I love you. I love you kids, you wonderful young people of this Church. I love you. I believe you are the best generation this Church has ever had. No generation which has gone before measures up to the stature to which you measure up. You are better educated. I think you have greater faith I think you have shown that faith and are showing that faith than any other previous generation. I am so thankful for you. I thank you for your strength; for your willingness to do the right thing; for your desire to serve the Lord; for your capacity to help build the kingdom; for the fact that you get on your knees and say your prayers, as I know you do; for the fact that you pray to the Lord to help you, to guide you in the things you do, as I know you do.

God bless you for what you are and who you are.

Now, don't ever do a cheap or a tawdry or a mean or an evil thing, my dear young friends. You don't have to engage in these things. The world is on a slippery slide, it is going downhill and it is

going fast. And you are as a beacon on a hill young people of rectitude and virtue and decency and goodness. Remain that way. Do not destroy your effectiveness. Do not become involved in any kind of behavior which would destroy you, injure you, hurt you, debilitate you in any way whatever. You don't have to do those things. You can stand above them. You must stand above them! The world will look to you as the years pass, of that I have no doubt whatever. For if it continues to go in the direction in which it is going, the disparity between the world and this Church will grow and lengthen and we will become more and more of a peculiar people.

Now, be faithful, be true, go forward, be ambitious. Don't short-circuit yourself. Don't stop now. Keep growing. Keep going. Educate your minds and your spirits and never lose sight of the fact that you are a child of God with a divine destiny and capability of doing great and good and wonderful things. Don't sell yourselves short. Don't cheapen yourselves. You know who you are. Each of you knows that you are a child of God and that your Heavenly Father expects something great and noble and good of you.

The Lord bless you, my dear young friends. As I look into your faces, I see the future. Keep the faith. You will marry. You will have children. You will have grandchildren. You will go out and do the work of this world, but maintain your integrity. Be honest. Be good. Be decent. Be prayerful and the God of heaven will smile upon you and bless you, and give happiness in your hearts and a sense of peace in your lives.

I wish for you nothing but the best. You are so choice and so wonderful and the future is so great that you can't afford to betray yourselves in anyway or to do anything less than that which each of you is capable of accomplishing. You don't have to be a genius. You don't have to be a straight-A student. You just have to do your very best with all the capability you have. You have to do your very best. And somehow, if you do that, God will open the way before you and the sun will shine, and your lives will be fruitful and you will accomplish great good in the world in which you take a part. I couldn't wish for you anything better as I look into your faces this day.

May heaven smile upon you. May you be blessed. May you be happy. May you have joy in your lives. May your tears be few and your smiles many as you go forward with your lives is my humble prayer as I stand before you and express unto you my love for you and my confidence in you and my hope for you and my prayer for you. You are the very fiber of this Church and this Church will grow as its young people the young people of this generation magnify their callings and go forward and serve the Lord and live in loyalty toward Him. God bless you.

There is no end in sight for the good you can do. Do you know it? You are just simple kids. You are not geniuses. I know that. But the work of the world isn't done by geniuses. It is done by ordinary people who have learned to work in an extraordinary way people of your kind who can do these things.

I repeat. Don't sell yourselves short. You look in the mirror every morning when you boys get up to scrape off the fuzz, and the girls get up to put on the paint you look into the mirror and say "I

can do the right thing today, God being my helper. And I will do it."

Heaven bless you is my humble prayer for you.

To this good faculty who are here, I would like to say a word to you. Help these young people. I know you do. But reach a little lower to lift them a little higher. Be kind and generous and helpful and patient and encouraging. Do all that you can to stand before them as examples, teaching them the things, the disciplines that you are called upon to teach. But while doing so, stand before them as examples of faith and faithfulness and rectitude and goodness, I humbly pray.

God bless this great institution. May heaven smile upon it and all who come here and use it. May its name be spread for good across the earth as good men and women, educated here and going forth to serve, stand with honesty and integrity before the world as men and women of faith and accomplishment and goodness and integrity, is my humble prayer in the name of Jesus Christ, amen.

CONTENTION IS NOT OF ME

(Reference: Stanley A. Peterson, BYU–Idaho Devotional Address, 14 October 2003)

My beloved young brothers and sisters, as I look out over this wonderful gathering of the youth of Zion and contemplate the many thousands who are gathered in other locations on campus, I am humbled and excited by your presence. Humbled by the awesome responsibility of sharing the things of my heart with you beloved sons and daughters of God and excited at the potential which exists in this great army of soldiers who are all enlisted in the cause of truth. You have the opportunity to be the leaven in the loaf, the messengers of the good news of the gospel of Jesus Christ, and living examples to the world, that you can be doers of the words of our Redeemer and not hearers only. I plead with you to never weary in well-doing and as the Savior said to his apostles at the Last Supper...

If ye know these things, happy are ye if ye do them (John 13:17).

I have pondered and prayed at length as to what I might teach you this day that could be helpful to you as a doer of something which is very important to the Lord. I have found something which the Lord spent a great deal of time and energy teaching and practicing, that I feel can help you to be successful, happy, and very useful in helping to build the Lord's kingdom.

I am going to introduce the principle with a very old and somewhat light-hearted song I knew as a boy which most of you won't know and I certainly won't sing it to you, but the lyrics went something like this:

You gotta accentuate the positive, eliminate the negative, latch on to the affirmative, and don't mess with mister-in-between.

Now you may wonder about me when I use such a strange little ditty to introduce a very important gospel principle when I could have used a song like "Let Us Oft Speak Kind Words To Each Other." However, I thought, knowing college students as well as I do, the little ditty might stick with you a bit longer and serve as a reminder of what I am going to try and teach you. Now for the principle I want to teach. My concern is that in the world today I'm afraid too many people would change the lyrics of my little song to match the negative, cynical, contentious spirit that seems to occupy so much of our time. I think their lyrics would sound something like this; You' gotta accentuate the negative, eliminate the positive, let go of the affirmative, and don't mess with mister-in-between.

It seems that far too many people have become almost obsessed with fault finding, back biting,

criticizing, contending one against another, and in general making sure that “an eye for an eye” is never replaced by the golden rule.

The media has become enamored with the idea of what they call “reality programming,” where they take selected groups of people and sequester them in some remote or inaccessible location and let them try to intellectually do each other in through deception, manipulation, contention, or any other contemptible means until there is only one person left standing to claim the large monetary prize.

News broadcasters, talk shows, newspapers and other periodicals seem to spend the majority of their time and space on the negative, the controversial, the contentious, and the sensational. When asked why they give so much attention to these types of stories they respond, “because that is what sells newspapers and TV time and is what the public wants.”

If we don't think this nation is preoccupied with contention, check out how much we spend for legal fees each year.

When I was a small boy we owned a chicken farm. I remember my father would always council us to watch the chickens in the pens carefully because if we ever saw a chicken with a tiny spot of blood on it we had to catch it and put tar on the blood spot because if we didn't, in a very short time, all of the other chickens would take the chicken with the small blood spot and pick it to death. I hope we can rise above the mentality of a chicken and when we see a weakness or flaw in our neighbor, we don't, as a group, set about to destroy them.

Instead of picking on others like a chicken let's follow the Saviors admonition and pick others up. In Doctrine and Covenants 81:5 the Savior declares

...succor the weak, lift up the hands that hang down, and strengthen the feeble knees.

The other day, I was reading President Hinckley's April 2003 Conference talk. He commented on this. He has such a wonderful way of explaining things. He said:

When we look for the worst in anyone we will find it. But if we will concentrate on the best, that element will grow until it sparkles...

Two thousand years ago the Prince of Peace, the Redeemer of the world came to this earth with a message of peace, hope, love, forgiveness, and compassion. However, as with my little song, the message of the Savior seems to be changed to different lyrics by too many naysayers to war, despair, hate, revenge, and contention.

On both continents very early in His ministry, the Savior delivered what I call an inaugural address to make a declaration of where He stood on basic issues, some of which were replacing basic beliefs held onto tenaciously by the Jewish hierarchy as well as the people in general. In the

Sermon on the Mount He repeatedly stated, “ye have heard that it was said by them of old,” and then would replace portions of the “Law of Moses” with a higher law.

To me there is no replacement of the Law of Moses so plain and probably so controversial as in Matthew 5:38-44. Would you turn to that scripture with me and let’s talk about it a little. Let’s start with verse 38 and read those seven verses.

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have they cloke also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

This was a hundred and eighty degree turn from what these people had been taught. I’m sure it would have been very difficult to completely change their philosophy of human relationships. However, I have had a personal witness that this doctrine works. Let me share it with you. Many years ago as I was starting my career as a school principal at the ripe old age of 27, the school superintendent took me to the elementary school where I was to be the principal and introduced me to my new faculty of 18 women teachers and 1 man teacher. I think the women teachers were shocked at my young age but at least in the meeting they were polite to me. However, the male teacher, Al, was not at all polite, he merely gave me a cold icy stare and refused to even shake my hand.

After we had left the meeting and had gotten into the superintendent’s car, I said to him, “What was Al’s problem?” He replied, “Al is old enough to be your father. He has been at this school over 20 years waiting for the previous principal to retire or die so he could get his job. Need I say more.” He continued, “Al doesn’t have a problem, you have a problem, it’s Al. Good luck.”

Time proved the superintendent correct. I did have a very difficult problem. Al obviously hated me. I had taken his job and it seemed that no matter what I did to be his friend, he threw up a road block to stop it. I really felt that someday we were going to have a major confrontation

which I wanted to avoid if at all possible. I prayed that I might be wise and Christ-like in my dealings with Al. I knew all of the faculty knew I was a Latter Day Saint and a bishop and I didn't want to do anything that would reflect negatively on the church and I sincerely wanted to be the kind of person the Savior would have me be. This problem with Al caused me to have nightmares. I remember one night I dreamed we were having a faculty meeting and Al and I got into a fight and were rolling around on the floor while the lady teachers all stood around screaming.

Fortunately that dream never came true but the confrontation did come. Toward the end of the school year it was time for teacher evaluation. It was my job as principal to evaluate each of the teachers. In each category I had to rate the teachers with one of three options. The highest option was "Above District Standards, middle option was "Meets District Standards" and the lowest category was Below District Standards. No one, of course, wanted to be evaluated "Below District Standards" but I had agonized over one category for Al. He was constantly in confrontations with all of the other teachers. He couldn't get along with others and I'm sure that is one of the reasons why he was not made the principal.

The wording in the evaluation category I had struggled over said "Rate this individuals ability to relate well with fellow teachers." To rate Al at any level but Below District Standards would have been a lie so I bit the bullet and rated him accordingly. When he came into my office and I handed him his evaluation sheet and he spotted the check mark in "Below District Standards" that lit the fuse and the explosion began.

He stood over me and began to shout obscenities. By the way, I need to tell you he had been a Navy Captain and his language reflected his acquaintance with obscene language.. He began by attacking the University I attended, BYU-Provo, my church, my family, my youthful age, my philosophy of teaching, etc. etc. etc. To be honest with you, I was amazed at how much he knew about me. For about 15 minutes he screamed every filthy, negative and cutting remark about everything he thought would be hurtful to me. I'm sure he had rehearsed in his mind that speech for months and had waited for the right time to launch it. Then he just stopped and the room was silent. For one thing, I think he was exhausted from screaming at the top of his voice for so long and for another thing, I think he now wanted me to give a response so he could give his rebuttal to whatever I might fire back at him.

I have to confess that there were many things that went through my mind that I would have liked to say in response, but none of them would have been appropriate in light of my knowledge of Matthew chapter 5:6 and 7. So for about two minutes I sat silently saying a mental prayer that I would be guided to give the appropriate response.

Finally I broke the long silence, and in a very quiet voice I said, "Al, "whatever I have done to you to make you hate me so badly, I apologize to you for offending you. I am very sorry. But I want you to know something, I love you as my brother and I would like to be your friend." Then I said nothing more. The room was very quiet. I think Al was ready for almost any response I

might have given except for “I’m sorry if I have offended you, I love you, and I want to be your friend.

We sat in silence for a few minutes and then Al did something I wasn’t prepared for. He began to cry. He finally gained his composure and said these few words. “No one has ever told me they loved me in my entire life. Not even my mother or father,” and with that he left the room.

In the months that followed Al and I became good friends and when I left that school to take another assignment, Al came up to me, put his arms around me and began to cry. Finally he said, “I don’t want you to leave, you are the best friend I have ever had.”

Let’s go back to Matthew. I had that sweet experience with Al because I was smart enough to follow the admonition of the Savior wherein he declares in Matthew 5:43-44:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Do we have the courage to follow the Savior’s admonition? It must be frustrating to the Savior that almost two thousand years after he delivered this masterful discourse replacing the law of Moses with a higher law of love, so many still practice the law of retribution, an eye for an eye.

I would like to make another observation about the Sermon on the Mount. He begins that talk by giving the people the beatitudes. One of them particularly has meaning in our discussion today in Matthew 5:9. The Savior declares,

Blessed are the peacemakers for they shall be called the children of God.

In that statement, it seems almost as if the Savior is saying, “I want the peacemakers to be in my family. I’ll claim them.” Now, I don’t want to be presumptuous and try to interpret what the Savior was thinking, but I can speak as a father of 6 children that it is a wonderful blessing to have peacemakers in the family unit. On the other hand, I can testify that it only takes one contentious person in an apartment of roommates, a family unit, a marriage, a ward, a community gathering, or any other place where a group of people are working closely together to accomplish a task or are just socially enjoying time together, to spoil the spirit of the occasion. With one contentious person, very quickly dissension and ill will can replace the spirit of joy, cooperation, and good will. When the spirit of contention enters a gathering it is amazing how quickly productivity and good will can stop and an uncomfortable feeling can permeate the entire gathering.

Have you ever wondered why that is so? The Savior explained the reason very clearly in 3 Nephi 11:29-30:

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

He doesn't leave any doubt in my mind where the source of contention comes from. Satan tries so hard to spoil the spirit of love, unity, cooperation, and forgiveness in marriages, homes, wards, and stakes, and in other places where we can lift one another up, support each other in our struggles, and foster a spirit of unity and peace. Let us recognize the source of contention and derision in our lives and as the Savior said, "such things should be done away." Satan desires that all of us become miserable like unto himself. Everything he does is to create a spirit of hatred, contention, deception, defeat, misery, and despair. Recognize the source of such things whenever they appear in your life and seek to avoid them and replace them with the things of the spirit. Those things that come from the teachings and examples of the Savior.

In the Thirteenth Article of Faith the Prophet Joseph Smith stated,

...If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.

Everything the Savior taught and did in his ministry was virtuous, lovely, of good report and praiseworthy. He dedicated his ministry to helping us find joy and peace and fulfillment. His concern for us to be kind, loving, forgiving and peacemakers did not seem to me to be a passing comment or an occasional act. It seems that it was a central concern in his teaching and in his actions. If you read the entire sermon on the Mount in Matthew chapters 5, 6, and 7, his emphasis on our relationships with our fellow beings seems to be a major part of his focus.

When he appeared on this continent, after his crucifixion and resurrection, he was introduced to the people by His Father in 3 Nephi 11:7:

Behold My Beloved Son, in whom I am well pleased, in whom I have glorified my name—
hear ye Him.

The Savior then descended from heaven and declared himself. He showed them the prints of the nails in his hands and feet and allowed them to thrust their hands into his side. Next he acknowledged the Prophet Nephi and gave him, along with others, the power to baptize the people and told them the procedure they should follow in the baptismal ordinance.

The very next thing he did was to correct them about having disputations among themselves concerning their method of baptism and concerning contentions over points of his doctrine as there had previously been. Then comes his declaration in 3 Nephi 11:29 and 30 that I have

previously referred to but it will be good for us to hear it again.

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

I hope this important scripture will be indelibly placed in your mind and that you will remember it often.

In the next chapter he declares the place of the peacemakers as being called the children of God and then gives them His discourse similar to the Sermon On The Mount to the Nephites. Again as in the Holy Land, His teachings transcend the law of Moses with a higher law of love, forgiveness, peace, and good will toward all men.

Is our attitude and treatment toward our fellow beings an important priority to the Savior? Let's look very briefly at a few events in the Savior's life.

He began his ministry on both continents by declaring; turn the other cheek, if a man compels you to go a mile with him, go two. If someone sues you and takes your coat, give him your cloak also. Love your enemies, do good to those who hate you and despitefully use you(Matthew 5). He ends his ministry by washing his apostles feet then telling them to love one another as he has loved them, which will identify them to the world as his disciples (John 13:34-35).

He then retires to the Garden of Gethsemane where he offers His great intercessory prayer and in that prayer pleads with His Father that there may be unity and love among his disciples as He and His Father have been one and have love one for another (John 17:21-26).

Then as he was apprehended by the guards and one of the Savior's followers smote off the ear of the servant of the high priest, the Savior healed the ear. (Luke 22:50-51) Then reproving his brethren and making an important point about all that was going to happen, he makes this statement:

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be? (Matthew 26:53-4)

Then, alone, without armies or legions of angels to defend Him, He met his awful fate and was mocked, scourged, spit upon, tortured and hung on a cross to die, not for what He did but for all of mankind. Then He placed the final exclamation mark on all that he had said and exemplified

throughout his ministry about avoiding contention, being more loving, patient and forgiving when as he hung on the cross in one of the cruelest possible displays of man's inhumanity to man, this sinless, lamb of God, the Redeemer of all mankind declared

...Father forgive them for they know not what they do. And they parted his raiment, and cast lots (Luke 23:34).

The soldiers gambled for the only worldly possession he had left, his robe.

It is my humble prayer that we will show our love and appreciation to the Prince of Peace for all that he has done for each of us individually by following his admonitions and example and doing away with contention, selfishness, intolerance, hatred, bitterness, and all other unChrist-like behavior toward our fellow beings.

We all know it is much easier to talk about these things than it is to live them. However, line upon line, precept upon precept, here a little and there a little each day we can endeavor to be a little more like Him.

Maybe we ought to let a few songs go through our mind each day that would serve as reminders of how He wants us to live. For starters how about, "I'm Trying To Be Like Jesus", or "Let There Be Peace On Earth and Let It Begin With Me."

I like to remind myself often of the little saying,

I am only one
But I am one.
I cannot do everything
But I can do something
And that which I can do
By the grace of God I shall do.

May God grant each of us the wisdom to remember who we are and who our exemplar is and the courage to go and do the things which the Lord hath commanded us to do and did himself. Remember as he told his apostles,

If ye know these things, happy are ye if ye do them (John 13:17).

I had already written this talk before General Conference but I was extremely interested in President Hinckley's final remarks at the closing session of the last session. In case you do remember them, let me remind you of what he said.

I pray that each of us will be a little more kind, a little more thoughtful, a little more courteous. I pray that we will keep our tongues in check and not let anger prompt words

which we would later regret. I pray that we may have the strength and the will to turn the other cheek, to walk the extra mile in lifting up the feeble knees of those in distress (President Gordon B. Hinckley, October Conference 2003).

As I listened to the Prophet's council, I thought to myself, it is nice to be in tune with the desires of the Prophet. It was also nice of him to make this statement so I could use it as the capstone for my talk. Now I hope all of us can have the courage to follow the council we have been given by our Prophet.

Of all these things I testify in the Holy name of our loving Savior even Jesus Christ, amen.

VISION, FAITH, AND WORK: FROM WAGONBOX TO UNIVERSITY

(Reference: Michael R. Orme, BYU–Idaho Devotional Address, 20 January 2004)

In 1884 a small group of courageous Latter-day Saints had ventured forth from the comparatively mild, hospitable, and civilized climate of the Territory of Utah to settle the bleak sagebrush plains of the Upper Snake River Valley in the territory of Idaho. It was a daunting and formidable task. Throughout the course of the nineteenth century, a variety of adventurous explorers, rough-hewn mountain men and thousands of intrepid pioneers traveling to the Oregon Country had traversed the Snake River plain, but very few had elected to stay. The reasons for their disdain for this country were abundantly clear to any observer: the land was treeless, characterized mostly by sagebrush and lava rock and suffered from unrelenting wind, persistent cold, and little rainfall. In sum, it was your basic barren, high mountain desert. Early explorers, like Captain Bonneville, described it as a “vast uninhabited solitude that must forever defy cultivation.”

These hardy Mormon pioneers had created homesteads in the Iona area, a small village located just north of Idaho Falls. However, the pioneers quickly became discouraged as their crops were wiped out by numerous killing frosts during the all too short growing season.

I have to digress at this point in the story to tell you a little about how really cold it can get in Southeast Idaho. I know a little about these frequent frosts and chilling winds because, when I was growing up in Idaho Falls, I saw it snow every month of the year but July. Moreover, I am descended of Mormon Pioneers who, after surviving the early winter snows of Wyoming with the ill-fated Martin Handcart Company in 1856, ultimately settled east of Ashton, Idaho near the slopes of the Tetons in an area known as Squirrel Meadows. They had a saying about Squirrel, that can be appreciated by those of you who have survived a hard Rexburg winter, which went something like this: “Squirrel only has two seasons: ten months of winter and eight weeks of tough sledding.”

It was into the midst of these discouraged members that Wilford Woodruff and Heber J. Grant came to address the first formal Church meeting held in the Iona area on 17 June 1884. This meeting was only attended by some nine to ten adults and a few children. Significantly, one of the adults in attendance was Thomas Ricks, whose name would figure prominently not only in the history of the area, but also in the establishment of a small, Church academy at “Mosquito Bend,” now known as Rexburg. This institution, while bearing his name, would become the largest private junior college in the United States and is now a four year university—Brigham Young University-Idaho. As these Saints had no chapel, the meeting was held outside and the

tailgate of a wagonbox served as the pulpit. Pulling himself onto the wagon and looking down on this small fellowship of Saints struggling to survive in a harsh and unforgiving environment, Apostle Woodruff was blessed with a remarkable vision of the future of the valley and announced the following marvelous prophecy:

The Spirit of the Lord rests mightily upon me and I feel to bless you in the name of Jesus Christ. I promise you that the climate will be moderated for your good. I can see these great sagebrush prairies, as far as the eye can reach, turned into fertile fields. I bless the land that it shall yield forth in its strength. Flowers and trees and fine homes shall grace this great valley from one end to the other. Schools and colleges of higher learning shall be built to serve you that you may learn the mysteries of God's great universe. I see churches and meetinghouses dotting the landscape, where the God of Israel may be worshiped in spirit and in truth. Yes, and as I look into the future of this great valley I can see temples—I can see beautiful temples erected to the name of the living God where holy labors may be carried on in his name through generations to come.

Here was a clear, prophetic and very audacious vision of the future. We do not know what the immediate reaction of this small congregation was to this unusual declaration. However, I doubt that they thought that this vision would happen automatically without their active involvement. Rather, I suspect that the people hearing this prophetic utterance realized that it would take both the ardent faith and the hard, sustained work of a righteous and devoted people over an extended period of time to bring the vision to reality. We do know, however, that the people of Iona were persuaded to stay in Idaho and within a relatively short time established a prosperous settlement with a school, a meetinghouse, and other facilities like those they had left behind in Utah. But, it also seems quite likely that Elder Woodruff had envisioned something on a grander scale than a small, but successful agricultural village on the edge of civilization. Instead, my sense is he had glimpsed the larger possibilities for the future in this particular part of the Lord's vineyard which are still unfolding today. Let's take a closer look, with the hindsight perspective of 120 years, at how the vision has been fulfilled.

The first, and perhaps most striking element of the vision, is the promise that the climate would be moderated for the good of the settlers. How was this to be accomplished? Indeed, there may be some of you from warmer climes like Southern California and Arizona who wonder if this part of the prophecy was actually fulfilled. At first glance, climate moderation would appear to be something uniquely within the providence of God. Even today with sophisticated satellite technology and computer modeling, the task of predicting the weather, let alone changing it, seems beyond the ability of mere mortals. Nevertheless, there are instances when the people's exercise of faith can have a moderating effect on the weather. Back in 1977-78, Southeast Idaho, like in recent years, was in the grip of a devastating drought. This is, after all, a desert where precipitation is always going to be sparse and unpredictable. The stakes in Idaho Falls where I was working that summer organized a vigil of prayer and fasting to the end that the Lord would moderate the weather for their good. I wondered at the time at their use of language—why ask for the weather to be moderated, why not simply ask for more rain? After participating with our

stake in the fast, I was impressed to observe that while the historic amount of rain received in the spring and summer did not appreciably change, the timing of the rain was such that the non-irrigated dry farms in the region got the needed rain at the proper time and in the proper amounts to ensure a bumper crop. From this perspective, I have no doubt that the Lord's hand has been manifest in moderating the climate in our mountain valleys to allow for productive agriculture. However, I am also satisfied that the active faith and work of the people of the area in building large dams and irrigation projects has also contributed hugely to making agriculture successful in Southeast Idaho.

A second element of the vision is the dramatic transformation of the sagebrush prairie into verdant, fertile fields "as far as the eye can reach." Although I provide legal services for BYU-Idaho, my office is located on the campus of BYU in Provo. I am able to do this largely because of modern electronic communication technology. Nevertheless, face-to-face communication is still very important in giving good legal advice, and, as a result, I travel from Provo to Rexburg by car along I-15 on a regular basis. I have made this trip numerous times and, believe me, I am very familiar with the landscape along the way. As you travel through Northern Utah, you really see very little in the way of agriculture. The landscape is dominated by increasingly crowded cities to the east and a barren Great Salt Lake to the west. On entering Idaho, one first navigates the Malad Pass and then travels through Marsh Valley which is still characterized by sagebrush and lava flows and probably doesn't look a whole lot different today than it did in Brigham Young's time. Finally, the road bends north around Pocatello bringing into view the great Snake River Plain. In the high summer as I head north up the valley, I am amazed, no matter how many times I have made the drive, by the immense and fruitful land "as far as the eye can reach" of miles upon miles of cultivated fields stretching out across the plain; and, yes, there are flowers and trees, an abundance of fine homes and LDS meetinghouses complete with conspicuous satellite dishes. It is a glorious view, but it did not spring spontaneous from the ground after Elder Woodruff climbed down from the wagonbox in 1884. Rather, the Saints and their neighbors of other faiths spent decades digging, mostly by hand and by horse, a grand and elaborate system of reservoirs and canals to channel the flow of the surging Snake River into the desert plain and, literally and miraculously transformed the land which, it turned out, was perfectly suited for raising world famous potatoes.

Another element of the vision is the concluding pinnacle of achievement—the erection of "beautiful temples." This is a remarkable statement because at that time the only operating temples were the St. George Temple (1877) and the Logan, Utah Temple (1884). Moreover, note that this reference to temples is in the plural. The decision to build the first temple in Idaho in Idaho Falls was made in 1936. At that time, the construction of temples was largely financed by the local members. In the 1930s, the United States was, as you will recall, in the midst of the greatest economic disaster this country has ever experienced. We now refer to it as the Great Depression. This was not a particularly opportune time for the local farmers, ranchers, and small businessmen in the area to raise the money to build a large, beautiful temple on the banks of the Snake River. But they persisted in the face of great economic obstacles, laying the cornerstone in 1940. The construction of the temple was then delayed when the United States entered World

War II, an epic world-wide struggle against the dark forces of Fascism and militarism. However, by the conclusion of the war, the Idaho Falls Temple was dedicated in September 1945 by President George Albert Smith as the then eighth operating LDS temple.

The dedication of the Idaho Falls Temple was not only in partial fulfillment of Elder Woodruff's vision, it was also a beacon of light and hope to a war torn world and the harbinger of the many temples that would be built around the globe. As you are probably aware, the second Idaho temple (26th in the world) was dedicated in Boise in 1984 and the Church has just announced a third temple in Idaho to be built in Rexburg. There are presently 115 dedicated temples world wide. I think it is safe to predict that in the process of time there will be other temples that will dot the land along the Snake River crescent and elsewhere in Idaho.

If you have been following the order of the elements articulated in Elder Woodruff's vision, you will have noted that I temporarily skipped over the promise of the establishment of "schools and colleges of higher learning." I have done this because I wanted to address this element in a little more detail.

My favorite picture of the BYU-Idaho campus is what I believe to be the earliest known photo, taken by an unknown photographer, of the Spori building around 1905. I will not take the time to recount here how under the inspired leadership of Thomas E. Ricks an academy was established for the education of the youth of the Bannock Stake in 1888 except to note that this was at a time when the legislature of the Idaho Territory had passed a Test Oath Act which required all male citizens of the territory, as a condition to voting or holding public office, to affirm that he was not a member of the Mormon Church. Thus, it was at a time of both great poverty and persecution that the academy was begun.

There is a saying that a picture is worth a thousand words and I think that is certainly true in this case. The woman is standing in what is now a center part of the campus. I think it is interesting and instructive to observe the vegetation or lack thereof. The sagebrush is short, stunted and sparse. There is more than a hint of chilly weather with the slight touch of snow around the brush. In the center of the picture is the massive Spori Building, constructed in the rough and rugged lava rock terrain, but in an elevated area where it could be seen from miles around. The building itself is made of sturdy stone with thick imposing walls. It seems almost like a citadel with the subliminal message that the people who built it were permanent residents who would not be moved out of their place. The cost of the structure is believed to be around \$40,000, a huge sum at the turn of the nineteenth century. For me, the most interesting part of the photo is the community backdrop. There are a few modest frame houses, some out buildings and corrals, but nothing that would remotely suggest that this community had the economic resources to construct such an imposing building. You have to admire these folks for the sacrifice that must have been required to build the Spori Building in the time of their poverty.

The battle to establish a faith-based institution of higher education would, of course, extend well beyond the initial, albeit impressive, start with the Spori Building. I believe that every individual

who has the special privilege and blessing of attending this great Church university should know something about its miraculous history. I say “miraculous” because it is nothing short of a miracle that BYU-Idaho exists today. Time does not allow a full recounting of all the times this institution teetered on the edge of oblivion only to be pulled back time and again by the sacrifice and determination of those who loved her so well. For example, of the some 27 Church academies established in the nineteenth century, only two: BYU in Provo and BYU-Idaho in Rexburg, are still affiliated with the Church today. The others either faded away or were taken over by the state. Through all this travail and uncertainty, the hand of the Lord was with the school as it first survived and then slowly grew and then came to thrive as it does today.

My association with Ricks College and with what many people have come to call the “Spirit of Ricks” began in 1982. At that time I was a much younger lawyer in the private practice in Idaho Falls, and I was blessed with the opportunity to combine my professional training in the law with my love of higher education. Since 1982, I have had the wonderful experience of associating with four different presidents of this great institution and to observe closely how they have used their own unique talents, experience, and personality to foster the growth and development of the school. Upon reflection, I have concluded that each was an inspired choice who was a very good fit for the particular challenges of his administration. In keeping with the general theme of my talk today, each President developed a vision of what he was charged to accomplish and through the exercise of faith in the vision and sustained, hard work was able to make meaningful progress towards implementing that vision.

President Bruce C. Hafen was the President of Ricks College from 1978 to 1985. To me, President Hafen was something of a Renaissance man. He was a law professor with a national reputation in the field of children’s rights, enjoyed the fine arts, and even participated as a pianist in a faculty quartet. He was also renowned for his polished and insightful speeches to the faculty and student body. One of the things that President Hafen did on occasion was to invite small groups of his Ricks College colleagues to his home for dinner. On one such occasion, my wife, Dottie, and I were invited to attend. During the course of our conversation, I asked President Hafen what he hoped to accomplish while President at Ricks College. (I have to pause here and point out the Forrest Gump-like quality of my personal experiences with these presidents. I didn’t make much of a contribution to the growth and development of Ricks, but I liked to be around those who did.) As I recall his response, he said that he had come to believe that Ricks College was, unfortunately, one of the best kept secrets in the Church and that the public perception of Ricks needed to come up to the actual reality. Also, using a golfing analogy, he indicated that despite the fact that Ricks was a very fine college, there were still areas where it needed to “get out of the rough and onto the green.” I felt that by the conclusion of his term as President, he had gotten the word out to the Church that Ricks College was a first-rate school and that many programs had been markedly improved.

I can’t pass by President Hafen without mentioning his delightful sense of humor. I have to confess that sometimes I didn’t get the point of his puns, but I nevertheless chortled for days—after all, he was the President. I do remember the telling of one joke which I thought

captured his rather unique sense of humor. One day we were walking across campus in the late winter. It had been a particularly brutal winter, even by Rexburg standards, and the snow was flying at us driven by a forty mile an hour wind. As we struggled to make our way, President Hafen turned to me and said, "Mike, Ricks College is a special place." "How so," I cautiously responded as bits of ice and snow stung my face. "Well," he continued above the howl of the wind, "In the Church, many are called, but few are frozen." His humor warmed me up on a cold and blustery day.

President Joe J. Christensen presided over Ricks College from 1985 to 1989. He was a wise person who came to Ricks with years of experience in the Church Education System. While in Rexburg, he planned and carried out a successful centennial celebration of the founding of Ricks College. Like his predecessor, President Christensen was a deeply spiritual person who thought very carefully about how his decisions would impact individual members of the campus community. He must have also been an early riser because I received a couple of unexpected phone calls from his office at 6 a.m. in the morning! I tried to sound awake and alert, but I doubt he was fooled. But, what impressed me the most about President Christensen was his sense of fairness and good judgement. It seemed like every time we discussed a particularly knotty problem he would remark "it's a mighty thin pancake that doesn't have two sides" and then would, in a very even-handed manner, carefully analyze the situation from a number of different perspectives. Once, after a particularly long and challenging day, we were alone in his office and I asked him what he thought would be his most significant contribution to the school. Without hesitation, he said that he had the final say in the hiring of faculty and that his most enduring contribution would be the hiring of faculty who were both excellent teachers and role models for students in the living of the restored gospel. In my experience with talking to people throughout the Church, this institution has a very enviable reputation in both areas.

President Steven D. Bennion was the President of Ricks College from 1989 until 1997. President Bennion seemed particularly well prepared to assume the leadership at the college. He had prior experience as a college president at Snow College and had a doctorate degree in higher education administration. In addition to his impressive educational and professional qualifications, President Bennion had a remarkably outgoing personality. It seemed to me that within a few days of taking the helm, he knew the names and backgrounds of everyone who worked at Ricks. He had a powerfully inclusive aura about him that helped make Ricks, more than ever, a united campus community, without guile, and of one heart and one mind. I remember that President Bennion was inaugurated in November of 1989 when the Soviet Union and Eastern Europe were being unexpectedly transformed before our very eyes. At that time, it was obvious to everyone that the 1990s would be a time of accelerated and profound change. President Bennion met the challenge of change by not only building on the existing strengths of the college, but also by emphasizing the acquisition of new computer technology and pulling into place the long-range planning for space, facilities, and admissions standards that foreshadowed the dramatic changes to the campus which were to occur shortly into the twenty-first century. In the end, however, I believe President Bennion's chief accomplishment was in building and serving people with great love and humility.

Dr. David A. Bednar became the President of Ricks College on July 1, 1997. He was a business management professor from the University of Arkansas in Fayetteville and an Area Authority Seventy. I don't think he had ever set foot on this campus before his appointment. When President Bednar arrived in Rexburg, he found the largest private junior college in America with excellent facilities, fine academic programs, wonderful faculty, and about 7,500 faithful students. President Bednar made an immediate positive impact on the campus with his positive, energetic leadership style and it seemed to me that his administration would likely build on the existing strengths of the institution, with more efficiency, raising the bar both in terms of academic quality and spiritual growth, but without any fundamental shift in direction.

Indeed, from time to time people would ask me if I thought Ricks College would ever be made a four-year school. Even though I was aware that Ricks College had briefly been a four-year school in the early 1950s when my parents had attended, I was absolutely convinced that Ricks College would never again be a four-year institution because the cost of operating a full-fledged university is very high and because of the growing financial burden of sustaining an increasingly world-wide Church. Given this point of reference, I was stunned to hear the announcement from President Hinckley that Ricks College was to become Brigham Young University-Idaho, a four-year, degree-granting university.

Obviously, making the transition from a junior college to a university would be enormously challenging. However, as the details of the transition began to emerge, it became increasingly evident that the vision for BYU-Idaho was much more profound and fundamental than making another brand-name BYU to join the ranks of BYU in Provo and BYU-Hawaii. Rather, BYU-Idaho would be a daring and innovative new model for Church higher education. For the first time, the three semester track would be rigorously used to extend the blessings of a BYU-Idaho education to many more students by making the Winter, Fall, and Summer Semesters substantially equivalent in terms of classes, programs, and activities. The resources going into intercollegiate athletics would be transferred into a massive student activities program where the student body would be participants rather than spectators. Moreover, a tightly focused "school to work" program correlating curriculum and internships for most students would be established. In order to achieve this, many programs would have to be redesigned, others created, and some discontinued while building new facilities and hiring new faculty. All this was to be done with the charge to preserve the "Spirit of Ricks"—the friendly, close, and student-oriented atmosphere which everyone feels while on this campus.

As I pondered the nature of this task, it occurred to me that this would be analogous to converting a battleship into an aircraft carrier without the benefit of a dry dock and without ceasing navel operations. The task would take years of careful planning, inspired direction, and sustained sacrifice to achieve. However, in the first three years of this transformation, one can already see a "miracle" taking place. The Lord had prepared a remarkable new group of highly qualified faculty to strengthen the ranks of an already strong faculty corps. Better prepared students are coming to all the tracks. The activities and internship programs are off to impressive starts. And, all around us, new construction is going forward. All of this has taken place in the face of a

serious and sustained economic downturn and without changing the essential good qualities inherent in the Spirit of Ricks.

Sometimes I wonder if Elder Woodruff, in peering down the corridors of time back in 1884, didn't get at least a glimpse of this wonderful institution with its thousands of clear-eyed and purposeful students and committed and caring faculty studying and learning in the midst of construction cranes. While the transition from Ricks College to BYU-Idaho is not yet complete, I am confident that it will be a resounding success and be a lasting legacy attributable to President Hinckley's inspired vision and to President Bednar and the rest of the campus community who are rethinking education and working tirelessly to bring about the reality of that vision.

To this point in my address, I have suggested that the Lord and his prophets had a vision not only for the future of this valley, but also for the future of this school. This vision, however, was not self-executing. Instead, it was and continues to be implemented through the exercise of faith and the hard intellectual and physical work of those who care. It should also be obvious to us that the implementation of this vision is an ongoing work in progress that will continue on to the millennium and beyond. This raises the very provocative and highly relevant question of what is expected of each of us in the here and now to do our part to move this great enterprise forward. Our time here today does not allow a full discussion of the parameters of this question which, in the end, can probably be best answered in a private and individual way. Nevertheless, I would like to offer up a few thoughts to ponder.

Like many of you, I decorate my office with a number of photos and mementoes to remind me why I am at work. Among these are pictures of my family to remind me to be a good husband and a good father. I also have portraits of George Washington and Abraham Lincoln and a scene from our nation's capital to remind me of the blessings of freedom and the responsibilities that go with it. Being a lawyer, I have on display my admission to the Bar of the United State Supreme Court and some art representing lawyers negotiating contracts, arguing cases in court, and counseling with clients. I even have an old football poster of BYU's 1984 National Championship team to remind me of the possibility of becoming recognized as the best in the land. Finally, I also have a small postcard of a scene that is visible from the third floor of the Administration Building at BYU where I have spent many long hours these past 15 years. In this postcard, one can see two structures which, to me, have significant symbolic meaning. The first structure is the Carillon Bell Tower. The tower is a tall and elegant structure. Frequently, the bells chime out wonderful music both secular and religious. It was built to commemorate the 100 year anniversary of the founding of BYU and represents to me the ongoing challenge of all three BYUs to "seek learning, even by study and also by faith." Beyond the tower is the Provo Temple where sacred ordinances are performed and solemn covenants with God are entered into. On the one hand we have the University, one of the great treasures and successes of western civilization, celebrating reason, discourse, and discovery. At the BYUs, these goals are sought in an atmosphere of faith and civility as evidenced in our Honor Code. On the other hand, we have the temple, a symbol of our spiritual quest to have direct revelation from God confirming to us in spirit-to-spirit communication the most important eternal truths. Please note that in this picture

the bell tower and the temple are in nearly perfect alignment. It seems to me to be no accident that on the literal doorsteps of BYU, BYU-Hawaii, and now BYU-Idaho there are or shortly will be a temple to assist the faculty and students to align their lives and their studies with eternal and unchanging principles of the restored gospel.

It is a special privilege to attend one of the BYUs. As you were growing up, you probably were reminded by your parents on more than one occasion that where “much is given, much is required.” Those of us who enjoy the blessings of attending and working at these great Church universities have a concomitant responsibility to not only keep our lives aligned with Gospel principles, but also to give back to the kingdom. As these increasingly large graduating classes of BYU students move out into the world, they should be among the vanguard and leaders of the children of light in an increasingly darkening world. Through personal prayer, the reading of the scriptures and your patriarchal blessings, and through quiet and careful thought and meditation, the Lord will, in the process of time, reveal his plan or vision for you as you keep your life aligned with His values and commandments. But, make no mistake, how well you are prepared to receive and fulfill this role will depend in large part on the decisions and the effort you put forth while a student here.

Today I have talked about a number of topics which I hope were somewhat related. I have attempted to point out that the Lord articulated through his servants a remarkable vision not only for this geographical area in general, but also for BYU-Idaho; that our predecessors have done a marvelous work in bringing about this vision; and that we all have a continuing and individual work to do to continue to build on this legacy which will be successful to the extent we correctly align ourselves with gospel principles and make the personal effort to find our own vision and work to make it happen.

In conclusion, I want to relate one recent experience, that could have happened at any of our BYUs, that I had which convinced me that your generation is certainly up to the task of moving the kingdom to much higher ground—that the best is yet to come. This fall, the BYU Honor Code Office invited me to watch a presentation on the Honor Code by some upperclassmen to the freshman in Freshman Orientation. I was quite impressed by the upperclassmen’s skill and humor in setting forth the expectations for the new students with masterful presentations through skits, film, and music. By the end, they seemed to have convinced everyone that not only was living the Honor Code the right thing to do, it was also the fun thing to do. As I looked over this freshman crowd of about 4,000 in the Marriott Center, I realized that while they came from all over the country and even from some foreign countries, they were all bound together, united in a common testimony of the restored gospel of Jesus Christ. At the end of the program, this diverse group of freshmen was asked to sing a medley of those great youth anthems—“Army of Helaman” and “As Sisters in Zion.” There was no practice time and no handouts with the words to the hymns. Notwithstanding this, the freshmen gave a seamless and inspiring rendition that was worthy of any choir. As they sang, the spirit impressed upon me that this was indeed a royal and chosen generation, unique and remarkable in all the world, fully capable of accelerating the Lord’s work in these latter days. May it be so, I pray, in the sacred name of Jesus Christ, amen.

KNOWING, REMEMBERING, AND SERVING THE LORD

(Reference: David Frischknecht, BYU–Idaho Devotional Address, 13 July 2004)

In this month's edition of the *Ensign* and *Liahona* magazines, the First Presidency message by President Thomas S. Monson includes an experience he had before becoming a General Authority. President J. Reuben Clark of the First Presidency invited him to his office and asked him to read from the New Testament some touching accounts of the Savior's love and miracles. From Luke he read of a leper who, seeing the Master, "fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him." (Luke 5:12-13)

Continuing, President Monson read another account to President Clark, in which the Son of God healed a man of his palsy and restored his ability to walk. (See "Miracles of Faith," *Ensign*, July 2004, 3-4). Listening to the accounts of those two miracles brought a tear to President Clark's eye. We often have tender feelings and spiritual impressions when we read of the loving ministry of Jesus of Nazareth. I would like to read another account of the Lord's kindness and mercy. It starts in John chapter 8 verse 1. You may read along if you wish:

Jesus went unto the Mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (John 8:2-11)

These and other accounts of the Redeemer touch our hearts. In such accounts we see Him helping and loving people individually, personally. He touches one who to others is untouchable. He rescues another from the hands of her tormenters. He leads a blind man by the hand (see Mark 8:23). He goes out of His way to renew the faith of a grieving parent (see Mark 5:35-42). He lifts a lame man whom most people had ignored (see John 5:2-9). Those He helped seemed helpless and hopeless without Him. When we read of His love and care for individuals, we remember that He knows us individually and will help each one of us. How important it is for us to always remember the Son of God and ponder frequently on who He is and what He has done for us.

President Howard W. Hunter taught:

We must know Christ better than we know him; we must remember him more often than we remember him; we must serve him more valiantly than we serve him. Then we will drink water springing up unto eternal life and will eat the bread of life. (in Conference Report, Apr. 1994, 84; or *Ensign*, May 1994, 64)

This afternoon I would like to speak about how we can come to know Him better, remember Him more frequently and vividly, and serve Him more valiantly.

Know Him Better

How well do you know the Redeemer of mankind? How would you explain to someone else who He is - for you?

Anciently the Israelites were careful not to read the name of God aloud. The Bible Dictionary indicates that, "Jehovah was 'the covenant or proper name of the God of Israel.' It denotes the 'Unchangeable One,' 'the eternal I AM' (Exodus 6:3; Psalms 83:18, Isaiah. 12:2; 26:4). The original pronunciation of this name has possibly been lost, as the Jews, in reading, never mentioned it." To avoid pronouncing His name in former times, they substituted one of the other names of God, usually Adonai. (see Bible Dictionary, "Jehovah," 710-11)

Can you imagine having so much reverence for the name of the God of Israel that you never, ever pronounced His name aloud? If you could not speak His name, how would you refer to Him? How would you describe who He is? What name or expression would you use?

One way we can come to know the Lord better is through studying the names and titles used for Him in the scriptures. The writers of scripture used many names, titles, and descriptions to refer to the Son of God. In many cases they seemed to use the name or title that reinforced the doctrine they were teaching or the action they were encouraging.

For example, the expression “the Holy One of Israel” emphasizes His sanctity and should inspire our reverence and respect. It also recalls His miraculous deliverance of ancient and modern Israel, His covenant people. Another expression, “the Good Shepherd,” reminds us that He cares for and loves us as a true shepherd does his sheep. (see John 10:14-15) The Good Shepherd has a fold - the Church, a safe refuge to which He invites us. The Good Shepherd calls after us in His own name. (see Alma 5:38) He commands us to keep ravenous wolves away. (see 3 Nephi 14:15)

The title “the Lamb of God” connotes His innocence and sacrifice. The Lamb, “without blemish and without spot” (1 Peter 1:19), “taketh away the sins of the world [and] is mighty to save and to cleanse from all unrighteousness” (Alma 7:14). The use of the term “Lamb” must have been particularly poignant for those who lived the law of Moses and sacrificed their lambs in anticipation of the great and last sacrifice. And the expression “the Lamb of God” reminds us who provided the Lamb for that great and last sacrifice.

There are many other names or images that help us understand the Lord. For example, He said He is the Bread of Life (see John 6:48-51). And that Bread is essential to our eternal soul, like physical food is essential to our physical body. He said He is the vine and we are the branches (see John 15:1-8). How does that image help you know Him better? Does it help you understand that we need to be connected to Him to survive, just as branches must be connected to the vine to live and to bear fruit?

In addition to the figurative language that helps us know the Messiah better, we can study the titles that describe His place and service in the plan of happiness. King Benjamin declared that He is “the Creator of all things from the beginning” (Mosiah 3:8), “both in heaven and in earth” (Mosiah 4:9). Lehi referred to Him as “the great Mediator of all men” (2 Nephi 2:27). The Father gave Him “power to make intercession for the children of men,” to stand “betwixt them and justice” (Mosiah 15:8–9), to be our Advocate with the Father and plead our cause before Him. (see Doctrine and Covenants 45:3)

The Savior of the world is called the Messiah, the Anointed One, because He was chosen and prepared from the foundation of the world to redeem His people (see Ether 3:14). With each name or image, we learn something more about who He is. Each name or image expresses specific aspects of His character or mission. As we study and ponder His many names, we can learn more about Him and come to know Him better.

Today we pray to the Father in the name of His Son, and perform priesthood ordinances and preach and teach and worship in His name. But, if you were not allowed to pronounce His name aloud, what expression would *you* use to speak of Him? How would *you* refer to the Lord God Omnipotent (Mosiah 3:5), the Lamb slain from the foundation of the world (Revelation 13:8), the Author and Finisher of our faith (Hebrews 12:2), the Keeper of the gate (2 Nephi 9:41)?

Remember the Rock of Our Salvation

The names and titles used to describe the Lord not only help us come to know Him better, they also help us remember Him more frequently and more vividly. To demonstrate this I would like to explore how the image of a rock helps us remember Him as our foundation and source of strength, safety, and happiness. This image is especially rich because it helps us call to mind several ways in which the chief cornerstone has helped us. Here are five examples:

1. He is called the Rock of our salvation, a precious cornerstone, a sure foundation. As a cornerstone provides the principal foundation of a building, the Creator is the foundation or basis of our life here and hereafter. The Psalmist exclaimed, “He only is my rock and my salvation . . . I shall not be moved.” (Psalm 62:6)
2. A rock may be used to provide physical strength to a structure for our safety and refuge; so too the Master and His teachings provide us with spiritual safety and refuge. The Psalmist continued, “In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.” (Psalm 62:7)
3. Just as a house built on a rock does not fall in a storm, a person who builds his or her life on faith in the Son of God and on obedience to His word will not fall, regardless of trials, temptations, and troubles. Helaman said,

Remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12)

4. The water that poured out of the rock in the desert at Horeb preserved the lives of the ancient Israelites (see Exodus 17:6); the God of Israel is the fountain of all righteousness and grants us living water “springing up into everlasting life” (John 4:14). Paul explained to the Corinthians, “And [they] did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” (1 Corinthians 10:4)
5. A rock in a pathway can cause the careless to stumble and fall; the disobedient stumble and fall when they disregard the “Word, even the Son” (JST John 1:16). Peter warned, “[He is] a

stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.” (1 Peter 2:8)

At the Church Printing Center in Salt Lake City, we have a physical reminder of the importance of building on a rock-solid foundation. Recently a new press was installed at the printing center. It is a web press - a huge machine whose total weight is more than 275,000 pounds. It is called a web press because paper is fed through the five-color printing process from huge rolls rather than in individual sheets. As the paper winds through the process, each primary color is applied one at a time: first yellow, then cyan or blue, then magenta or red, then black, then a final color as necessary. The accurate combination of these colors produces images in full color.

Picture the scene: paper 38 inches wide, fed from huge rolls, traveling through a complex system of printing at a speed of 2,250 feet per minute (about 25 miles per hour). That is fast enough to print 760,000 copies of the monthly edition of the *Ensign* in just under three days. A crucial factor in the process is that the registration, or alignment, of the paper and the ink must be precise, to tolerance levels of much less than one millimeter. Any external vibration can foil the entire process. The only way such a web press can function properly is if it is planted on a firm base, a sure foundation.

When the current press was installed, construction workers first had to remove the previous floor because it was not strong enough to support the new press. The new base consists of 36 inches of thick, heavily reinforced concrete. On such a solid foundation, the web press stands firm and produces clear, high quality, full-color publications. Without a solid foundation, the output would be, at best, a blur of colors in unfocused images.

We learn two important things from the installation of the Church’s new press: (1) the foundation must be put in place first, and (2) the foundation is the source of strength and support ever after.

In our Heavenly Father’s plan for our eternal life and happiness, One had to be chosen “from the beginning” to provide the foundation of our faith and hope and to be the source of our strength and support: “Behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me - Father, thy will be done, and the glory be thine forever” (Moses 4:2). “Here am I, send me” (Abraham 3:27). The foundation of our faith is captured in this teaching of Joseph Smith, the Prophet of the Restoration: “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.” (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 121)

A little more than a year ago, my father passed away. The day after his passing, my mother, brothers, sister, and I made the necessary visit to the mortuary to make the funeral arrangements and choose a casket and a vault into which the casket would be placed. You may know that our practice today is not to place the casket directly into the bare ground but to put it first in a vault

made of concrete or fiberglass. As we considered the options, I noticed a sales pamphlet promoting a certain vault. Among other things, it claimed the vault was self-sealing and that the seal was guaranteed for 75 years. That guarantee amused me. I wondered who would check on the seal 75 years later. And if someone did check on the seal, and it had failed, who would have the right to collect on the guarantee? Later on I continued to wonder, “What are the chances the seal would really hold?”

In a thoughtful moment, my mind was directed to a vault described in Matthew chapter 27, beginning with verse 62. This vault, a sepulchre in a distant time and place, had an opening that was covered by a great stone:

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.
(Matthew 27:62–66)

Of all the commands ever given in the history of mankind, Pilate’s command to keep the sepulchre sure must have been the very most futile. Ask yourself, “What chance did that sepulchre have of remaining sealed?” There was absolutely no way for the soldiers to carry out that order, because there was absolutely no way that the sepulchre would not open. And it did open: “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door” (Matthew 28:2). And all the vaults and tombs and sepulchres that have ever been sealed will surely open, guaranteed, because the Rock of our salvation is our deliverer from death and from hell. He is “the resurrection, and the life” (John 11:25). Because of Him “hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.” (2 Nephi 9:12)

How then is the Savior the Rock of our salvation? The Atonement through God’s Beloved Son gives us “strength, that [we] should suffer no manner of afflictions, save it [be] swallowed up in the joy of Christ” (Alma 31:38). Through this Atonement we can “hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works.” (Ether

12:4)

Indeed, an image as simple as a rock helps us understand and remember the Redeemer's foundational saving work in the plan of salvation. We could consider other images and titles that, although related to our everyday experience, remind us of Him who "inhabith eternity" (Isaiah 57:15). How is He the Light of the World? How is He the Word, the way, the truth, the life, the King of Kings, the Master, the Servant? Each expression deserves many study sessions; each helps us know Him better and remember Him more frequently and vividly.

Serve Him More Valiantly

On February 4, 1976, at approximately 3:00 a.m., the country of Guatemala was devastated by an earthquake rated 7.5 on the Richter scale. Approximately 25,000 people were killed, most of them when the unreinforced adobe walls of their small homes fell on them in their sleep. The Church's meetinghouse in the town of Patzicia was well built, not of adobe, but of reinforced concrete footings and reinforced cinder block walls. Painted white, it, like many of our church buildings, stood as a symbol of purity and truth and strength. Yet even though this meetinghouse appeared to be stable, it too was destroyed by the earthquake. Although the foundation was firm and the reinforced walls did not fall, the roof split down the middle, the full length of the building, and caved in. A missionary who had been sleeping on the stage was trapped beneath the fallen roof for more than five hours. Through a heroic rescue, the faith and prayers of many, and the miraculous fulfillment of priesthood blessings, the elder survived the earthquake and eventually stood again to preach the gospel.

Why, do you suppose, did that building made of excellent materials collapse? Careful examination later showed that the roof had not been anchored or tied adequately to the supporting walls. Because of this, the violent movements of the earthquake caused the roof to shift from the supporting walls and crash to the ground.

Like the roof of the Patzicia chapel, many of us may give the outward appearance of being built on a sure foundation. However, if we are not firmly bound to that foundation - the Son of the living God - we do not feel secure and at peace in good times, nor do we have the confidence to stand firm when troubles befall. Some of you have already experienced such troubles: perhaps death has separated you from your father or mother, or you may have suffered the agony of a brother or sister gone astray or met with temptation or illness or disability or some other of a thousand trials. For others, your personal earthquakes still await. Those whose faith in the Lord is firm and whose lives are in order He gladdens with this hope: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

The prophet Jacob exhorts, "Cleave unto God as he cleaveth unto you" (Jacob 6:5). We cleave to the Lord by serving Him. The Lord explained this in these terms: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). King Benjamin asked rhetorically, "For how knoweth a man

the master whom he has not served?” (Mosiah 5:13). He pleaded with his people to “be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven.” (Mosiah 5:15)

The Saints who built the original Nauvoo Temple are an example of cleaving to the Lord through serving Him valiantly. The principal building material used in the construction of the temple was native grayish-white, fine-grained limestone. It resembled marble and was of excellent quality. Stones varied in size, depending on their use. Some may have weighed as much as two tons.

After the city of Nauvoo was divided into 10 wards, each ward sent a crew to work on the temple once every 10 days. Thousands of Latter-day Saints sacrificed for approximately six years to complete the Nauvoo Temple. (See Don F. Colvin, Nauvoo Temple: A Story of Faith [2002], 52–53, 57)

Louisa Decker, a young girl, was impressed that her mother sold her china dishes and a fine bed quilt as her temple contribution. Other Latter-day Saints gave horses, wagons, cows, pork, and grain to aid in the temple’s construction. The women of Nauvoo were asked to contribute their dimes and pennies for the temple fund.

Caroline Butler had no pennies or dimes to contribute, but she wanted very much to give something. One day while going to the city in a wagon, she saw two dead buffalo. Suddenly she knew what her temple gift could be. She and her children pulled the long hair from the buffaloes’ manes and took it home with them. They washed and carded the hair and spun it into coarse yarn, then knitted eight pairs of heavy mittens that were given to the rock cutters working on the temple in the bitter winter cold.

Mary Fielding Smith, wife of Hyrum Smith, wrote to Latter-day Saint women in England, who within a year gathered 50,000 pennies, weighing 434 pounds, that were shipped to Nauvoo. (Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints [1996], 59)

Much of the perseverance of our pioneer ancestors can be traced to the blessings they received through serving the Lord of Hosts valiantly by building the temple, then making the covenants and receiving the ordinances in it.

Erastus Snow summarized the feelings of many as he testified: ‘The Spirit, Power and wisdom of God reigned continually in the Temple and all felt satisfied that during the [short time] we occupied it in the endowments of the Saints, we were amply paid for all our labor in building it.’ (Nauvoo Temple: A Story of Faith, 106)

Sarah Rich expressed what the temple blessings meant to her:

The work of giving endowments commenced. President Young chose many brothers and

sisters to come to the Temple and assist in giving endowments. Among those chosen was Mr. Rich and myself. We were to be there in the morning and remain until work was done at ten or twelve o'clock at night if necessary. . . . We helped in the House of the Lord to give endowments . . . until the house was closed and we as a people commenced to prepare ourselves to depart to the Rocky Mountains.

Many were the blessings we had received in the House of the Lord which has caused us joy and comfort in the midst of all our sorrows, and enabled us to have faith in God, knowing He would guide us and sustain us in the unknown journey that lay before us. For if it had not been for the faith and knowledge that was bestowed upon us in that Temple by the influence and help of the spirit of the Lord, our journey would have been like one taking a leap in the dark, to start out on such a journey in the winter as it were, in our state of poverty, it would seem like walking into the jaws of death. But we had faith in our Heavenly Father and put our trust in him feeling that we were his chosen people and had embraced his gospel and instead of sorrow we felt to rejoice. (in Nauvoo Temple: A Story of Faith, 107–8)

The Saints of all ages who have served their Lord and God have felt this joy. It is the exceeding joy “which none receiveth save it be the truly penitent and humble seeker of happiness” (Alma 27:18). It is “the blessed and happy state of those that keep the commandments of God” and are “received into heaven [to] dwell with God in a state of never-ending happiness” (Mosiah 2:41). It is the joy granted by “him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people.” (Mosiah 15:18)

Will you please ponder these questions?

- Which names of the Lord are most meaningful to me?
- What am I doing now to anchor my faith and my hope in the Son of God, the Rock of our salvation?
- When the earthquakes of life—the trials and temptations, the sorrows and grief—come upon me and shake me to the core, will I stand firm?
- What shall I do that I may be filled with joy? (See Alma 22:15)
- And finally, what can I do to know Him better than I know Him, remember Him more often than I remember Him, serve Him more valiantly than I serve Him?

I know that the Lord and Savior lives and that He is our Good Shepherd, our rock, our hope, our Redeemer, our all. Let us close with a scripture chain from John, Alma, 3 Nephi, and Doctrine and Covenants section 50. Rather than following along in your own scriptures, perhaps you could listen to the words as if the Savior were saying them to you alone. If you are very quiet inside, you will feel the witness from the Holy Ghost testify to your soul that Jesus Christ is the Son of God and that He knows you and remembers you and serves you.

I am the good shepherd: the good shepherd giveth his life for the sheep. (John 10:11)

The good shepherd doth call you; yea, and in his own name he doth call you. (Alma 5:38)

Will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?

. . . If ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive. . . .

. . . I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. . . .

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh. . . .

I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. (3 Nephi 9:13-18)

I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall. (Doctrine and Covenants 50:44)

In the name of Jesus Christ, amen.

BRIGHAM YOUNG UNIVERSITY—IDAHO: A DISCIPLE PREPARATION CENTER

(Reference: President David A. Bednar, BYU–Idaho Devotional Address, 31 August 2004)

Brothers and sisters, I am grateful to meet and worship with you this afternoon. I pray for and invite the companionship of the Holy Ghost as together we consider some of the remarkable events that are taking place on the campus of Brigham Young University–Idaho.

After returning home from their missions, each of our sons has been blessed to teach in the missionary training center in Provo. Because of their experiences at the MTC and because of my service as a Seventy, whenever we are all together we invariably end up talking about what is happening at the MTC, about missions and missionaries and missionary work, and about what and how the new elders and sisters are being trained and taught.

As we recently were together talking about the MTC, I began to think about the 17 missionary training centers that are located throughout the world. It occurred to me that all of the missionary training centers have the following characteristics in common:

- The missionary training centers are rather isolated geographically and are few in number.
- Missionaries reside and study in the MTC for relatively short periods of time.
- The nature of the instruction in the MTCs is focused and intense.
- There are in the MTCs distinctive requirements for demeanor and dress.

Now please pay particular attention to this next characteristic:

- Most missionary training centers are located near a temple.

As I considered these similarities, I was struck by the fact that Brigham Young University–Idaho in Rexburg possesses these same characteristics.

- BYU–Idaho is located in a rather isolated geographic area.
- By and large, students are enrolled at BYU–Idaho for a relatively short period of time.
- The learning and teaching processes at BYU–Idaho are focused and intense.
- There is at BYU–Idaho a distinguishing standard of deportment and dress.
- And as was announced by the First Presidency last December, BYU–Idaho will soon be adjacent to a temple.

Brothers and sisters, it should be obvious to all of us that something spiritually significant is taking place in Rexburg, Idaho. The announcement in June of 2000 that Ricks College would become Brigham Young University–Idaho was much more than the establishing of a new baccalaureate degree granting institution. The addition of new faculty and other employees is not simply about covering classes and meeting staffing needs. The construction on and remodeling of this campus are about so much more than new laboratories and classrooms and study areas.

Let me suggest that in Rexburg, Idaho, we are in the process of creating not a missionary training center (MTC), but a Disciple Preparation Center—a DPC. In this special and sacred and set apart place, you and I have access to unparalleled spiritual resources that can assist us in developing and deepening our devotion as disciples of the Lord Jesus Christ. That is the primary and most important reason for the existence of Brigham Young University–Idaho and for its sponsorship by and affiliation with The Church of Jesus Christ of Latter-day Saints.

A Disciple Preparation Center (DPC)

Let us now pay particular attention to the three words that make up the phrase I just introduced: disciple, preparation, and center.

A **disciple** is one who follows or attends upon another for the express purpose of learning (Oxford English Dictionary On-Line, second edition, 1989). Please note that a disciple both follows and learns, as the following scriptures highlight:

. . . I am the light of the world: he that *followeth me* shall not walk in darkness, but shall have the light of life. (John 8:12; emphasis added)

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and *learn of me*; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matthew 11:28-30; emphasis added)

Thus, a **disciple** of Christ is a follower of Jesus who learns of and from Him and lives according to His teachings. As we learn in Doctrine and Covenants 41:5:

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.

A disciple of Christ is one who is following and learning to be like Christ—learning to think, to feel, and to act as He does. He or she is striving to gain “. . . the mind of Christ” (1 Corinthians 2:16). Becoming a true disciple of the Savior and following His ways are the most demanding

learning objectives we can ever strive to achieve. No other discipline compares with His curriculum in either requirements or rewards. Discipleship demands the total transformation of a person by putting off the natural man and becoming a saint through the Atonement of Christ the Lord (see Mosiah 3:19). A disciple is one who loves the Lord and serves Him with all of his or her heart, might, mind, and strength.

The word **preparation** implies the process of making or getting ready; the previous putting or setting in order for any action or purpose (Oxford English Dictionary On-Line, second edition, 1989). And one of the common uses of the word center connotes a point from which things and influences originate or emanate (Oxford English Dictionary On-Line, second edition, 1989). Taken together, these three words, disciple preparation center, suggest to me a place in which followers of the Master learn and are set in order and are made ready—and from which their influence flows into the world.

What is it that makes this campus such a powerful Disciple Preparation Center (DPC)? Let me suggest three factors that contribute to the spiritual strength that is available here. (1) This institution of higher education is a temple of learning; (2) this institution will be located next to a holy temple, even a House of the Lord; and (3) this institution is surrounded by strong stakes of Zion.

Factor #1: BYU–Idaho is a temple of learning.

Our daughter-in-law, Charlotte, graduated from the nursing program at BYU–Provo in April of 2003. Our family was delighted to attend her graduation ceremony and to celebrate her accomplishment.

Over the years of our service together, I have developed a great affection for and relationship with Elder Merrill Bateman; and I knew this graduation ceremony was to be his final commencement as the president of that institution. So I listened with particular attention to his message to the graduates. I was most intrigued by his use of a verse from Isaiah and his explication of that verse:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2-3)

Elder Bateman then proceeded to describe how the instructional facilities on the campuses of the universities affiliated with The Church of Jesus Christ of Latter-day Saints have been dedicated

to the God of Jacob and are a portion of what is referred to in Isaiah—a part of the Lord’s house that has been established in the tops of the mountains wherein He will teach us of His ways. Now, we all know that these verses refer to the House of the Lord, to the holy temples. But what came into my mind as I listened to Elder Bateman was this thought: we are blessed to have the House of the Lord, and we also are blessed to have temples of learning.

BYU–Idaho, brothers and sisters, is a temple of learning. I have tried to use that phrase carefully so as to not confuse the House of the Lord with a temple of learning. But there are important patterns and parallels between the House of the Lord and temples of learning, with temples of learning referring specifically to the institutions of higher education sponsored by and affiliated with the Church.

In both the House of the Lord and in the temples of learning, a standard of worthiness must be met in order to enter and to learn what is being taught. For a member who desires a temple recommend and for a student who wishes to enter into one of the temples of learning, there is a standard of worthiness.

Interestingly, in both the holy temple and in temples of learning, a significant personal commitment is linked to the learning process. Consider, brothers and sisters, that in the House of the Lord we come under covenant and bind ourselves to act in all holiness. In a similar way, students who are admitted to study and learn in the temples of learning make a commitment to keep the commandments of God and to abide by the university honor and dress codes. Thus, covenants and commitments expand our education in the House of the Lord and in the Church’s temples of learning.

In both the House of the Lord and in a temple of learning, as a result of what we experience and what we learn and what we feel, we then strive to heed a higher standard. That is the outcome and the result of what we learn. Consequently, we prepare a little harder, dress a little nicer, act a little better, and think more deeply about things that really matter.

Please turn with me to Doctrine and Covenants 97:1-3. Parley P. Pratt had the responsibility in Kirtland at this time to direct the School of the Elders and to assist the elders in preparing for the work of proclaiming the gospel. I draw your attention to verses 1, 2, and 3—with particular emphasis on verse 3. Think in terms of this institution as a temple of learning as we read these verses together.

Verily I say unto you my friends, I speak unto you with my voice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth.

Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I

shall bring them unto judgment.

Behold, I say unto you, concerning the school in Zion, **I, the Lord, am well pleased that there should be a school in Zion** (emphasis added)

In this school in Zion in Rexburg—in this temple of learning—disciples can follow the Savior and learn of and from Him the lessons that will prepare them for effective service in their homes, in the Church, and in their communities and careers.

Factor #2: BYU–Idaho will be located next to a House of the Lord.

Let us now focus on the second key factor that contributes to the spiritual strength that is available in this Disciple Preparation Center. Section 97 of the Doctrine and Covenants, from which we have just read, highlights the importance of both a school in Zion and of the holy temple. Please now turn with me to verse 10:

Verily I say unto you, that it is my will that a house should be built unto me in the land of Zion, like unto the pattern which I have given you.

Verses 13-14:

For a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices;

That they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

And verse 16:

Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God. (Doctrine and Covenants 97:10, 13-14, 16)

At the time of his call to become the fourteenth president of the Church, President Howard W. Hunter issued an invitation for “. . . all members of the Church to establish the temple of the Lord as the great symbol of their membership and the supernal setting for their most sacred covenants” (Howard W. Hunter, “The Great Symbol of Our Membership,” *Ensign*, October 1994, p. 2). Brothers and sisters, temples are holy; temples are sacred places for learning about and entering into eternal covenants; temples are places of peace and of revelation. Temples are eternal links: between heaven and earth; between past, present, and future; between the living and the dead; between time and eternity; between husbands and wives, parents and children; and between men and women with Christ. It is in the House of the Lord that things of the earth are joined with the things of heaven.

Now please consider the spiritual significance of having a House of the Lord on the campus of Brigham Young University–Idaho. Ponder the impact of a holy temple on the campus of this school in Zion.

President Gordon B. Hinckley has taught:

Every temple that this Church has built has in effect stood as a monument to our belief in the immortality of the human soul, that this phase of mortal life through which we pass is part of a continuous upward climb . . . and that as certain as there is life here, there will be life there. That is our firm belief. It comes about through the Atonement of the Savior, and the temple becomes . . . the bridge from this life to the next. The temple is concerned with things of immortality. We wouldn't have to build a temple for marriages if we didn't believe in the eternity of the family. We build it so the family may be eternal. All of the ordinances which take place in the house of the Lord become expressions of our belief in that fundamental and basic doctrine. The temple therefore becomes the ultimate in our system of worship and therefore is of great and significant importance to us. (Gordon B. Hinckley, "Inspirational Thoughts," *Ensign*, April 2002, p. 3)

The temple as a quiet but consistent reminder in our midst of the centrality of Jesus Christ and of the immortality of the soul cannot but elevate the quality of our education and the depth and beauty of our associations.

Several years ago, Elder L. Tom Perry visited our campus and was asked the following question by a faculty member: "Elder Perry, what do you see as the looming storm clouds on the horizon about which we should know so we can better teach and prepare the young people of the Church?" With no hesitation his answer was, "Worldliness." The next question: "What can we do, Elder Perry, to best help the young people combat worldliness?" His answer: "Help them prepare to worship properly in the temple."

As you are well aware, we have devotional speakers every Tuesday—many of whom are emeritus General Authorities or Brethren who have been released after serving in the Second Quorum of the Seventy. A significant number of those Brethren, after being released as General Authorities, have served as temple presidents. As Sister Bednar and I host these Brethren, I ask each one of them this question: "What did you learn serving in the temple that you wish you had better known or understood or appreciated when you were a General Authority?" I have asked that question to many of the Brethren, and the consistency of their answers is striking! The following response by Elder J. Ballard Washburn is representative of so many of the answers I have received:

I have come to better and more fully understand the protection available in the temple and through our covenants. I have come to better and more fully understand what it means to make an acceptable offering of temple worship. There is a difference between church-attending, tithe-paying members who occasionally rush into the temple to go through a

session and those members who faithfully and consistently worship in the temple.

Brothers and sisters, please remember that penetrating statement by Elder Washburn: “. . . the protection available in the temple and through our covenants.” I pray that we will begin to understand the significance of what was announced last December. The Rexburg temple will contribute to a potent and powerfully protected place of preparation for disciples of Christ who will be an influence for good all over the earth.

Factor #3: BYU–Idaho is surrounded by strong stakes of Zion.

Stakes are established as places of refuge and protection. Please turn with me to Doctrine and Covenants 115:5-6:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

Please consider that during your tenure as a student at Brigham Young University–Idaho, you also are a member of a stake of Zion. We have on this campus at the present time more than 70 wards organized into 7 stakes, and the protection promised in the verses we just read applies specifically to you. Additionally, in the surrounding city of Rexburg and in the neighboring communities of Southeastern Idaho are additional strong stakes of Zion. Truly we are blessed to reside in an area of such spiritual stability and strength.

Your experiences and service in the stakes of Zion on this campus contribute in important ways to your preparation as a disciple of the Savior. Each of you will learn lessons here that will bless you and those you influence throughout your entire life.

Unparalleled Spiritual Resources

Brothers and sisters, consider the spiritual strength and power that are available in a single location where we find (1) a temple of learning, i.e., this institution; (2) a House of the Lord; and (3) strong stakes of Zion on campus and in Rexburg and in the surrounding communities. I only know of four places which the Lord has so prepared: Provo, Utah; Laie, Hawaii; Salt Lake City, Utah; and Rexburg, Idaho. And with the opportunity and privilege to study and learn here come a tremendous responsibility.

I am fully aware that not all young people in the Church can or want to attend a Church-sponsored institution of higher education. And I certainly am not suggesting that these institutions are the only places where latter-day disciples are prepared and tutored and trained.

Ultimately, the best Disciple Preparation Center is located within the walls of our own homes. Nevertheless, these institutions do have an important role to play today in the building of the kingdom of God on the earth.

In the midst of an increasing downpour of devilish devastation across the earth, you are blessed to be here at one of the Lord's Disciple Preparation Centers. BYU–Idaho is not just a university. You are not merely university students. Studying here involves much more than taking tests and performing well in academic classes—although your academic development and performance truly are important. But there are essential lessons to be learned and preparations to be made at this DPC by the Lord's latter-day disciples. Let me suggest three primary lessons I hope every student will take away from his or her experience at this Disciple Preparation Center that we call Brigham Young University–Idaho.

DPC Lesson #1. A disciple's faith is focused upon the Son of God. Brothers and sisters, the first principle of the gospel is not simply faith; rather, the first principle of the gospel is faith in the Lord Jesus Christ. Saving faith centers in the Savior and through Him in the Father (see Bruce R. McConkie, *A New Witness for the Articles of Faith*, p. 164). The faith of a true disciple is focused upon and rooted in the Savior and Redeemer, even the Lord Jesus Christ. As we read in Hebrews 12:2:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

DPC Lesson #2. A disciple recognizes that faith in the Savior is a spiritual gift and appropriately seeks for that gift in his or her life. Faith is not a trait to be developed or a reward to be earned. Rather, it is a gift we receive from God. Scriptural synonyms for faith include trust, confidence, and reliance. Thus, the spiritual gift of faith enables us to trust in Christ and to have confidence in His power to cleanse, to renew, to redeem, and to strengthen us. Faith means we are beginning to rely upon His merits, mercy, and grace (2 Nephi 2:8; 31:19; Moroni 6:4). Indeed, you and I have a responsibility to properly seek after this gift; and we must do all that we can do to qualify for the gift of faith. Ultimately, however, the gift is bestowed upon us by a loving and caring God. Elder James E. Talmage indicated in his classic book *The Articles of Faith* that faith is a gift from God.

Though within the reach of all who diligently strive to gain it, faith is nevertheless a divine gift [and can be obtained only from God (see Matthew 16:17; John 6:44, 65; Ephesians 2:8; 1 Corinthians 12:9; Romans 12:3; Moroni 10:11)]. As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates.

. . . No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will

be given us of our Father. (The Articles of Faith, p. 107)

President Joseph F. Smith also has taught:

Faith is always a gift of God to man, which is obtained by obedience, as all other blessings are. (Gospel Doctrine, p. 212)

. . . faith does not come without works; faith does not come without obedience to the commandments of God. (Conference Report, October 1903, p. 4)

Young people of your age can and will and do receive this supernal gift. You need not be called to a visible or responsible position in the Church, and you do not have to be “old” to qualify for this gift. An 18-year-old disciple at BYU–Idaho can and should be blessed with great faith in the Savior.

DPC Lesson #3. A disciple’s faith in the Savior and spiritual preparation dispel fear. Brothers and sisters, we live in troubled and turbulent times. The days described in Doctrine and Covenants 45:26 are indeed the days in which we now find ourselves.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men’s hearts shall fail them,

And President Boyd K. Packer recently put present world conditions into perspective for all of us:

The world is spiraling downward at an ever-quicken pace. I am sorry to tell you that it will not get better.

. . . I know of nothing in the history of the Church or in the history of the world to compare with our present circumstances. Nothing happened in Sodom and Gomorrah which exceeds in wickedness and depravity that which surrounds us now.

Words of profanity, vulgarity, and blasphemy are heard everywhere. Unspeakable wickedness and perversion were once hidden in dark places; now they are in the open, even accorded legal protection.

At Sodom and Gomorrah these things were localized. Now they are spread across the world, and they are among us. (“The One Pure Defense,” Address to CES Religious Educators, 6 February 2004, p. 4)

Such descriptions may cause the hearts of some men and women to fail them. But as the Lord states, “. . . my disciples shall stand in holy places, and shall not be moved . . .” (Doctrine and Covenants 45:32). Protected by “. . . the shield of faith wherewith ye shall be able to quench all

the fiery darts of the wicked” (Doctrine and Covenants 27:17) and prepared with the “. . . gospel of peace . . .” (Doctrine and Covenants 27:16), the Lord’s disciples will not fear. Precisely because such disciples are prepared, they shall not fear (see Doctrine and Covenants 38:30).

Brothers and sisters, we are blessed to be in a special place—a Disciple Preparation Center—and to be engaged at a pivotal time in an essential work. As disciples we have important lessons to learn; we have an eternally important work to do. And in these tumultuous times, we will follow the Master.

I conclude with a teaching by the Prophet Joseph Smith that I consider to be the latter-day disciple’s mission statement:

. . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done. (Statement of the Prophet Joseph Smith in the Wentworth Letter, written March 1, 1842. See History of the Church, Vol. 4, p. 540)

I testify and witness that God the Eternal Father lives and that Jesus is the Christ. He lives. I know He lives. May each of us use to the fullest the opportunities we have at this Disciple Preparation Center to learn of Him, to learn from Him, and to follow Him. The supernal promise contained in section 19 of the Doctrine and Covenants, verse 23, is ever before us: “Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.” In the name of Jesus Christ, amen.

THOMAS E. RICKS BUILDING

DEDICATION REMARKS

(Reference: Elder David A. Bednar, Thomas E. Ricks Building and Gardens Dedication, 18 February 2005)

Brothers and sisters, it is a privilege and an honor for Sister Bednar and me to be here with you on this special occasion. I might note that it is easy to see the hand of the Lord in the selection of Elder Kerr as the Commissioner of Church Education. He will do much to move the work of education forward in the Church.

I have been intimately involved in the planning for and constructing of this building for a number of years, and I fully expected to attend this dedicatory session. But never did I ever think I would be invited to offer the dedicatory prayer and to attend and participate in this service in the role in which I am participating today.

I suppose it would be customary and even expected that today we would pay tribute to and honor the memory and accomplishments and legacy of Thomas E. Ricks. Indeed he was a remarkable man who did much to strengthen the Church and to establish this community. However, today I would like to pay tribute to Thomas E. Ricks in a slightly different way.

I invite you to pay close attention for a few moments as we discuss the *Spirit of Ricks* and what that means. Given my almost eight years of service on this campus, I want to see if I cannot give voice to and articulate some things about the *Spirit of Ricks*.

The *Spirit of Ricks* has long been the hallmark and defining phrase that describes this remarkable institution. The *Spirit of Ricks* suggests the spirituality, the desire for obedience, the personal caring and warmth, the humility and modesty, the friendliness and genuine concern for others, the bright smiles and cheerful hellos, and so many other elements that make this university an unusually inviting and supporting and nurturing institution.

In recent years some of the new students at BYU-Idaho, students who have not acquainted themselves with the history of Ricks College, have wondered why we talk so much about the *Spirit of Ricks* when the school is now named Brigham Young University-Idaho. The answer to that question is very simple. The *Spirit of Ricks* has been and always will be a defining characteristic of this institution—regardless of the name of the institution.

The phrase the *Spirit of Ricks* speaks to the commitment, to the sacrifice, and to the integrity of so many who have helped make this institution what it is today—and what it will ultimately and

inevitably become in the future. If the day should ever come that the phrase the *Spirit of Ricks* and its connotations were lost from the vocabulary of Brigham Young University-Idaho, then something fundamental and foundational would be absent from this institution.

You will find many definitions for the *Spirit of Ricks*, but today I would like to reiterate the definitions I came to understand during my service here in Rexburg. The *Spirit of Ricks* is the Holy Ghost and its attendant spiritual gifts.

Following a presentation several years ago in which I referred to the *Spirit of Ricks* as the Holy Ghost, a faculty colleague suggested to me that he was troubled by my definition—that it was too simple and incomplete. I, in turn, suggested to him that defining the *Spirit of Ricks* as the Holy Ghost was the most comprehensive and the most complete definition possible.

Please now consider the attributes that we so often consider to be central to the *Spirit of Ricks* as we review the following teachings of Elder Parley P. Pratt:

An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection that is possessed by God Himself.

But these are possessed by man, in his rudimental state, in a subordinate sense of the word. Or, in other words, these attributes are in embryo; and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit, after its own kind.

Let me step out of the quote for a second. Consider who we are and where we are on this campus. Consider the imagery of the bud, the germ, and the developmental process. And in the totality of this quote from Elder Pratt, consider that as it focuses on who we are and what we might become through what is available on this campus. I now continue the quote:

The gift of the Holy Ghost adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passion and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of the person, form and features. It tends to health, vigor, animation and social feeling. It invigorates all the faculties of the physical and intellectual man. It strengthens, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.

Now, that focuses on the role of the Holy Ghost in the developmental process that was described in the earlier paragraph. I continue with the quote (now, this is where you really have to listen):

In the presence of such persons, one feels to enjoy the light of their countenances, as the genial rays of the sunbeam. Their very atmosphere diffuses a thrill, a warm glow of pure gladness and sympathy, to the heart and nerves of others who have kindred feelings, or sympathy of spirit. No matter if the parties are strangers, entirely unknown to each other in person or character; no matter if they have never spoken to each other, each will be apt to remark in his own mind, and perhaps exclaim, when referring to the interview— “Oh, what an atmosphere encircles that stranger! How my heart thrilled with pure and holy feelings in his presence! What confidence and sympathy he inspired! His countenance and spirit gave me more assurance than a thousand written recommendations, or introductory letters.” Such is the gift of the Holy Ghost, and such are its operations, when received through the lawful channel—the divine, eternal priesthood.

To those who spend considerable time on this campus, I invite you to consider the interactions of students—as they greet each other on this campus and they smile and say hello, the interaction of faculty and students and others—and to consider these statements by Elder Pratt:

No matter if the parties are strangers, entirely unknown to each other in person or character; no matter if they have never spoken to each other, each will be apt to remark in his own mind and perhaps exclaim, when referring to the interview—“Oh, what an atmosphere encircles that stranger.” (Key to the Science of Theology, pp. 100-102)

Brothers and sisters, this is the most beautiful description I have ever read or heard of what we on this campus frequently refer to as the *Spirit of Ricks*. And the ongoing tribute we pay to Thomas E. Ricks—a tribute far more meaningful and significant than naming a university or a building or a garden in his honor—is that the workings of the Holy Ghost in this sacred and set apart place are affectionately and warmly referred to as the *Spirit of Ricks*.

In 1987 Elder Marvin J. Ashton, a member of the Quorum of the Twelve, spoke in general conference about spiritual gifts. Interestingly, he detailed and described a number of less-conspicuous spiritual gifts—attributes that many of us might not have ever considered spiritual gifts. For example, Elder Ashton highlighted:

- the gift of asking;
- the gift of listening;
- the gift of hearing and using a still, small voice (when we communicate);
- the gift of being able to weep (I am married to the person on the planet who has more of that gift than any other person who has ever lived);
- the gift of avoiding contention;
- the gift of being agreeable;
- the gift of seeking that which is righteous;
- the gift of looking to God for guidance;
- the gift of being a disciple;
- the gift of caring for others;

- the gift of being able to ponder;
- the gift of bearing mighty testimony;
- the gift of receiving the Holy Ghost.

And he continued with a number of other less-conspicuous spiritual gifts.

As I think of these gifts, I find a clear linkage between many of them and the *Spirit of Ricks*. Let me emphasize once again that the *Spirit of Ricks* is the Holy Ghost and its attendant spiritual gifts. In fact, I might add to Elder Ashton's list some additional gifts that are especially characteristic of this campus in Rexburg, Idaho:

- the gift of smiling;
- the gift of learning or teaching without becoming intellectually arrogant;
- the gift of cheerfulness;
- the gift of avoiding the supposed cleverness and cuteness of secular cynicism;
- the gift of academic integrity.

And the ongoing tribute we pay to Thomas E. Ricks—a tribute far more meaningful and significant than naming the university or a building or a garden in his honor—is that the workings of the Holy Ghost in this sacred and set apart place are affectionately and warmly referred to as the *Spirit of Ricks*.

I conclude my remarks this afternoon by repeating a statement I made in a devotional message last August. I emphasize this point in the authority of the Apostleship:

In the midst of an increasing downpour of devilish devastation across the earth, you are blessed to be here at one of the Lord's Disciple Preparation Centers. BYU-Idaho is not just a university. You are not merely university students. Studying here involves much more than taking tests and performing well in academic classes—although your academic development and performance truly are important. But there are essential lessons to be learned and preparations to be made to this [Disciple Preparation Center] by the Lord's latter-day disciples. (Brigham Young University-Idaho Devotional, August 31, 2004)

A key factor that makes BYU-Idaho more than just a university is the power of the collective invitation that occurs here to receive and to retain the gift of the Holy Ghost and its associated spiritual gifts—the demonstration of which we frequently refer to as the *Spirit of Ricks*.

A key factor that makes you more than mere students or faculty members or employees is the individual and collective desire to receive and to retain the gift of the Holy Ghost and its associated spiritual gifts—the fulfillment of which we often refer to as the *Spirit of Ricks*.

And the ongoing tribute we pay to Thomas E. Ricks is that the workings of the Holy Ghost in this sacred and set apart place are affectionately and warmly referred to as the *Spirit of Ricks*.

May it ever be so. And may each of us have the eyes to see and the ears to hear the workings and the whisperings of the Holy Ghost.

I declare my testimony and witness that the Savior lives. I know that my Redeemer lives. He lives. In the name of Jesus Christ, Amen.

INAUGURAL RESPONSE

(Reference: President Kim B. Clark, Inaugural Response, 11 October 2005)

President Hinckley, to you, and President Monson, President Faust, and all the members of the Board of Trustees, to Elder Kerr, to the past presidents of this school who are here today, to President Summers, to our many honored guests, the wonderful students of BYU-Idaho, my colleagues and friends and family, my brothers and sisters, I extend my welcome, my gratitude and my love on this special day.

It is an honor and privilege to stand before you to respond to the charge given to me by President Hinckley. I would like to share with you for a few moments what is in my heart and what I believe it means to be the president of Brigham Young University-Idaho at this time in its history.

As I look back on what has brought us here this day, I am conscious of a legacy and heritage that comes in two parts. The first is my family. I am grateful beyond words for Sue, my eternal companion, the love of my life, who has blessed my life for 35 years. I am grateful for seven wonderful children and for their families. They teach, inspire, and support me; and I love them.

The legacy of family is a great source of inspiration to me. Sue's father, Charles Hunt, passed away four years ago. But her mother is here today, and I salute her for her faith and kindness and the example she is to us. I hope that my mom and dad who both have passed away will know of this day and of my gratitude and love for them. They sacrificed and invested so much and passed on to me many things, but one of special importance today is a love of learning and teaching. I come from a long line of teachers on both sides of my family, and I cherish that heritage.

The second part of the legacy is the history of this school. Beginning as a frontier academy in 1888 and continuing under inspired leaders for over 100 years, Ricks College established a legacy of faith, and sacrifice, and righteousness. This is a very special place, a place that the Lord has preserved and dedicated to be the home of a great university with a special and distinctive culture. There is on this campus a spirit of love and support for each individual student. There is a consecration of time and talent by the people who work here that blesses the lives of those students. In the midst of that love and that consecration, the Holy Ghost ministers on this campus. The Spirit of Ricks is real.

Now, under the direction of the Prophet and the Board we have become Brigham Young University-Idaho. In the initial stage of that transition and under the overall guidance of the Board, Elder Eyring as Commissioner of Church Education and Elder Bednar as the president of

BYU-Idaho laid down important guiding principles and powerful ideas about education in this university. As I pondered these ideas and principles in light of the challenge we now face, a scripture whose power I felt as an 18-year-old freshman at Harvard College came to mind. It is found in Luke chapter 6 verses 47-48. This is the Savior speaking:

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

We, too, must dig deep. We have been given powerful principles and an inspired framework; but we must dig deep and sink those principles into the bedrock of testimony, and faith, and consecration.

As I look forward to the future, my starting point is the mission of this university. We have a wonderful, inspired mission to build testimonies of the restored gospel of Jesus Christ; to educate our students with high quality; to prepare them for the responsibilities they will face; and to create here a wholesome, righteous community in which students may thrive spiritually, intellectually, and socially.

I like to summarize our mission with two words. The first is disciple. Our mission, our very purpose, is to educate, develop, and prepare disciples of the Lord Jesus Christ. This purpose is deeply rooted in this university. In a way that I have found remarkable, this is a student-centered university. It is that way by divine appointment. The Lord watches over this university in a direct and powerful way. He is mindful of the individual students who come here. Our purpose is to help them become His true followers, His true disciples, a light to the world.

The second word is leader. When I use that word I have in mind leadership with a small 'l.' This is the kind of leadership we need in every part of every kind of organization in our society. We want our students to provide the kind of leadership that serves, and inspires—first and foremost in their families and in the Church, in their communities, and in their work. Listen to the words that Elder Eyring spoke four years ago about our students:

They will be natural leaders who know how to teach and how to learn. They will have the power to innovate and improve without requiring more of what money can buy. Those graduates of BYU-Idaho will become—and this is a prophesy that I am prepared to make and make solemnly—those graduates of BYU-Idaho will become legendary for their capacity to build the people around them and to add value wherever they serve. (Elder Henry B. Eyring, “A Steady, Upward Course,” Brigham Young University-Idaho Devotional, September 18, 2001)

That is our mission. As we pursue that mission in the years ahead, I believe there are three great imperatives before us, three great things the Lord would have us do. **The first is that we must raise substantially the quality of every aspect of the experience our students have.** As good as it is today (and believe me, it is very, very good), every dimension of the BYU-Idaho experience—spiritual, intellectual, social—must increase in its quality. We must do all of this to better prepare our students for a very challenging world. This will require inspired innovation and important changes in many aspects of our work. Let me give you one example of what I see ahead.

The example is learning by faith. The Lord has commanded us to “. . . seek learning, even by study and also by faith.” (Doctrine and Covenants 88:118) President Harold B. Lee said this about learning by faith:

Let no one think that “learning by faith” contemplates an easy or lazy way to gain knowledge and ripen it into wisdom.

. . . learning by faith requires the bending of the whole soul through worthy living to become attuned to the Holy Spirit of the Lord, the calling up from the depths of one’s own mental searching, and the linking of our own efforts to receive the true witness of the Spirit. (Harold B. Lee, “The Iron Rod,” *Ensign*, June 1971, p. 5)

Faith is at the heart of almost every line in that statement. It is in the “bending” of the soul in righteous obedience; it is in the diligent searching, in the “calling up,” and in the “linking” of personal effort to the Spirit. In all this there is faith in the Lord Jesus Christ, faith in the power of His Atonement, faith in the ministry of the Holy Spirit, as the Savior said, to “. . . teach you all things, and bring all things to your remembrance . . .” (John 14:26) That faith moves the student to action: to obey, to bend, to search, to call up, to link. That is learning by faith.

Now, there is a great spirit of learning on this campus and much learning by faith. Our challenge is to take that spirit deeper, to make learning by faith a pervasive, everyday reality. This will require much of our students. But it also will require much of the faculty and staff. Indeed, it will require new ways of learning and teaching based on inspired scholarship.

This university has a wonderful faculty. They are teachers of skill, passion, and commitment. We have a loyal and dedicated staff, people of talent and goodness. They do great work today. The challenge before us is to create even more powerful and effective learning experiences in which students learn by faith. This requires, but is more than, teaching by the Spirit. To learn by faith, students need opportunities to take action. Some of those opportunities will come in a stronger, even more effective Activities program where students lead and teach one another and participate broadly. Some of them will come in the classroom, where prepared students, exercising faith, step out beyond the light they already possess, to speak, to contribute, and to teach one another. It is precisely in that moment of faith that President Lee’s “calling up” and “linking” of personal effort to the Spirit occurs. It is in that moment that the Spirit teaches.

To create that kind of classroom, with that kind of learning, will require more than new methods and approaches to teaching. It will require new learning experiences based on the creative development of new materials and new courses. I see ahead a great season of creativity and innovation, a season of powerful new ideas and new curricula all across this campus. I see inquiry and scholarship that is blessed with inspiration because it is done by faculty whose hearts are right, whose eyes are single to the glory of God, and who desire nothing in their work but to bless the lives of their students.

The second great imperative is to **make a BYU-Idaho education available to many more of the young people of the Church.** But this must be accomplished within the resources that the Board already has given us. We have begun this process with the three-track admission system. Because we learn and teach on this campus year-round, we serve many more students than the 11,600 or so who are on the campus at any one time. But we must continue to search for creative ways to organize, schedule, and calendar the educational experiences of our students so that more of them may come.

As we do so, I am convinced that we will find new ways to use information technology to reach more students and to deepen the learning experience of those we touch. In a day not far from now, we will be able to break down the barriers of time and space and connect our students on internships or between semesters to the university and to each other and create outstanding, interactive educational experiences. In these experiences students will teach one another in new and powerful ways. This capacity to educate effectively across time and space will allow us to leverage the capacity of the university and reach many more young people.

Imperative number three: we must lower the relative cost of education. BYU-Idaho is already a remarkably efficient school. We have taken to heart and learned well the lessons of the pioneers: modest, disciplined, doing more with less, taking good care of what we have, willing to consecrate what we have, and trust in the Lord. In the years ahead we must continue to put our culture and those pioneer lessons to good use. Even as we seek to increase quality and serve more students, we must pursue new ways to be more productive. We will not get there just by squeezing the organization, nor will we get there by cutting corners. Our path is one of consecration and deeper knowledge of the processes of learning and teaching. With that depth and that consecration will come new ways of learning and teaching that will yield a higher quality experience while requiring relatively fewer resources per student.

There is great power on that path—power to weather adversity, power to extend the resources of the Church, and power to realize the mission of the university more effectively. But I believe there is something more at stake even than this.

When I think of this third imperative, I see little girls and boys sitting in Primary classes in this country and, indeed, all over the world. These children will make and keep sacred covenants with the Lord. I believe the Lord desires to bless them and, like the army of Helaman, raise them up as a righteous generation of disciple-leaders all across the earth. That will take education—higher

education of the kind we have talked about today. Now, I realize that most of these young people will never come to BYU-Idaho. But they will be blessed by what we learn here about learning by faith and delivering a high-quality education at relatively low cost.

That blessing will come in different ways. It may come through educational activities and programs initiated by the Church—in wards and branches, in stakes, and in seminaries and institutes. That blessing also may come to the young people of the Church, and to young people not of our faith, through universities outside the Church that take what we do here and apply it to their educational programs.

I believe that at BYU-Idaho we must learn to use new technologies and develop methods, materials, programs, and concepts that not only can be applied to our students on and off our campus, but also can be effectively and efficiently applied by others across the Church and, indeed, across the world. I am convinced that this university is in this valley where our pioneer heritage is deeply ingrained, where the people are humble and faithful, so that we can be a proving ground of great fidelity for education that will bless the young people of the Church worldwide.

As we reflect on these three wonderful imperatives, you might imagine that to do them all—to raise quality, to serve more students, and to lower relative costs—would be extremely difficult, if not impossible. Indeed, it is traditional and even natural to see in these three imperatives only dichotomies and trade-offs—higher quality but only with higher, not lower costs; serve more students, but only by raising costs, or reducing quality. But we are not bound by tradition, nor are we limited to our own understanding or to the wisdom of men. In short, this is a very unusual university.

Seven and a half years ago, Elder David Bednar stood where I am standing today and likened Ricks College to the ship that the great prophet Nephi built under the direction of the Lord. Elder Bednar noted that this was a ship of “curious workmanship” that was “not built after the manner of men,” and was, when complete, “exceedingly fine.” (see 1 Nephi 18:14) He then said these words about Ricks College:

May I suggest that Nephi's experience in building that ship is a model for us at Ricks College as we prepare for and move into the next century. We, too, must build something we have never built before in order to go someplace we have never been before.
(President David A. Bednar, “Inaugural Response,” February 27, 1998)

How prophetic those words would be. The ship of curious workmanship that was Ricks College is now BYU-Idaho. It is a great ship. And we are going places we have never been before. Indeed, we are going places no one has ever been before.

As I look forward to the work before us, I take great comfort in another item of “curious workmanship” that was vital to the success of Nephi’s journey: the Liahona. Here is how Nephi

described the Liahona:

. . . as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.

And . . . they did work according to the faith and diligence and heed which we did give unto them.

And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord. (1 Nephi 16:10, 28-29)

With the ship that was like no other and with the advanced technology of the Liahona, Nephi made his journey and went exactly where the Lord wanted him to go. And so will we. To meet all three imperatives will require deep knowledge about learning and teaching and much greater understanding of the development of disciple-leaders. We will need new technologies, innovative ideas, new concepts, and inspired scholarship of “curious workmanship.” And we will have them! I doubt they will appear on our doorstep one bright morning. But I know they will come. They will come because of the faith and devotion and the unity of heart and mind in this university. They will come because of the love the Lord has for the precious young people who come here and those who will learn from what we do here. They will come as we move forward on the appointed course the Lord has set. When we have done all that we can with what we have, they will come. Of that I have no doubt.

In conclusion, I would like to share with you a passage of scripture that has come to have a special place in my heart. I believe it has great meaning for BYU-Idaho. The passage begins in the third verse of section 97 of the Doctrine and Covenants:

Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion

This is an inspiring verse. But as I read this passage on a recent morning, my eyes moved down the page, and I came to verses 8 and 9:

Verily I say unto you, all among them [everyone associated with the school] who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command—they are accepted of me.

For I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

As I read those verses, the strong impression came to me: this describes the Spirit of Ricks; this is BYU-Idaho. This is a school full of people united in their commitment to the Lord, striving to do His will, humble and teachable, willing to consecrate of their time and their talents in His work. And I believe that the promise in verse 9 is our promise: We have been “planted in a goodly land, by a pure stream . . . [and we shall bring forth] much precious fruit.”

President Hinckley, it is in the spirit of these verses in the Doctrine and Covenants that I accept—no, I embrace—the charge you have given me. And I pledge to you and the Board and to my colleagues, to our students, to the alumni, to all who love this school, that I will live my life to be inspired to lead this university in a way worthy of your trust. I am committed to pursue the mission of BYU-Idaho with every bit of energy and ability the Lord has given me. I know that with all of us working as one, with the inspired guidance of the Board, this university will move forward on the steady, upward course the Lord has set. It will be Brigham Young University-Idaho, a university true to its heritage, true to its mission, everything the Lord wants it to be.

I leave you my testimony that God, our Father in Heaven, lives; that Jesus of Nazareth is the Christ, the promised Messiah. He is the Redeemer and Savior of the world. I know that my Redeemer lives. His Church has been restored through the Prophet Joseph Smith. BYU-Idaho is an important part of the Restoration and of the great unfolding work of the Lord in our day. In that work, in this Church, Gordon B. Hinckley stands today where the Prophet Joseph stood. He is the prophet of the Lord and leads the Lord’s church on the earth. Of this I testify, in the name of Jesus Christ, amen.

CLOSING REMARKS AT INAUGURATION CEREMONY

(Reference: President Gordon B. Hinckley, Inauguration Ceremony, 11 October 2005)

What a great message we had from President Clark. What an inspirational thing. What a great leader we have. And how thankful I am that he has come here to lead this great and unique institution. Governor Kempthorne, President Summers, thank you very much for your regards and for all who have spoken. And now, in conclusion, a few words.

Pardon me first for telling a personal experience. Three or four days ago I was presented with a treasured volume that came from somewhere, I do not know where. It is the old textbook that I used 75 years ago when I was one of four students who studied Greek at the University of Utah. I have long since lost my ability to read Greek and also Latin which I took at that time. But in the course of my studies I had the opportunity of reading the New Testament in the original Greek and gained from that a great insight of love and appreciation for my Savior and the great and glorious things which He taught. I gained a love also for those who think and say things. I gained even a reverence for the wisdom of great and inspired thinkers.

My love for the wisdom that comes of teaching and learning stems from the mandate given this people through divine revelation. Said the Lord:

And I give unto you a commandment that you shall teach one another...

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and also a knowledge of countries and of kingdoms. (Doctrine and Covenants 88:77-79)

I know of no other religious body which has in its doctrine any such statement.

Education is a part of our religion. The Lord has further said: "The glory of God is intelligence" (Doctrine and Covenants 93:36) and "whatever principle of intelligence we attain unto in this

life, it will rise with us in the resurrection.” (Doctrine and Covenants 130:18) Knowledge, understanding, education, these are all eternal things. What a glorious and wonderful concept this is.

Now, I do not think that my Latin or my Greek have any eternal significance. But some of the elements that came with that study do have eternal significance. There are principles and concepts and statements of values which are everlasting in their nature.

It is for this reason that this Church spends millions of its resources on educating its young people. Our annual budget for education is the largest single budget we have in the Church, with the exception of expenditures for building and maintaining houses of worship as we grow and advance across the world.

We maintain BYU–Idaho, BYU–Provo, BYU–Hawaii and LDS Business College with a combined student body of approximately 45,000 full-time students. I wish we could maintain more. These are not only first-class institutions for the teaching of secular subjects. A fundamental and basic part of all of their curriculum is the teaching of values, of moral responsibility, of spiritual truth, of faith. They have demonstrated, as I think no other institutions in America have demonstrated, that a first-class secular education can be taught in company with a strong and solid teaching of values and spiritual truth and knowledge.

Where we cannot maintain universities, we have a program of religious institutes with facilities near the campuses of almost every major educational institution in America. We have one such at Harvard.

Dr. Clark, I understand that one of your special interests is the teaching of a management concept called modularity. I quote now: “Modularity is an efficient way to build a complex design from smaller subsystems that can be designed independently yet function together as a whole.”

To my unknowing mind, I suppose that means various components are assembled into an operating efficient whole. Reduced to working terms, I suppose that means that one part of an automobile might be produced in Japan, another in Mexico, another in Canada, and another in the United States. Then all are brought together to constitute a beautiful and efficient automobile.

If that concept is correct, or if my understanding of it is correct, then might I suggest that on this campus you have the great opportunity and the great challenge of melding together in to a wonderful and interesting whole a tremendous variety of young people who come from all across America and from some foreign lands, bringing them all together in a great body of scholars who will learn together and assist one another and will work with each other to bring about vast good in the world in which they will live. This sick old world so needs people of integrity, people of principle, people of high ideals, and people of great talent and faith to strengthen and mold society in a far better way than it is now being molded.

As we look at our society there are so many problems we face. The family is falling apart. Infidelity and divorce are rampant. So many children are born to single mothers. A writer in the Wall Street Journal recently stated that the percentage of live births to single women was a mere 4% in the early 1950s. In 2003, it reached 35%, and a dramatic 68% among blacks. (*Wall Street Journal*, "The Hallmark of the Underclass," by Charles Murray, September 29, 2005)

Every child who comes into the world is entitled to a married and loving father and mother. Every family needs a nurturing father. Every family needs the strength and stability of a decent, good, God-fearing man.

Alcohol and drugs are destroying the lives of millions. What a remarkable thing it is that you can walk about this campus and not pick up a beer can, or a hypodermic needle, or find a student addicted to binge drinking or the use of methamphetamines.

A recent issue of Newsweek carried a long article saying that methamphetamine is America's most dangerous drug. It tells the story of a woman named Kimberly Fields. She and her husband bought a house in a leafy Chicago suburb. Before long they were parents, with two sons, a black Labrador and a Volvo in the drive. But somewhere along the way this blond mother with a college degree and a \$100,000-a-year job found something that came to matter more: methamphetamine.

Kimberly tried drug rehab but failed. She couldn't care for her children. Her husband divorced her. She was arrested three times for shoplifting – most recently, police say, for allegedly stealing over-the-counter cold pills containing pseudoephedrine, the key ingredient used in making meth. (*Newsweek*, August 8, 2005, p. 41)

What a tragedy, what a terrible tragedy. And such tragedies can be found all over this land.

I think it unlikely that those who leave this campus, imbued with what is taught here, will ever stumble into so dreadful an abyss.

Dr. Clark, we welcome you most warmly. We are so richly blessed to have you presiding over this institution. You are a man of great learning. You are an individual with a demonstrated humanitarian spirit. You are recognized for your abilities across the world. Now you have been kind enough to come here, to build this university.

We are trying an experiment here. We think this school is different from any other university in America. Some of its features, of course, are the same, but many are unique.

We did away with intercollegiate football, and there was something of a howl that went up. But instead of a relatively few involved in intercollegiate sports, the whole student body is in intramural sports, and having a wonderful time. They are involved with the arts, with music, with other such activities on a very large scale.

The internship system is unique. Companies invite our students to serve as interns, because they can have them all through the year instead of during the summer only. The track system allowing for three entry points during the academic year, and requirements for computer learning are handled in an unusual way.

What a remarkable thing it is that the faculty have given up all rank. Where else will you find such a phenomenon on a large university campus?

Along side this campus we are constructing a beautiful new stake center, a house of instruction and worship, where these students may grow in a knowledge of the things of God, where they may gain knowledge of the Redeemer of the world, the Lord Jesus Christ. And there will soon be a magnificent temple rising to the south of us with a statue of an angel of the Lord on its crowning steeple. Here the students will be taught things of eternity. Those who fall in love on this campus will be married not until death do ye part, but for all eternity.

I submit that this campus, with its adjoining buildings, may literally offer a foretaste of heaven with the imparting of knowledge, both secular and spiritual, with the encouragement of unselfish service, with the teaching of values that are everlasting in their consequence, and with faith in the Living God. I pray that it may be so, in the sacred name of Jesus Christ, amen.

THE SPIRIT AND PURPOSES OF GATHERING

(Reference: Elder David A. Bednar, BYU–Idaho Devotional Address, 31 October 2006)

Sister Bednar and I are grateful to be back on campus with you this afternoon. We love you.

My general authority colleagues who are assigned to speak at BYU–Idaho devotionals often ask me if I have any advice for them as they prepare their messages. My answer is always the same.

Do not underestimate the students at Brigham Young University–Idaho. Those young people will come to the devotional eager to worship and to learn the basic doctrines of the restored gospel. Those young men and women will come to the devotional with their scriptures in hand and ready to use them. They will come to the devotional prepared to seek learning by study and also by faith. Treat and teach those young men and women as who they really are.

This afternoon I will take my own advice. During the time Sister Bednar and I served here in Rexburg, I often said from this pulpit that the greatest compliment I could give you as students is to treat you and to teach you as who you are spirit sons and daughters of our Heavenly Father with a particular and important purpose to fulfill in these latter days. I now plead and pray for the Holy Ghost to assist me and you as together we discuss the spirit and purposes of gathering.

We are met together today to participate in the groundbreaking for two buildings on this campus—the addition to the Manwaring Center and the new auditorium. I recall with fondness July 1, 1997, my first official day on the job as the new president of Ricks College. On that day we conducted a groundbreaking for the Spencer W. Kimball Building. Elder Richard G. Scott of the Quorum of the Twelve Apostles presided at that event. Now remember, it was July 1, and it was my first day as the new president of the college. July 1—it was windy; it was very cold; and because of the inclement weather, we had to move indoors into the west ballroom of the Manwaring Center. Later that same day when I returned to the president’s home, I had to turn on the furnace because it was so cold. It was the first of July in Rexburg, and I had to turn on the heating system in our house.

I called Sister Bednar, who was in Arkansas at the time preparing for the move to Idaho, and described the historic events of the day. I also told her about how cold it was, and that I had turned on the furnace. There was silence on the other end of the phone. She simply said, “David, it is the first of July.” I responded, “Susan, I am in Rexburg.” Such are my memories of my first groundbreaking at BYU–Idaho.

Our gathering today is an important episode in the ongoing development of this Church sponsored institution of higher education. During the last decade, one of the most important educational events of the restoration has occurred in Rexburg, Idaho. And the physical evidence of that marvelous miracle is found in the new and renovated buildings across the BYU–Idaho campus. In just the last ten years the John Taylor, the Construction Management Lab, the Spencer W. Kimball, the Jacob Spori, the Radio and Graphic Services, the Gordon B. Hinckley, the university electrical sub-station, the Student Health and Counseling Center, the University Village, and the Thomas E. Ricks Buildings, were newly constructed. And the David O. McKay Library, the Joseph Fielding Smith, Dorm 5, the heating plant, the John W. Hart, the Mark Austin, the Ezra Taft Benson, the Thomas E. Ricks Gardens, the George S. Romney, the John L. Clarke, the Eliza R. Snow, the BYU–Idaho Stadium, and other facilities which I will not take the time to mention, have been renovated and remodeled.

Can you begin to sense the magnitude of the miracle—and how the hand of the Lord has enabled so much to be accomplished in such a short period of time? And the most important addition to the campus continues to rise majestically to the south of the Gordon B. Hinckley Building. We all look forward to the completion and dedication of the Rexburg Temple of the Church of Jesus Christ of Latter-day Saints.

The pace at and effectiveness with which these projects have moved forward defies rational explanation. I am personally grateful for the lessons I learned as these projects were conceived, critiqued, modified, and executed. The planning for and constructing of these new buildings and the remodeling of existing facilities on this campus has required faith, inspiration, persistence, and patience. I pay tribute to the good people on this campus who have labored so diligently and valiantly to make this construction miracle at BYU–Idaho a reality.

The two buildings for which we break ground today represent the final phase of a comprehensive campus upgrade—the last major elements in the physical infrastructure of Brigham Young University–Idaho. These two projects are the largest and most complex of all the projects that have been undertaken thus far—in terms of both size and cost. And because of their sheer scope, it would be easy for us to “miss the mark” and think only in terms of the temporal purposes and uses of these two buildings.

We would be wise to remember that all things unto the Lord are spiritual, “and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men (D&C 29:34). Interestingly, the renovated Manwaring Center and the auditorium will share a common spiritual purpose; they will both be primary places of gathering. The Manwaring Center truly will become a center for student association and activity. And the new auditorium will make it possible for the entire student body to attend together weekly devotionals, will enable more family and friends to participate in commencement and other significant events, and will meet a wide range of additional needs.

The Principle of Gathering

The gathering of scattered Israel is one of the fundamental principles of the restored gospel of Jesus Christ. The Lord gathers his people when they accept him and keep His commandments.

The Tenth Article of Faith states: “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory” (Articles of Faith 1:10)

Thus on a grand and global scale, the house of Israel is being gathered together in these latter days before the second coming of the Lord Jesus Christ. This supernal spiritual process variously is described in the scriptures as gathering out the wheat from the tares (see D&C 86:7), separating the righteous from the wicked (see Alma 5:57), dividing the sheep from the goats (see Matthew 25:32-33), and assembling the outcasts of Israel and gathering together the dispersed of Judah (see Isaiah 11:12). The spirit of gathering is an integral part of the restoration of all things in this the dispensation of the fullness of times. And as Elder Russell M. Nelson taught us in our recent general conference, the elect of the Lord are being gathered on both sides of the veil (see “The Gathering of Scattered Israel,” Ensign, November 2006, 79).

Using the scriptures, we will now briefly review several basic purposes of gathering, places of gathering, and blessings of gathering. The order in which these items are presented is not intended to reflect relative importance or priority.

Purposes of Gathering

First, what are the fundamental purposes of gathering? The Lord gathers His people to worship, to build up the Church, for a defense, and to receive counsel and instruction.

Purpose #1. To worship

“And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together” (Mosiah 18:25)

Purpose #2. To build up the Church

“Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation—

“That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of the harvest is come, and my word must needs be fulfilled” (D&C 101:63-64).

Purpose #3. For a defense

“And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth” (D&C 115: 6).

Purpose #4. To receive counsel and instruction

“And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord” (Mosiah 18:7).

Places of Gathering

What are the primary places of gathering? The Lord’s people are gathered into His restored Church, into holy temples, into stakes of Zion, and into families.

Place #1. Into the Lord’s restored Church

“That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.

“Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be” (D&C 101:64-65).

Place #2. Into holy temples

“Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your sheaves! And they shall be gathered into the garners, that they are not wasted.

Please note that President Howard W. Hunter taught that the garners are the holy temples (see Church News, 17 September 1994). This interpretation by President Hunter adds additional clarity about the importance of sacred temple covenants and ordinances, that the sheaves are not wasted.

“Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce

winds whithersoever the enemy listeth to carry them” (Alma 26:5-6).

The Prophet Joseph Smith declared that in all ages the divine purpose of gathering is to build temples so that the Lord’s children can receive the highest ordinances and thereby gain eternal life (see TPJS, pp. 307-308, 314).

Place #3. Into stakes of Zion

“We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness” (D&C 109:59).

Place #4. Into families

And most significantly, by the power of the Melchizedek priesthood and through the ordinances of the Holy Temple, we are gathered into families that can endure beyond the grave.

“And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another” (Mosiah 2:5).

Blessings of Gathering

Finally, what are the blessings of gathering? The gathering of the Lord’s people brings blessings of edification, preservation, and strength.

Blessing #1. Edification

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:12-13).

Blessing #2. Preservation

“And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve” (Moses 7:61).

Blessing #3. Strength

“For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments” (D&C 82:14).

These blessings associated with the spirit and purposes of gathering will be increasingly evident throughout your life.

The Principle of Gathering at Brigham Young University–Idaho

The spirit, purposes, and blessings of gathering also occur in smaller but equally important ways on this set apart and special campus. The power of righteous unity can pervade your classrooms, your home evening groups, the weekly devotionals, among students studying in the library, and in student wards and stakes. This spirit of gathering brings assurance, encouragement, and a sense of purpose greater than self. At BYU–Idaho you gather to worship the Father in the name of the Son, to build up the Church and the university, to find defense and protection, and to receive counsel and instruction.

You gather together to learn and to prepare for your mortal and eternal opportunities and responsibilities. You gather together to strengthen each other. You gather together to develop appropriate relationships and to create eternal families. You gather together to increase in understanding about the purpose and measure of your creation.

You are richly blessed to be students gathered together on the campus of BYU–Idaho. In September of 1997, President James E. Faust, second counselor in the First Presidency, came to this campus to dedicate the John Taylor Building. Elder Henry B. Eyring of the Quorum of the Twelve Apostles and the Commissioner of Church Education was President Faust’s companion for that assignment.

Elder Eyring arrived in Rexburg one day early to review several university issues with me and to ensure that everything was in order for President Faust. When I picked up Elder Eyring at the airport, I learned that he had just returned from a two-week assignment in South America. He obviously was tired from his travels, and I was anxious to get him to our home so he could rest.

As we drove to our home, I asked Elder Eyring if he was interested in quickly walking through the completed Taylor Building. He answered that he was interested, and we spent approximately 15 minutes inspecting the classrooms and other facilities.

Our last stop was the Taylor Chapel where Elder Eyring stood near the pulpit on the stand and gazed into the audience area for quite a long time. After a few minutes, I asked him: “Elder Eyring, what are you thinking about?” He answered with this profound and penetrating observation: “I am thinking about how much we do for so few and how little we do for so many.” He then continued, “The tithing of the people I just visited in South America and from good people all over the world paid for this facility. And most of the people who have made this

beautiful facility possible will never see or step foot in a building like this. That is what I am thinking about.” That experience influenced me in an important way during the time I served here at BYU–Idaho. And now as a colleague of Elder Eyring in the Quorum of the Twelve, I understand more completely what he meant.

Sister Bednar and I returned last week from an assignment in Slovakia and Hungary. The people with whom we met in those countries will likely never see or step foot in the remodeled Manwaring Center or the new auditorium. The Church of Jesus Christ of Latter-day Saints has invested millions of tithing dollars to upgrade the BYU–Idaho campus. These expenditures have been made to provide associations and places wherein you can learn about, gain experience with, and be blessed by the spirit of gathering. Please do not take these sacred resources, your choice associations, and this beautiful campus for granted. Please do not think that you are somehow more deserving or worthy. Please do not allow yourself to get fussy and grumpy because you do not have everything you believe you should have—such as a parking space within 200 feet of the building where you work or where your next class is held. Please be grateful for the singular opportunity you have to learn and work here—and for the responsibility that rests upon you as one who has been the recipient of great blessings.

A Warning and a Promise

In the authority of the holy Apostleship, I now raise a voice of warning and make a solemn promise. If the day ever were to come that intellectual arrogance, a lack of appreciation, and a spirit of demanding entitlement take root on this campus—among the students, faculty, employees or the administration, or within the community—then in that day the Spirit of Ricks will be well on the way to being extinguished—and the heavenly influence and blessings that have prospered this institution and the people associated with it will be withdrawn. Conversely, as long as intellectual modesty, humility, gratitude, obedience, and frugality continue to characterize those who learn and serve at BYU–Idaho, then this university will shine forth ever brighter as a beacon of righteousness and of inspired educational innovation.

My Witness

I declare my special witness that Jesus is the Christ and that the fullness of His gospel has been restored to the earth in these latter days through the Prophet Joseph Smith. I know and witness that the Savior lives. He stands at the head of His Church, and He directs its affairs through revelation to a living prophet. I so witness in the sacred name of Jesus Christ, amen.

THE SPIRIT OF RICKS

(Reference: Elder Kim B. Clark, BYU–Idaho Devotional Address, 18 September 2007)

I am grateful to be with you on another great day at BYU–Idaho. I welcome you to a new semester and pray that the Lord will bless you and watch over you.

This is a season of revelation and a time of great change at BYU–Idaho. All around us we see the university moving forward on the steady upward course the Lord has set. In this time of change it is very important we hold onto those things that must not change. We need to understand the enduring principles and applications that define the foundation and character of BYU–Idaho.

Please look closely at this framework defined by a circle that represents the great whole of the university. Within that circle are the enduring characteristics of BYU–Idaho: Student Honor, the Spirit of Ricks, disciple preparation, leadership development, and inspired learning and teaching. I have chosen to focus my talk today on the Spirit of Ricks.

One day not long ago, I stood on the bank of the Henry’s Fork of the Snake River near Mesa Falls. As I stood and watched that beautiful river, an impression came to me: this river is a metaphor for BYU–Idaho and the Spirit of Ricks.

Whenever I go to the river, it looks and feels the same. I know the molecules of water flowing by me are different, but there is a character and spirit about the river that is always the same.

The water is amazing. It is clean and clear; it is vibrant and alive with energy. The water is guided by the strength of the riverbed, the gorge cut out of the great and powerful mountains, and the banks that channel and direct the flow.

There are challenges and obstacles, but the water works its way around and over and through them as though guided by an unseen hand moving forward on its journey.

Taken together, the vibrant water, the riverbed, the gorge, and the mountains make Henry’s Fork of the Snake River glorious.

You are like the water, full of life, on your journey. You are on your way, preparing to be disciples of Christ and leaders in your families, in His Kingdom, and in the world.

The university, with its consecrated employees, its Code of Honor, its standards, and its curriculum, is like the riverbed, the banks, and the gorge guiding you, giving you experience and

direction. The prophets who support us and watch over us are like the mountains that stand as sentinels, as watchmen on the tower.

The spirit we feel at that glorious river is like the Spirit of Ricks. It is a spirit of the whole created by the ensemble. Every element plays an important role in creating what we feel. That Spirit has a grand and glorious purpose—to prepare you for discipleship and leadership and to help all of us pursue inspired learning and teaching in this very special place. You and I need to learn about and understand that Spirit so we might preserve it and enhance it.

The Spirit of Ricks is the focus of my talk today. I pray that we may counsel together under the guidance of the Holy Ghost. I know as we do, the Lord will bless us to know what He wants us to do.

The Spirit of Ricks and the Holy Ghost

I begin with these words from Elder David A. Bednar:

You will find many definitions for the Spirit of Ricks, but today I would like to reiterate the definitions I came to understand during my service here in Rexburg. The Spirit of Ricks is the Holy Ghost and its attendant spiritual gifts.

... the workings of the Holy Ghost in this sacred and set apart place are affectionately and warmly referred to as the Spirit of Ricks. (1)

The Spirit of Ricks is the defining characteristic of BYU–Idaho. It is something we share as a university community. (2) We experience the Spirit of Ricks because individual students and individual employees receive spiritual light and use spiritual gifts.

An illustration from the realm of physics may help to sharpen our understanding of the way the spirit and the light in each individual combine to create the Spirit of Ricks.

The basic constituents of matter—particles like electrons and quarks—have many wonderful properties. One of them is that two such particles in an atom cannot be in exactly the same state at exactly the same time. This is a wonderful thing. It means that atoms, which are made up of these particles, have structure; and that means that matter has form and substance. It means you don't sink into the floor when you get up in the morning. It is a very useful property.

But light is very different. Photons, the particles that make up a beam of light, can be in exactly the same state at the same time. If you shine a beam of laser light on the wall and then take another beam and shine it in exactly the same place, what happens? The light on the wall becomes brighter.

I believe the Spirit and the gifts of the Spirit behave like light. When individuals who act with the

Spirit or use the gifts of the Spirit gather together and work together, the effects of the Spirit are magnified. The scriptures teach us that “intelligence cleaveth unto intelligence ... [and] light cleaveth unto light.” (3) Like beams of laser light shining in the same place, spiritual light shining in the same place builds and magnifies.

Please turn to Doctrine and Covenants, chapter 50, verses 21 and 22, where the Lord applies this principle to the preaching of the word of God.

Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. (4)

Here, two people who act with the Spirit are “edified . . . together.” They are built up and strengthened because of the interaction of the spiritual light which each possesses. If the receiver had not received by the Spirit, the preacher would not have been edified in the same way, even though the preacher might have preached by the Spirit. There is power in the interaction of spiritual light.

This principle applies with particular force in a community of people like the people of BYU–Idaho who love, serve, and teach one another with and by the Spirit. I believe this is one of the reasons the Lord has commanded his disciples to “gather together, and stand in holy places.”⁵ In gathering together in holy places with the guidance and power of the Spirit, we strengthen and support each other. This is the first principle that connects our individual spirituality to the Spirit of Ricks.

A second principle is closely related. When we use our spiritual gifts to serve each other, the effects of those gifts are multiplied in a great community network of love, concern, and service. For example, let’s suppose you see a need in one of your family home evening sisters through the gift of discernment and so you do something to help her. She, in turn, not only feels blessed, but the Spirit guides her and helps her to share the kindness she experienced with someone else. Those she touches likewise bless others. Thus, your act of kindness grows in a powerful way through the community network.

The first two principles are closely connected to a third: “edif[ying] and rejoic[ing] together” (6) helps build the spiritual unity essential to disciple preparation and to the establishment of Zion. As we act with and through the Holy Ghost, we develop a common base of spiritual experience, sensitivity, and perspective. This is precisely how Paul defined “perfecting . . . the Saints,”

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (7)

Nurturing that spiritual unity of heart and mind helps us establish Zion and qualifies us as a community for blessings from heaven—divine protection, power, and peace.

To summarize, the Spirit of Ricks comes: 1) from the gathering of faithful and obedient Latter-day Saints who have the gift of the Holy Ghost and who spiritually edify and strengthen one another; 2) from the application of spiritual gifts that comes through the Holy Ghost and is magnified through a network of love and service; and 3) from spiritual unity of heart and mind that comes through the ministry and power of the Holy Ghost. That spirit is absolutely critical to BYU–Idaho as a center of disciple preparation and leadership development and as a place of inspired learning and teaching. (8)

Like the water in Henry’s Fork, you are personally important to building and strengthening the Spirit of Ricks at BYU–Idaho. Your faith, your obedience, and your spirituality are vital. The contributions you make and the blessings you in turn derive depend on the power of the Holy Ghost in your life and the way you use the spiritual gifts the Lord gives you. The question for you and for me is: what must we do to strengthen the power of the Spirit in our lives? To answer that question we need to understand the ministry of the Holy Ghost.

The Ministry of the Holy Ghost

The Holy Ghost is a personage of spirit and the third member of the Godhead. He has a unique role in Heavenly Father’s plan for our happiness and salvation. The Holy Ghost is the great connector and communicator between heaven and earth. He conveys and manifests the powers of heaven to those who qualify for the gifts of God. These gifts come from Jesus Christ through the power of His atonement and through His mercy and grace. In the words of Moroni, “Every good gift cometh of Christ.” (9) The gifts of the Spirit come from Christ but are manifest in our lives through the ministry of the Holy Ghost.

Once we have been baptized and have had the Holy Ghost conferred upon us, it is our privilege to have the constant companionship of the Holy Ghost and to receive gifts of the Spirit. These are privileges of exceptional power and importance. Because we are spiritual beings in a very challenging and trying mortal experience, all of us have a deep need for the powers of heaven in our lives. All of us need the gifts of the Spirit. And there are many, many such gifts.

The Holy Ghost can bring us gifts of knowledge, insight, understanding, testimony, enlightenment, and guidance. As Moroni proclaimed, “By the power of the Holy Ghost ye may know the truth of all things.” (10)

The Holy Ghost can bring gifts of peace and comfort and can sanctify and purify our hearts and transform our very natures. This is the promise to everyone who “yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love...” (11)

The Holy Ghost can bring us gifts of capacity and talent—the capacity to heal, teach, discern, forgive, prophesy, and learn. Gifts of faith, charity, empathy, kindness, and much, much more can come to us as instruments in the Lord’s hands.

All of these gifts come through the ministry of the Holy Ghost and are governed by divine laws and conditions. They may not come all at once, complete and finished. They may come a little at a time, line upon line. They come as we follow the pattern the Lord Himself has set. They come in a recurring process of acting in faith and growing in righteousness and spiritual capacity. But if we follow the conditions the Lord has set, they do come.

I believe there are three things we must do to obtain these gifts and put them to use in the way the Lord intends.

Qualify

First, we must qualify. Once we have entered into the covenant of baptism, we must remain worthy of the companionship of the Spirit. We must exercise our faith, repent of our sins, keep the commandments of the Lord, and be true and faithful to our covenants. We must do nothing that would offend the Spirit. Remember, as the prophets have taught, “your body is the temple of the Holy Ghost which is in you” (12) and “the Spirit of the Lord doth not dwell in unholy temples.” (13)

At BYU–Idaho this is one of the great blessings of the Code of Honor: through obedience we qualify for the blessings of the Spirit. Obedience is the great foundation of the gifts we seek. Each of you has made covenants with the Lord to be obedient to His commandments. Each of you has made a commitment that you will live by the Code of Honor.

My dear brothers and sisters, I pray you will keep your promises with exactness and with honor and, by so doing, qualify for the gifts of God.

Seek

Second, we must diligently seek spiritual gifts. It may seem paradoxical that a gift, especially a heavenly gift, should be sought after. But that is exactly what the Lord commanded when he said, “Seek ye earnestly the best gifts.” (14) It is what Moroni taught when he admonished us to “come unto Christ, and lay hold upon every good gift.” (15) President George Q. Cannon said it clearly and a little bluntly this way:

How many of you are seeking for these gifts that God has promised to bestow? . . . How many of you ask the Father in the name of Jesus to manifest Himself to you through these powers and these gifts?

If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have

I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. (16)

President Cannon counsels us to pray diligently for the gifts we need—needs that come because of our imperfections and the challenges and opportunities we face. But we must not seek with a sense of entitlement, nor should we seek for signs, nor for the honors of men. We must prayerfully seek in the Lord’s way according to His will and purpose, trusting in Him, guided by the Spirit, in humility, and in faith.

Righteous seeking requires diligent prayer, but it also requires that we get up off our knees and act in faith. Enoch’s call to be a prophet illustrates this principle. Please turn to Moses 6:31-32:

And ... Enoch ... spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

And the Lord said unto Enoch: Go forth and do as I have commanded thee.... Open thy mouth, and it shall be filled, and I will give thee utterance.... (17)

Notice the Lord’s pattern: go forth in faith and speak and teach and the gifts will follow. That pattern is evident all throughout the scriptures. The blessings of heaven come after we seek, after we act in faith. (18)

Receive

Third, we must receive the gifts the Holy Ghost gives us. As the Lord said, “For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift?” (19) The Holy Ghost may bestow upon us a spiritual gift; but unless we embrace the gift and use the gift the way the Lord intends, we have not received it. A spiritual gift does not come so that we might “consume it on [our] lusts.” (20) Rather, it comes “from God, for the benefit of the children of God.” (21) It must be used for the purpose the Lord intends and in the way the Lord intends.

This means that there must be a powerful alignment between our actions and our attitudes if we are truly to receive spiritual gifts. (22) Both actions and attitudes are subject to our personal choice.

When it comes to spiritual gifts, the Lord wants righteous action. He wants you to use the gifts He gives you to help others, but He also wants you to take that action with an uplifting attitude. In fact, He commands us to receive His spiritual gifts and use them “not grudgingly, or of necessity: for God loveth a cheerful giver.” (23) Paul underscored this connection between attitude and action when he admonished Timothy:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by

the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (24)

Nor has God given us the spirit of cynicism, or grumpiness, or entitlement, or any of those other poor attitudes that lead to sin and unhappiness. If we “stir up the gift” that is in us, if we invite the Holy Ghost to work in us, we can act in faith to bless others. We can choose not to be angry, or cynical, or arrogant, or lazy, or take on any other attitude that would dim the light, offend the Spirit, and send us down the wrong path. Rather, we may choose Christ always and in every situation. Even in the face of trials or adversity, even when things don’t go quite like we had hoped, we may choose to qualify for, seek, receive, and use His gifts with an attitude born of His Spirit.

The Gifts of the Spirit at BYU–Idaho

The ministry of the Holy Ghost and these wonderful gifts of the Spirit are manifest at BYU–Idaho as the Spirit of Ricks. That spirit has a very distinctive character because BYU–Idaho has a very distinctive mission. Moroni taught this principle in Moroni 10:8:

And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. **And there are different ways that these gifts are administered**; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. (25)

The ministry of the Holy Ghost and the manifestations of the Spirit at BYU–Idaho are particularly focused on disciple preparation, leadership development, and inspired learning and teaching. I believe that by looking closely at the gifts of the Spirit—which give the Spirit of Ricks its distinctive character—we might gain some deeper insight into what the Lord wants each of us to do to preserve and enhance it.

I have organized these gifts and their manifestation into four clusters: Love, Humility, Obedience, and Learning by Faith. As I review them with you, I pray that the Spirit will teach you where you need to focus your efforts to qualify for, seek, and receive spiritual gifts.

Cluster 1—Love

The first cluster is Love. This cluster is manifested in a willingness to sacrifice self-interest in order to serve and help others. It shows up in everyday life as a spirit of personal interest in and concern for others. It includes friendliness, kindness, service, openness and warmth, happy greetings, ready smiles, and a sense of being among good friends.

The gifts associated with this cluster are many and include: charity, discernment, a desire to

serve, empathy, kindness, cheerfulness, seeing the best in people, an interest in other people, and remembering names.

As I think about these gifts, I see a young sister experiencing a very difficult time. She is spiritually wounded, discouraged, and feeling alone. As she walks across campus, one of our teachers sees her, greets her by name, and asks her how she is doing. Those simple words of kindness and concern are the beginning of healing and redemption.

This example illustrates the friendliness, concern for others, and service that have been hallmarks of this campus for decades. These simple acts of love and kindness help to forge bonds of charity essential to inspired learning. They help us to feel the Savior's love, to see His loving hand in our lives, and to learn to lead as He would lead. These precious gifts help us to know Him and to be more like Him. This is the Spirit of Ricks.

Cluster 2—Humility

Cluster number two is Humility. This cluster includes the spirit of meekness, forgiveness, modesty, and frugality.

The gifts of the Spirit that are part of this cluster include: humility, meekness, modesty, living within our means, a forgiving spirit, not caring who gets the credit, listening to the enticings of the Spirit, not feeling entitled, and seeing ourselves as we really are.

As I think about this cluster, I see a former student body president applying for a leadership position in the Student Activities Program. He is not selected; but his friend, a quiet young man from a small town in Oklahoma, gets the assignment. Happy for his friend who has had little leadership experience on campus, the former student body president decides to volunteer in that organization. He takes on assignments and makes a valuable contribution. He supports and prays for his friend and rejoices to see him develop as a strong leader.

The power of this cluster lies in its connection to Christ. When we approach life with a spirit of humility and meekness, we open the way for the Savior to be our guide and our strength. It is in Him and through Him that we work and accomplish His purposes. Like Ammon of old, “in [the] strength [of the Lord we] can do all things.” (26) This is the Spirit of Ricks.

Cluster 3—Obedience

I have called the third cluster Obedience. It, too, includes a willingness to sacrifice, not only self-interest as in the cluster I called Love but whatever else the Lord requires. It also includes a spirit of consecration, integrity, hard work, high standards, and personal responsibility.

The gifts of the Spirit associated with this cluster include: an honest, obedient heart; a willingness to sacrifice; dedication; patience; diligence; a capacity to work hard; a sense of

responsibility.

When I think of this cluster, I see a married student couple on their knees not knowing how they will meet all the expenses of their new baby or get all their homework done or cope with their very complex lives. But there they are praying morning and night, studying the scriptures, keeping the commandments, paying their tithing, attending the temple, serving in the ward, holding down two jobs, doing their home and visiting teaching, staying up late to write papers, working very hard, doing their very best, and trusting in the Lord.

Brothers and sisters, there is a great spirit of obedience on this campus. It is evident all around us. Willing obedience is the foundation for so much else that is good. Speaking of the willingly obedient, the Lord said:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. (27)

At BYU–Idaho we dig deep and set our foundation on the rock of Christ. These gifts are the lifeblood of discipleship—a willingness to sacrifice, consecration of time and resources, hard work, patience, diligence, and a devotion to the Lord and His work. This is the Spirit of Ricks.

Cluster 4—Learning by Faith

The last cluster is Learning by Faith. Inspired learning and teaching have been part of this campus for decades. But with the advent of the BYU–Idaho Learning Model, the Lord would have us make learning by faith a more common, daily, and pervasive experience in our lives. For that to happen, all of us will need the gifts of the Spirit that are part of this cluster: exceedingly great faith, courage, listening by the Spirit, teaching by the Spirit, asking and seeking by the Spirit, charity, guidance, understanding, and knowledge.

When I think of this cluster, I see a young student preparing for class. She has never spoken in a classroom in her whole life. She studies and then prays in faith for help. In her Foundations of Science class the next day, she musters her courage and responds to a comment about scientific discovery. She begins, tentatively, to speak about the role of intuition. As she speaks, she hears in her mind words of scripture: “whatsoever is truth is light;” (28) “the Spirit giveth light to every man;” (29) “this is the Light of Christ.” (30) She incorporates those words, and her comment sparks a powerful discussion of the light of Christ and scientific discovery.

Brothers and sisters, there is a great spirit of revelation on this campus because the gifts of learning by faith are absolutely essential to our mission. At BYU–Idaho we take action in faith. We study, prepare, engage, speak up, contribute, and teach one another in faith that the Lord will bless us through the power of the Holy Ghost with gifts of courage, knowledge, understanding, and insight. And the wonderful thing is—He does. We do all we can; we trust in the Lord Jesus

Christ, and we learn by faith. This is the Spirit of Ricks.

Conclusion

In conclusion, I would like to read to you an excerpt from a letter we received from the mother of a student:

[When] our son ... came to BYU–Idaho ... he had struggled with his testimony for many years and ... lack[ed] direction. While on campus one time ... I ... observed ... professors ... greeting my son and even hugging him. That was amazing.... His schoolwork improved. His outlook improved and his spirit soared. He was anxiously working on sending in his papers for his mission....

In the summer of 2006 while attending Summer Semester, our son went tubing and drowned. In our sorrow and grief, BYU–Idaho was extraordinary. They helped us meet with the boys that were with him so we might all find comfort together.... We were overwhelmed with the support and love from these students.... We flew out a week later for a memorial on campus, ... and we marveled that we could have been so blessed to have him attend this campus. You will never know what peace it has brought to our hearts to know just how much our son was loved.... His peers, his professors, his bishop ... all helped us to feel the spirit of [Ricks at] BYU–Idaho.

Brothers and sisters, this is the Spirit of Ricks. This is BYU–Idaho. This is who we are and what we do.

I leave you with my witness of the Lord Jesus Christ. He is the Savior and Redeemer, the Light and the Life of the world. In Him and through Him come all good things and all good gifts. I bear witness of the Restoration of the gospel through the Prophet Joseph. Because of the Restoration we may enjoy the marvelous power of the Holy Ghost and the supernal gifts of the Spirit.

May God bless us always to cherish the Spirit of Ricks at BYU–Idaho. May we qualify for, seek, and receive the gifts God intends for us to have; and may we use them to preserve and enhance the great spirit of love, humility, obedience, and learning by faith that is on this campus.

I pray that the Spirit of Ricks will always be among us here in great power, and I pray that it may burn in your hearts like a mighty fire as it does in mine. In the sacred name of Jesus Christ, amen.

Notes:

1. Elder David A. Bednar, Thomas E. Ricks Dedication, February 18, 2005.
2. In describing the distinctive character of the Spirit of Ricks at BYU–Idaho, Elder Bednar

emphasized the importance of “the power of the collective invitation” to receive spiritual gifts, and the importance of the “individual and collective desire” to have spiritual gifts. Elder David A. Bednar, Thomas E. Ricks Dedication, February 18, 2005.

3. D&C 88:40

4. D&C 50:21-22

5. D&C 101:22

6. D&C 50:22

7. Ephesians 4:12-13

8. The Spirit of Ricks is like a powerful community asset that we may all enjoy and from which we may all benefit. But there is no free riding on the Spirit of Ricks. If one does not live in a way that contributes to the Spirit – if one is disobedient, or distracted, or cynical or caught up in the world – one will not feel that Spirit, nor receive strength from it.

9. Moroni 10:18 (emphasis added)

10. Moroni 10:5

11. Mosiah 3:19

12. 1 Corinthians 6:19

13. Helaman 4:24

14. D&C 46:8

15. Moroni 10:30

16. Jerreld L. Newquist, ed. *Gospel Truth: Discourse and Writings of President George Q. Cannon*, pp. 154-155

17. Moses 6:31-32

18. Ether 12:6

19. D&C 88:33

20. D&C 46: 9

21. D&C 46:26

22. I make a distinction here between attitude (by which I mean the feelings, values, emotions, dispositions, sentiments that surround, inform and accompany one’s actions) and the pure action itself. See Dictionary.com Unabridged (v 1.1) Based on the Random House Unabridged Dictionary, © Random House, Inc. 2006, for a definition of attitude.

23. 2 Corinthians 9:7

24. 2 Timothy 1:6-7

25. Moroni 10:8 (emphasis added)

26. Alma 26:12

27. Luke 6:48

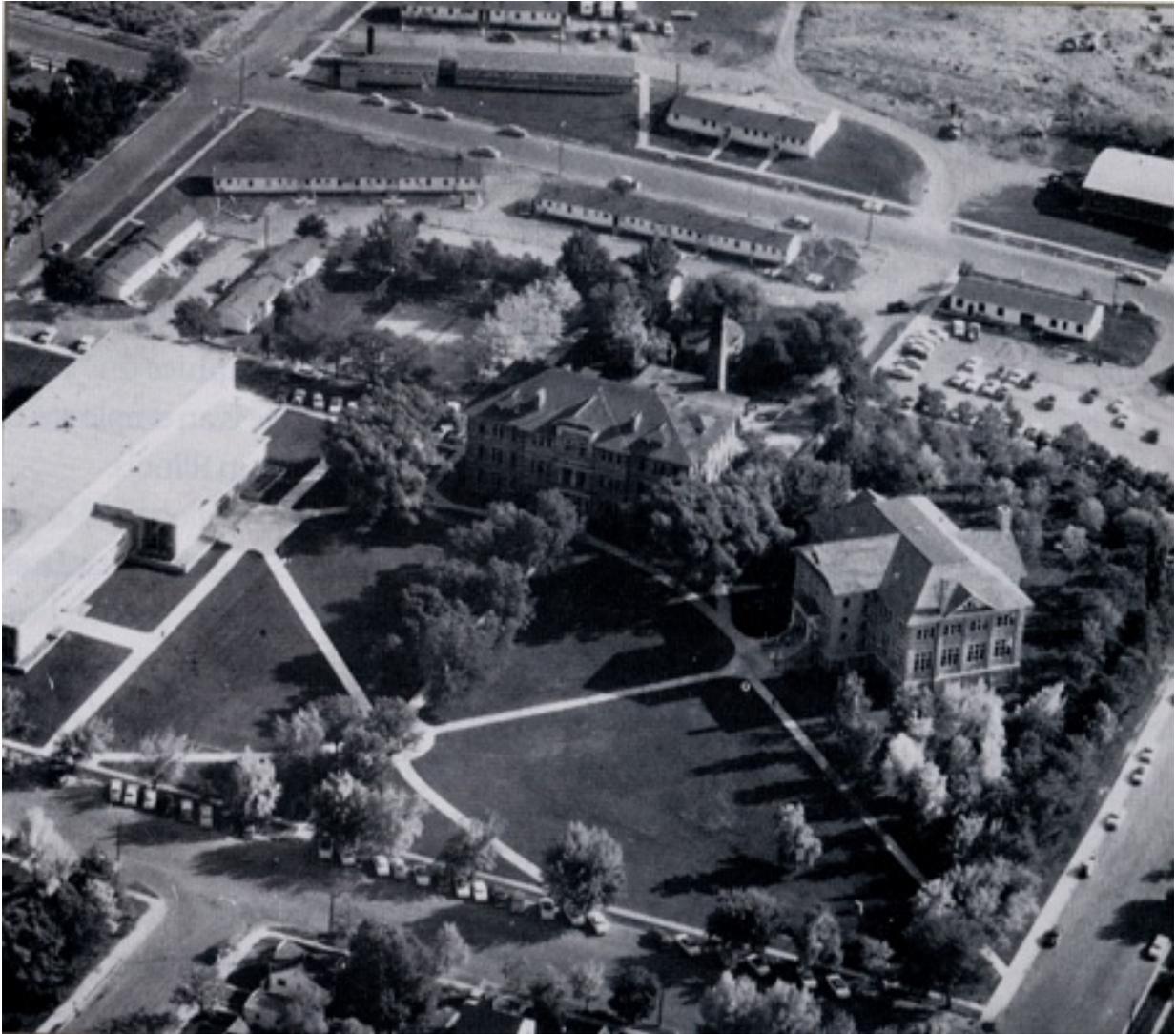
28. D&C 84:45

29. D&C 84:46

30. D&C 88:7

HISTORICAL PICTURE

(Reference: Aerial view of the Ricks College campus, late 1950's or early 1960's)



BYU–IDAHO – WHO ARE WE?

(Reference: From a document created under the direction of the Vice President of Academics)

Seven guiding principles have been established to ground and direct the activities of all who are associated with Brigham Young University–Idaho:

- True teaching is done by and with the Spirit of the Holy Ghost.
- Every person at BYU–Idaho is a teacher.
- The most effective teaching and learning experiences occur “one by one.”
- More students must be blessed.
- Righteous sociality (D&C 130:2) is essential to individual growth.
- Service provides opportunities for growth.
- A BYU–Idaho experience must be affordable for students and families.

Organized by the four elements of the Brigham Young University–Idaho mission, the following statements define who we are as an institution:

1. *Build testimonies of the restored gospel of Jesus Christ and encourage living its principles.*

- A. All who are associated with Brigham Young University–Idaho (BYU–Idaho) recognize its Board of Trustees as prophets, seers, and revelators. By acknowledging their inspired leadership, we wholeheartedly accept their insight and wisdom and their vision for the University.
- B. The faculty at BYU–Idaho have the highest commitment to excellence in their disciplines and believe that all truth is in harmony with the gospel of Jesus Christ. Therefore, they openly accept responsibility to teach truth by the Spirit, to fuse secular and spiritual truth into one grand whole, and to help students understand how knowledge “of all things” can enhance their commitment to and understanding of the gospel.
- C. All who teach, work, or study at BYU–Idaho are expected to live by the highest standards of the gospel of Jesus Christ on and off campus and on and off track so that their minds truly can be quickened, their understanding enlarged, their hearts softened, and their testimonies strengthened. We understand that virtue, honor, integrity, kindness, compassion, and hard work are the hallmarks of a Christian life and the proper foundation for all learning, knowledge, wisdom, and service.

2. *Provide a quality education for students of diverse interests and abilities.*

- A. The faculty at BYU–Idaho are deeply committed to academic excellence, to continued mastery of the content of their academic disciplines, and to continued professional development in those disciplines.
- B. Teaching is the main focus of the faculty at BYU–Idaho. Each member of the faculty is committed to using the best teaching techniques and methods which are appropriate to their disciplines. Each faculty member is also committed to a warm, positive, encouraging classroom environment where high academic expectations can be achieved.
- C. Collectively, the faculty are committed to using a variety of teaching methods and strategies which address the full range of student needs and learning styles, and they are committed to exploring new options for teaching based on emerging technologies and on increased understanding of the learning process.
- D. The faculty at BYU–Idaho are also committed to standards of fairness in evaluation and assessment of student performance.
- E. The University and the Church are committed to adequate funding of the University’s educational programs and related activities. We acknowledge that a majority of that funding comes from the tithes and offerings of members of The Church of Jesus Christ of Latter-day Saints. Therefore, we recognize the faith, confidence, and sacrifice of those who have given, we treat our funding, from all sources, including philanthropic gifts, as “sacred,” and we seek frugality and efficiency in our expenditures and financial commitments.
- F. BYU–Idaho is a two-tiered institution, offering specialized associate and baccalaureate degrees, that is committed to a quality general education for all of its students. The University has a commitment to several specialized, technical, and professional programs.
- G. BYU–Idaho is committed to providing a physical infrastructure that is adequate for the spiritual, academic, and social needs of its students. The University is also committed to providing some specialized settings for learning at our central campus and at several other satellite facilities that are owned and operated by the University or the Church.
- H. Even though we encourage a unity of religious and social ideals at BYU–Idaho, we seek to broaden the cultural and intellectual diversity of our students. As a university community, we respect the vast diversity of our students and offer a wide variety of

support services for the academic, emotional, and social well-being of each student. These services include, but are not limited to, the following: tutoring, a Learning Assistance Lab, counseling services, faculty advising, and faculty mentoring.

- I. We are committed to making the quality educational opportunities of BYU–Idaho available in appropriate ways to an increasing number of people, particularly to the members of The Church of Jesus Christ of Latter-day Saints throughout the world.

3. Prepare students for lifelong learning, for employment, and for their roles as citizens and parents.

- A. BYU–Idaho offers course work leading to careers in professional, technical, and skilled areas. We prepare our students for employment, for personal enrichment, and for graduate school.
- B. We are committed to a deliberate and well-planned program of faculty advising and encourage family members to help students carefully plan their academic programs.
- C. We encourage students to be busily engaged in service to others and to be an influence for good in their families and communities and in the world.
- D. We believe in encouraging an atmosphere of freedom where agency and self-will can be properly understood and enjoyed. We encourage students to understand that liberty enlarges the creative genius of the human soul, encourages human productivity, and is enjoyed when people exercise significant self-restraint and take responsibility for their own actions.
- E. We believe in teaching that the family is the central institution of human happiness and that happiness, joy, and peace are appropriate and essential goals of human existence. Therefore, we teach the importance of the traditional family as outlined in *The Family: A Proclamation to the World* as it was set forth by The Church of Jesus Christ of Latter-day Saints.
- F. We support the democratic ideals of the United States as being inspired by God and based on eternal truths and principles. We encourage students to support those ideals throughout the world and to work for peace and prosperity through voting, public service, and active participation in other aspects of the political process.

4. *Maintain a wholesome academic, cultural, social, and spiritual environment.*

- A. All who are associated with BYU–Idaho recognize that there is a special spirit here, a special atmosphere for learning and for righteous living that is closely associated with the gospel and the Church. We are dedicated to preserving this “Spirit of Ricks” by fusing the academic purposes of the University with a complete opportunity to participate in wholesome social and extra-curricular activities and in the ward and stake activities that are an essential part of The Church of Jesus Christ of Latter-day Saints.
- B. We believe in living by an honor code that will prepare students to keep themselves morally clean and physically fit, abide by the laws of their own nations, increase their talents by hard work, and be honest in their employment and in all their economic relationships.
- C. We believe that everyone in the campus community is a teacher, teaching by word and example those principles of Christian living and good citizenship that are essential to personal and community well-being. We believe that students enjoy many effective learning experiences through personal contact with staff and support personnel as well as with the faculty.

MY DAUGHTER, MY SISTER, MY FRIEND

(Reference: Jane McBride Choate, *Ensign*, March 1996, p. 43, emphasis added)

I knew I wasn't the only mother who had worried about her daughter's making the transition from childhood to womanhood, but sometimes the challenge seemed overwhelming to me. Recently, however, I was allowed a brief, tantalizing glimpse of the woman inside this nine-year-old child of mine.

I was expecting our fourth baby when our seven-year-old son, Robbie, was unexpectedly diagnosed with osteomyelitis. When I learned that this infectious bone disease would require surgery to scrape the infection away from the bone, I reached an all-time low. He was hospitalized immediately. I spent my days with Robbie in his hospital room, maintaining a brave front that was my only defense against a growing terror. Nights were especially lonely for me because my husband spent them at the hospital with our son. Without extended family nearby to give me support, I fought giving in to an overwhelming depression.

The night before the operation on Robbie's leg, I knelt by my bed and cried as though my heart would break, believing that I was alone. As I heaved with sobs, I felt two slender arms slide around my shoulders. Wordlessly, my daughter, still only a child herself, held me and let me cry away all my fear and pain. **Though I had fought to hide my vulnerability, my daughter had recognized my desperation and had come to help me.** Afterward no words were spoken; only a quiet pressing of her hands upon mine remained of the moment we had shared.

During the next two weeks of Robbie's hospitalization, my daughter found an inner courage and continued to give me what I could not give myself – the strength to continue. During that time, I saw, with a glimmer of insight, what this sweet child-woman would become.

Robbie recovered, the crisis passed, and my daughter and I quickly slipped back into our "roles." We still disagree over the volume of her radio and the amount of eye shadow that she insists is necessary for her survival. I still shudder when I pick my way through the clutter of her room. But our relationship has changed. Now we share special moments when we return to that sweet closeness we shared during the two weeks of Robbie's surgery. We smile together at the antics of our ever curious toddler or shed tears over a touching story.

Watching this chrysalis of a daughter, with her tentative testing of fragile wings in a world that expects so much of her, has been a precious experience for me to behold. I have been blessed to relate to my daughter as my daughter, my sister, and my friend.