



Theses and Dissertations

1967-08-01

A Study of the Comparisons Between the Academic Achievements in BYU Religion Courses of LDS Students Who Graduated from LDS Seminaries and LDS Students Who Had Not Attended LDS Seminaries

John K. Child
Brigham Young University - Provo

Follow this and additional works at: <https://scholarsarchive.byu.edu/etd>



Part of the [Education Commons](#), and the [Mormon Studies Commons](#)

BYU ScholarsArchive Citation

Child, John K., "A Study of the Comparisons Between the Academic Achievements in BYU Religion Courses of LDS Students Who Graduated from LDS Seminaries and LDS Students Who Had Not Attended LDS Seminaries" (1967). *Theses and Dissertations*. 4592.
<https://scholarsarchive.byu.edu/etd/4592>

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.

11-
8.8
436
1967

A STUDY OF THE COMPARISONS BETWEEN THE ACADEMIC ACHIEVEMENTS
IN B.Y.U. RELIGION COURSES OF L.D.S. STUDENTS
WHO GRADUATED FROM L.D.S. SEMINARIES
AND L.D.S. STUDENTS WHO HAD NOT
ATTENDED L.D.S. SEMINARIES

A Thesis Presented to
The Department of Graduate Studies in Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
John K. Child
August, 1967

ACKNOWLEDGMENTS

The writer wishes to express sincere appreciation to the following persons who have rendered valuable suggestions and helps to the completion of this thesis:

To Miss Allie Howe for her careful editing of the script, literary corrections and friendly encouragement.

To Dr. Melvin J. Petersen, Chairman of the Thesis Committee, for his valuable suggestions, giving of his time, personal interest and patience.

To Dr. Howard H. Barron, for his help, suggestions, cooperation and constant encouragement.

To the many employees in the various departments at B.Y.U. who helped in obtaining and computing the data for this study.

To the Department of Seminaries and Institutes of Religion for the printing.

Finally, and above all, to my lovely wife, Shanna, for her patient support and encouragement, for her splendid work in typing this thesis.

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Background of the Problem.	1
Statement of the Problem	3
Hypothesis	4
Definition of Terms	4
Methods & Procedures	4
Delimitations	6
Summary	7
II. REVIEW OF LITERATURE	8
A Short History of Religious Education in a World	
Setting	8
Development of Religious Education in America	9
Later Religious Education Movement	10
Present-day Religious Education	14
Present-day and Future Religious Education	16
III. REVIEW OF L.D.S. LITERATURE	20
The Growth & Development of the Religious Education	
Program within the L.D.S. Church	20
Pertinent Literature Related to the L.D.S. Seminary	
Program	26
Literature Related Directly to L.D.S. Seminary	
Graduates' Academic Achievements	28

IV. FINDINGS	30
Differences of the L.D.S. Missionary Groups as	
Determined by Grade Point Average	30
Differences of the L.D.S. Non-Missionary Groups	
as Determined by Grade Point Average	35
Males	35
Females	39
V. SUMMARY, CONCLUSIONS & RECOMMENDATIONS	44
Review of Literature	44
Research Design	44
Findings	45
Conclusions	48
Recommendations	49
BIBLIOGRAPHY	50
APPENDIX	57

LIST OF TABLES

TABLE	PAGE
I. Seminary Enrollment From 1912-13 to 1964-65	22
II. A Study of the Average Grade Point of Seminary Graduates and Non-Seminary Graduates, 1958	29
III. Summary of L.D.S. Missionary Grade Point Average in the Area of Book of Mormon	31
IV. Summary of L.D.S. Missionary Grade Point Average in the Area of Church History	31
V. Summary of L.D.S. Missionary Grade Point Average in the Area of Old Testament	32
VI. Summary of L.D.S. Missionary Grade Point Average in the Area of New Testament	33
VII. Summary of L.D.S. Missionary Grade Point Average in the Area of Missionary Preparation, Scripture & Theology	33
VIII. Summary of L.D.S. Missionary Grade Point Average in the Area of Total Religion Grade Point Average	34
IX. Summary of L.D.S. Male Non-Missionary Grade Point Average in the Area of Book of Mormon	35
X. Summary of L.D.S. Male Non-Missionary Grade Point Average in the Area of Church History	36
XI. Summary of L.D.S. Male Non-Missionary Grade Point Average in the Area of Old Testament	36

TABLE	PAGE
XII. Summary of L.D.S. Male Non-Missionary Grade	
Point Average in the Area of New Testament	37
XIII. Summary of L.D.S. Male Non-Missionary Grade Point	
Average in the Area of Missionary Preparation,	
Scripture & Theology	38
XIV. Summary of L.D.S. Male Non-Missionary Grade Point	
Average in the Area of Total Religion Grade Point	
Average	38
XV. Summary of L.D.S. Female Religious Grade Point	
Average in the Area of Book of Mormon	39
XVI. Summary of L.D.S. Female Religious Grade Point	
Average in the Area of Church History	40
XVII. Summary of L.D.S. Female Religious Grade Point	
Average in the Area of Old Testament	41
XVIII. Summary of L.D.S. Female Religious Grade Point	
Average in the Area of New Testament	41
XIX. Summary of L.D.S. Female Religious Grade Point	
Average in the Area of Missionary Preparation,	
Scripture & Theology	42
XX. Summary of L.D.S. Female Religious Grade Point	
Average in the Area of Total Religion Grade	
Point Average	43

CHAPTER I

INTRODUCTION

I. BACKGROUND OF THE PROBLEM

In this day of the atom, religion has generally taken a back seat in our schools and universities. No longer do many modern educators stress the extreme need for God in our lives. Somehow, some have come to view religious education as foolish, weak, outdated, and, in many cases, a complete waste of time and effort.

Instead, many men today worship a God called "science." For them the scientific method is the solution to any problem men may have. Ease and the age of enlightenment make God unnecessary; science prevails. However, in reality science makes our power to destroy life far greater than our power to save life, far easier to promote evil than to do good, and much easier to learn and know things than to control them.

In an address given on Armistice Day, 1948, former Army Chief of Staff, General Omar Bradley, commented on this conflict between belief in science and belief in God:

With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it.

We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount.

Man is stumbling blindly through a spiritual darkness, while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience.

Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.¹

The gap between religious and general education continues to grow and the goals of religion continue to become more clouded. Dr. John A. T. Robinson makes the following observation:

For God is to be found at the point where things really do matter to us.

What matters to them most in life seems to have nothing to do with 'God'; and God has no connection with what really concerns them day by day.

At best he seems to come in only at the edges of life. He is out there somewhere as a sort of long-stop--at death, or to turn to in tragedy (either to pray to or to blame).²

Churches in general are failing in their efforts to satisfy the basic needs of mankind, and to reach ideal goals. Modern methods tried so far have been sporadic, so the gap widens and the need for God increases.

What is the Church of Jesus Christ of Latter-day Saints attempting to do for its young people and to meet the need for God in their lives? The answer to this question can be found in the objectives given by the L.D.S. Department of Education (1959, p. 2). These objectives are as follows:

1. To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

¹Omar Bradley, "Pronoun," Christian Century Magazine, LXVI (January 19, 1949), p. 69.

²David L. Edwards, The Honest to God Debate, (Philadelphia: The Westminster Press, 1963), p. 276.

2. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.
3. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.
4. To guide in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.
5. To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to the experience of joy in service.
6. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.
7. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.
8. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.
9. To develop a love for and an appreciation of the Standard Works of the Church.

To test the validity of the L.D.S. goals stated above, certain specific parts have been selected for this study.

II. STATEMENT OF THE PROBLEM

The purpose of this study is to compare the grade point averages of L.D.S. seminary graduates and L.D.S. students who had not attended L.D.S. seminaries, and thereby to discover if there is a significant difference in the academic achievement of the two groups in B.Y.U. religion courses.

III. HYPOTHESIS

This study was based on the hypothesis that there would be a significant difference in academic achievement in religious studies between B.Y.U. students who had graduated from L.D.S. seminaries and those students who had not attended L.D.S. seminaries.

IV. DEFINITION OF TERMS

Terms used in this study are defined as follows:

B.Y.U. students. Students who had graduated from Brigham Young University in the school year 1964-65.

Students of the L.D.S. released-time seminary. Students who had graduated from Latter-day Saint seminaries and were taught by instructors hired by the Church of Jesus Christ of Latter-day Saints.

L.D.S. The Church of Jesus Christ of Latter-day Saints.

V. METHODS AND PROCEDURES

This study was begun during the B.Y.U. Summer Semester of 1965, and the following procedures were used to gather the data:

- A. A list of B.Y.U. graduates for the school year 1964-65 was obtained. A second list of L.D.S. seminary graduates for the school years 1959-61 was obtained. In the office of Student Coordinator, data on each student are recorded. This information

is known as the student interest, participation, and record card. For the selection of the samples, these cards were used and punched for IBM accounting. The first process was the separation of L.D.S. members at B.Y.U. from non-L.D.S. members and to remove the non-members from this study. The next process was to separate the L.D.S. seminary graduates from those students who had not attended L.D.S. seminary. There were 696 students who had not attended L.D.S. seminary and 663 who were L.D.S. seminary graduates.

B. The samples were then divided into six groups:

1. Male L.D.S. missionaries who had not attended L.D.S. seminary.
2. Male L.D.S. missionaries who had graduated from L.D.S. seminary.
3. Male non-missionaries who had graduated from L.D.S. seminary.
4. Female non-missionaries who had graduated from L.D.S. seminary.
5. Male non-missionaries who had not attended L.D.S. seminary.
6. Female non-missionaries who had not attended L.D.S. seminary.

C. By means of a random sample, 100 students were selected in each of the groups 3, 4, 5, 6, and by personal selection, twenty-five students were chosen in groups 1 and 2.

D. With the help of the Major Professor, permission was received to obtain Zerox copies of transcripts of the students in the six groups named above. Grade point averages were tabulated for each

student in the six groups in the following six areas:

1. Book of Mormon
2. Church History
3. Old Testament
4. New Testament
5. Missionary Preparation, Scripture & Theology
6. Total Religion Grade Point Average

E. A "t-ratio" was used for a statistical analysis which determined if there were a significant difference between the L.D.S. seminary graduates in their B.Y.U. religion classes and those B.Y.U. students who had not attended L.D.S. seminary.

In Chapters II and III of this thesis a short review of literature is presented. Chapter IV presents the actual findings in textual and tabular form. Chapter V summarizes the entire study, gives the conclusions and recommendations.

VI. DELIMITATIONS

The college students selected for this study were from B.Y.U. Before the sample groups for study were selected, all non-L.D.S. members for the school year 1964-65 were excluded.

Grade point average was the only standard used for evaluation. No attempts were made in this study to control grading standards, teacher techniques, grading systems, teacher variations and subjectiveness,

techniques, grading systems, teacher variations and subjectiveness, class requirements and demands, and students' interests and initiatives. No attempt was made to determine I.Q., chronological age, peer group influence, cheating, home and background influence, individual initiative and previous or present teacher influence. These items are possible studies for other theses.

No attempt was made to evaluate growth in testimony, in improved attitude toward the Church and God, and for higher moral ethics or religious conviction.

VII. SUMMARY

The Church of Jesus Christ of Latter-day Saints is vitally concerned with the education of its members. This study has attempted to determine the success of the L.D.S. educational program in the area of religious academic achievement. It is hoped that increased learning and understanding in religious education may help provide the key to successful world peace and happiness.

Because man's scientific inquiry exceeds his religious understanding and interests and far exceeds his scientific limits and controls, this writer believes this gap may be reduced by eliminating this spiritual famine. "The glory of God is intelligence, or in other words, light and truth,"³ and when students fail to avail themselves of the opportunities afforded them by the Church educational program, they deprive themselves of much joy, happiness and many opportunities.

³The Doctrine and Covenants, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), 93:36, hereafter cited as D. & C.

CHAPTER II

REVIEW OF LITERATURE

The purpose of this chapter is to present a review of the literature which is pertinent to the understanding of man's search for spiritual peace as related to Religious Education.

I. A SHORT HISTORY OF RELIGIOUS EDUCATION

IN A WORLD SETTING

In today's complex society many people are struggling to satisfy the basic need for God in their lives. Some are finding little to quell their spiritual hunger, and others are turning to secular areas of education in quest for inner peace and happiness.

Among those of the past who have sought for religious nourishment have been such men as John Wyclif (1300's), John Huss (1380's - 1414), William Tyndale (early 1500's), Martin Luther (early 1500's), Huldreich Zwingli (early 1500's), John Knox (early 1500's), John Calvin (middle 1500's), King Henry VIII (middle 1500's), and many others.

History reveals an almost continuous round of religious upheavals, some of which have been largely man's internal struggle exemplified by the men named above, and some of which have erupted in physical violence and warfare. Examples of this latter group are the French under the Huguenots,¹ Central Europe under the Waldensees,² the Anabaptists led

¹Kenneth Scott Latourette, A History of Christianity, (New York: Harper & Brothers Inc., 1953), pp. 744-777.

²Ibid., 767-777.

by such men as Manz, Carlstadt, Muntzer, Gerbel, Hoffman, Denck, Hubmaier and others,³ England under Henry VIII, his daughter Mary Tudor, and later under the Stuart and Cromwellian dynasties.⁴

II. DEVELOPMENT OF RELIGIOUS EDUCATION IN AMERICA

In America also the search for spiritual satisfaction continued. Men on this continent came forth claiming various rights and beliefs: George Fox and William Penn, the Quaker movement; Thomas Hooker, a Puritan, remembered as Congregationalists; Jonathan Edwards, involved in the Great Awakening; Roger Williams who introduced the American Baptist movement; Alexander Campbell, beginning the disciples of Christ; William E. Channing who founded the Unitarians; William Miller who established the Adventists; Mary Baker Eddy who organized Christian Scientists Organization; Judge J. F. Rutherford who helped found the Jehovah's Witnesses' (known as "The Watchtower Bible and Tract Society"); and Joseph Smith, Jr., through whom the Church of Jesus Christ was restored.⁵

These men felt this spiritual hunger, and being dissatisfied with their religious environment, sought to improve or correct the existing weaknesses or wrongs by bringing about religious reforms and new ways to seek and find God.

³Latourette, op. cit., 778-786.

⁴Ibid., 797-831.

⁵Ibid., 832-1047; and Leo Rosten, Religions in America, (New York: Simon & Schuster, Inc., 1963), pp. 276-278.

III. LATER RELIGIOUS EDUCATION MOVEMENT

Later, following the First World War, other leaders developed new feelings about religious education. Among these men we find three basic schools of thought with two approaches as follows:

Modernists.⁶ Modernists are sometimes called "Liberals or Rationalists" who use the functional approach. Such men as George H. Betts,⁷ William C. Bower,⁸ Ernest J. Chave,⁹ George A. Coe,¹⁰ Frederick C. Grant,¹¹ John Dewey,¹² and Harrison S. Elliott¹³ may be considered as Modernists.

⁶Harrison S. Elliott, Can Religious Education Be Christian?, (New York: The Macmillan Company, 1940), pp. 1, 10.

⁷George H. Betts, The Curriculum of Religious Education, (New York: Abingdon Press, 1924), pp. 1-231.

⁸William C. Bower, Character Through Creative Experience, (Chicago: University of Chicago Press, 1930), pp. 1-289; and The Curriculum of Religious Education, (New York: Charles Scribner's Sons, 1925), pp. 1-199; and Christ & Christian Education, (New York: Abingdon Cokesbury Press, 1943), pp. 112-142.

⁹Ernest J. Chave, A Functional Approach to Religious Education, (Chicago: University of Chicago Press, 1947), pp. 1-328.

¹⁰George A. Coe, A Social Theory of Religious Education, (New York: Charles Scribner's Sons, 1932), pp. vi-viii, 1-206; and The Spiritual Life, (New York: The Abingdon Press, 1900), pp. 1-95; and What is Christian Education, (New York: Charles Scribner's Sons, 1929), pp. 1-209.

¹¹Frederick C. Grant, The Gospel of the Kingdom, (New York: The Macmillan Company, 1940), pp. 1-305.

¹²John Dewey, A Common Faith, (New Haven: Yale University Press, 1934), pp. 87; and John Dewey, The Quest for Certainty, (New York: Minton, Balch & Company, 1929), pp. 1-237.

¹³Elliott, op. cit., 1-321; and Solving Personal Problems, (New York: H. Holt and Company, 1936), pp. 1-278.

Modernists center on problem-solving, personal experience, rational thought, and naturalism. They tend to question authority and to use symbolism to aid in having religious experience, and tend to reject ordinances as divine saving processes. They set goals and standards, but these are few because these change rapidly with new experiences and with the passage of time and conditions. The Modernists feel man is basically good and place great emphasis on love of our fellowmen. For them religion is to be kept on the existential or life level of each person as God can be revealed only in human experience. Up-dating seems to be the key for the Modernists to whom nothing is absolute, not even God.

Neo-orthodox.¹⁴ The school of thought known as Neo-orthodoxy, uses the authoritative approach. Founders and followers--Karl Barth,¹⁵ a German theologian and philosopher; Henrich E. Brunner,¹⁶ another German theologian and philosopher; Paul E. Johnson;¹⁷ Ernest M.

¹⁴Elliott, op. cit., 10.

¹⁵Karl Barth, The Word of God and the Word of Man, (Translated by Douglas Horton. Boston: Pilgrim Press, 1928), pp. 1-354.

¹⁶Heinrich E. Brunner, The Divine-Human Encounter, (Translated by Amandus W. Loos. Philadelphia: The Westminster Press, 1943), pp. 1-203; Revelation and Reason, (Translated by Olive Wyon. Philadelphia: The Westminster Press, 1946), pp. 1-385; The Theology of Crisis, (New York: Charles Scribner's Sons, 1949), pp. 1-375.

¹⁷Paul E. Johnson, Psychology of Religion, (New York: Abingdon-Cokesbury Press, 1945), pp. 1-411.

Ligon;¹⁸ Peter C. Person;¹⁹ Reinhold Niebuhr;²⁰ Richard Niebuhr;²¹ Paul Vieth;²² John P. Williams;²³ Randolph C. Miller;²⁴ Paul Tillich²⁵— these and many others developed the ideas of the Authoritarian approach as opposed to the Modernists' functional approach. Neo-orthodox advocates believe religious experience is to be found in the scriptures; revelation comes by discovery as man searches the scriptures. However, man must exercise to maintain the symbolic meaning rather than the literal interpretation. To discover revelations, man must exercise

¹⁸Ernest M. Ligon, A Greater Generation, (New York: The Macmillan Company, 1948), pp. 1-157; and Their Future is Now, (New York: The Macmillan Company, 1939), pp. 1-358; and Dimensions of Character, (New York: The Macmillan Company, 1956), pp. 1-470; and The Psychology of Christian Personality, (New York: The Macmillan Company, 1937), pp. 1-371.

¹⁹Peter P. Person, An Introduction to Christian Education, (Grand Rapids: Baker Book House, 1958), pp. 1-239.

²⁰Reinhold Niebuhr, An Interpretation of Christian Ethics, (New York: Harper & Brothers, 1935), pp. 1-322.

²¹Richard H. Niebuhr, The Kingdom of God in America, (Chicago: Willett, Clark and Company, 1937), pp. 1-160.

²²Paul H. Vieth, Objectives of Religious Education, (New York: Harper and Brothers, 1930), pp. 1-310.

²³John P. Williams, The New Education and Religion, (New York: The Macmillan Company, 1945), pp. 1-234.

²⁴Randolph C. Miller, Education for Christian Living, (Englewood Cliffs, New Jersey: Prentice-Hall, 1956), pp. 1-365.

²⁵Paul Tillich, The Interpretation of History, (New York: Charles Scribner's Sons, 1936), pp. 1-201.

deep faith and remember that the Divine and the human are separate. This distinction accounts for the many levels of human life on the religious plane. Authoritarians have very set goals and standards, regardless of past, present, or future conditions and times. For them, religious doctrines are transmitted by experts (D. D. and trained theologians), and are mainly subject-centered as compared with the Modernists' student-centered approach.

Fundamentalists. The third school of thought, generally called Fundamentalists (sometimes Conservatives), consists of such men as Billy Graham,²⁶ E. G. Homrighausen,²⁷ Henry C. Link,²⁸ O. Hobart Mowrer,²⁹ and some Lutheran and a few Mormon scholars. Fundamentalist teachings sound nearly the same as the Neo-orthodox, but the main difference is that the Fundamentalists view the scriptures literally, whereas, the Neo-orthodox apply symbolic meanings. Fundamentalists believe in many absolutes--the Atonement as man's Savior, a literal

²⁶Billy Graham, World Aflame, (New York: Doubleday & Company, Inc., 1965), pp. 1-263; William C. McLoughlin, Jr., Billy Graham Revivalist in a Secular Age, (New York: The Ronald Press Company, 1960), pp. 157, 162, 181.

²⁷E. G. Homrighausen, "The Real Problem of Religious Education," Religious Education Magazine, (Oberlin, Ohio: Publishing Office, 1939), pp. 1-27.

²⁸Henry C. Link, The Return to Religion, (New York: The Macmillan Company, 1943), pp. 1-174.

²⁹O. Hobart Mowrer, The Crisis in Psychiatry and Religion, (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1961), pp. 1-241.

resurrection, the second coming of Christ, the virgin birth, inerrancy of the scriptures in every detail, separation of the spiritual from the natural and generally in normative experiences. In short, Fundamentalists use a combination of the two approaches--authoritative in doctrine and functional in methods and procedures.

True Latter-day Saints would not be definitively classified in any one of these groups. Instead they would use a combination of all three schools of thought and both methods of approach and presentation, and they would add the Holy Priesthood as the Church's authority and the Holy Ghost as an all important companion.

IV. PRESENT-DAY RELIGIOUS EDUCATION

The religious upheavals of the past continue today but perhaps in more moderate form. Still new ideas of religion are coming forth and being promulgated, and new methods of pedagogy in religious education are being fomented with real ardor. However, a few modern theologians express the idea that the Christian religion is dead. Dietrich Bonhoeffer asks:

In your church services do you seek to escape into a world of fantasy? Do you use the Bible uncritically? Do you pray superstitiously? Is your Holy Communion part of a retreat from the modern world, or is it the climax of a strengthening for life in the world?³⁰

Bonhoeffer believes Christianity is religionless, even an "escapist, archaic pietism, highly unpietistic."³¹

³⁰Edwards, op. cit., 34-35.

³¹Ibid., 35.

Paul Tillich follows the same ideas of thought and makes a gallant effort to explain the mysticism of the metaphysical Christian God as he, too, believes there is no God in today's Christianity:

The God above the God of theism is present, although hidden, in every divine-human encounter. Biblical religion as well as Protestant theology are aware of the paradoxical character of this encounter. They are aware that, if God encounters man, God is neither object nor subject and is therefore above the scheme into which theism has forced him. They are aware that personalism with respect to God is balanced by a trans-personal presence of the divine. They are aware that forgiveness can be accepted only if the power of acceptance is effective in man--Biblically speaking, if the power of grace is effective in man. They are aware of the paradoxical nature of every prayer, of speaking to somebody to whom you cannot speak because he is not 'somebody,' of asking somebody of whom you cannot ask anything because he gives or gives not before you ask, or saying 'thou' to someone who is nearer to the I than the I is to itself.³²

A later theologian and Bishop of Woolwich, Dr. John A. T. Robinson, concurs with the thought of both Tillich and Bonhoeffer's by furthering the theological question of a 'religionless Christianity,' into an abstraction of a "literal religionless Christianity."³³ By this Dr. Robinson infers that the Christian Church has made God too personal--he must be kept beyond the 'midst.'

This theme may be given added weight from Karl Barth's theology. He believed that any attempt to justify a belief in God or to comprehend His ways is bound to fail. "God is infinitely distant from man and totally other."³⁴

³²Paul Tillich, The Courage to Be, (New Haven: Yale University Press, 1962), pp. 180-181.

³³Edwards, op. cit., 160-162.

³⁴Ibid., 217-218.

From these quotes we may see that these men were searching for something to appease and satisfy their spiritual drives and needs, yet it appears the Christian world still searches.

V. PRESENT-DAY AND FUTURE RELIGIOUS EDUCATION

Most recently a new movement to fill the craving has taken a negative turn from God. Some are now claiming God is dead. The idea that God is dead is an old field of thought, but the movement has a group of new supporters. Books and magazine articles have been and are now being published proclaiming the theme "God is dead." We have Werner Pelz's, God is No More, (1963);³⁵ Paul Van Buren's, Post Mortem Dei, (1965);³⁶ Julian Huxley's, Religion Without Revelation, (1957);³⁷ Kenneth Hamilton's, God is Dead: The Anatomy of a Slogan, (1966);³⁸ Thomas J. J. Altizer's, The Gospel of Christian Atheism and Radical Theology & the Death of God (1966);³⁹ and many others. These men

³⁵Werner Pelz, God is No More, (Philadelphia: Lippincott Company, 1963), pp. 89-93.

³⁶Paul Van Buren, Post Mortem Dei, (New York: The Macmillan Company, 1965), pp. 12-13.

³⁷Julian S. Huxley, Religion Without Revelation, (New York: Harper & Brothers Inc., 1957), 51-73.

³⁸Kenneth Hamilton, God is Dead: The Anatomy of a Slogan, (Grand Rapids: Eerdmans Publishing Company, 1966), pp. 1-86.

³⁹Thomas J. J. Altizer, The Gospel of Christian Atheism, (Philadelphia: The Westminster Press, 1966), pp. 102-131; and Radical Theology & the Death of God, (Indianapolis: Bobbs-Merrill Company, 1966), pp. 28-49.

were influenced by the existentialist movement adumbated by P. Tillich, H. Brunner, William James, Soren A. Kierkegaard, Freidrich W. Nietzsche, Jean-Paul Sartre and others as seen in their teachings.

Those whose views are not so fatalistic still feel the seminary programs being followed by the American religions are failing to meet the needs in the spiritual realms. The way some describe the present conditions is unique indeed. Stafford Poole, in Seminary in Crisis, (1965)⁴⁰ feels our ministers and priests are teaching words without believing themselves, the Bible without God, and ritual without the spirit. Wesner Fallaw (1960)⁴¹ stresses the need to get from the curriculum to real life meaning; he also believes the home is the key to religious education success. R. J. Havighurst (1965)⁴² and David J. Ernsberger (1965)⁴³ move that we take the preaching out of the mouth and implant it in service. Ernest M. Ligon's (1956)⁴⁴ great contribution is that character development and

⁴⁰Stafford Poole, Seminary in Crisis, (New York: Herder and Herder, 1965), pp. 41-51.

⁴¹Wesner Fallaw, Church Education for Tomorrow, (Philadelphia: The Westminster Press, 1960), pp. 39-75; and The Modern Parent and the Teaching Church, (New York: The Macmillan Company, 1957), pp. 13-43.

⁴²Robert J. Havighurst, The Educational Mission of the Church, (Philadelphia: The Westminster Press, 1965), pp. 1-85.

⁴³David J. Ernsberger, Education for Renewal, (Philadelphia: The Westminster Press, 1965), pp. 91-135.

⁴⁴Ligon, loc. cit.

personality can come only through conviction, follow-through, application and service on the part of each person. Failure of the individual to accept personal responsibility for his own actions destroyed the chances for the individual to develop proper personality traits and a good Christian character.

Other authors express similar feelings and particularly feel that modern theologians have yet to scrape the surface in their seminary and religious schools, even in church parish services. Some of the authors include L. D. Little (1962)⁴⁵, E. A. Walter (1959)⁴⁶, H. Zylstra (1961)⁴⁷, H. Khoobyar (1963)⁴⁸, J. D. Murch (1961)⁴⁹, J. A. T. Robinson (1965)⁵⁰, D. L. Edwards (1963)⁵¹, D. T. Niles (1964)⁵²,

⁴⁵Lawrence C. Little, Wider Horizons in Christian Adult Education, (Pittsburgh: University of Pittsburgh Press, 1962), pp. 1-338.

⁴⁶Erich A. Walter, Religion and the State University, (Ann Arbor: The University of Michigan Press, 1959), pp. 1-321.

⁴⁷Henry Zylstra, Testament of Vision, (Grand Rapids: Eerdmans Publishing Company, 1961), pp. 1-144.

⁴⁸Helen Khoobyar, Facing Adult Problems in Christian Education, (Philadelphia: The Westminster Press, 1963), pp. 1-140.

⁴⁹James DeForest Murch, Teach or Perish, (Grand Rapids: Eerdmans Publishing Company, 1961), pp. 1-117.

⁵⁰John A. T. Robinson, The New Reformation, (Philadelphia: The Westminster Press, 1965), pp. 1-142.

⁵¹Edwards, op. cit., 1-287.

⁵²D. T. Niles, We Know In Part, (Philadelphia: The Westminster Press, 1954), pp. 1-158.

M. J. Taylor (1965)⁵³, J. H. Ziegler (1962)⁵⁴, K. B. Cully (1960)⁵⁵, and H. G. Goodykoontz (1961)⁵⁶. They also feel this need discussed in this chapter has been found more by some than by others, yet all searching.

The following chapter will review the literature of the origin and development of the Church of Jesus Christ of Latter-day Saints, its educational program, and the development and growth of its seminary program.

⁵³Marvin J. Taylor, Religious and Moral Education, (New York: The Center for Applied Research in Education, Inc., 1965), pp. 1-112.

⁵⁴Jesse H. Ziegler, Psychology and the Teaching Church, (New York: Abingdon Press, 1962), pp. 1-125.

⁵⁵Kendig Brubaker Cully, Basic Writings in Christian Education, (Philadelphia: The Westminster Press, 1960), pp. 1-350.

⁵⁶Harry G. Goodykoontz and Betty L. Goodykoontz, Training to Teach, (Philadelphia: The Westminster Press, 1961), pp. 1-136.

CHAPTER III

REVIEW OF L.D.S. LITERATURE

At the death of the Mormon Prophet, Joseph Smith, Church membership was approximately twenty to twenty-five thousand.¹ Few of these members were well educated, but some, such as Orson Pratt, William Clayton, Lorenzo Snow and Orson Spencer, were among the educated few.² Although some schools were started, it was with difficulty that they were maintained. Constant interruptions and frequent moves by the saints to different localities made education of any type valuable, but most difficult to obtain.

I. THE GROWTH AND DEVELOPMENT OF THE RELIGIOUS EDUCATIONAL PROGRAM WITHIN THE L.D.S. CHURCH

After the saints settled in Utah, various schools and academies were built in the settlements; in these arithmetic, English grammar, and religion were the most commonly taught subjects. Eventually, elementary schools became common, and a few schools of higher education evolved. During this period 1847-1900, the academies were almost entirely Church supported and staffed. The link between the elementary

¹Brigham H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Deseret News Press, 1930), II, 460-462.

²Milton L. Bennion, Mormonism and Education, (Salt Lake City: The Deseret News Press, 1939), pp. 21-36.

schools and universities solidified, and, with the help of state taxation, a gradual transfer of schools from the Church to the state began. By 1925, ninety per cent of the grammar schools were transferred from Church to public control and many of the colleges came under state control. Few high schools existed in Utah until after the turn of the century, but by 1925, these were well on their way to permanent establishment.³

In 1912, at Granite High School, Salt Lake City, Utah, the first L.D.S. seminary was opened, and during the next twenty-five years more than one hundred seminaries were functioning. This movement gradually spread to junior high schools and into institutes at the college level. For the period 1912 to 1940 the student enrollment increased from thirteen to over thirty-four thousand.⁴ The curriculum included courses in Church History and Doctrine, New Testament, and Old Testament. Since 1940 the L.D.S. Seminary and Institute program has grown into its present enrollment (1965) of 110,000 plus. The chart on the following page shows this L.D.S. seminary growth.⁵

³Ibid., 175-202.

⁴Ibid., 203-240.

⁵L.D.S. Department of Education, Church of Jesus Christ of Latter-day Saints, Seminaries & Institutes of Religion Annual Report (Provo: 1964-65), pp. 6-10. Table I is reproduced by permission of the Department of Seminaries & Institutes of Religion.

TABLE I
SEMINARY ENROLLMENT FROM 1912-13 to 1964-65

Year	Senior	Junior	Total Enrollment
1912-16	70		70
1916-17	703		703
1917-18	1,030		1,030
1918-19	1,528		1,528
1919-20	3,272		3,272
1920-21	2,980		2,980
1921-22	3,040		3,040
1922-23	4,976		4,976
1923-24	6,401		6,401
1924-25	8,527		8,527
1925-26	10,376		10,376
1926-27	10,835		10,835
1927-28	11,991		11,991
1928-29	12,902		12,902
1929-30	13,598	12,035*	25,993
1930-31	14,091	12,984	27,075
1931-32	15,409	14,018	29,427
1932-33	13,441	20,537	33,978
1933-34	13,909	20,428	34,337
1934-35	16,843	13,946**	30,789
1935-36	17,742	11,142	28,884
1936-37	18,539	8,504	27,043
1937-38	19,588	10,458	30,789
1938-39	20,544	5,576***	26,120
1939-40	20,211	5,418	25,629
1940-41	20,975	5,153	26,128
1941-42	21,201	6,275	27,456
1942-43	19,866	5,612	25,478
1943-44	19,401	2,027****	21,428
1944-45	20,480	1,815	22,295
1945-46	20,939	1,690	22,629
1946-47	21,283	2,449	23,732
1947-48	21,687	3,387	25,060
1948-49	21,430	3,473	24,903
1949-50	23,218	3,270	26,488
1950-51	25,275	3,402	28,677
1951-52	26,882	2,930	29,812
1952-53	28,225	3,851	32,076
1953-54	30,501	3,966	34,467
1954-55	34,258	3,176	37,434
1955-56	36,317	1,968****	38,285
1956-57	38,627	1,620	40,247
1957-58	43,290	1,581	44,871
1958-59	50,702	1,465	52,167
1959-60			58,855
1960-61			62,253
1961-62			72,197
1962-63			81,412
1963-64			91,236
1964-65			97,314

*Religion Class Becomes Junior Seminary. **Fourteen Stakes Dropped Jr. Seminary Work.

Junior Seminary Dropped After School Program. *Department Ceased Supervision of Salt Lake Stakes.

One might ask at this point, "What are the goals and objectives of the seminary as they relate to the theology and to the purposes of the Church?" The answer to this question may easily be found in the scriptures accepted and practiced by the L.D.S. Church members:

But I have commanded you to bring up your children in light and truth.⁶

Remember the worth of souls is great in the sight of God.⁷

For behold this is my work and my glory to bring to pass the immortality and eternal life of man.⁸

If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation.⁹

The Book of Mormon, one of the Standard Works of the Church, poses this commandment and objective:

And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our father, he being an enemy to all righteousness.

But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.¹⁰

⁶D. & C., 90:40.

⁷Ibid., 18:10.

⁸The Pearl of Great Price, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), Moses 1:39.

⁹Joseph Smith Jr., Times & Seasons, (Nauvoo, Illinois: January 15, 1842).

¹⁰The Book of Mormon, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), Mosiah 4:14-15. Italics by the writer.

Again we find this commandment:

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands.

And they shall also teach their children to pray and walk uprightly before the Lord.¹¹

The scriptures in the Holy Bible also reveal why God wants all his children to seek knowledge and make wise use of it after acquisition:

Train up a child in the way he should go: and when he is old, he will not depart from it.¹²

All scripture is given by inspiration of God, and is profitable of doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.¹³

And finally latter-day revelation in the Doctrine and Covenants, another Standard Work of the Church, emphasizes the essence of all learning and teaching:

And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.¹⁴

¹¹D. & C., 68:27-28

¹²Proverbs 22:6.

¹³II Timothy 3:16-17. Italics by the writer.

¹⁴D. & C., 42:13-14.

And if your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things....

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

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...¹⁵

The glory of God is intelligence...¹⁶

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.¹⁷

The above quoted passages of scripture certainly clarify the Church's motivation for spending enormous sums of money and millions of man hours educating the youth and helping them to acquire a knowledge of God. The seminary program of the Church has come about as a fruit of the Kingdom, and man or student, by applying his knowledge in service through the pure love of Christ, reaps the benefits. With this background, one can readily understand why the goals and objectives set by the L.D.S. Department of Education, as given in Chapter I of this thesis, were chosen and inculcated into the seminary student's life.

¹⁵D. & C., 88:67, 77-78.

¹⁶Ibid., 93:36

¹⁷Ibid., 93:19. Italics by the writer.

The need for the divine intelligence in each person's life need not be stressed here more than to point out two key scriptures:

...It is impossible for a man to be saved in ignorance.¹⁸

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.¹⁹

II. PERTINENT LITERATURE RELATED TO THE L.D.S. SEMINARY PROGRAM

Several other studies have been made to determine the effectiveness of the seminary programs in reaching these goals. John A. Widtsoe (1937),²⁰ wrote an important outline of the L.D.S. Educational Programs. His book briefly outlines the organization and goals of the educational program of the Church. It also provides a short history of the Mormon education program and growth. Just prior to Dr. Widtsoe's book (1936), the Church Department of Education printed, in bulletin form, a set of goals and objectives for the seminaries and institutes.²¹

Another valuable work was published about the same time (1939), by Milton L. Bennion,²² a seminary supervisor. This included a

¹⁸Ibid., 131:6

¹⁹Ibid., 131:19

²⁰John A. Widtsoe, Program of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Deseret News Press, 1937).

²¹Department of Education, Church of Jesus Christ of Latter-day Saints, L.D.S. Seminary Bulletin, (Salt Lake City, 1936).

²²Bennion, op. cit., 1-282.

history of the L.D.S. educational movement. Brother Bennion's treatise is very general and places no emphasis on the seminary goals and objectives, or on the L.D.S. search for knowledge and for inner peace.

In 1949 Elder A. Theodore Tuttle,²³ wrote a detailed account of the entire L.D.S. seminary program, including emphasis on the curriculum. And in 1959 John P. Fugal²⁴ researched a very worthy thesis about the development and use of the objectives for the seminary teachers in the Church. He very masterfully points out the gradual development of the Seminary Department objectives up to the present day.

Another 1959 study, this one by Ernest Eberhard, Jr.,²⁵ attempted to determine the value of seminary education in students' lives. According to Eberhard's findings, seminary affects the total religious life of a person positively in given areas of influence: temple marriage, good attitude development, testimony building,

²³Albert Theodore Tuttle, "Released Time Religious Education Program of the Church of Jesus Christ of Latter-day Saints," (Unpublished Master's thesis, Leland Stanford University, 1949).

²⁴John Paul Fugal, "An Analysis of the Development and Use of Objectives for the Seminary Teachers in the Church of Jesus Christ of Latter-day Saints," (Unpublished Master's thesis, Provo: Brigham Young University, 1959).

²⁵Ernest Eberhard, Jr., "A Follow-up Study of the Graduates of the Seminary of the Church of Jesus Christ of Latter-day Saints at Preston, Idaho," (Unpublished Master's thesis, Provo: Brigham Young University, 1959), pp. 113-118.

spiritual stabilization, and a very high rating of personality growth.

A study seeking to determine the value of the seminary program in missionary preparation was made by J. Gordon Vaughan in 1963. It was determined that there were positive results.²⁶ No attempt was made to determine academic achievement by any of the sources cited above.

LITERATURE RELATED DIRECTLY TO L.D.S. SEMINARY

GRADUATES' ACADEMIC ACHIEVEMENTS

This writer has found only one work which deals directly with the comparative academic achievement of L.D.S. seminary students and L.D.S. students who had not taken L.D.S. seminary. This is a 1958 mimeographed report of seminary graduates and non-seminary graduates. On the following page Table II presents a short digest of the study.

In summary and conclusion this thesis seems to be a pioneer study in the area of L.D.S. seminary graduates' academic achievement as determined by grade point average. Therefore, the literature reviewed above simply provides a background for the general field of Religious Education and for the development of the L.D.S. Seminary Department program with its goals and objectives.

²⁶J. Gordon Vaughan, "A Follow-up Study of Four Selected Seminaries to Determine the Effect the Seminary Program Has Had in Helping to Prepare their Graduates to be More Effective Missionaries for the Church of Jesus Christ of Latter-day Saints, (Unpublished Master's thesis, Provo: Brigham Young University, 1963).

TABLE II
 A STUDY OF THE AVERAGE GRADE POINT OF SEMINARY
 GRADUATES AND NON-SEMINARY
 GRADUATES, 1958

Digest of Study

1. The High Schools studied were in Idaho, Utah and Wyoming-- Total:	9
2. The Universities studied included Brigham Young University and Utah State University--Total:	2
3. Seminary graduates from the high schools totaled:	554
Grade point average:	2.84
4. Non-Seminary graduates from the high schools totaled:	616
Grade point average:	2.52
5. The students sampled from the Utah State University totaled:	380
a. Grade point average of Seminary graduates:	2.82
b. Grade point average of Non-Seminary graduates:	2.70
6. The students sampled from the Brigham Young University totaled:	432
a. Grade point average of Seminary graduates:	2.87
b. Grade point average of Non-Seminary graduates:	2.77

Reproduced by permission from the Department of Seminaries &
 Institutes of Religion of the Church of Jesus Christ of Latter-day Saints.

CHAPTER IV

FINDINGS

I. DIFFERENCES OF THE L.D.S. MISSIONARY GROUPS AS DETERMINED BY GRADE POINT AVERAGE

The problem of this thesis was to compare grade point averages of L.D.S. seminary graduates and L.D.S. students who had not attended L.D.S. seminaries, and thereby to discover if there were a significant difference in the academic achievement of the two groups in B.Y.U. religion courses. Samples were chosen as given in Chapter I, page 5, of this thesis. To resolve the differences between the seminary and non-seminary groups, grade point averages were computed in six areas, the last of which was a total of the other five. The six areas are Book of Mormon; Church History; Old Testament; New Testament; Missionary Preparation, Scripture & Theology; and Total Religion Grade Point Average. The t-test was used to determine if there were any significant difference in each of the above named areas.

The difference between the L.D.S. missionaries who had not attended L.D.S. seminary and L.D.S. missionaries who had graduated from L.D.S. seminaries in the area of Book of Mormon was 0.480. Table III presents the tabulated data.

The difference between the L.D.S. missionaries who had not attended L.D.S. seminaries and L.D.S. missionaries who graduated from L.D.S. seminaries in the area of Church History was 0.796. Table IV presents the tabulated data.

TABLE III

SUMMARY OF L.D.S. MISSIONARY GRADE POINT AVERAGE IN THE AREA OF
BOOK OF MORMON

Seminary Graduates	Non-Seminary
$\sum X = 638$	$\sum Y = 743$
$\sum X^2 = 20,952$	$\sum Y^2 = 24,169$
$M = 31.90$	$M = 30.96$
$N = 20$	$N = 24$
t-test = 0.480*	

*The observed difference is not statistically significant.

TABLE IV

SUMMARY OF L.D.S. MISSIONARY GRADE POINT AVERAGE IN THE AREA OF
CHURCH HISTORY

Seminary Graduates	Non-Seminary
$\sum X = 509$	$\sum Y = 451$
$\sum X^2 = 16,799$	$\sum Y^2 = 14,033$
$M = 31.81$	$M = 30.07$
$N = 16$	$N = 15$
t-test = 0.796*	

*The observed difference is not statistically significant.

The difference between the L.D.S. missionaries who had not attended L.D.S. seminaries and L.D.S. missionaries who graduated from L.D.S. seminaries in the area of Old Testament was 0.653. Table V presents the data.

TABLE V

SUMMARY OF L.D.S. MISSIONARY GRADE POINT AVERAGE IN THE AREA OF OLD TESTAMENT

Seminary Graduates	Non-Seminary
$\Sigma X = 423$	$\Sigma Y = 371$
$\Sigma X^2 = 14,305$	$\Sigma Y^2 = 11,815$
$M = 32.54$	$M = 30.92$
$N = 13$	$N = 12$
$t\text{-test} = 0.653*$	

*The observed difference is not statistically significant.

The difference between the L.D.S. missionaries who had not attended L.D.S. seminary and L.D.S. missionaries who graduated from L.D.S. seminary in the area of New Testament was 0.952. Table VI shows this data.

The difference between the L.D.S. missionaries who had not attended L.D.S. seminary and L.D.S. missionaries who graduated from L.D.S. seminary in the area of Missionary Preparation, Scripture & Theology was 2.138. This is significant at the .025 level as shown in Table VII.

TABLE VI

SUMMARY OF L.D.S. MISSIONARY GRADE POINT AVERAGE IN THE AREA OF
NEW TESTAMENT

Seminary Graduates	Non-Seminary
$\sum X = 393$	$\sum Y = 328$
$\sum X^2 = 11,953$	$\sum Y^2 = 8,854$
$M = 28.07$	$M = 25.23$
$N = 14$	$N = 13$
t-test = 0.952*	

*The observed difference is not statistically significant.

TABLE VII

SUMMARY OF L.D.S. MISSIONARY GRADE POINT AVERAGE IN THE AREA OF
MISSIONARY PREPARATION, SCRIPTURE & THEOLOGY

Seminary Graduates	Non-Seminary
$\sum X = 770$	$\sum Y = 660$
$\sum X^2 = 26,238$	$\sum Y^2 = 20,620$
$M = 33.48$	$M = 30.00$
$N = 23$	$N = 22$
t-test = 2.138*	

*The observed difference is significant at the .025 level.

It may be noted in Table VII that the difference of 2.138 was significant at the .025 level. This indicates that in one thousand similar samples you would have only 25 chances that this difference would happen because of sampling error. The difference was affirmative for the L.D.S. missionaries who had graduated from L.D.S. seminary.

The difference between the L.D.S. missionaries who had not attended L.D.S. seminary and L.D.S. missionaries who graduated from L.D.S. seminary in the Total Religion Grade Point Average area was 2.798. Table VIII presents the statistical data.

TABLE VIII

SUMMARY OF L.D.S. MISSIONARY GRADE POINT AVERAGE IN THE AREA OF
TOTAL RELIGION GRADE POINT AVERAGE

Seminary Graduates	Non-Seminary
$\Sigma X = 751$	$\Sigma Y = 711$
$\Sigma X^2 = 24,733$	$\Sigma Y^2 = 21,471$
$M = 32.65$	$M = 29.63$
$N = 23$	$N = 24$
t-test = 2.798*	

*The observed difference is significant at the .005 level.

In Table VIII above, the t-test shows 2.798, which is a significant difference at the .005 confidence level. This indicates that in one thousand similar samples there would be but five chances that this difference would occur because of sampling error.

II. DIFFERENCES OF THE L.D.S. NON-MISSIONARY GROUPS AS
DETERMINED BY GRADE POINT AVERAGE

Males. In this part of the findings, the B.Y.U. religion grade point averages of the L.D.S. male non-missionary seminary graduates are compared with the L.D.S. male non-missionaries who had not taken L.D.S. seminary.

The difference between the male non-missionaries who had graduated from L.D.S. seminaries and male non-missionaries who had not taken L.D.S. seminary in the Book of Mormon area was 0.334. Table IX presents the data as tabulated.

TABLE IX

SUMMARY OF L.D.S. MALE NON-MISSIONARY GRADE POINT AVERAGE IN THE AREA
OF BOOK OF MORMON

Seminary Graduates	Non-Seminary
$\Sigma X = 2677$	$\Sigma Y = 2587$
$\Sigma X^2 = 83,209$	$\Sigma Y^2 = 79,541$
$M = 29.42$	$M = 29.07$
$N = 91$	$N = 89$
$t\text{-test} = 0.334*$	

*The observed difference is not statistically significant.

The difference between the male non-missionaries who graduated from L.D.S. seminaries and male non-missionaries who had not taken L.D.S. seminary in the area of Church History was 1.842. Table X presents the tabulated data.

TABLE X

SUMMARY OF L.D.S. MALE NON-MISSIONARY GRADE POINT AVERAGE IN THE AREA
OF CHURCH HISTORY

Seminary Graduates	Non-Seminary
$\Sigma X = 2195$	$\Sigma Y = 2165$
$\Sigma X^2 = 68,011$	$\Sigma Y^2 = 63,289$
$M = 29.67$	$M = 27.76$
$N = 74$	$N = 78$
$t\text{-test} = 1.842*$	

*The observed difference is significant at the .05 level.

The difference between the male non-missionaries who had graduated from L.D.S. seminaries and male non-missionaries who had not taken L.D.S. seminary in the area of Old Testament was 0.017. Table XI shows this data.

TABLE XI

SUMMARY OF L.D.S. MALE NON-MISSIONARY GRADE POINT AVERAGE IN THE AREA
OF OLD TESTAMENT

Seminary Graduates	Non-Seminary
$\Sigma X = 1063$	$\Sigma Y = 1260$
$\Sigma X^2 = 31,729$	$\Sigma Y^2 = 37,154$
$M = 27.97$	$M = 28.00$
$N = 38$	$N = 45$
$t\text{-test} = -0.017$	

*The observed difference is not statistically significant.

The difference between the male non-missionaries who had graduated from L.D.S. seminaries and male non-missionaries who had not taken L.D.S. seminary in the area of New Testament was 0.377. Table XII shows this tabulated data.

TABLE XII

SUMMARY OF L.D.S. MALE NON-MISSIONARY GRADE POINT AVERAGE IN THE AREA OF NEW TESTAMENT

Seminary Graduates	Non-Seminary
$\Sigma X = 1570$	$\Sigma Y = 1334$
$\Sigma X^2 = 44,324$	$\Sigma Y^2 = 36,856$
$M = 25.74$	$M = 25.17$
$N = 61$	$N = 53$
$t\text{-test} = 0.377*$	

*There is no significant difference.

The difference between the male non-missionaries who had graduated from L.D.S. seminaries and male non-missionaries who had not taken L.D.S. seminary in the area of Missionary Preparation, Scripture & Theology was 1.404. Table XIII presents the data.

The difference between the male non-missionaries who had graduated from L.D.S. seminaries and male non-missionaries who had not taken L.D.S. seminary in the Total Religion Grade Point Average area was 1.759. Table XIV presents the statistical data.

TABLE XIII

SUMMARY OF L.D.S. MALE NON-MISSIONARY GRADE POINT AVERAGE IN THE AREA OF MISSIONARY PREPARATION, SCRIPTURE & THEOLOGY

Seminary Graduates	Non-Seminary
$\Sigma X = 2621$	$\Sigma Y = 2528$
$\Sigma X^2 = 80,765$	$\Sigma Y^2 = 74,868$
$M = 29.45$	$M = 28.09$
$N = 89$	$N = 90$
t-test = 1.404*	

*There is no significant difference.

TABLE XIV

SUMMARY OF L.D.S. MALE NON-MISSIONARY GRADE POINT AVERAGE IN THE AREA OF TOTAL RELIGION GRADE POINT AVERAGE

Seminary Graduates	Non-Seminary
$\Sigma X = 2620$	$\Sigma Y = 2499$
$\Sigma X^2 = 76,592$	$\Sigma Y^2 = 70,977$
$M = 28.79$	$M = 27.77$
$N = 91$	$N = 90$
t-test = 1.759*	

*The observed difference is significant at the .05 level.

In summary, in the areas of Church History and Total Religion Grade Point Average the t-test showed a significant difference at the

.05 confidence level. The areas of Book of Mormon; Old Testament; New Testament, and Missionary Preparation, Scripture & Theology showed no significant difference.

Females. The second group of non-missionaries being compared are the girls. The B.Y.U. grade point averages of the L.D.S. female seminary graduates are compared with the L.D.S. females who had not taken L.D.S. seminary.

The difference between the L.D.S. female seminary graduates and those girls who had not taken L.D.S. seminary in the Book of Mormon area was 1.733. Table XV presents the tabulated data.

TABLE XV

SUMMARY OF L.D.S. FEMALE RELIGIOUS GRADE POINT AVERAGE IN THE AREA OF BOOK OF MORMON

Seminary Graduates	Non-Seminary
$\Sigma X = 2874$	$\Sigma Y = 2833$
$\Sigma X^2 = 92,570$	$\Sigma Y^2 = 85,623$
$M = 30.57$	$M = 28.91$
$N = 94$	$N = 98$
t-test = 1.733*	

*The observed difference is significant at the .05 level.

The difference between the L.D.S. female seminary graduates and those girls who had not taken L.D.S. seminary in the area of Church History was 3.213. Table XVI shows the statistically computed data.

TABLE XVI

SUMMARY OF L.D.S. FEMALE RELIGIOUS GRADE POINT AVERAGE IN THE AREA OF CHURCH HISTORY

Seminary Graduates	Non-Seminary
$\Sigma X = 1788$	$\Sigma Y = 1806$
$\Sigma X^2 = 58,936$	$\Sigma Y^2 = 53,500$
$M = 31.93$	$M = 28.67$
$N = 56$	$N = 63$
t-test = 3.213*	

*The observed difference is significant at the .001 level.

The t-test on Table XVI indicates that the L.D.S. female seminary graduates had significantly higher grade point averages than L.D.S. girls who had not taken L.D.S. seminary. This difference is significant at the .001 confidence level. This means that in one thousand similar samples, there would only be one chance that this difference would occur due to sampling error.

The difference between the L.D.S. female seminary graduates and those girls who had not taken L.D.S. seminary in the area of Old Testament was 1.338. Table XVII presents this data.

The difference between the L.D.S. female seminary graduates and those girls who had not taken L.D.S. seminary in the area of New Testament was 0.516. Table XVIII shows the tabulated data.

TABLE XVII

SUMMARY OF L.D.S. FEMALE RELIGIOUS GRADE POINT AVERAGE IN THE AREA OF
OLD TESTAMENT

Seminary Graduates	Non-Seminary
$\Sigma X = 1325$	$\Sigma Y = 1470$
$\Sigma X^2 = 41,805$	$\Sigma Y^2 = 43,910$
$M = 30.11$	$M = 28.27$
$N = 44$	$N = 52$
t-test = 1.338*	

*The observed difference is not statistically significant.

TABLE XVIII

SUMMARY OF L.D.S. FEMALE RELIGIOUS GRADE POINT AVERAGE IN THE AREA OF
NEW TESTAMENT

Seminary Graduates	Non-Seminary
$\Sigma X = 2066$	$\Sigma Y = 1907$
$\Sigma X^2 = 64,864$	$\Sigma Y^2 = 58,991$
$M = 29.94$	$M = 29.34$
$N = 69$	$N = 65$
t-test = 0.516*	

*The observed difference is not statistically significant.

The difference between the L.D.S. female seminary graduates and those girls who had not taken L.D.S. seminary in the area of Missionary Preparation, Scripture & Theology was 1.270. Table XIX presents this data.

TABLE XIX

SUMMARY OF L.D.S. FEMALE RELIGIOUS GRADE POINT AVERAGE IN THE AREA OF MISSIONARY PREPARATION, SCRIPTURE & THEOLOGY

Seminary Graduates	Non-Seminary
$\Sigma X = 2970$	$\Sigma Y = 2626$
$\Sigma X^2 = 95,862$	$\Sigma Y^2 = 82,158$
$M = 31.26$	$M = 30.18$
$N = 95$	$N = 87$
t-test = 1.270*	

*The observed difference is not statistically significant.

The difference between the L.D.S. female seminary graduates and those girls who had not taken L.D.S. seminary in the area of Total Religion Grade Point Average was 2.747. Table XX presents this data.

The t-test on Table XX indicates that the L.D.S. female seminary graduates had significantly higher grade point averages than L.D.S. girls who had not taken L.D.S. seminary. This difference is

TABLE XX

SUMMARY OF L.D.S. FEMALE RELIGIOUS GRADE POINT AVERAGE IN THE AREA
OF TOTAL RELIGION GRADE POINT AVERAGE

Seminary Graduates	Non-Seminary
$\Sigma X = 2923$	$\Sigma Y = 2874$
$\Sigma X^2 = 90,971$	$\Sigma Y^2 = 85,788$
$M = 30.77$	$M = 29.33$
$N = 95$	$N = 98$

t-test = 2.747*

*The observed difference is significant at the .005 level.

significant at the .005 confidence level. This means that in one thousand similar samples there would only be five chances that this difference would occur due to sampling error.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to find if there were any significant difference in the academic achievement in B.Y.U. religion courses between students who had graduated from L.D.S. seminaries and those students who had not attended L.D.S. seminaries. It also attempted to determine if those students who were L.D.S. seminary graduates had achieved higher grade point averages than L.D.S. students who had not attended L.D.S. seminary.

Review of the Literature. A summary of the studies which have been completed seems to indicate that the area of L.D.S. seminary grade point average is relatively unexplored. The author was able to find only one study dealing directly with L.D.S. seminary students' academic achievement. A short review was presented showing the historical development of religious education. Since the L.D.S. seminary program and department evolvement is part of the growth and development of the educational program of the Church of Jesus Christ of Latter-day Saints, a brief history of the L.D.S. seminary goals and objectives was reviewed.

Research Design. By means of random sampling, six areas of L.D.S. seminary study were chosen for evaluation: Book of Mormon; Church History; Old Testament; New Testament; Missionary Preparation, Scripture & Theology; and Total Religion Grade Point Average. The Total Religion Grade Point Average is the sum of the other five subject

areas. Six samples were classified into three groups as follows:

1. Male L.D.S. missionaries who had not attended L.D.S. seminary.
2. Male L.D.S. missionaries who had graduated from L.D.S. seminary.
3. Male non-missionaries who had graduated from L.D.S. seminary.
4. Male non-missionaries who had not attended L.D.S. seminary.
5. Female non-missionaries who had not attended L.D.S. seminary.
6. Female non-missionaries who had graduated from L.D.S. seminary.

Grade point average in the six subject areas named above were computed and samples 1 vs. 2, 3 vs. 4, and 5 vs. 6 were then compared to determine if there were a significant difference. The statistical tool used to determine if there were a significant difference between these three pairs of samples in the six subject areas was the t-test.

Findings. From the data computed in this study, the results of the findings are as follows:

1. That the grade point averages at B.Y.U. of L.D.S. seminary were higher than L.D.S. students who had not taken L.D.S. seminary in all areas except one. In the area of Old Testament, the L.D.S. non-missionary male students who had not taken L.D.S. seminary, had a grade point average of 2.80 as did the L.D.S. non-missionary male seminary graduates.

2. That L.D.S. missionaries who have graduated from L.D.S. seminaries achieve significantly higher grade point averages in the area of Missionary Preparation, Scripture & Theology at the .025 confidence

TABLE XXI
BRIEF DIGEST OF FINDINGS

Group Heading	Subject Heading	Sem. Grad. G. P. A.	Non- Sem. G. P. A.	Diff. in G. P. A.	Signif. Diff.	t-test scores
Missionaries	Book of Mormon	3.19	3.10	.09	None	0.480
Missionaries	Church History	3.18	3.01	.17	None	0.796
Missionaries	Old Testament	3.25	3.09	.14	None	0.653
Missionaries	New Testament	2.81	2.52	.29	None	0.952
Missionaries	Missionary Prep., S. & Th.*	3.35	3.00	.35	.025 Level	2.138
Missionaries	Total Religion G. P. A.	3.27	2.96	.31	.005 Level	2.798
Non-Missionary Males	Book of Mormon	2.94	2.91	.03	None	0.334
Non-Missionary Males	Church History	2.97	2.78	.19	.05 Level	1.842
Non-Missionary Males	Old Testament	2.80	2.80	.00	None	0.017
Non-Missionary Males	New Testament	2.57	2.52	.05	None	0.377
Non-Missionary Males	Missionary Prep., S. & Th.*	2.95	2.81	.14	None	1.404
Non-Missionary Males	Total Religion G. P. A.	2.88	2.78	.10	.05 Level	1.759
Non-Missionary Females	Book of Mormon	3.06	2.89	.17	.05 Level	1.733
Non-Missionary Females	Church History	3.19	2.87	.32	.001 Level	3.213
Non-Missionary Females	Old Testament	3.01	2.83	.18	None	1.338
Non-Missionary Females	New Testament	2.99	2.93	.06	None	0.516
Non-Missionary Females	Missionary Prep., S. & Th.*	3.13	3.02	.11	None	1.270
Non-Missionary Females	Total Religion G. P. A.	3.08	2.93	.15	.005 Level	2.747

*Missionary Preparation, Scripture & Theology

level, than L.D.S. missionaries who had not taken L.D.S. seminary.

3. That L.D.S. missionaries who had graduated from L.D.S. seminaries achieve significantly higher grade point averages in the area of Total Religion Grade Point Average at the .005 confidence level than L.D.S. missionaries who had not taken L.D.S. seminary.

4. That L.D.S. female non-missionaries who are L.D.S. seminary graduates achieve significantly higher grade point averages in the area of Church History at the .001 confidence level than L.D.S. girls who had not taken L.D.S. seminary.

5. That L.D.S. male non-missionaries who are L.D.S. seminary graduates achieve significantly higher grade point averages in the area of Total Religion Grade Point Average at the .05 level than L.D.S. male non-missionaries who had not taken L.D.S. seminary.

6. That L.D.S. female non-missionaries who are L.D.S. seminary graduates achieve significantly higher grade point averages than L.D.S. female non-missionaries in the area of Book of Mormon at the .05 confidence level.

7. That L.D.S. girls who are L.D.S. seminary graduates achieve significantly higher grade point averages in the area of Total Religion Grade Point Average at the .005 confidence level than L.D.S. girls who had not taken L.D.S. seminary.

8. That L.D.S. girls who are L.D.S. seminary graduates achieve significantly higher grade point averages in the area of Church History at the .001 confidence level than L.D.S. girls who had not taken L.D.S. seminary.

Conclusions. From this study the following conclusions have been drawn:

1. That L.D.S. seminary graduates will probably achieve higher grade point averages in religion courses at B.Y.U. than students who do not take seminary.

2. That L.D.S. students who do not take L.D.S. seminary will probably achieve lower religion grade point averages at B.Y.U. than L.D.S. students who graduate from L.D.S. seminaries.

3. That L.D.S. seminary graduates will probably achieve higher religion grade point averages than L.D.S. non-seminary students at the .05 confidence level in the following areas:

- a. Church History for L.D.S. non-missionary males.
- b. Total Religion Grade Point Average for L.D.S. non-missionary males.
- c. Book of Mormon for L.D.S. non-missionary females.

4. That L.D.S. seminary graduates who fulfill missions will probably achieve higher religion grade point averages in the area of Missionary Preparation, Scripture & Theology than L.D.S. missionaries who had not taken L.D.S. seminary. The grade point average difference would be significant at the .025 level of confidence in favor of the L.D.S. seminary graduates.

5. That L.D.S. seminary graduates will probably achieve higher religion grade point averages than L.D.S. non-seminary students at the .005 confidence level in the following areas:

- a. Total Religion Grade Point Average for L.D.S. seminary graduates who fulfill missions.
- b. Total Religion Grade Point Average for L.D.S. female seminary graduates.

6. That L.D.S. female seminary graduates will probably achieve higher religion grade point averages than L.D.S. female non-seminary students at the .001 confidence level in the area of Church History.

Recommendations. In view of the findings and conclusions taken from this study, the following recommendations are made:

1. That a study be made to determine if there is a significant difference between L.D.S. seminary graduates and L.D.S. non-seminary graduates in other areas such as social science, English, mathematics, life sciences, and in total grade point averages of all college courses, etc.
2. That a study be made to determine why L.D.S. female seminary graduates achieve significantly higher grade point averages in the area of Church History, than L.D.S. female students who had not taken L.D.S. seminary.
3. That a further study be made to determine if there is a correlation between L.D.S. seminary graduates who fulfill missions and their being personally motivated in the religious subject area of Missionary Preparation, Scripture & Theology.

SELECTED BIBLIOGRAPHY

A. BOOKS

Altizer, Thomas J.J. The Gospel of Christian Atheism. Philadelphia: The Westminster Press, 1966.

_____. Radical Theology & the Death of God. Indianapolis: Bobbs-Merrill Company, 1966.

Barth, Karl. The Word of God and the Word of Man. Trans. Douglas Horton. Boston: Pilgrim Press, 1928.

Bell, Bernard Iddings. Beyond Agnosticism. New York: Harper & Brothers Publishers, 1943.

Bennion, Milton L. Mormonism and Education. Salt Lake City: The Deseret News Press, 1939.

Betts, George H. The Curriculum of Religious Education. New York: Abingdon Press, 1924.

The Book of Mormon. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958.

Bower, William C. Character Through Creative Experience. Chicago: University of Chicago Press, 1930.

_____. Christ & Christian Education. New York: Abingdon-Cokesbury Press, 1943.

_____. The Curriculum of Religious Education. New York: Charles Scribner's Sons, 1925.

Brunner, Heinrich. The Divine-Human Encounter. Trans. Amandus W. Loos. Philadelphia: The Westminster Press, 1943.

_____. Revelation and Reason. Trans. Olive Wyon. Philadelphia: The Westminster Press, 1946.

_____. The Theology of Crisis. New York: Charles Scribner's Sons, 1929.

Chave, Ernest J. A Functional Approach to Religious Education. Chicago: University of Chicago Press, 1947.

Goe, George A. A Social Theory of Religious Education. New York: Charles Scribner's Sons, 1932.

_____. The Spiritual Life. New York: The Abingdon Press, 1900.

_____. What is Christian Education. New York: Charles Scribner's Sons, 1929.

Gully, Kendig Brubaker (ed.). Basic Writings in Christian Education. Philadelphia: The Westminster Press, 1960.

Dewey, John. A Common Faith. New Haven: Yale University Press, 1934.

_____. The Quest for Certainty. New York: Minton, Balch & Company, 1929.

_____. The Doctrine and Covenants. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958.

Edwards, David L. The Honest to God Debate. Philadelphia: The Westminster Press, 1963.

Elliott, Harrison S. Can Religious Education Be Christian? New York: The Macmillan Company, 1940.

_____. Solving Personal Problems. New York: H. Holt and Company, 1936.

Ernsberger, David J. Education for Renewal. Philadelphia: The Westminster Press, 1965.

Fallow, Wesner. Church Education for Tomorrow. Philadelphia: The Westminster Press, 1965.

_____. The Modern Parent and the Teaching Church. New York: The Macmillan Company, 1957.

Goodykoontz, Harry G. and Betty L. Training to Teach. Philadelphia: The Westminster Press, 1961.

Graham, Billy. World Aflame. New York: Doubleday & Company, Inc., 1965.

Grant, Frederick C. The Gospel of the Kingdom. New York: The Macmillan Company, 1940.

- Hamilton, Kenneth. God is Dead: The Anatomy of a Slogan. Grand Rapids: Eerdmans Publishing Company, 1966.
- Harner, Nevin C. The Educational Work of the Church. Nashville: Abingdon-Cokesbury Press, 1939.
- Havighurst, Robert J. The Educational Mission of the Church. Philadelphia: The Westminster Press, 1965.
- Horton, Walter Marshall. Can Christianity Save Civilization? New York: Harper & Brothers Publishers, 1940.
- _____. Theism and the Modern Mood. New York: Harper & Brothers Publishers, 1930.
- Hunter, Archibald M. A Pattern for Life. Philadelphia: The Westminster Press, 1953.
- Huxley, Julian S. Religion Without Revelation. New York: Harper & Brothers Inc., 1957.
- Johnson, Paul E. Psychology of Religion. New York: Abingdon-Cokesbury Press, 1945.
- Khoobyar, Helen. Facing Adult Problems in Christian Education. Philadelphia: The Westminster Press, 1963.
- Latourette, Kenneth Scott. A History of Christianity. New York: Harper & Brothers, Inc., 1953.
- Ligon, Ernest M. Dimensions of Character. New York: The Macmillan Company, 1956.
- _____. A Greater Generation. New York: The Macmillan Company, 1948.
- _____. The Psychology of Christian Personality. New York: The Macmillan Company, 1937.
- _____. Their Future Is Now. New York: The Macmillan Company, 1959.
- Little, Lawrence C. Wider Horizons in Christian Adult Education. Pittsburgh: University of Pittsburgh Press, 1962.
- Link, Henry C. The Return to Religion. New York: The Macmillan Company, 1943.
- McLoughlin, William C. Billy Graham Revivalist in a Secular Age. New York: The Ronald Press Company, 1960.

- Miller, Randolph C. Education for Christian Living. Englewood Cliffs, New Jersey: Prentice-Hall, 1956.
- Mowrer, O. Hobart. The Crisis in Psychiatry and Religion. Princeton, New Jersey: D. Van Nostrand Company, Inc., 1961.
- Murch, James DeForest. Teach or Perish. Grand Rapids: William B. Eerdmans Publishing Company, 1961.
- Niebuhr, Reinhold. An Interpretation of Christian Ethics. New York: Harper & Brothers, 1953.
- Niebuhr, Richard H. The Kingdom of God in America. Chicago: Willett, Clark and Company, 1937.
- Niles, D.T. We Know in Part. Philadelphia: The Westminster Press, 1954.
- Pearl of Great Price. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958.
- Pelz, Werner. God Is No More. Philadelphia: Lippincott Company, 1963.
- Person, Peter P. An Introduction to Christian Education. Grand Rapids: Baker Book House, 1958.
- Poole, Stafford. Seminary in Crisis. New York: Herder and Herder, 1965.
- Roberts, Brigham H. A Comprehensive History of The Church of Jesus Christ of Latter-day Saints. Salt Lake City: Deseret News Press, 1930.
- Robinson, John A.T. The New Reformation. Philadelphia: The Westminster Press, 1965.
- Rosten, Leo. Religions in America. New York: Simon & Schuster, Inc., 1963.
- Smart, James D. The Teaching Ministry of the Church. Philadelphia: The Westminster Press, 1954.
- Taylor, Marvin J. Religious and Moral Education. New York: The Center for Applied Research in Education, Inc., 1965.
- Tillich, Paul. The Courage to Be. New Haven: Yale University Press, 1962.

- Tillich, Paul. The Interpretation of History. New York: Charles Scribner's Sons, 1936.
- Van Buren, Paul. Post Mortem Dei. New York: The Macmillan Company, 1965.
- Vieth, Paul H. Objectives of Religious Education. New York: Harper and Brothers, 1930.
- Walter, Erich A. Religion and the State University. Ann Arbor: The University of Michigan Press, 1959.
- Widtsoe, John A. Program of The Church of Jesus Christ of Latter-day Saints. Salt Lake City: Deseret News Press, 1937.
- Williams, John P. The New Education and Religion. New York: The Macmillan Company, 1945.
- Ziegler, Jesse H. Psychology and the Teaching Church. New York: Abingdon Press, 1962.
- Zylstra, Henry. Testament of Vision. Grand Rapids: Eerdmans Publishing Company, 1961.

B. L.D.S. DEPARTMENT OF EDUCATION PUBLICATIONS

- Manual of Instructions for Released Time Seminaries. Provo: The Church of Jesus Christ of Latter-day Saints, 1959 (mimeographed).
- L.D.S. Seminary Bulletin. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1936.
- Seminaries & Institutes of Religion Annual Report. Provo: The Church of Jesus Christ of Latter-day Saints, 1964.

C. PERIODICALS

- Times and Seasons. Nauvoo, Illinois: The Church of Jesus Christ of Latter-day Saints, 1839-1846.
- Homrighausen, E.G. "The Real Problem of Religious Education," Religious Education Magazine, 1939.
- Bradley, Omar. "Pronoun." Christian Century Magazine, LXVI, January 19, 1949.

D. UNPUBLISHED MATERIALS

- Eberhard, Ernest Jr. "A Follow-up Study of the Graduates of the Seminary of the Church of Jesus Christ of Latter-day Saints at Preston, Idaho." Unpublished Master's thesis, Brigham Young University, Provo, 1959.
- Fugal, John Paul. "An Analysis of the Development & Use of Objectives for the Seminary Teachers in the Church of Jesus Christ of Latter-day Saints." Unpublished Master's thesis, Brigham Young University, Provo, 1959.
- Johansen, Jerald Ray. "A Study of the Attitudes Toward and Understandings of Temple Marriage of a Selected Group of Seminary Students in the Alpine School District, Utah." Unpublished Master's thesis, Brigham Young University, Provo, 1961.
- Tuttle, Albert Theodore. "Released Time Religious Education Program of the Church of Jesus Christ of Latter-day Saints." Unpublished Master's thesis, Leland Stanford University, 1949.
- Vaughan, J. Gordon. "A Follow-up Study of Four Selected Seminaries to Determine the Effect the Seminary Program Has Had in Helping to Prepare their Graduates to be More Effective Missionaries for the Church of Jesus Christ of Latter-day Saints." Unpublished Master's thesis, Brigham Young University, Provo, 1963.

APPENDIX

APPENDIX

Formulae used in the computation of the test for statistical significance used in this study.

1. Value of the Mean.

$$M = \frac{\sum X}{N}$$

2. Standard Deviation.

$$\sigma = \sqrt{\frac{\sum X^2}{N} - M^2}$$

3. Standard Deviation of the Mean.

$$\sigma_m = \frac{\sigma}{\sqrt{N-1}}$$

4. Value of t for the t-test or t-ratio.

$$t = \frac{M_1 - M_2}{\sqrt{\sigma_{M_1}^2 + \sigma_{M_2}^2}}$$

5. Legend.

M = Mean or Arithmetical average

N = Number (This generally refers to sample number).

X = Individual score

σ = Standard Deviation

σ_m = Standard Deviation of the Mean

t = t-test or t-ratio

\sum = Sum of ...

Note: The confidence levels refer to the number of chances out of 100 or 1,000 that the thing being tested would happen by chance due to sampling error.

A STUDY OF THE COMPARISONS BETWEEN THE ACADEMIC ACHIEVEMENTS
IN B.Y.U. RELIGION COURSES OF L.D.S. STUDENTS
WHO GRADUATED FROM L.D.S. SEMINARIES
AND L.D.S. STUDENTS WHO HAD NOT
ATTENDED L.D.S. SEMINARIES

An Abstract of a Thesis Presented to
The Department of Graduate Studies in Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
John K. Child
August, 1967

ABSTRACT

The Problem. This study attempted to find if there were a significant difference in the academic achievement in B.Y.U. religion courses between L.D.S. seminary graduates and students who had not attended L.D.S. seminaries.

Research Design. This study was conducted at B.Y.U., and by means of random sampling, groups were chosen for evaluation. Six samples were classified into three groups as follows:

1. Male L.D.S. missionaries who had not attended L.D.S. seminary.
2. Male L.D.S. missionaries who had graduated from L.D.S. seminary.
3. Male non-missionaries who had not attended L.D.S. seminary.
4. Male non-missionaries who had graduated from L.D.S. seminary.
5. Female non-missionaries who had not attended L.D.S. seminary.
6. Female non-missionaries who had graduated from L.D.S. seminary.

Six subject areas were also chosen for each of the three groups, making a total of eighteen samples for evaluation. The subject areas were Book of Mormon; Church History; Old Testament; New Testament; Missionary Preparation, Scripture & Theology; and Total Religious Grade Point Average.

Findings. For a report of the findings, the reader is referred to pages 45-48 of this thesis.

Conclusions. It was concluded that:

1. L.D.S. seminary graduates will probably achieve higher grade point averages than L.D.S. students who do not take L.D.S. seminary in each of the areas and at the levels of confidence as shown on Digest of Findings Table XXI, page 46.

2. There was no evidence that L.D.S. seminary has an adverse effect on L.D.S. students taking L.D.S. seminary.

Recommendations. Due to the findings and conclusions, the recommendations are:

1. That a study be made including other subject areas such as English, science, total grade point averages, education, etc.

2. That a study be made to determine why L.D.S. female seminary graduates achieve higher grade point averages than L.D.S. female students who do not take L.D.S. seminary in the area of Church History.

3. That a further study be made to determine if there is a correlation between L.D.S. seminary graduates who fulfill missions and their being personally motivated for achievement of higher grades in the area of Missionary Preparation, Scripture and Theology.

APPROVED:

Melvin J. Petersen
Chairman, Advisory Committee

Howard H. Barron
Member, Advisory Committee

C. Riddle
Chairman, Major Department