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THE USE MADE BY LDS INSTITUTE INSTRUCTORS OF STATEMENTS AND
MESSAGES OF THE MODERN PROPHETS IN ANSWERING
CURRENT ISSUES OF IMPORTANCE TO
COLLEGE STUDENTS

A Thesis

Presented to the
Department of Graduate Studies in
The College of Religious Instruction
Brigham Young University

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

by

Gale J. Brimhall

August, 1969

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CHAPTER I

INTRODUCTION

JUSTIFICATION OF THE STUDY

The LDS Institutes of Religion exists for the purpose of teaching the gospel of Jesus Christ as explained and defined by the legal administrators of the Lord. The instructors are to assist the youth of the Church to reach meaningful answers to the current issues and problems of modern life and to live worthy for exaltation in the life to come.

Resource materials available to the instructors to help them accomplish this assignment come from three sources: (1) the standard works, (2) the teacher's own study, thinking, and inspirational abilities, and (3) messages and statements made by the First Presidency and Council of the Twelve Apostles.

The first source, the standard works, serve as the "text books" for those who teach in the Church schools. They are the foundation of truth. Elder Harold B. Lee told the seminary and institute personnel that all teachings could be measured to see whether or not they were false or

true. He said:

If anyone teaches beyond what the scriptures teach, we may put it down as speculation except one man who has the right to bring forth any new doctrine. . . that is the one man who holds the keys--the prophet, seer, and revelator who presides in that high place. And no one else. If anyone presumes to bring forth what he claims to be new doctrine you may know that it is purely his own opinion and you label it as such regardless of his position in the Church. If it contradicts something that is in the scriptures, you may label it immediately that it is false. That is why we call the scriptures, our four Standard Church Works. They are the standards by which we measure all doctrine and if anything is taught which is contrary to that which is in the scriptures, it is false. It is just that simple.¹

Secondly, teachers are expected to thoroughly study and think through their lesson preparations. They are entitled to inspiration and indeed, ". . . if ye receive not the spirit ye shall not teach."² Teachers must be cautious to assure their teachings are completely in harmony with the divine word of the Lord. Unlike other academic disciplines, true religious education cannot be a product of man's thinking and philosophical abilities, for the religion teacher in this Church does not have academic freedom. Elder Mark E. Peterson cautioned the Church school teachers by saying:

We cannot take liberties with it, [gospel] not even under the guise of academic freedom, for in

¹Harold B. Lee, "Viewpoint of a Giant," Address to the Seminary and Institute personnel, (July 18, 1968), 6. For further reference see The Improvement Era, January, 1969, p.12.

²The Doctrine and Covenants. 42:74 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964). Hereafter cited as D&C.

teaching the gospel there is no academic freedom. I would like to repeat that in teaching the gospel there is no academic freedom. There is only fundamental orthodox doctrine and truth.

This clarifies the obligation the teacher has accepted. He should not interpret the Church through his personal mental ability. He does not have the freedom to teach unorthodox doctrine.

The third area of source material deals not only with what "God has revealed," but with "all that He does now reveal, and . . . that He will yet reveal" Elder Harold B. Lee admonished the seminary and institute teachers to "teach what was taught by the prophets and apostles and teach what you do 'by the comforter and by the prayer of faith.' That is what the Lord has told us in this day."⁴ The assignment of the Church teacher, then, is to know what the Lord's prophets have taught and to teach those teachings to the youth of the Church under the influence of the Spirit of the Lord.

Statement of the Problem

The LDS college students are aware of the many differing philosophies being advanced on current issues. They

³Mark E. Peterson, "Avoiding Sectarianism," Address to the seminary and institute personnel, (June 22, 1962), 3. See also J. Reuban Clark, Jr. "Genius of our Church Organization," Address to seminary and institute personnel, (June 17, 1958), 18.

⁴Lee, "Viewpoint of a Giant," 7. See also Mosiah 18:19; I Peter 4:11; and D&C 52:36.

often desire to learn the position of the Church on these current issues and seek counsel and answers from their institute instructors. This places a great obligation on the instructors to be currently informed on the statements and messages made by the Church authorities in order to give proper answers.

Two primary problems have been precipitated: (1) There are some teachers who feel dependent upon developing workable solutions to current issues in a non-theological manner. Primarily born out of some basic principles of functionalism, this type of teacher may move away from the arbitrarily dictated positions or counsel of Church authorities. They come to accept the statements of Church authorities as wise but not necessarily any more useful than the reasoning of other men. (2) Those teachers who depend more upon the statements of the Church authorities for their resource materials find that curriculum writers of the Department of Education have a difficult job keeping the lesson plans current because of the expense and labor involved in updating these course outlines.

Something could possibly be done to insure a more unified method of providing the instructors with proper and current answers to the "burning issues" they face.

Purpose of the Study

This study deals with the third area of source material, messages and statements of the First Presidency

and Council of the Twelve, for the purpose of (1) determining what use is being made by institute instructors in the Church school system of the statements and messages of the modern Prophets; (2) to evaluate the institute instructors awareness of positions and principles stated by modern Prophets; (3) to determine the instructors evaluation of the present curriculum as it relates to the topic and (4) to recommend on the basis of the findings a syllabus that might be adopted by the institute program containing the significant statements of the modern Prophets on the religious, socio-economic issues of our day and time.

DEFINITION OF TERMS USED

The Modern Prophets

Those men who are sustained by the Church membership as "Prophets, Seers, and Revelators," that is, the First Presidency, members of the Council of the Twelve, and the Patriarch to the Church.

The Brethren

A title referring to the same men as those defined as modern Prophets. This title usually applies to all the General Authorities of the Church but will be limited to only the prophets, seers, and revelators in this study.

Messages and Statements of the Modern Prophets

Only those statements or messages which were given

while the specific prophet was acting in his official capacity will be used. That is, statements of the First Presidency; speeches, articles and editorials of the President of the Church; and General Conference Reports given to the Church by members of the First Presidency, Council of the Twelve, and the Patriarch to the Church. The only exception to this will be in Chapter II, Part II. This section of the thesis deals with certain council given by the Prophets to the seminary and institute personnel in special devotionals over the past several years and held in various places.

Current Issues

Those issues in our culture for which LDS college students feel a need for direction and counsel. The issues will be limited to the ten most significant issues chosen by a cross section of LDS college students in four institutes of religion in four states in the Western United States.

CHAPTER II

REVIEW OF THE LITERATURE

POSITION OF LIVING PROPHETS DEFINED

A study made to determine the use made of statements of General Authorities of the Church would not be valid if evidence was not included to verify why such statements were important enough to warrant such research. The role of those men in the Church who are sustained as "prophets, seers, and revelators" will be defined from two sources, (1) scriptural definitions and (2) definitions given by some of the prophets themselves.

Scriptural Definition

Since the early days of Joseph Smith there have been those within the Church who have quibbled over the position of the Church authorities and their right to dictate certain matters to the people. This trend in the modern Church is not surprising when one views the whole of world history and studies the relationship existing between people and prophets. Although the reasons for such disunity is varied, the ultimate answer is rather simple as defined by the Lord in various revelations. No attempt will be made here to analyze, in depth, the basic reasons advanced by those who

seem to be troubled with this matter. Analysis of some scriptural statements will be sufficient to establish an adequate definition of the position of prophets.

A revelation received by Joseph Smith on April 16, 1830, was partially directed to the Church, which had just been organized. Note how clearly the Lord defines what he expects of the Church in regard to this matter:

Wherefore, meaning the Church, thou shalt give heed unto all his Joseph Smith words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

It is interesting to note the Lord's three-fold promise made to Church members that in ". . . doing these things," (1) "the gates of hell shall not prevail against you," (2) "the powers of darkness" would be dispersed, and (3) He would "cause the heavens to shake for your good. . . ." ²

In this same revelation Joseph Smith is identified as "a seer, a translator, a Prophet, an apostle of Jesus Christ, an elder of the Church. . . ." ³ These significant, identifying terms give insight to the role Joseph Smith was to have before the Church. Additional strength was added to the Church in 1833 when the First Presidency was organized. Of this group the Lord said, ". . . whosoever receiveth me, receiveth those, the First Presidency, whom

¹D&C 21:4-5.

²D&C 21:6.

³D&C 21:1

I have sent. . . ."⁴ This same concept could be expanded to include those who can legally be called servants of the Lord. In 1832 Christ revealed, "For he that receiveth my servants receiveth me."⁵ The alternate course, not to receive the First Presidency or Christ's servants, is tantamount to not receive Christ.

During the winter of 1830-31 there were some persons making false claims to the point of receiving revelation for the Church. In order "that you may not be deceived" the Lord stated that only one person would be appointed to receive revelation for the Church at a time.⁶ This was to be a law to the people and remains today as an effective key to the Church membership.

Scriptural warnings are replete to Church members to be cautious in regard to their individual philosophy of the position of prophets. In March, 1833, the Lord declared:

And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descended, and the winds blow, and the rains descended, and beat upon their house.⁷

⁴D&C 112:20

⁵D&C 84:36

⁶D&C 43:1-8. See also D&C 28:6

⁷D&C 90:5 See also in the D&C 19:13-15, 50:36; 56:14; 101:7-8; 103:9; 105:2,6,17; 108:1-2; 110:8; 124:45-46; 133:71.

Several centuries before the Lord had given this direction to the Church, Mormon, a Book of Mormon prophet, recorded the following warning to those who would not accept the words of Christ, as well as the words of those He had chosen and sent among the people. He warned:

For whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

And it would be better for them if they had not been born. . . ."⁸

Such an indictment for rejection of the words of Christ and his prophets point out the importance of people having a positive attitude toward the statements of those men sustained as "prophets, seers, and revelators."

One of the apparent keys to survival from the catastrophic destruction in America, immediately preceding Christ's personal ministry, was that the survivors ". . . received the prophets. . . ."⁹ While the justification Christ used to burn the inhabitants of several cities was ". . . because of their wickedness in casting out the prophets. . . ."¹⁰

It is evident Christ placed great importance upon the role of His prophets to the people. This is further evidenced within His message to the Nephite survivors: "Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen. . . ."¹¹

⁸The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), III Nephi 28:34-35. Hereafter cited by a specific book within the compilation.

⁹III Nephi 10:12. ¹⁰III Nephi 9:10 ¹¹III Nephi 12:1.

Preceding Christ's ministry another Book of Mormon prophet gives insightful meaning to the position of God's prophets. Speaking to the priests of King Noah, Abinadi interprets Isaiah 53:10. (see Mosiah 14:10) He quotes, ". . . when thou shalt make his soul an offering for sin, he shall see his seed. . . ." In the following chapter Abinadi asks an interesting question, "And who shall be his seed?" Providing his own answer he proclaimed:

Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have ever prophesied concerning the coming of the Lord--I say unto you, that all those who have harkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed. . . .¹²

The equivalent to the term "seed" is "children." Those who have believed the words of the prophets could also be called Christ's Children. He further promised that ". . . all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection."¹³ The seed of Christ become his children and receive the first resurrection. "Hearing" and "believing" the words of prophets, therefore, is a well developed theme in the Book of Mormon. Over sixty references relating to this

¹²Mosiah 15:10-11. See also Acts 3:25-26.

¹³Mosiah 15:22.

theme have been researched from this volume of scripture.¹⁴

Biblical history and teachings add conclusive evidence to this theme. Christ prayed for unity in his intercessory prayer for all those who would come to believe on him through the words of his apostles.¹⁵ On another occasion he said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."¹⁶ A modern day apostle, Orson F. Whitney, said this means the latest word which comes from the living Prophet.¹⁷ A promise with directive finality was given to the Israelites after their return from Egypt: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."¹⁸ The teachings of this volume of scripture add important significance to the philosophy of the position of prophets to the people.¹⁹

A fitting summary to the scriptural position taken in regard to prophets can be found in what the Lord called

¹⁴Gale J. Brimhall, unpublished research paper, 1968. See also Jacob 4:6; Mosiah 2:31; Alma 5:62; Helamen 12:4-7; and Ether Chapter 11.

¹⁵John 17:20-21.

¹⁶Matthew 4:4.

¹⁷Roy W. Doxey, The Latter-day Prophets and the Doctrine and Covenants. (Salt Lake City: 1965), Vol IV, pp. 397-398.

¹⁸Amos 3:7.

¹⁹For additional information see: Matthew 13:57; 10:1-6, 40; Luke 10:16; Revelations 19:10; 22:9; John 1:35-51; 5:44-47; 6:26-28; 7:12; Exodus 3:1-2; 4:1,12; 7:1-2; 34:29; 23:20; Numbers 12:6-8; 14:18-23; 15:30-31; 16:13-71;

his "Preface" to the Doctrine and Covenants. It is a prophetic warning issued to the earth."

. . . and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and the apostles, shall be cut off from among the people.

For they have strayed from mine ordinances, and have broken mine everlasting covenants;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world. . . .²⁰

Closing this revelation a promise is given that the word of the Lord would not pass away and that the prophecies and promises written would all be fulfilled. Christ then states with simple clarity the position of his appointed servants as His representatives: ". . . WHETHER BY MINE OWN VOICE OR BY THE VOICE OF MY SERVANTS, IT IS THE SAME."²¹ (caps. mine)

Definition given by General Authorities

Adding emphasis and interpretation to the scriptural position we have just viewed are many statements from Church

Deuteronomy 1:36; 4:4-9; 5:24-23; 7:6; 8:2-3; 9:5-7; 18:18; 23:21; 26:18-19; 28:14-47; 29:29; Kings 17:13-14; Isaiah 29:10; 30:9-13; II Chronicles 20:20; Jeremiah 14:14-15; Ezekial 3:27; 33:70; Zechariah 1:3-6.

²⁰D&C 1:14-16. For further information regarding the subject, "cut off," see II Nephi 5:19-20; I Nephi 2:21; 1 Nephi 22:19-20. Elder Harold B. Lee suggests these people who are "cut off" are the foolish virgins in the parable of the Master. They had not kept in mind the admonitions of the Lord's appointed servants. See Conference Report (October, 1951), 29.

²¹D&C 1:37-38. See also II Nephi 33:10.

authorities made since the binding and publication of the Standard Works. A brief presentation of this voluminous collection should be sufficient to corroborate, as well as enlarge the stated position of prophets.

Elder Spencer W. Kimball said:

There are those who would assume that with the printing and binding of these sacred scripture records, that would be "the end of the prophets." But again, we testify to the world that revelation continues and that the vaults and files of the Church are full.

Revelations come from month to month and from day to day, and since 1830, they have continued. As long as time shall last, a prophet, recognized of God will continue to interpret the mind and will of God.²²

In a General Conference of the Church Elder Marion

G. Romney testified:

. . . President David O. McKay is a prophet of the Living God. If you are the type of person who would have believed that Moses was a prophet, had you lived in his day, you know that President McKay is a prophet. If you would have accepted Elijah or even the Son of Man, you will accept President David O. McKay as a prophet of the Living God. There are other prophets who will talk to you during this conference . . . prophets as much as any men who ever lived upon the earth have been prophets. I plead with you to hear their voices. . . . These men will preach and teach the gospel of Jesus Christ as he Himself defined it.²³

Elder Richard L. Evans of the Council of the

²²Spencer W. Kimball, "Continuous Revelation," The Improvement Era, (December, 1966), 1105-1108.

²³Conference Report (Salt Lake City, The Church of Jesus Christ of Latter-day Saints, April, 1955), 31, hereafter cited as Conference Report.

Twelve recently explained man's need for prophets:

Without a source of guidance and inspiration and direction outside themselves men of themselves, however earnest and able, are not equal to the problems and complexities of the day in which we live.

. . . never in the past did we need revelation, inspiration, commandments, standards, principles, and a prophet more than in the present.²⁴

Elder Evans pointed out that man is not sufficient within himself to solve his own problems. Elder Evans solution rests in the role of prophets and an obedient population. This position is defined by Elder Delbert L. Stapley:

Failure to accept and follow whole-heartedly the counsel and example of our leaders in moral, ethical, and spiritual matters does not produce harmony but disharmony. It also places one in the position of pitting one's knowledge and learning against that which God has inspired or revealed through his appointed servant. Some question the right of the Church through its leader to speak up and let the world know and understand the position of the Church on ethical, moral, and political principles or standards that have to do with the rights and welfare of man. Who is able to speak more clearly or authoritatively on such matters?²⁵

It has been the nature of many within the Church to feel they can disagree with the counsel and directions of the Church leaders and yet be in perfect harmony, enjoying full fellowship with the Church. Elder Marion G. Romney takes exception to this philosophy in these words:

²⁴Richard L. Evans, "If a Thing is Right," The Improvement Era, (June 1967), 33.

²⁵Delbert L. Stapley, "The Pangs of Unlearning," The Improvement Era, (June, 1967), 44-45.

Such a position is wholly inconsistent, because the guidance of the Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the Church through His chosen leaders and none else. It follows, therefore, and those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.²⁶

This "indefensible position" is assumed by some members of the Church on the basis that man can reason solutions to solve the human dilemma. This philosophy rejects much of the counsel of prophets and suggests that the prophets speak within the confines of their "religious" sphere. That this philosophy existed during the administration of Brigham Young is evidenced by his defying "any man on earth to point out the path a prophet of God should walk in, or point out his duty, or just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseparably connected, and ever will be."²⁷ A prophet, therefore, has the right to speak out on all matters.

As to the safety in trusting this source of information, Elder Kimball promises:

The authorities which the Lord has placed in his Church constitute for the people of the Church a harbor, a place of refuge, a hitching post, as it were. No one in this Church will ever go far astray who ties himself securely to the Church Authorities whom the Lord has placed in his Church. This Church

²⁶Marion G. Romney, Conference Report, (April, 1942), 17-18.

²⁷Journal of Discourses (Los Angeles: Gartner Printing and Litho Co., 1956), Vol. 10 pp. 363-364. Hereafter cited as JD.

will never go astray; the Quorum of the Twelve will never lead you into bypaths; it never has and never will. There could be individuals who would falter; there will never be a majority of the Council of the Twelve on the wrong side at any time.²⁸

The position of the First Presidency has specific value to the Church membership. President Wilford Woodruff explains:

Let us read the revelations of God, and give heed to the teachings of the living oracles, and have faith in their promises, that we may hereby have the Spirit of God to enlighten us and to guide us through this probation.

The Presidency of this Church . . . are filled with the Spirit of the Lord continually--with the spirit of teaching--of counsel; which, if we follow, will lead us on to eternal life; therefore we are blest and saved when we obey their teaching.²⁹

This was amplified by Elder Marion G. Romney in 1945:

Today the Lord is revealing his will to all the inhabitants of the earth, and to members of the Church in particular, on the issues of this our day through the living Prophets, with the First Presidency at the head. WHAT THEY SAY AS A PRESIDENCY IS WHAT THE LORD WOULD SAY IF HE WERE HERE IN PERSON. THIS IS THE ROCK FOUNDATION OF MORMONISM. IF IT EVER CEASES TO BE THE FACT, THIS WILL BE AN APOSTATE CHURCH . . . SO I REPEAT AGAIN, WHAT THE PRESIDENCY SAY AS A PRESIDENCY IS WHAT THE LORD WOULD SAY IF HE WERE HERE, AND IT IS SCRIPTURE! IT SHOULD BE STUDIED, UNDERSTOOD AND FOLLOWED, EVEN AS THE REVELATIONS IN THE DOCTRINE AND COVENANTS AND OTHER SCRIPTURES. (Caps are mine)
Those who follow this course will not interpret what they say as being inspired by political bias or selfishness neither will they say that the

²⁸Spencer W. Kimball, Conference Report, (April, 1955), 104.

²⁹JD, 7:106.

brethren are uninformed as to the circumstances of those affected by their counsel; or that their counsels cannot be accepted because they are not prefaced by the quotation, "Thus saith the Lord."³⁰

Just prior to his death, President Henry D. Moyle of the First Presidency told the Brigham Young University students:

. . . The older I get and the closer the contact I have with the President of the Church, the more I realize that the greatest of all scriptures which we have in the world today is current scripture. What the mouth-piece of God says to His children is scripture. It is intended for all the children of God upon the earth. It is His word and His will and His law made manifest through scripture, and I love it more than all other. It applies to me today specifically, and to you all.³¹

"If we will heed the words of the Lord through his servant and prophet today. . . ," said Church Church Patriarch Eldred G. Smith, "The Lord shall heal our land; he shall give us eternal life."³² With the turmoil within and without the Church increasing, these guides and promises become increasingly appropriate.

Current issues within a culture usually precipitate opinions of varying degree, both in wisdom and intensity of force. Such was the recent case of the "liquor by the drink" issue in Utah. The Church took a position emphatically against the movement and employed every available media to inform the public of the reasons for its stand.

³⁰Marlon G. Romney, Conference Report, (April, 1945), 88-90

³¹Henry D. Moyle, Address to Brigham Young University Tri-Stake Fireside, January, 1963. 7-8.

³²Eldred G. Smith, Conference Report (October, 1968), 41.

Opposition was soon forthcoming, even from within the Church. Arising out of the arguments of the opponents is this interesting definition of a false prophet given by President N. Eldon Tanner:

When we decide that there are some commandments of them that we will not keep or follow, we are taking the law of the Lord into our own hands and become our own prophets, and believe me, we will be led astray, because we are false prophets to ourselves when we do not follow the prophet of God.³³

The term "false prophet" can justifiably be used to describe one who assumes an "indefensible position" against or in opposition to the statements or positions of the President of the Church. As President Joseph F. Smith has said, "He is God's mouthpiece to his people in all things . . . he is God's viceregent; I do not hesitate to announce this truth."³⁴

In 1945 Elder Marion G. Romney was alarmed by the false philosophies and doctrines being advanced and presented in such an appealing manner "as almost to deceive the very elect." To give the the people a guide whereby they could be safe he said:

There is only one sure way to define the truth from the error. That is to learn what the mind and will of the Father is on these matters, and then do it. You will find it declared on many issues in the messages of the First Presidency. . . .

³³N. Eldon Tanner, Conference Report, (October, 1966), 98.

³⁴Joseph F. Smith, Gospel Doctrine (13th ed.; Salt Lake City: Deseret Book Company, 1963), p. 210/

IF THERE BE THOSE AMONG US WHO FEEL AGGRIEVED, OUT OF HARMONY, OR TO CRITICIZE WHAT THE PRESIDENCY SAY ON THESE BURNING ISSUES OF OUR TIMES, IT WOULD BE WELL TO REMEMBER THAT THESE PROPHETS ARE BUT DECLARING TO US THE WILL OF THE FATHER, AND THAT THE ONLY OPEN ROAD TO PEACE AND HAPPINESS IS TO BRING OURSELVES INTO HARMONY THEREWITH. (Caps are mine)³⁵

Every six months the Church meets in General Conference wherein the Lord's prophets can speak to the people. Over the years some of the Church membership have come to realize the great value of these conferences. As to their importance Elder Harold B. Lee remarked:

As the Latter-day Saints go home from this Conference, it would be well if they consider seriously the importance of taking with them the report of this conference and let it be the guide to their walk and talk during the next six months. These are the important matters the Lord sees fit to reveal to His people in this day in this year.³⁶

Elder Kimball said there were enough truths, doctrine and exhortations given in a single General Conference to "save the world from all its ills--and I mean all its ills."³⁷ In this same message, given to Brigham Young University students immediately following the April, 1968 Conference, he took this strong position:

. . . all the conferences and conventions combined of all the years could not possibly be as important as that recent three-day conference of the Lord's Church.

Let no arrogant, self-assured, self-styled intellectual discard the truths there taught and the

³⁵Marion G. Romney, Conference Report, (April, 1945), 86-91.

³⁶Harold B. Lee, Conference Report, (April, 1946), 68.

testimonies there borne, nor argue with the messages and instructions there given.

I hope you young people all heard the messages of the ages delivered last month. There will be other conferences every six months. I hope you will get your copy of the Improvement Era and underline the pertinent thoughts and keep it with you for continual reference. No text or volume outside the Standard Works of the Church should have such a prominent place on your personal library shelves"³⁸

It is of interest to note the closing remarks of President David O. McKay in General Conference of the Church. Indicative of his expressed feelings are these quotations:

. . . I hope many have been listening . . . who have had their hearts burn within them.

. . . I hope their hearts have burned within them that they may realize the message that went into their hearts.³⁹

The Lord has guided us from this pulpit during our sessions in the daytime and last evening.⁴⁰

. . . the Lord has magnified each one who has spoken to the end that his words have emanated from the presence of our Father. . . .⁴¹

I am in hearty accord with the admonitions given during this conference If members of the Church would adopt these suggestions, that alone would be sufficient to make this people a "light" upon a hill.⁴²

The value of these General Conferences of the Church should not be lightly disregarded. However, as President J.

³⁸Ibid.

³⁹David O. McKay, The Improvement Era, (June, 1960), 441.

⁴⁰Ibid., (December, 1960), 952.

⁴¹Ibid., (October, 1965), 145.

⁴²Ibid., (April, 1968), 144.

Reuban Clark, Jr. stated, "What we need today is not more prophets, we have the prophets, But what we need is listening ears. That is the greatest need of our generation."⁴³

This brief but significant survey of the position of prophets to the people is the basis of this study. Upon the principles expressed both in the published scriptures and the statements of General Authorities rests the value of this investigation to determine some helpful suggestions for the curriculum writers within the Institutes of Religion.

COUNSEL TO CHURCH SCHOOL TEACHERS
FROM THE GENERAL AUTHORITIES

Over the years Church leaders have addressed the assembled teachers of the Church schools, offering counsel, giving encouragement, explaining doctrine, and giving specific directives relevant to the obligation of a Church school teacher. These directives deal not so much with "how" (methods) but with "what" (curriculum) should be taught. Because the Church teacher deals with a very unique type of curriculum, this study is designed to correlate some basic principles of the curriculum to its applied use. These basic principles have been laid out and continually represented to the Church teacher. A brief analysis of the counsel given by the General Authorities should be helpful in future establishing the foundation of this study.

⁴³J. Reuban Clark, Jr., Conference Report, (October, 1948), 82.

Only the counsel further relating to the use of statements and messages of the living Prophets will be included.

Indicating the uniqueness of the Church school curriculum, Elder Mark E. Peterson said:

We who are in Church education are in a different category from those who are teaching in all other fields we are different from all other teachers [because] the Lord has not given any revelations through our prophets as to how to teach mathematics languages, or geography or history. . . . We are to follow the revealed word of God⁴⁴ . . . and we must be very wary of the teachings of men.

To this Elder Harold B. Lee has added:

There is a growing tendency of teachers within and without the Church to make academic interpretations of gospel teachings--to read, as one prophet-leader has said, "by the lamp of our own conceit." Unfortunately, much in the sciences, the arts, politics, and the entertainment field . . . is 'all dominated by this humanistic approach which ignores God and his word as revealed through the prophets.'⁴⁵

One of the monumental messages given to the Church school teachers is entitled "The Charted Course of the Church in Education" by President J. Reuban Clark, Jr. He succinctly points out that the major assignment of the teacher in the Church is "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

⁴⁴Mark E. Peterson, "Avoiding Sectarianism," 1-2.

⁴⁵Harold B. Lee, Conference Report (October, 1968),

His people in these last days."⁴⁶ Further comment upon the sources and authorities to be used by the teacher was given by Elder Peterson: "Our authorities are the scriptures. The four standard works, Joseph Smith, and the other presidents and leaders are likewise our authorities."⁴⁷ Emphasizing the point further, Elder Lee states:

We are not dependant only upon the revelations given in the past as contained in our standard works--as wonderful as they are--but here in 1964 we have a mouthpiece to whom God does and is revealing his mind and will, God will never permit him to lead us astray.⁴⁸

One historical problem involved in the relationship between authoritative curriculum and the teacher equipped with an astute mind is the lack of freedom felt by the teacher to advance his own mental reasoning on doctrinal matters. Those who have so engaged and developed insights not consistent with the scriptures and statements of the living Prophets, become prideful in their investments, take issue with authoritative statements, and sow seeds of discard. President Clark advised: "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

⁴⁶J. Reuban Clark, Jr., "The Charted Course of the Church in Education," address given to Brigham Young University summer school in Aspen Grove, (August 8, 1938).

⁴⁷Peterson, "Avoiding Sectarianism," 10.

⁴⁸Harold B. Lee, "The Place of the Living Prophet, Seer, and Revelator," address given to the Seminary and Institute personnel, (July 8, 1964), 16.

rational it seems to you to be."⁴⁹

"We must give our students," said Elder Peterson, "the pure doctrine of Christ--undiluted, unadulterated, and free from any color arising from our own personal views or prejudices."⁵⁰ Later in this same message he warned: "If we are trained in the doctrines of men and believe in them, then we had better resign our positions and not teach here, for we might lead some child astray."⁵¹

Dealing with the subject of the wisdom of men and the wisdom of God, Elder Delbert L. Stapley remarked:

No teacher should attempt to promote the wisdom of men over the wisdom of God.

We should always remember that revealed truth is the measuring rod and the basis of all law and moral behavior among Christian peoples. Again do not accept the teachings and philosophies of men contrary to the teachings of God through his prophets. Teachers of the sciences or philosophy, regardless of the text, do not have the moral right to speculate and teach youth the principles, scientific theories, or philosophies of men, contrary to the revealed truths taught by Christ and his prophets. . . .⁵²

The learning of men as opposed to the revelations of God have not always caused a dichotomy, although the distinction has become more pronounced. Elder Benson said, "Increasingly the Latter-day Saints must choose between

⁴⁹Clark, "Charted Course of Education," 9.

⁵⁰Peterson, "Avoiding Sectarianism," 8.

⁵¹Ibid., 10

⁵²Delbert L. Stapley, "Revealed Truth--Basis of Wisdom," address given to the Brigham Young University studentbody, (May 11, 1954).

the reasoning of men and the revelations of God. This is a crucial choice, for we have those within the Church today who, with their worldly wisdom, are leading some of our members astray."⁵³ In a conference report President N. Eldon Tanner quoted J. Reuben Clark, Jr.: "Man must put pride of their learning and their achievements from their hearts. And why not? For how like a drop in the ocean is the knowledge of the wisest compared with the fullness of the truth"⁵⁴ As Elder Kimball told a young man who had resisted counsel, "To compare your opinion with the Lord's proven truths might be like a grain of sand compared to the bulk and height of Mount Everest."⁵⁵

That some of these problems have crept into the Church educational system is apparent in several of the addresses of the General Authorities to the teachers. As early as 1938 we read, "I shall speak very frankly for we have passed the place where we may talk in ambiguous words and veiled phrases. We must say plainly what we mean, because of the future of our youth, both here on earth and in the hereafter."⁵⁶ In 1968 Elder Lee stated: "There

⁵³Ezra Taft Benson, "Trust Not in the Arm of Flesh," The Improvement Era, (December, 1967), 55.

⁵⁴N. Eldon Tanner, "The Power of Prayer," The Improvement Era, (December, 1967), 40.

⁵⁵Spencer W. Kimball, "What I hope You Will Teach My Grandchildren," address to Seminary and Institute personnel, (July 11, 1966), 11.

⁵⁶Clark, "Charted Course of Education," 8.

have been some institute teachers in the past who have sometimes been allowed to go too long unchallenged in their unorthodox teachings. We should of retired them long before they were released from service."⁵⁷

Perhaps the most recent statement relative to the danger of man's reasoning and rejection of revealed truths was in the April, 1969 General Conference. Elder Benson said:⁵⁸

The precepts of man have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error. Very few men build firmly enough on the rock of revelation to go through this kind of an indoctrination and come out untainted. Unfortunately, of those who succumb, some use their higher degree to get teaching positions even in our Church educational system, where they spread the falsehoods they have been taught. President Joseph F. Smith was right when he said that false educational ideas would be one of the three threats to the Church within.⁵⁸

President David O. McKay has issued the following remedy for this dis-unity of ideas:

Each member of the Church has his own ideas. Sometimes they are not the same as those of the bishopric, and not the same as those of the presidency of the stake, and not the same as the Presidency of the Church; but each has had to submerge his⁵⁹ own ideas to the good of the whole. . . .

⁵⁷see, "Viewpoint of a Giant," 4.

⁵⁸ Ezra Taft Benson, "To the Humble Followers of Christ," The Improvement Era, (June, 1969), 44.

⁵⁹David O. McKay, "Unity of Purpose Important to the Accomplishment of God's Work," The Improvement Era, (December, 1967), 33.

Summarizing the counsel of the General Authorities to the Church school teachers, are emphasized:

1. There is no academic freedom with the Gospel.
2. Curriculum should be rooted in the statements and messages of the living Prophets.
3. Man's reasoning and wisdom can be dangerous to the teaching of true doctrine. The teacher has no right to teach his own ideas or views about doctrine.
4. Teachers in opposition to established Church doctrine should resign their positions rather than injure the faith of their students.
5. Teachers in the Church school system must keep current with the statements and positions of the living Prophets in order to teach the Lord's revealed doctrine to their students.

Limitations of Previous Studies

Various studies have been conducted to determine the effectiveness of the seminary and institute curriculum. These efforts have mainly been centered around curriculum objectives, student needs, and teacher effectiveness. Many fine conclusions have been reached as a result of these studies which have contributed to curriculum improvement.

Although many studies have been made in curriculum, only one study has been completed concerning the relation-

ships between curriculum and the Living Prophets.⁶⁰ In this study Flinders researched the talks given by the nine presidents of the Church to compare the subject areas or themes which they have stressed most often to the Seminary's directional objectives. Flinders concluded that although there was great similarity between the seminary objectives and the subject themes stressed by the presidents, there were some evident discrepancies.⁶¹ One of his recommendations was that further research be done to see if teachers stress those themes or areas mentioned by the prophets.⁶²

At the time of this writing no other research has been conducted to evaluate the use made of the messages and statements of the Living Prophets by institute instructors. Flinders dealt primarily with historical statements and messages. This however, does not lessen the value of his comparisons. It was not broad enough to analyse the use of current information being given by the Lord's legal administrators. Neither did it evaluate the teacher's awareness of current statements made by the Living Prophets.

If we assume that an accurate doctrinal curriculum can only be kept current by Church writers and teachers studying and applying the messages and statements of Living Prophets, one might seriously question why there has been such a limited amount of research in this area.

⁶⁰Neil J. Flinders, "Latter-day Prophets and Present Day Curriculum" (Masters thesis, Brigham Young University, 1963)

⁶¹Flinders, "Abstract," p. 71

⁶²Ibid., p. 72.

CHAPTER III

QUESTIONNAIRE RESULTS

This chapter deals with the questionnaire used to obtain the data and its results. The method used in connection with each part of the investigation will be explained under each subdivision. This chapter is designed to evaluate the curriculum and the institute instructors in terms of the use made of selected statements and messages of the modern Prophets.

TECHNIQUE

It was determined that a valid study of the use made of the statements and messages of modern Prophets by institute instructors would require an evaluation of as many of the institute instructors as possible. In order to reach the highest possible number of teachers who are spread over a vast geographical region, it was felt a mailed questionnaire would be the most practical. Several of the institute instructors were away from their assignments during the time the questionnaire was to be completed. Therefore, two hundred and ten questionnaires were mailed to those teachers for whom addresses were available. One hundred and five were completed and returned for a participation of fifty percent.

The questionnaire¹ was designed to obtain information about the following categories: (1) the instructors awareness of positions stated by Modern Prophets on certain selected current issues. (The method used to determine the current issues used in this study will be explained later on; (2) the deliberate efforts of institute instructors in using the statements and messages of the Modern Prophets in their teaching and counseling, and (3) the instructors evaluation of the curriculum as either being adequate or not adequate in providing answers from the Modern Prophets to the current issues which their students confront.

In order to achieve these objectives the questionnaire was designed in three parts corresponding to the categories stated above. Part I is designed to evaluate the instructors awareness of positions or principles stated by Living Prophets. Part II is to determine the deliberate efforts of instructors in using statements and messages of Living Prophets in their teaching and counseling. Part III is to obtain the instructors evaluation of the curriculum and to determine their feelings regarding a syllabus of statements by the Modern Prophets on current issues.

A stat 08 program was set up in the Data Processing Department of the Brigham Young University and frequency counts were determined and analyzed. The exact method used to interpret the data in each part of the questionnaire will

¹See Appendix A.

be described in the respective subdivisions of the paper.

Determining the Current Issues. In order to properly limit the study it was determined ten issues would be sufficient to obtain adequate data. These ten issues were selected in the following manner: (1) an institute class comprised of fifteen students 'brainstormed' and listed all of the issues they felt were important to them; (2) three instructors in the Moscow Institute added all of the issues they were aware of as a result of their teaching and counseling experiences; and (3) the author researched Conference Reports for current issues which had been spoken and published for the benefit of the Church. This process resulted in a compilation of sixty-seven current issues.

To select the ten issues which were most important to some LDS college students, four institutes were selected in which a segment of the students were asked to select the ten most important current issues to them. This method of selecting ten current issues was not intended to be an accurate representative of all LDS college students. Such an approach would require an entire study of itself. It was merely designed to obtain the preferences of a representative group of LDS college students rather than the preference of the author.

Four institutes in four states in Western America were selected to obtain the choice of ten issues. The directors of each institute were asked to distribute the

single page current issue selection sheet.² The results were tabulated and the ten issues with the highest number of student response were selected for this study. The data obtained from student selection of current issues are presented in Tables I and II.

THE INSTRUCTORS AWARENESS OF POSITIONS STATED BY
PROPHETS ON CERTAIN SELECT CURRENT ISSUES

This part of the study is designed to determine to what degree the instructors have informed themselves of the statements of the modern Prophets on current issues. The data is obtained by two methods: (1) the instructors responses to the ten current issues selected by some LDS college students, and (2) instructors responses to thirty related statements made by various persons, men and prophets.

The student selected current issues. These ten issues were handled individually one per page on the questionnaire. Statements were selected from published official messages of the modern Prophets which describe the general position stated by Church authorities for each of the ten current issues. These statements were placed among two statements not consistent with the general position stated by the Church but yet in close enough proximity to warrant consideration.

²See Appendix B.

Table 1

Student Selection of Current Issues by Institute

Institute	Top Ten Selected Issues	No. of Students
Portland, Oregon	1. Zion in the Last Days	24
	2. Satan's Power in Personal and National Affairs	24
	3. Sex Education	23
	4. Temple Marriage	23
	5. Birth Control	18
	6. Role of Parenthood in Today's Culture	17
	7. Drugs	16
	8. How to Recognize and Deal with False Educational Ideas	16
	9. Science and Religion	16
	10. Role of America in the Last Days	16
Tempe, Arizona	1. Campus Revolts	23
	2. Role of Parenthood in Today's Culture	22
	3. Rioting	20
	4. Crime	20
	5. Sex Education	18
	6. Birth Control	17
	7. Drugs	16
	8. American Home	16
	9. Communism	15
	10. Proper Role of Government	15

Table 1 (Continued)

Institute	Top Ten Selected Issues	No. of Students
San Jose, California	1. Role of Parenthood in Today's Culture	11
	2. How to Recognize and Deal with False Educational Ideas	11
	3. Drugs	8
	4. Temple Marriage	8
	5. Satan's Power in Personal and National Affairs	8
	6. Pre-marital Sex	7
	7. Zion in the Last Days	7
	8. Communism	7
	9. Campus Revolts	7
	10. Sex Education	7
Logan, Utah	1. How to Recognize and Deal with False Educational Ideas	57
	2. Role of Parenthood in Today's Culture	55
	3. Satans Power in Personal and National Affairs	55
	4. Temple Marriage	50
	5. Zion in the Last Days	47
	6. Pre-marital Sex	44
	7. American Home	42
	8. Birth Control	38
	9. Campus Revolts	36
	10. Drugs	34

Table II
The Top Ten Student Selected
Current Issues

Title of the Current Issue	No. of Students
1. Role of Parenthood in Today's Culture	105
2. Zion in the Last Days	104
3. Temple Marriage	96
4. How to Recognize and Deal with False Educational Ideas	95
5. Satan's Power in Personal and National Affairs	92
6. Sex Education	81
7. Campus Revolts	77
8. Birth Control	77
9. Pre-marital Sex	75
10. Drugs	70

consideration. An open ended choice was included allowing the instructor to state what he personally felt the Church's position was on each current issue if he felt none of the statements were true. Each of the ten issues, however, contained a statement made by a prophet. Then each respondent was asked to indicate if he could substantiate his choice by citing a recent statement of a Living Prophet.

There are several apparent problems in using this approach which may partially alter the validity of some of the conclusions. Because of necessity in streamlining the questionnaire the statements had to be concise and some statements may be ambiguous. Care was given to select statements having a principle or concept central to the positions of the Church leaders.

For the sake of clarity, when the word position of the Church is used it is referring to principles rather than an official stated position of the Church. Often there is no "official position" on current issues, only guiding principles.

Opposite positions or concepts were difficult to state and yet be valid responses for an instructor to make. Therefore, opposite key concepts were expanded and embellished with true ideas. Eight of the one hundred and five respondents pointed out that usually they felt they felt any of the three choices per issue were correct. This was not true, however, but it does point out that (1) either

the questionnaire was not completely valid in determining the instructors awareness of prophet's statements, or (2) some instructors were not informed sufficiently of prophet's statements to recognize them from similar but untrue statements, or (3) a combination of both reasons may be valid. An attempt will be made throughout this part of the study to determine the variables and explain the significance of the data.

There were many write-in responses to some of the ten issues. Thus responses had to be evaluated and scored as correct or incorrect. As much objectivity as possible was used to evaluate these answers by comparing each one with the statement of a prophet which was used in the questionnaire.

Several of the student selected current issues are so common to the adult Church membership that the instructors have a vast amount of information to answer most questions arising from these issues. They do not necessarily need to know any particular current statement of a Living Prophet to adequately state the Church's position on these issues. "Temple Marriage," "Pre-marital Sex" and "Drugs" fall in this category of current issues. It should be realized that the nature of these issues will make the data concerning the use of prophet's statements to answer them largely insignificant. This will not be the case, however, in Part II of the questionnaire where an attempt is made to deter-

mine how prophet's statements are used.

The analysis of Part IA was made using frequency counts to determine: (1) those who know the position stated by a prophet and claimed to know a reference; (2) those who know the position and said they did not know a reference; (3) those who do not know the position yet claimed to know a reference; and (4) those who do not know the position and said they did not know a reference.

The scores are presented in Figures 1 through 10 for easier comparison. The average distribution of responses to the total ten student selected issues is shown in Figure 11, page 66.

Data from Part I of the Questionnaire suggests that a significant number of the institute instructors are not keeping current with the statements of the Living Prophets. For example, 21.67 per cent, or one-fifth of all the respondents to the questionnaire did not recognize prophet's statements on the ten current issues. One-fourth or 26.32 per cent claimed not to know references for statements of Living Prophets on these issues. This four per cent difference between knowledge of prophet's statements and knowledge of references also indicates a high degree of honesty in answering the questionnaire. It will be helpful to analyze these issues one at a time in order to evaluate the manner by which the information was obtained and the significance of the data.

The first issues selected by the students is "The

Role of Parenthood in Today's Culture." The following statement of Elder John A. Widstoe was used in the questionnaire:

To re-establish the Patriarchial order in the family, where a father assumes the full mantle of his Patriarchial or Priesthood responsibility.³

This statement seems to sum up the current direction of the Church to place the priesthood responsibilities upon the father in the home. In order to offer the instructors valid choices, other statements were made up so as to appear true yet not totally consistent with statements of the prophets. Two statements were given as alternatives which stress the democratic concept of the family:

To emphasize the Patriarchial order but to recognize that modifying forces, such as a shift from an agrarian culture to a more urbanized culture, will cause the family to have to adapt to a more democratic order within the family structure.

To stress the democratic concept of family order so that various family members might develop their god-like potential more through choice and self expression⁴

There were 63.81 per per cent of the instructors who selected the statement by Elder Widstoe and 29.52 per cent who selected the statements stressing the democratic concept of the family. Perhaps part of the explanation why nearly one-

³John A. Widstoe, cited by Paul H. Dunn, Conference Report, (April, 1967), 88-90.

⁴Note: No reference is cited for the two statements on each issue because they were compiled from many sources by the author to represent a point of view not totally consistent with the statements of the prophets.

third of the instructors chose this position is because the concept of free will is not made apparent in Elder Widstoe's statement. This was pointed out by nine respondents. However, this should be apparent to instructors since free will is as much a basic concept of the patriarchial order as it is in the democratic concept. The point is that nearly one-third of the instructors selected the democratic concept as opposed to the patriarchial concept of the role of parenthood in today's culture. On the basis of this data it might be assumed that more attention could be given to the statements of the Living Prophets by instructors in the Church school system. A more complete comparison of the data can be seen in Figure 1, page 43.

Current issue number two in importance to some LDS college students is "Zion in the Last Days." There were 59.05 per cent of the respondents who selected this statement made by President Alvin R. Dyer:

The time has come to re-establish the image of the Church in the consecrated and dedicated land of Missouri and to bring back to the consciousness of the people of the Church the early foundations established in Missouri; that to fulfill his purpose there must be built the city of the New Jerusalem in Jackson County, Missouri, which will be the first of the cities of Zion.⁵

Only 5.72 per cent selected these two statements:

⁵Alvin R. Dyer, "The Center Place of Zion," Address given to the Brigham Young University studentbody (February 7, 1967). pp 1-8. (Note: Although this address is not an official Church address the statement used for this questionnaire is consistent with his official messages on the subject. It is used here because it is concise.)

Zion, as a scriptural concept, deals mainly with the great "Zionist" movement presently in progress among the Jews who are being gathered out of the nations and returning to the sacred lands of Israel to build up the city of Jerusalem.

The blessings and promises regarding Zion have insignificant meaning in our modern day compared to the urgency of immediate problems facing the Church such as the Civil Rights movement.

There were 3.81 per cent who did not respond and 31.43 per cent who wrote in their own statement of which 19.05 per cent were correct. Most of these write-in statements expanded the concept that Zion is the "pure in heart" and that Zion consists of stakes at the present time. Statements centered in these key positions were scored as correct. The minor responses of 3.81 per cent scored incorrect had statements such as this:

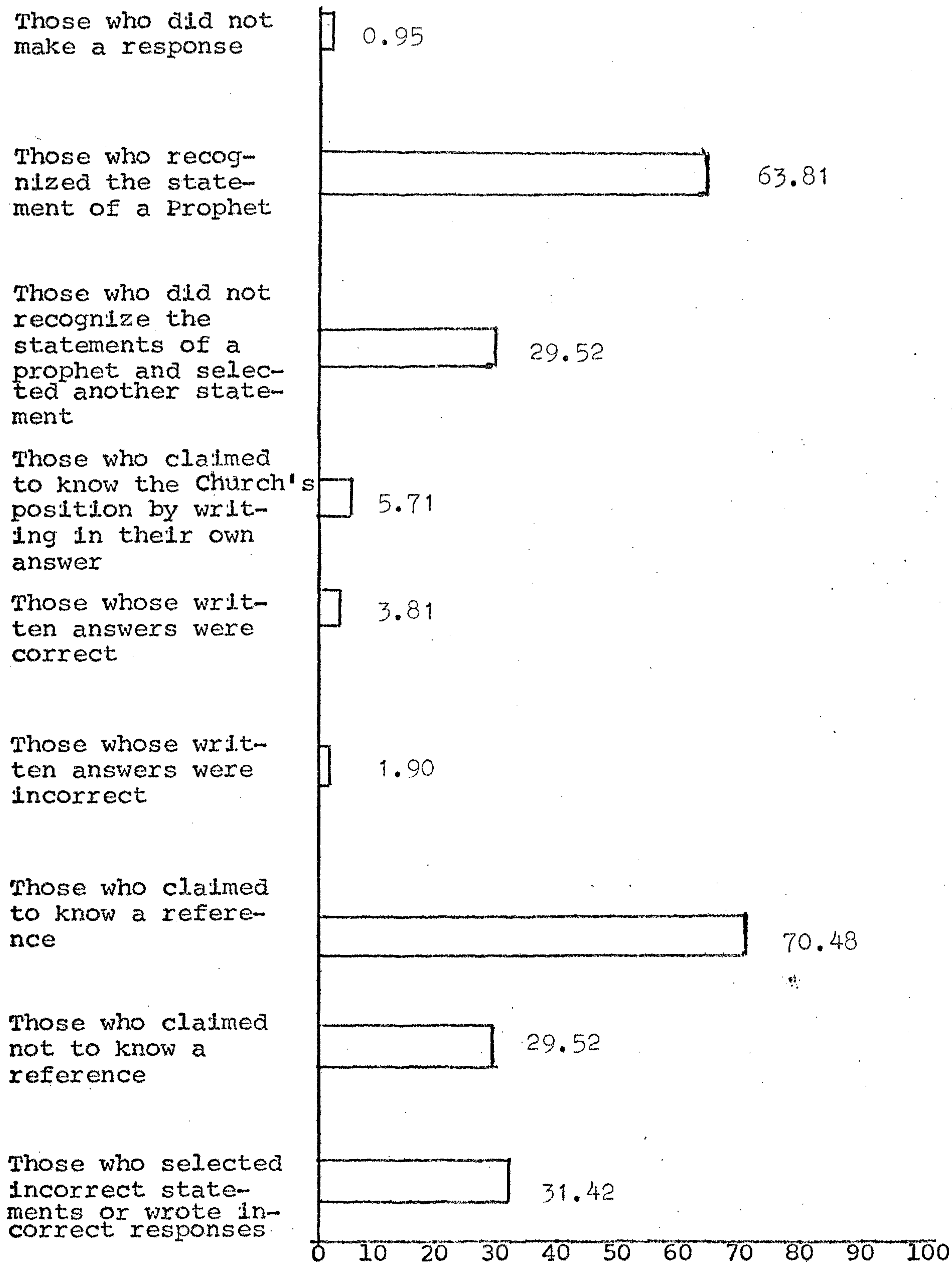
Zion is both a place and a condition. The emphasis at the present time is on the latter. I am not convinced that Missouri will play such a role in the future as was believed. Salt Lake City is and may very possibly remain the Center Stake of Zion.⁶

The significance of this data is seen in the fact that 40 per cent of the instructors did not select President Dyer's statement but chose to write traditional answers in favor of the current position. The average write-in responses for the ten issues was 11.72 per cent, yet on this issue 31.43 per cent wrote in a response indicating a lack of awareness to President Dyer's messages on this subject. There were 77.14 per cent of the instructors who claimed to

⁶Questionnaire number 68.

Figure 1

The Role of Parenthood in Today's Culture



know a reference for this issue. The average for the ten issues is 73.38 per cent. Little significance can be placed on this data outside the meaning of the overall average. For further comparisons see Figure 2.

"Temple Marriage" was the third selected current issue. This was a difficult issue to develop concepts similar to the prophet's statements and yet not entirely in harmony with them. A statement from President J. Reuben Clark was used to represent the Church's position:

Young people are trifling with their divine destiny, treating lightly a great commandment and casting aside as dross the greatest opportunity that can come to them when they fail to marry in the temple.⁷

A statement was designed to indicate the 'practice' of the Church in special cases but not actually a statement taught by the prophets as a Church position. This statement drew the surprising response of 34.29 per cent:

Temple marriage must be considered as a Divine injunction from Diety. It also must be recognized that there are extenuating circumstances which might suggest a couple be married in a civil ceremony first by the Bishop and then prepare to go to the temple.

The high response to this statement was undoubtedly associated with the long standing practice sometimes allowed by the Church. Because 34.29 per cent selected this response it seems to make the 57.14 per cent who selected the statement of a prophet appear unusually low. The data would indicate this when in actuality the instructors were probably much more aware of the Church's position on this issue. It is of significance, however, to note that Church practice

⁷President J. Reuben Clark, Conference Report, (October, 1940) 8.

allowed in some situations is mistaken for Church doctrine. Either there is a lack of understanding on this particular part of this issue or the questions used to obtain the data were poorly designed to accurately determine the instructors true feelings.

A more intellectual explanation of a possible Church position on temple marriage drew only one response for a 0.95 per cent:

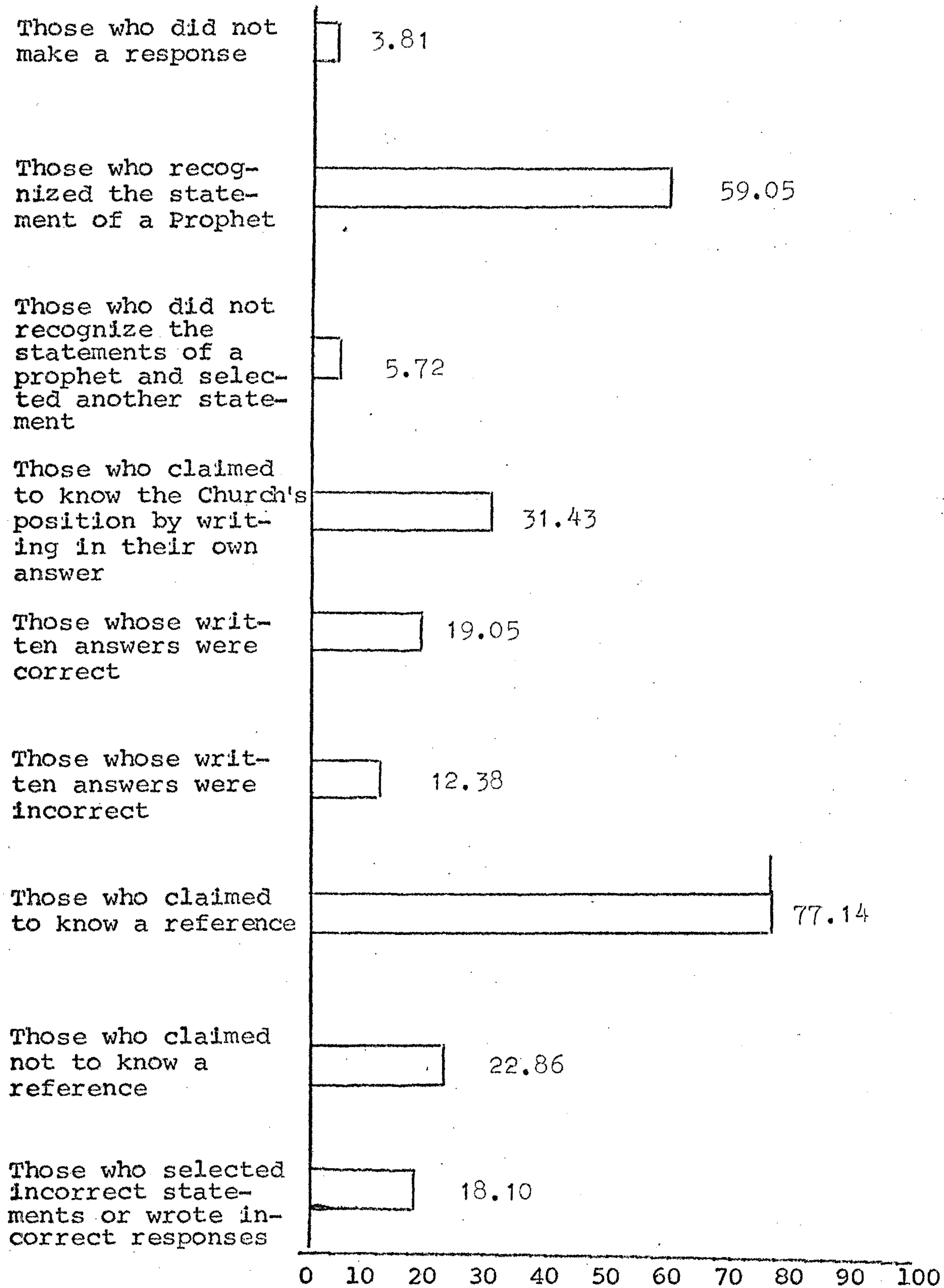
There is no question that temple marriage has great pragmatic value. It is well established that there are less divorces among those who marry in the temple than those who marry outside the temple. Considering merely the benefits of a more enduring relationship, it would seem that most couples would want to take advantage of this benefit. It would seem to give them a great "psychological edge" over other types of marriages.

Several respondents wrote-in that a combination of all three statements were correct. The instructions, however, were to select the one which most nearly represents the position of the Church. Of the eight who wrote-in statements four were scored correct and four in-correct. The point of the questionnaire was to determine the instructors awareness of the prophet's statements. Since the alternate choices presented for this issue were rather traditional in Church vocabulary, this may well be one issue producing little relevant data to the overall study. Figure 3 includes further comparisons.

An interesting student selected current issue is the fourth highest ranking, "How to Deal with False Educational

Figure 2

Zion in the Last Days



Ideas." Many statements are available from the prophets on this issue. Elder Ezra Taft Benson seemed to summarize them in his April, 1969 Conference address when he said:

One of the very greatest threats to the Church is false educational ideas. The precepts of men have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error.⁸

Twenty-one of the respondents wrote-in the name of the author of this statement indicating an awareness to the messages given in the last General Conference of the Church before this questionnaire was mailed. Sixty-three respondents, or 60.00 per cent of the total, selected a prophet's statement while 9.52 per cent selected the following:

It is a false system that would seek to trammel the mind of a man and tell him how he must think. The nature of man's agency is such that he must be freed to think independently for himself. Only through a confrontation with true and false notions can his mind ferret out the truth. Thus man's reason is the final court of appeal.

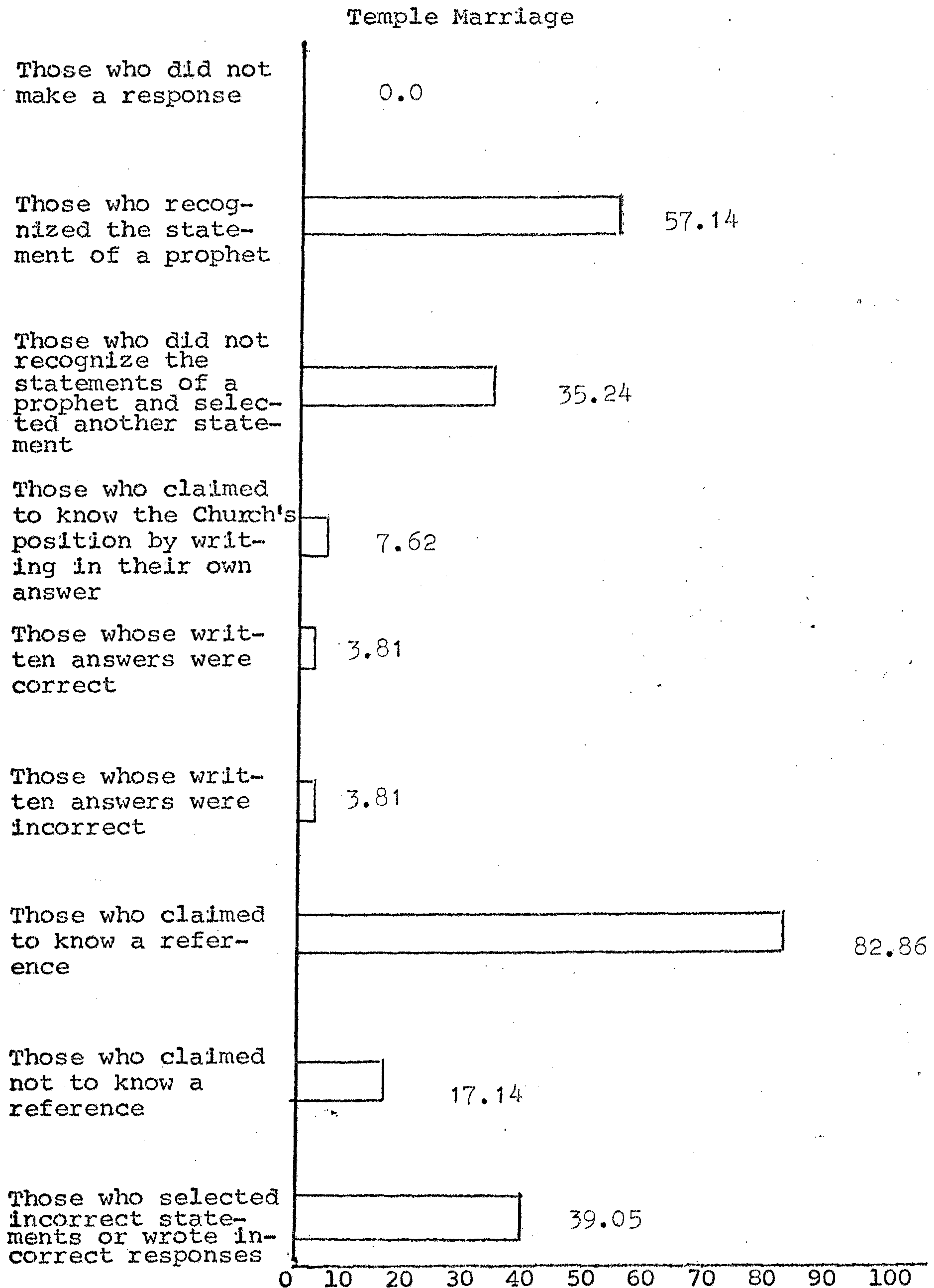
Part of this statement is true but the final sentence disqualifies the statement. Only two of the ten respondents who selected this statement suggested the last sentence be omitted.

The third alternative is:

Because man must be aware of the world about him he should not consider false educational ideas as a threat, but rather a great opportunity to become more knowledgeable.

⁸Ezra Taft Benson, "To The Humble Followers of Christ," op. cit., 44.

Figure 3



To say that false educational ideas should not be considered a threat would be to disregard the stern position taken by President Joseph F. Smith and re-stated in General Conferences of the Church since his presidency.⁹ Yet 11.43 per cent of the respondents selected this statement as best describing the Church's position when in actuality it is nearly diametrically opposite. To have twelve out of the one hundred and five instructors select this opposite position is significant to the assumption that institute personnel need to become more aware and informed of statements of the Living Prophets.

Since no personal contact was made with the vast majority of the instructors it is impossible to determine why the last two selections were chosen by 20.95 per cent of the respondents; that is, beyond the variables already indicated one cannot determine why such obvious errors were made without further research.

Sixteen instructors wrote in statements which were scored eight correct and eight incorrect. The following is a typical response which was graded incorrect. "One of the greatest blessings of our time is the privilege of getting an education. Men need not fear the false notions of society so long as they have instilled their hearts and minds with fundamental truth. . . ." ¹⁰ Both of these state-

⁹Ibid.

¹⁰Questionnaire number 8, p. 4.

ments are true but he failed to recognize the issue deals with false educational ideas, not the value of education. Another respondent said, "the first statement [Elder Benson's] is my first choice but it is too dogmatic."¹¹ He then stated ideas which are consistent with prophet's statements. The response was scored incorrect, however, because he desired to modify and change the statement of a prophet by making it less "dogmatic."

Current issue number five is titled, "Satan's Power in Personal and National Affairs." President Hugh B. Brown gave a broad statement in the October, 1967 General Conference which is used for the position on this issue:

Young people within the Church are going to fight a final battle which is closer to us than we know. They need to be protected from the adversary because they are fighting not only against their own flesh, but against enemies in high places, against empires, against organized sin, organized rebellion and all types of riots, disobedience and lawlessness.¹²

Less than one-half, 48.57 per cent selected his statement as a proper answer to this issue while 36.19 per cent selected the following:

There is no question as to the reality of Satan as far as the Church is concerned, but to attribute all wars, social evils, calamities, and destruction directly to him would be tantamount to void man's agency.

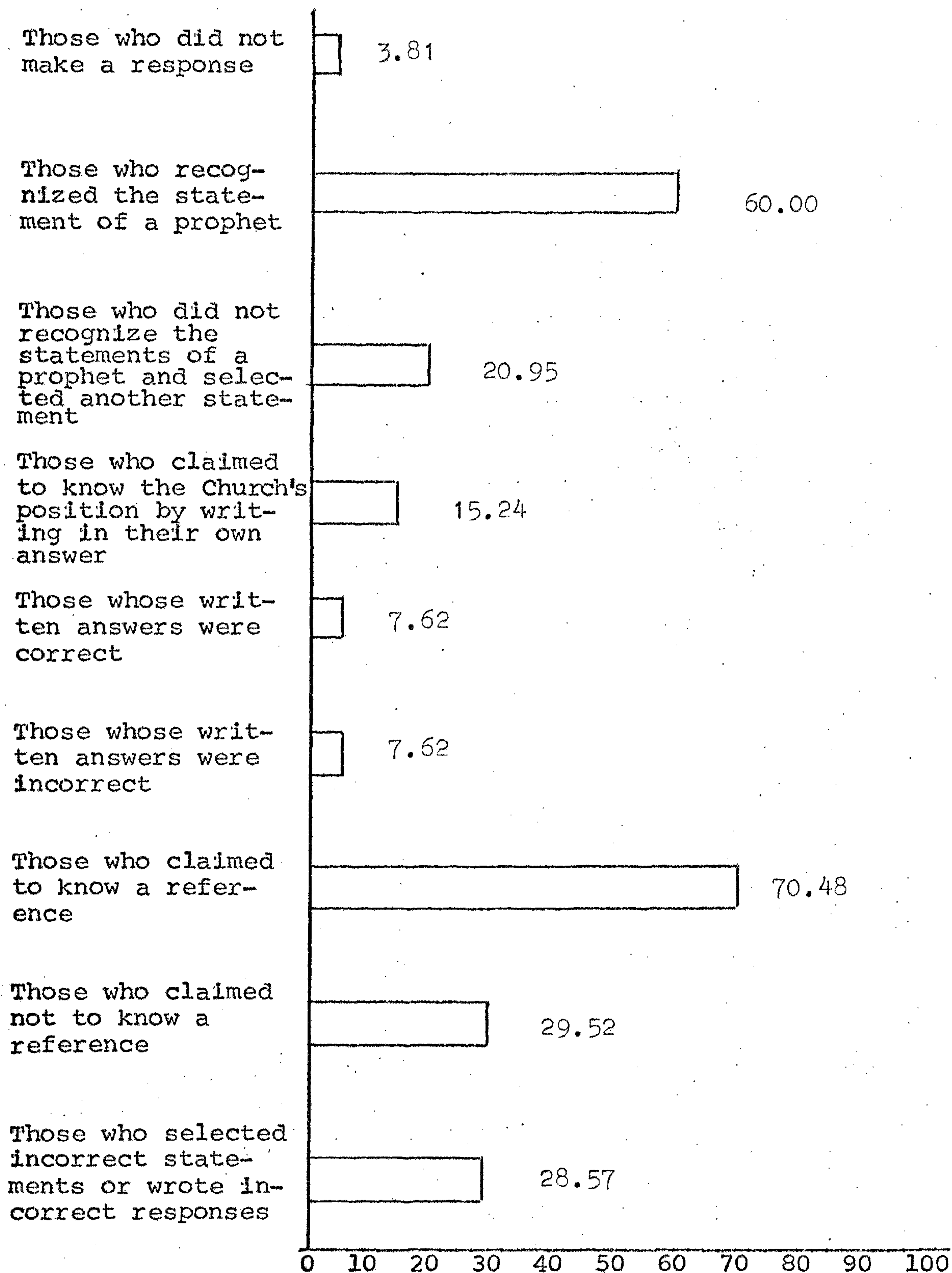
This statement was unappealing to many of the respondents. If the phrase read, "to attribute all wars, social evils,

¹¹Questionnaire number 70, p. 4.

¹²Hugh B. Brown, Conference Report (October, 1967), 115-116.

Figure 4

How to Recognize and Deal with False Educational Ideas



calamities, and destruction directly to his influence. . . ." rather than "directly to him," perhaps not as many would have selected this response. The word "influence" was not used because it would be a give-away. And actually the question means the same thing the way it is stated in the questionnaire.

Only 7.62 per cent selected this statement:

Quite often men attribute everything which is evil to Satan rather than to the people who, through their personal agency, become engaged in wrong acts or thoughts.

Four of the respondents said none of the choices were accurate but failed to state what they would interpret the Church's position to be. Two of these claimed to know statements of Living Prophets to substantiate their unwritten claim and two said they did not know any reference. Sixteen respondents wrote in that all three statements were true. One of these is quoted to indicate the type of written response. "I stress satan as a 'kill-joy'--he would kill all our joy There are so many statements about satan's power that you can prove anything you like."¹³ It seemed to be the tendency of some of the respondents to make broad, all inclusive statements, rather than be specific.

The significance of the responses to this issue can be weighed in view of a scriptural reference in the Book of Mormon which is the standard often used by the Living

¹³Questionnaire number 21, p. 5.

Prophets on this subject:

But whatsoever thing persuadeth men to do evil, (underline mine) and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil. . . .¹⁴

The 48.57 per cent who chose the right statement added to the 3.81 per cent who wrote in a correct response only totals 52.38 per cent, barely one-half who selected a choice consistent with the scriptures and statements of the Living Prophets. This issue has the highest per cent of incorrect responses of the ten issues. The average incorrect answers for the ten issues is 21.67 per cent while on this issue the incorrect response is 47.62 per cent.

The sixth highest ranking issue selected by some LDS college students is "Sex Education." President Alvin R. Dyer spoke on the subject in the October, 1969 General Conference and stated what the Church was opposed to on this subject:

Whether used by skilled or unskilled, any teachings to young people that describe and illustrate human reproductive organs and their functions, do not harmonize with the Gospel, and the Church is therefore opposed to such.¹⁵

Fifty-four, or 51.43 per cent of the instructors who responded selected this statement as the valid position while 8.57 per cent selected the following statement:

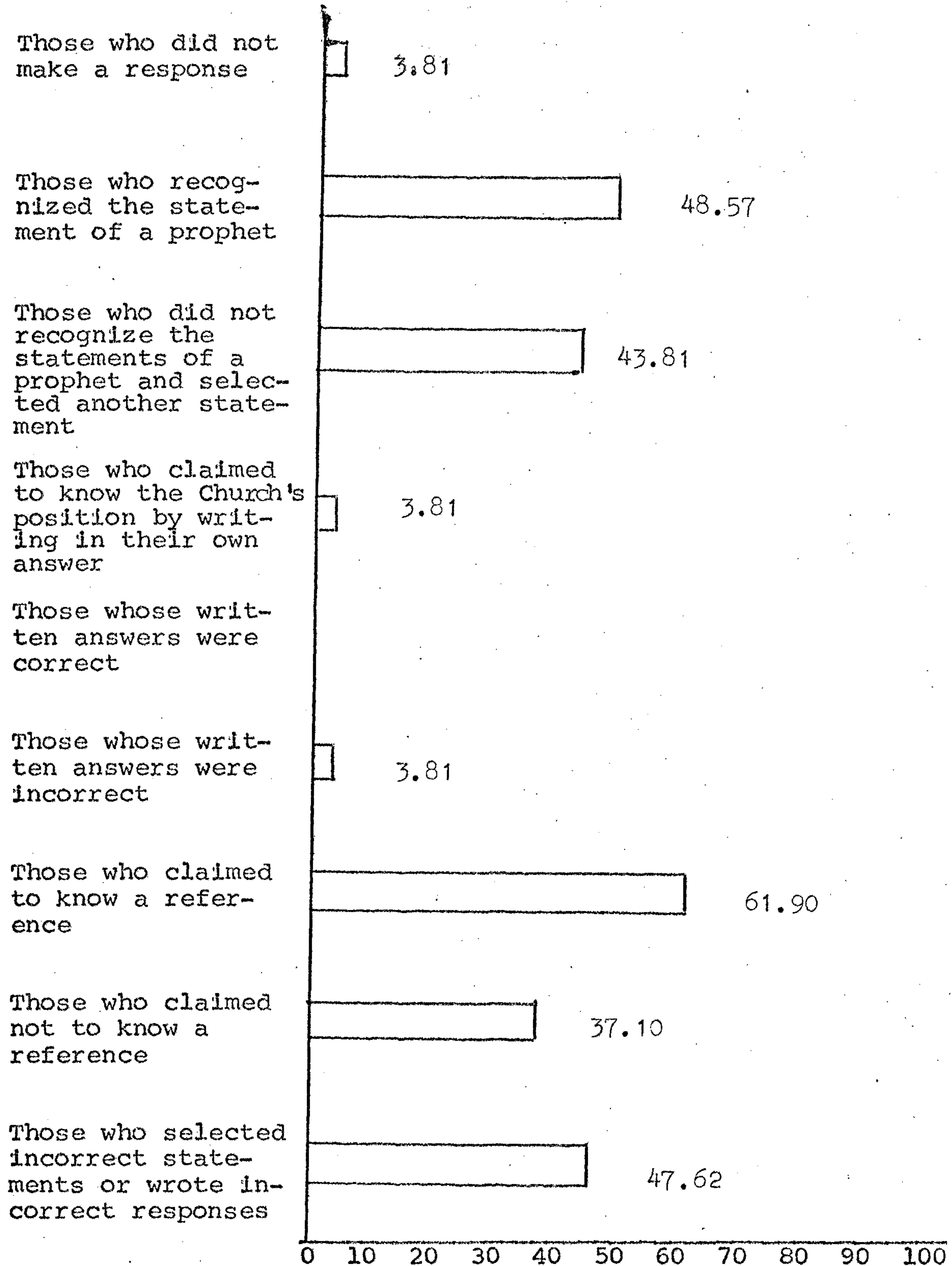
Since the school is a public servant having responsibility to prepare youth for proper citizenship, a well-organized community program which will develop

¹⁴Moroni 7:17

¹⁵Alvin R. Dyer, "The Precepts of Men," Improvement Era, (June, 1969), 40.

Figure 5

Satan's Power in Personal and National Affairs



healthier attitudes towards sex should be developed and used.

Because of the well-known fact that parents are not instructing their children in regards to sexual reproduction, the school must assume this responsibility.

Forty instructors wrote in answers which were scored 21.90 per cent correct and 16.19 per cent incorrect. Several stated that the school system should begin teaching morality along with the teaching of sex. These responses were scored incorrect. The respondent of questionnaire no. 94 suggested a "much softer" approach be taken to sex education than the statement made by President Dyer. Respondent no. 40 said it was not against the church position to show human reproductive organs and no. 48 said President Dyer's statement should not be "so strong."

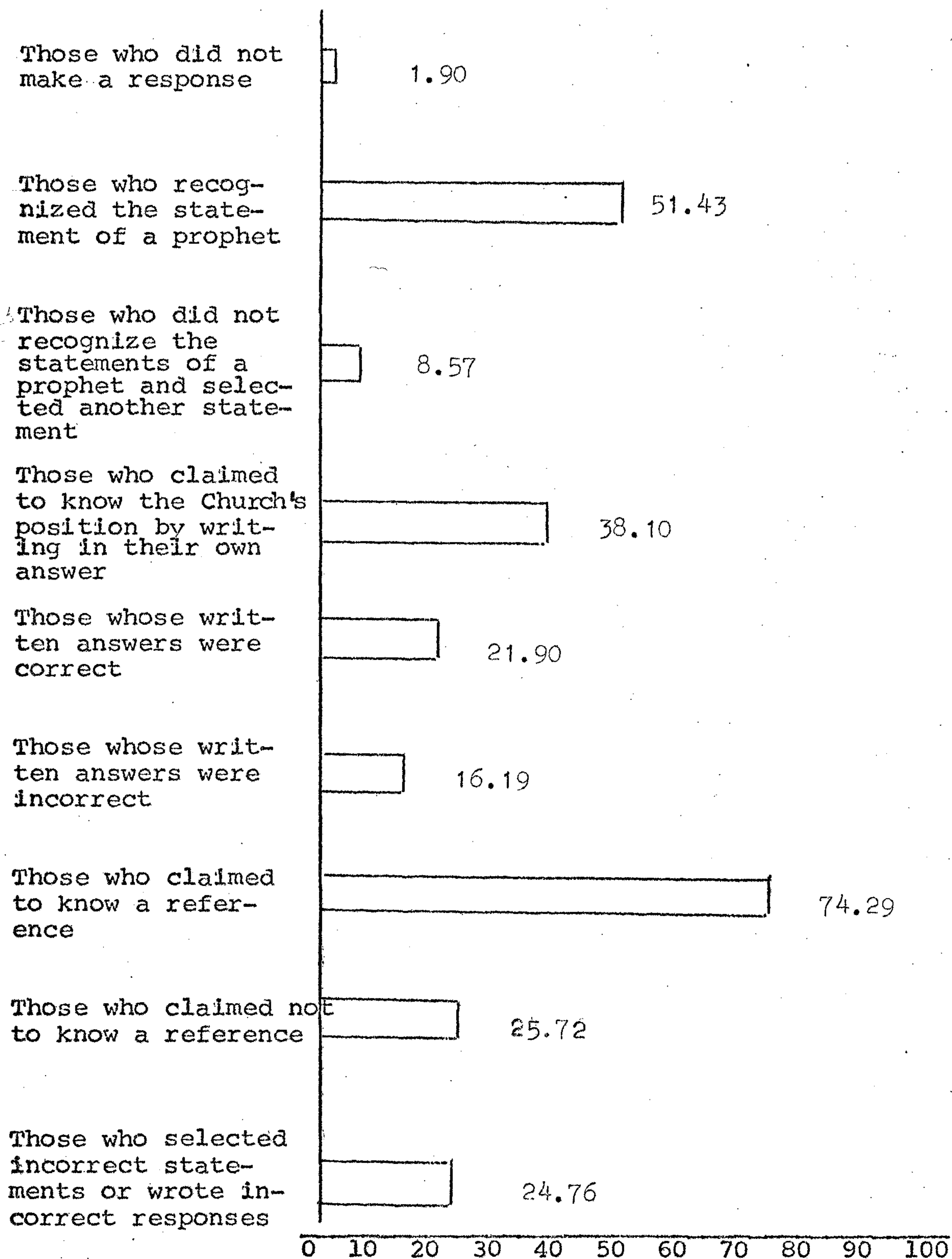
Respondents selecting or writing incorrect statements was 24.76 per cent, slightly above the average for the ten issues. Seventeen write-in statements were scored incorrect on this issue which is the highest incorrect write-in statement of the ten issues. Issue number two is the next highest with thirteen incorrect write-in statements. For further comparison see Figure 6, page 56.

"Campus Revolts" is the seventh ranking issue. Rating well above the average, 87.62 per cent of the respondents selected this statement from President David O. McKay:

Force and compulsion will never establish the ideal society. This can only come by a transformation

Figure 6

Sex Education



within the individual soul--a life brought into harmony with the divine will. We must be "born again".¹⁶

There were no respondents who felt this statement was correct:

When society fails to correct any wrong, those who are oppressed have a moral obligation to organize and revolt by various methods in order to bring about helpful and legitimate change.

Four respondents; or 3.81 per cent selected the following:

The due process of law is often so cumbersome and slow that there may be justification to break the law to dramatize its inequity. It must be stressed, however, that the individual must be prepared to suffer the consequences of a "broken law".

Of the eight instructors writing in statements four were scored correct and four incorrect. Those who were scored incorrect suggested the last statement was most realistic. They used the Church reaction to the anti-bigamy laws to defend their position that laws may be broken if the need to dramatize the inequity is justifiable. The merits to the argument can not be explored here. It was necessary to make a judgement, however, on these statements so this judgement was based upon the current Church position. That is, we are to keep the laws of the land. If the President of the Church decided the membership should break a law "to dramatize the inequity," then the Church membership would be informed through the proper channels.

¹⁶David O. McKay, The Improvement Era, (December, 1961), 919.

Only 7.62 per cent were incorrect either in their selection or writing of statements to explain the principles relating to campus revolts. Those who could not cite references to statements of Living Prophets on this issue is better than ten per cent below the average of the ten issues.

The eighth current issue is "Birth Control." The first Presidency sent a letter to all bishops and stake presidents dated April 14, 1969 to amplify the Church position on this issue. The following basic principle from this letter was used.

Where a husband and wife enjoy health and vigor and are free from impurities that would be entailed upon their posterity, it is contrary to the teachings of the Church artificially to curtail or prevent the birth of children.¹⁷

There were 90.48 per cent of the respondents who selected this statement in contrast to the 3.81 per cent who selected the following:

The Church declares no official dogma or position on birth control. This area remains the interpretive responsibility of the couple, depending upon financial and health circumstances.

Only one instructor chose this:

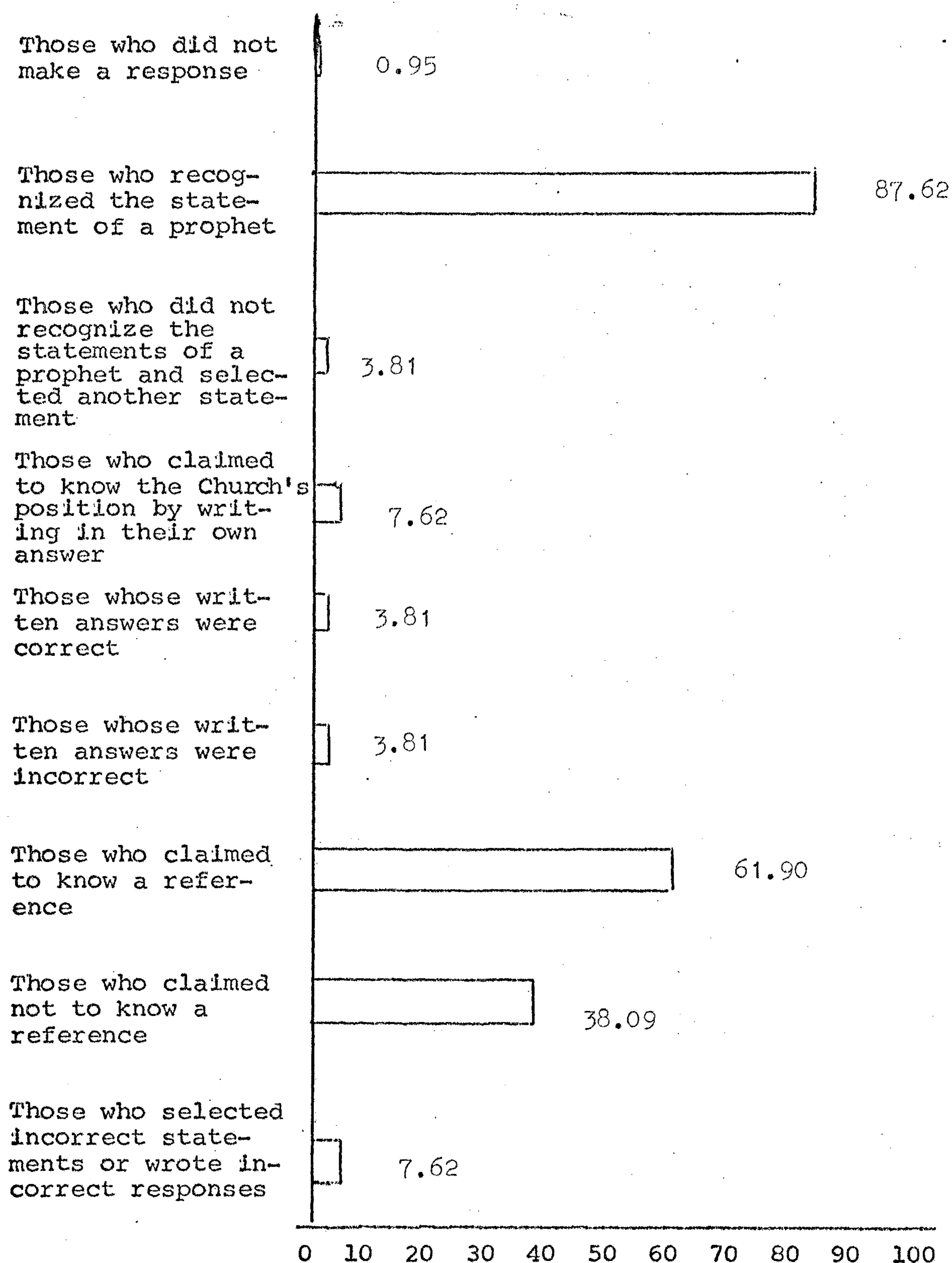
Birth control is at times a necessary expedient. Such an instance would be when a husband is going to school and the wife is forced to support the couple by working outside the home.

Three persons wrote in statements and all were graded incorrect. Respondent number 40 agreed with the statement of the First Presidency but wanted to qualify it. Without

¹⁷The First Presidency, Letter to Bishops and Stake Presidents, April 14, 1969.

Figure 7

Campus Revolts



knowing what these qualifications are the response was scored incorrect simply on the basis he had not selected the proper statement. Another response on questionnaire number 68 stated the practice of birth control was permitted for economic reasons. As a general principle the Church has rejected this as being a legitimate reason.

The 7.62 per cent scoring incorrect answers on this issue is far below the 21.67 per cent average. Other comparisons can be seen on Figure 8, page 61.

An issue with historical and traditional principles attached to it is the ninth selected issue "Pre-marital Sex." As might be suspected this issue drew the highest number of correct responses. There were 98.10 per cent of the respondents who selected this statement from Elder Mark E. Peterson:

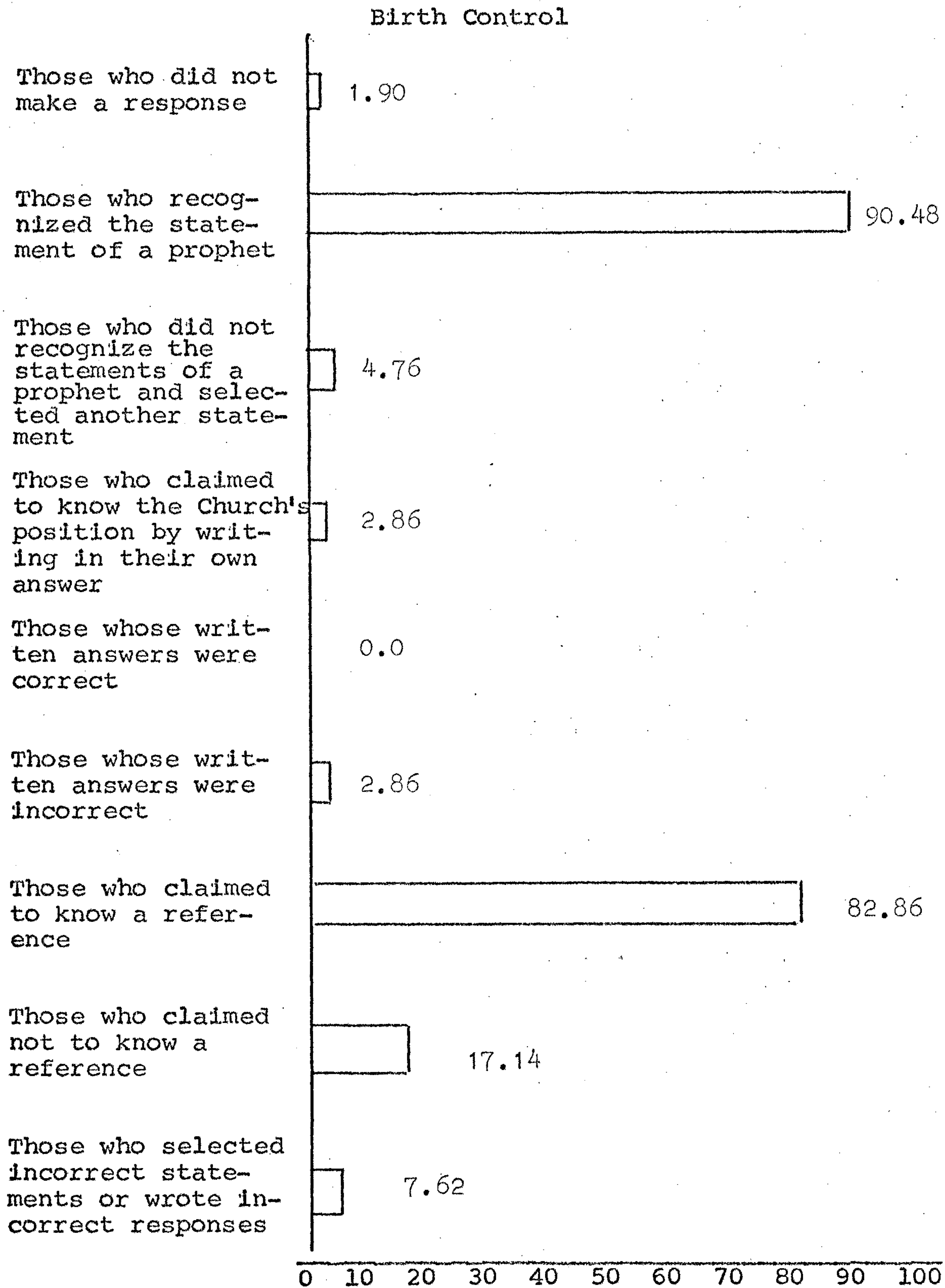
The Church does not consider any difference between a standard of morality for men and women. There is only one position: complete chastity for both men and women. No amount of rationalizing can change God's law. No amount of fashion designing can change immodesty into virtue and no amount of popularity can change sin into righteousness.¹⁸

One person or 0.95 per cent selected this:

The Church has consistently maintained a strict authoritative standard regarding kissing, passionate kissing, and petting. It has arbitrarily dictated the dress standard being at the knee or below, and it is the standard bishops are asked to use in the temple interview.

¹⁸Mark E. Peterson, "The Dangers of the So-Called Sex Revolution," Improvement Era, (June, 1969), 79.

Figure 8



Not one respondent selected this statement:

The Church more strongly encourages young girls to set the standard of purity during the dating period because young men, biologically, are more easily aroused than young women.

Also, only one person wrote in a response. It was scored incorrect because he desired to combine all three responses without making a valid explanation how it could be done.

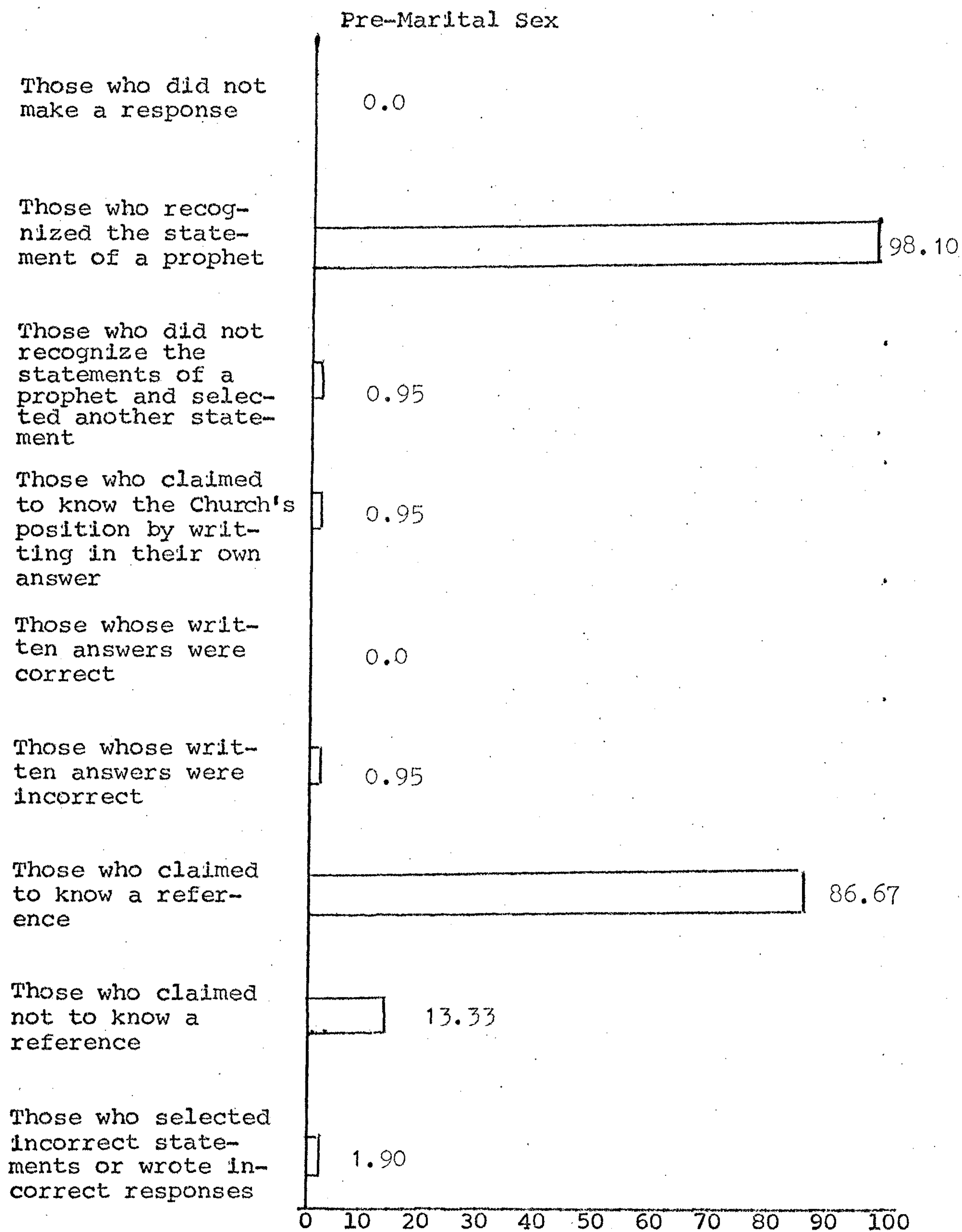
The significance of this data is not in the fact nearly 100 per cent were correct in their selections because this response should be expected from the membership in general. The importance of the data is that 13.33 per cent claimed not to know references to statements of the Living Prophets on such a common principle of the gospel.

Another high-rating issue having correct responses is the last issue of the ten selected by some LDS college students simply stated as "Drugs." Because of the traditional value of principles taught in the Word of Wisdom this is similar to "Pre-marital Sex" in the value of its contribution of data to this study. There were 87.62 per cent who selected this statement which is combined from talks given by Presidents N. Eldon Tanner and Hugh B. Brown:

The First Presidency has appealed to the Church membership to strictly keep the Word of Wisdom by not using alcohol, tobacco, and drugs of any form. Drugs are to be avoided as one would avoid the very gates of hell, we should also seek stronger legislation to control them.¹⁹

¹⁹Hugh B. Brown, Conference Report, (October, 1968), 116, and N. Eldon Tanner, Conference Report, (April, 1968), 112.

Figure 9



There were 2.86 per cent or three respondents who selected this statement:

It must be recognized that drug abuse cannot be stopped by legislation, but only by teaching people of the harmful effects of drugs. Society will then abhor the use of drugs and effect the we would like to see come about.

And 5.71 per cent selected this:

To date the Church has not made any official statements in regards to the use of drugs. However, common sense would dictate that our youth should not use them.

Only two questionnaires with written statements were returned and both were scored incorrect. Respondent number 21 selected this last statement and said there have been no official statements on the use of drugs. Respondent number 35 said the First Presidency have stressed keeping the Word of Wisdom but have only warned the Church membership of "indiscriminate use of anything which might harm the body." Further comparison of the data on this issue can be found in Figure 10, page 65.

Average percentage distribution of the responses to all ten of the student selected current issues can be seen on Figure 11, page 66. From the evidence of this part of the study we can assume that in approximately 20 per cent of the cases where an instructor is asked to respond with the Church's principles or position on a current issue, their response would be inconsistent with statements made by Living Prophets.

The average ability to recognize statements of the

Figure 10

Drugs

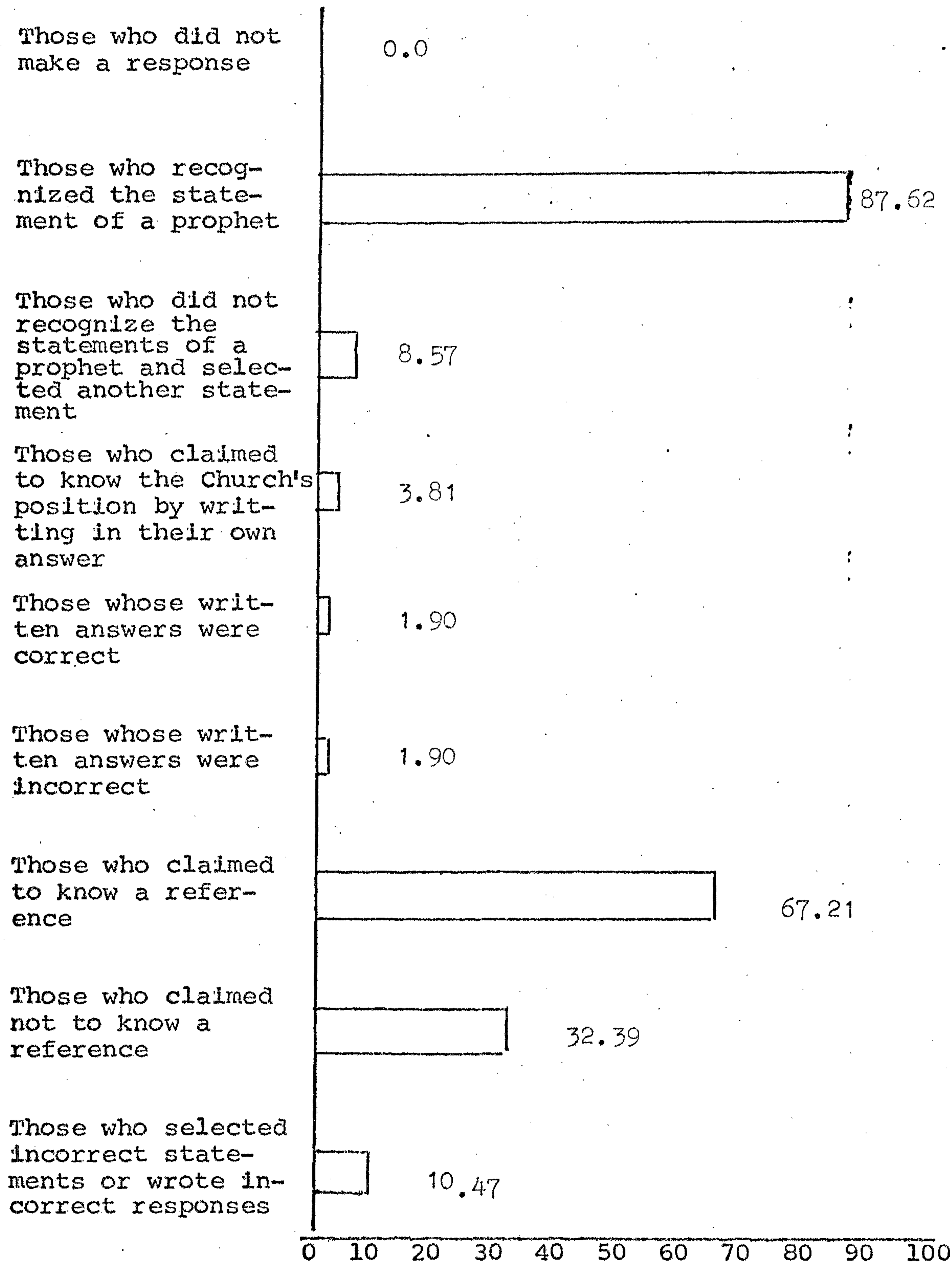
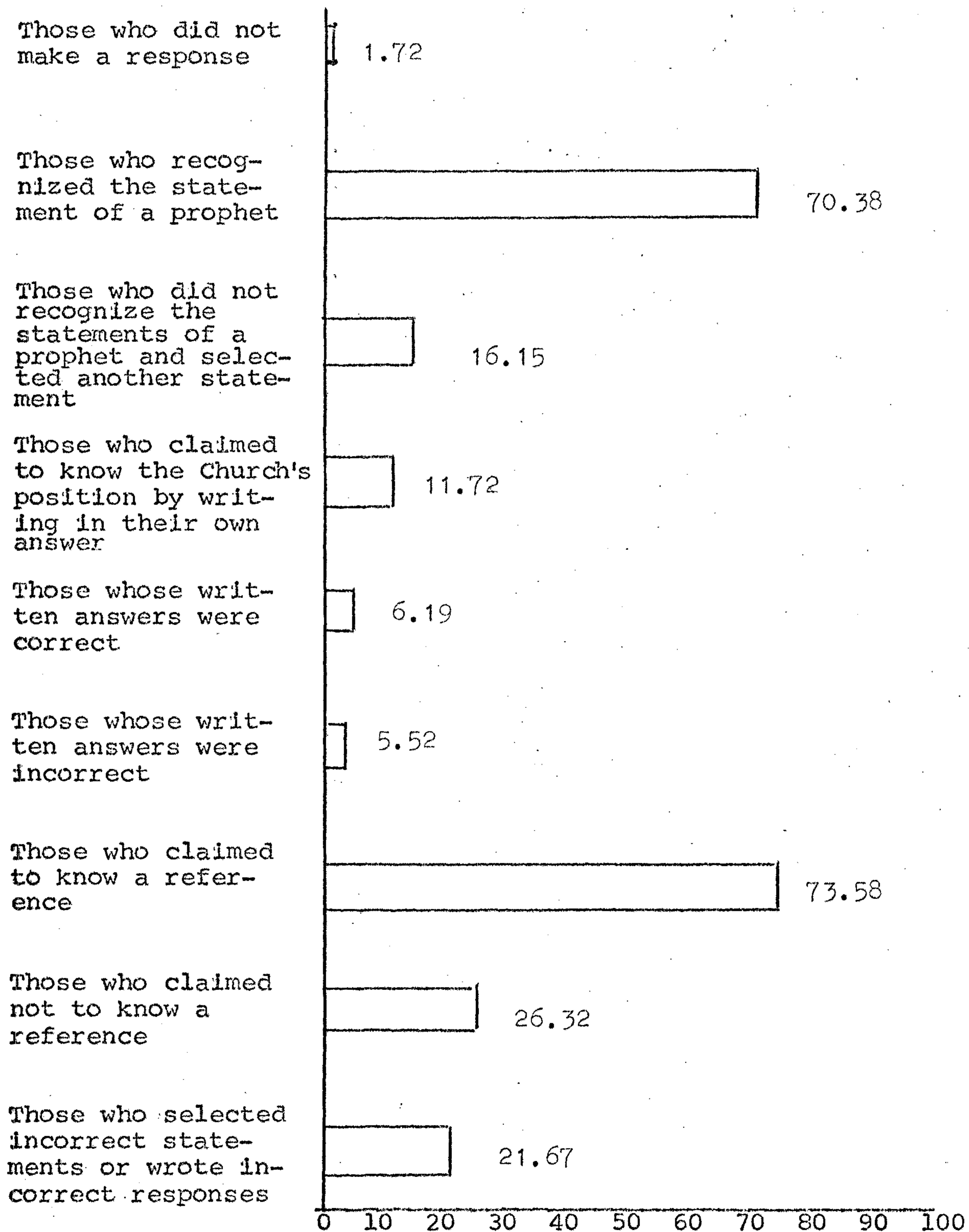


Figure 11

Average Percentage Distribution of Responses to
the Student Selected Current Issues



Living Prophets on current issues is 70.38 per cent. This is close to the 73.58 average per cent who claimed to be able to cite a reference for their response. The ability to recognize statements and cite references from messages of the Living Prophets is very close and indicates a close correlation.

The negative average results of the data show 21.67 per cent of the institute instructors who responded to the questionnaire are not currently aware of statements of the Living Prophets on the issues of our present culture.

Other related current issues. Part IB of the questionnaire was designed to obtain additional data concerning the instructors awareness of the positions and principles stated by Living Prophets. This section of the questionnaire contains selected statements made by both prophets and non-prophets. The statements are taken from issues such as religious, social, political, and economic issues. Statements from non-prophets were selected which usually disagree with the statements from prophets on similar issues. The statements are individually stated on Tables I and II, pages 34 and 36. Table I lists the statements made by the prophets and Table II lists the statements of non-prophets. On each Table the author of each statement is given after his statement. This is followed with the distribution scores of the instructors who returned the questionnaire.

Averaging all the responses there is 75.58 per cent

of the instructors who completed the questionnaire who agree with the statements made by prophets. This favorably compares to the 69.94 per cent who disagree with statements made by non-prophets. Conversely, 9.02 per cent disagree with the statements made by prophets while 6.43 per cent agree with non-prophet statements. The relationship of this data is close enough to indicate at least one significant thing. The instructors ability to recognize prophet's statements as compared to non-prophet statements is constant; that is, they agree with the prophets nearly as constant as they disagree with non-prophets.

It appears the instructors are more willing to take a stand on the statements of the non-prophets than on the prophets. Only 9.14 per cent are uncertain on an average about non-prophet statements while 15.29 per cent are uncertain of statements made by prophets.

The facts from this part of the study indicate that the instructors are not strikingly informed of positions and principles on current issues stated by Living Prophets. The average awareness in Part IA is 76.57 per cent and in Part IB is 69.94 per cent. The total average awareness from Part IA and IB is 73.25 per cent.

Deliberate usage of Prophets statements. Part II of the questionnaire is designed to obtain the instructors self evaluation of their deliberate use of statements and messages of the living Prophets. The data show that 95.24 per cent of the instructors who responded

Table III

Responses to Statements made by Prophets

Current Issue	Author	No Response	Percent Agree	Percent Disagree	Percent Uncertain
When a man and a woman are married and they agree to limit their offspring to two or three, and practice devised to accomplish this purpose, they are guilty of a sin which eventually must be punished.*	1. Joseph Fielding Smith	0.0	56.19	17.14	26.67
The earth is approaching a period of peace which shall come in one of two ways; (1) the destruction of wicked people or (2) people will repent and take upon themselves the name of Jesus Christ in the prescribed manner.	2. Marion G. Romney	.95	73.33	16.19	9.52
The Lord does not leave us ignorant of his will on current issues. He has given us living prophets to interpret these.	3. Marion G. Romney	0.0	90.48	4.76	4.76
The survivors of our generation will enjoy a Zion society in America.	4. Marion G. Romney	.95	41.90	9.52	47.62
The Communist party should be stamped out in the United States.	5. Pres. McKay	1.90	67.62	14.29	16.19

*Footnotes listed in Appendix C by numbers

Table III (Continued)

Current Issue	Author No	Percent Response	Percent Agree	Percent Disagree	Percent Uncertain
The duty of the school is to instill patriotism and loyalty to the government and society. The real purpose of the school is to develop character.	6. Pres. McKay	1.90	73.33	11.43	13.33
What the Presidency say as a presidency is what the Lord would say if He were here, and it is scripture.	7. Marion G. Romney	0.0	90.48	2.86	6.67
The Supreme Court is now leading a Christian nation down the road to atheism.	8. Marion G. Romney	0.0	49.52	25.71	24.76
The tendency of the Federal Government to more and more control the revenue of the country should be reversed, not increased.	9. First Presi- dency	.95	88.57	3.81	6.67
The great war that has just passed (W. W. II) will be an insignificant thing, as far as calamity is concerned, compared to that which is before us.	10. Pres. George A. Smith	0.0	91.43	.95	7.62
If a man takes another man's life, except in conformity with the civil law, he should be punished by the shedding of blood after a public trial by a legally constituted court.	11. Pres. George A. Smith	.95	64.76	19.05	15.24

Table III (continued)

Current Issue	Author	No Response	Percent Agree	Percent Disagree	Percent Uncertain
It is folly for the United Nations now seeking ways and means to permanent peace to exclude the idea of God from their deliberations.	12. First Presi- dency	0.0	87.62	4.76	7.62
It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.	13. First Presi- dency	0.0	55.24	4.76	40.00
No man or set of men, of their own wisdom and by their own talents, are capable of governing the human family.	14. John Taylor	0.0	83.81	12.38	3.81
We are false prophets to ourselves when we do not follow the prophet of God.	15. N. Eldon Tanner	0.0	94.29	1.90	3.81
It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young man is to be finished.	16. Spencer W. Kimball	0.0	84.76	4.76	10.48
Average Per Cent		.41	74.58	9.02	15.29

Table IV

Responses to Statements Made by Non-prophets

Current Issue	Author	No Response	Percent Agree	Percent Disagree	Percent Uncertain
We cannot really judge the goodness of an act unless we know what it means to the individual.	17. Lee J. Crochbach	0.0	32.38	66.67	.95
Next to the pursuit of peace, the really great challenge to the human family is the race between food supply and population increase.	18. Pres. Lyndon B. Johnson	.95	0.0	96.19	2.86
We are going to take all that we think is unnecessarily being spent by the haves and give it to the have nots.	19. Pres. Lyndon B. Johnson	.95	.95	93.33	4.76
The President is hobbled in his task of leading the American people to consensus and concerted action by the restrictions of power imposed upon him by a constitutional system designed for an 18th century agrarian society far removed from the centers of world power	20. J. Wm. Fullbright	0.0	2.86	92.38	4.76
With no more good sense than is required for imperfect husband and imperfect wife to live together in reasonable accord, Americans can accomodate themselves to a world in which millennial peace must await the millennium.	21. Dr. Richard Poll	2.86	16.19	54.29	26.67

Table IV (continued)

Current Issue	Author	No Response	Percent Agree	Percent Disagree	Percent Uncertain
We have inherited from our forefathers a governmental structure which so divides power that effective dealing with economic problems is cumbersome. Of course, inaction is what the Founding Fathers intended--inaction until such time as an overwhelming consensus was prepared for action. They were right in their day. But they are wrong in ours.	22. Joseph Clark	3.81	1.90	79.05	15.24
Social pressure will force the Church to modify its archaic stand on the Negro.	23. "Popular Opinion" <u>Newsweek</u>	0.0	.95	88.57	10.48
The people in government then find it necessary to put the lid on the universities to repress protest. . . but the students of today have strong convictions. They will escalate a confrontation, instead of going home to study or write their congressman, because that is all that there is left to do.	24. Tom Hayden	.95	3.81	75.24	20.00
When will the Negro members be ordained to the Priesthood? I think the answer is in the hands--and hearts--of the membership.	25. Harold W. Simons	0.0	.95	95.24	3.81

Table IV (continued)

Current Issue	Author	No Response	Percent Agree	Percent Disagree	Percent Uncertain
Perhaps the greatest value of Patriarchal decision-making has been not that the decision is wiser but that it saved arguments over who should decide.	26. Garth L. Mangum	0.0	15.24	76.19	8.57
Civil disobedience is an act of faith and a hope for a better future.	27. Garth L. Mangum	.95	3.81	91.43	3.81
It is shocking to be invited by the high-placed to believe that co-existence is not acceptable and pluralism - political, economic, and racial pluralism - is doctrinally invalid.	28. M. Neff Smart	8.57	14.29	38.10	39.05
The essence of Priesthood may be only specialization of labor, the male specializing in the external and the female in the internal affairs of family life, but neither with exclusive jurisdiction. A household needs a head only when the alternative candidates cannot agree.	29. Garth L. Mangum	1.90	3.81	89.52	4.76

Table IV (continued)

Current Issue	Author	No Response	Percent Agree	Percent Disagree	Percent Uncertain
<p>Much of the doctrine of the Church regarding the family was given during a particular historical era, now past. That era was dominated by rural values and by practices sustaining the functions of a rural family. To avoid anachronisms of doctrine and practice, the Church might profitably examine the status of the family in the modern world. . . . Today's family should not be expected to conform to the Church's model of the family, if that model is based upon the economic and social expectations of nineteenth century America.</p>	<p>30. Stanton L. Hovey</p>	.95	5.71	82.86	10.48
Average Percent		1.57	6.43	69.94	9.14

to the questionnaire claimed to make a conscious effort to teach the positions and the counsel of the Living Prophets and that 84.76 per cent of the instructors use the Conference Reports in their classes. It is further noted that 94.29 per cent of the respondents claim to use statements of the Living Prophets in answering current issues.

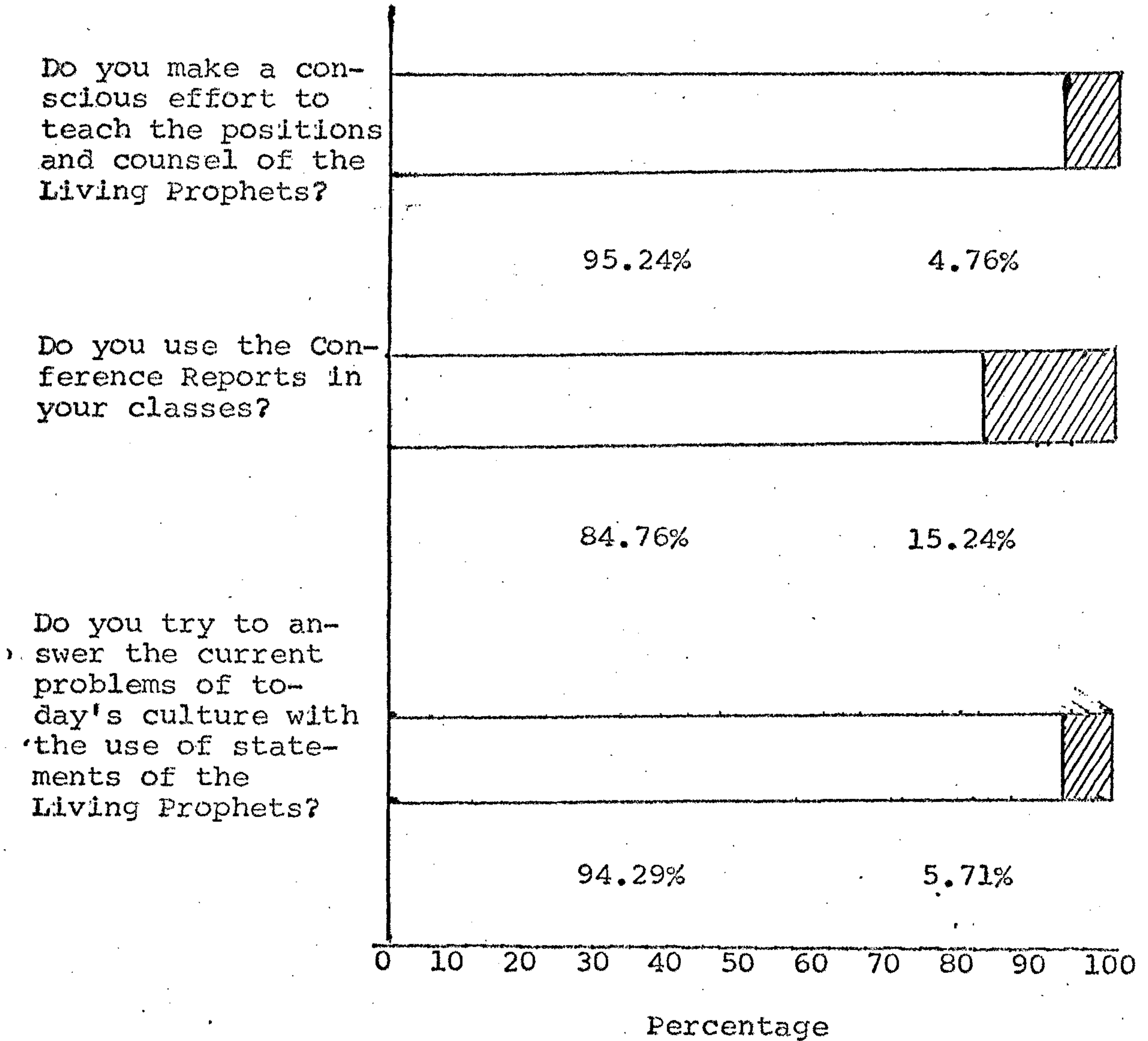
According to this data, on the average 91.43 per cent of the responding instructors use the statements and messages of the Living Prophets in their teaching and counseling. But in comparison with the statistics from Part IA and IB, which tested instructor awareness of statements on current issues, we find the average awareness to prophet's statements is only 73.25 per cent.

On each of the three questions in Part II the instructors were requested to state how they made use of the prophet's statements. There is an extremely high similarity between all but a few of the responses. The responses were listed and selections made to represent the general response to each question. These are listed for convenience and clarity in Table V, page 78. The percentage distribution of the instructors self evaluation is represented in Figure 12, page 77.

Instructors Evaluation of curriculum. In Part III of the questionnaire an attempt was made to determine the value and effectiveness of the present curriculum as it relates to the current issues. Instructors were asked to say whether or not the course outlines are adequate in defining the ten current issues selected by

Figure 12

Instructor's Self Evaluation of use of Prophet's Statements



Yes

No

some LDS college students. Over 50 per cent felt the outlines were generally not adequate while only 26 per cent felt they generally were adequate. There were 21.14 per cent of the respondents who would not state their feelings or did not feel well enough informed to make a judgement. The percentage responses to each issue and the over-all evaluation of the course outlines on these current issues is presented in Table VI, page 82.

The final question in the instrument was to determine how the instructors felt in regard to a syllabus of statements made by Living Prophets for their use in teaching and counseling students. Only eleven of the one hundred and five respondents did not write in their reasons for wanting or not wanting such a syllabus. Their responses are quoted and listed in Table VII, page 77. Seven of the one hundred and five respondents felt such a syllabus is not necessary and all of their statements are listed in Table VII while only a representative selection of the pro-syllabus respondents are listed. Many similar ideas were restated and these were omitted.

A few respondents felt the questionnaire was a poor instrument or at least expressed attitudes suggesting this study may be poorly designed. One said "your chairman hasn't given this questionnaire much thought. I hesitated answering it but felt you should have my opinion." Another hoped "this was a very insignificant part of the thesis.

Table V

Instructors Evaluation of How They use Prophet's Statements

Conscious Effort to Teach	Using Conference Reports in class	Answering Current Issues
1. Keep abreast of their talks and always relate them to the curriculum under study.	1. Reading assignments	1. Sometimes I use them.
2. Read and listen to what they say and use their ideas to shape discussions	2. use as enrichment materials	2. Read their talks and use their philosophy
3. Cite them when known. Also point out the differences in their opinions when revelations is silent	3. Occasionally, when a significant issue is under discussion.	3. Quotations
4. Explain their views	4. Occasionally to emphasize key ideas	4. Hope student will seek answer for himself.
5. Most of us have established our own positions and seek statements to substantiate these	5. Quotes	5. Go to their talks for direction.
6. Encourage students to read	6. Research	6. Use as sources
7. Use as sources for my teaching materials	7. To clarify positions	7. Suggest their interpretation would be the most accurate available.
8. Usually as supplemental material	8. Student reports	8. By discussing the issues and developing guidelines for correct decision making from statements of the Brethren.
9. Not at the exclusion of responsible investigations and decision making	9. Their examples	9. When I find agreement among the prophets on current issues.
	10. For resource and hand-outs	
	11. By seeking statements	
	12. Plan to use them right along with the standard works since they are scripture	

Table V (continued)

Conscious Effort to Teach	Using Conference Reports in Class	Answering Current Issues
10. Use panel discussions on prophet's positions.	13. Haven't used them in student research but its a good idea.	10. Many statements are general, not specific, so I like to stay out of controversial issues in today's society.
11. By living them and teaching their concepts.	14. Time prevents desired acquaintance with the documents.	11. As often as possible we turn attention to current issues and 1st go to the scriptures and then other resources. There is always an answer.
12. Taught a course entitled "Sermons and Teachings of Pres. McKay."	15. Read when pertinent.	12. Scriptures and prophets are our primary source.
13. I read their talks and from time to time quote the prophets in the classroom.	16. Point out what the prophets are saying today.	13. Prophets speak on current issues continually. I pass it on to the students.
14. Make sure I don't conflict with them.	17. Limit them to know gospel truths	14. I quote them and bear testimony of their validity.
15. Quote liberally from them.	18. Always spend time after conference highlighting messages.	15. This is what the Brethren talk about. I use them.
16. Encourage students to read them.	19. Correlate standard works and Living Prophets	
17. a-study prophets b-classify teachings c-avoid establishing 'self' as authority.	20. I use them mostly on gospel principles. Not current issues.	

Table V (continued)

Conscious Effort to Teach	Using Conference Reports in Class	Answering Current Issues
18. It's very important to teach what the prophets say.	21. I use the standard works.	16. Not consciously.
19. I try to teach what the brethren have taught.	22. I don't use them too much But I so call the students attention to them.	17. It's hard work financing and sorting.
20. By study and prayer I try to live up to the covenants to accept and follow the Living Prophets.	23. I use them as much as scripture, as if they were, which they are!	18. Probably not very effectively.
21. Carefully read their messages and teach.	24. Bulletin Board.	19. Have students write thought papers--compare.
22. Try to make conference talks the walk and talk of the students.	25. Only use occasionally.	
23. Use tapes.		
24. I have not thought of this. I believe I should more <u>consciously</u> strive to do so.		
25. I bring in groups with divergent ideas and deliberately expose students to them and let them discuss solutions.		

Table VI

Instructor's Evaluation of Institute Curriculum in Regards
to the Ten Student Selected Current Issues

Issue	No Response	Department out- lines adequate in defining this issue with cur- rent statements of Living Pro- phets	Department out- lines <u>NOT</u> ade- quate in defi- ning this issue with current statements of Living Prophets
1. Role of Parenthood in Today's Culture	23.81	27.62	48.57
2. Zion in the Last Days	23.81	20.95	55.24
3. Temple Marriage	17.14	63.81	19.05
4. How to Recognize and Deal With False Educational Ideas	21.90	10.48	67.62
5. Satan's Power in Per-sonal and National Affairs	20.00	23.81	56.19
6. Sex Education	21.90	16.19	61.90
7. Campus Revolt	20.95	5.71	73.33
8. Birth Control	20.95	17.14	61.90
9. Premarital Sex	20.95	58.10	20.95
10. Drugs	20.00	16.19	63.81
Average	21.14	26.00	52.85

Table VII

Instructors Need for an Alphabetized Syllabus of Prophet's Statements

Reasons for a syllabus	Reasons not to have Syllabus	Other comments
1. Would cut down the time needed to find them.	1. Brother James R. Clark's books are all we need I feel.	1. If <u>all</u> statements on current issues were offered--not a select few as you have offered.
2. Handy access	2. I believe a teacher should stand as his own witness.	2. I would probably use it.
3. DEFINITELY!!	3. I don't have time to read what I receive now.	3. Would be helpful if it would include all statements--not just those selected in terms of compilers favorite or preconceived notions.
4. Would make these vital statements readily available.	4. I haven't all the institute curriculum yet.	4. A basic problem is how to resolve an issue when the authorities disagree.
5. Yes! But what a job!	5. It would become a catechism for many, let teachers and students study entire statements and research original sources.	5. Depends completely on who compiles it. If done like this questionnaire, <u>No</u> . If done objectively, to represent full spectrum of the brethren, <u>Yes</u> .
6. We need this.	6. Who will decide what statements are relevant?	6. If there is reason not radicalism in its compilation.
7. A 'reader's guide' to Church literature would be helpful.	7. Seems to be cumbersome and impractical.	7. Need them from the whole continuum. It depends on <u>who</u> picks them and <u>what</u>
8. Definitely. We are not sufficiently aware!!		
9. Students would better understand doctrine of Living Prophets. Testimonies of whole gospel		
10. Time does not permit me to always do the research. When seminary teachers		

Table VII (continued)

Reasons for a syllabus	Reasons not to have syllabus	Other comments
10. (Continued) call me I frequently spend much time looking for answers to things which could be indexed.		7. (Continued) statements. My collection would be different from yours I know.
11. Would make more accessible.		8. Problem keeping it current.
12. Eliminate much time spent in hunting them.		
13. Would be immediately available		
14. The Lord said to follow the Living Prophets. We can't if we don't know what they say. We can't expect students to follow if we don't teach them.		
15. I would use many more statements.		
16. Am trying to keep a current file. This would be most helpful.		
17. Excellent. I use standard works more because they are indexed. I would rather use <u>the Living Prophets</u> .		

Table VII (continued)

Reasons for a syllabus	Reasons not to have syllabus	Other comments
18. Hard to ferrit out. This would really help.		
19. If done topically. Why not use Wilson Anderson's. They are excellent and comprehensive. Duplication would be worthless to me.		
20. It may be a disadvantage if it replaces teachers inniative to study for themselves.		
21. Put at our fingertips the most important access we have to the will of the Lord in our time.		
22. I would be more aware of state-ments. It is easier to identify with Living Prophets than dead prophets.		
23. Department outlines need more source materials.		
24. Possible only: a. subjects b. prophetS c. sources		

Table VII (continued)

Reasons for a syllabus	Reasons not to have syllabus	Other comments
25. Most needed thing in the whole program.		
26. Greatest prophets are our Living Prophets.		
27. Great for student handouts.		
28. Most outlines are inadequate on issues.		
29. Curriculum should reflect world wide issues. Just not U.S.		
30. Fantastic! Would be one of most important items you could prepare. Please do it.		
31. Perhaps also use records like those used in seminary.		
32. Don't stack the deck. Have all the statements so it represents the views of all the General Authorities.		
33. Yes. What other answer would you like? Poor question!		
34. Give us more confidence. Be our best help.		

One said the questionnaire "forced him to make statements he didn't want to make," and "that by compiling the results you may badly distort my real feelings." As is stated earlier in the study this is a very difficult variable to deal with without personal contact with the instructors. This is taken into consideration in the summary.

There evidently is an element among the instructors who felt this questionnaire is designed to tell who "the liberals and the conservatives are" in the system. It was suggested by one respondent that another issue be added to the ten; "reconciliation of conservative and liberal attitudes of Latter-day Saints." Another note to the author read: "As I completed this questionnaire it became quite evident the information could easily be used to determine just where members of the institute and seminary faculties stand in matters of doctrinal importance, showing their conservative or liberal leanings." One instructor said, "this questionnaire looks like something the John Birch Society would put out." One final quote indicates an interesting attitude, at least of one instructor: "Your questionnaire should identify varying attitudes but not in a way that they are all properly represented or related to revelation through the prophets."

On the whole, however, there was an approving attitude among the respondents. One said, "this is great, just what we need." Another hoped "this would help us get closer to the brethren" and "teach what we should be teach-

ing." One instructor suggested, "this is the most significant study made in regards to our curriculum."

Overall the questionnaire resulted in some very relevant and significant data regarding instructors awareness to the statements of the prophets and the present state of institute curriculum on current issues of importance to college students.

CHAPTER IV

SUMMARY AND CONCLUSIONS

This chapter deals with the findings of the study and the writer's conclusions made from the study. Certain recommendations will be made pertaining to the institute curriculum and the training of Church school teachers in the messages and statements of the Living Prophets.

SUMMARY

Purpose of the study. This study was made to evaluate the use made of statements of modern Prophets by institute instructors. The study was designed to test the awareness of the instructors to statements and messages of modern Prophets and obtain the instructors self-evaluation of how they use these messages. The instructor's evaluation of the curriculum as to whether or not it is adequate in providing prophet's answers to current issues was also studied.

The basic assumptions of the study. The basic assumptions of the study are:

1. The institute curriculum is not sufficient in providing the instructors with statements, principles, and positions stated by modern Prophets on current issues.

2. Inadequate provisions are made to assist the instructors in keeping current on statements of the modern Prophets in an organized fashion.

3. The instructors use the prophet's statements and messages in their teaching and counseling but do not have organized resource materials or planned methods of presentation.

Review of the literature. In the review of the literature the role of Living Prophets was defined from scriptural evidence and statements of prophets who lived after the scriptures were canonized. It was shown from these statements that the prophets make the will of God known to the people on current issues and that their messages, both canonized and non-canonized, are the sources of Church doctrine. The messages which have been given to the Church school teachers by Living Prophets were reviewed. In the summary made of these messages the following points were emphasized:

1. The curriculum of the Institutes and Seminaries of the Church should be rooted in the statements and messages of the modern Prophets.

2. Man's reasoning and wisdom can be dangerous to the teaching of true doctrine. The teacher has no right to teach his own ideas or views on doctrine if they differ with the prophets.

3. Teachers in opposition to established Church

doctrine should resign their positions.

4. Teachers in the Church school system should keep current with the statements and positions stated by Living Prophets in order to teach the Lord's revealed doctrine to their students.

Questionnaire results. Two hundred and five questionnaires were mailed to the institute instructors and exactly fifty per cent were returned. Part IA was designed to determine the instructors awareness of positions or principles stated by Living Prophets on ten current issues which had been selected by some LDS college students. The results of the data show that in approximately twenty per cent of the cases where an instructor was asked to respond with the Church's position or principles on a selected current issue, their answer would be inconsistent with statements made by Modern Prophets. Part IB was designed to test the instructors ability to recognize prophet's statements from non-prophet's statements on similiar subjects. There were 75.58 per cent who agreed with prophet's statements while 69.94 disagreed with non-prophet's statements. The total average awareness to prophet's statements from Part I is 73.25 per cent.

Part II was designed to determine the deliberate efforts of institute instructors in using statements and messages of Living Prophets in their teaching and counseling. On the average 91.43 per cent of the responding instructors

claimed to use the statements and messages of the Modern Prophets. The significant data obtained from Parts I and II of the study was that though 91.43 per cent claimed to use prophet's statements, yet only 73.25 per cent were aware of the positions or principles stated by Modern Prophets on selected current issues.

Part III was designed to determine the value and effectiveness of the present curriculum as it relates to the current issues within our cultures. Over fifty per cent of the respondents felt the lesson outlines were not adequate while only twenty-six per cent felt they were generally adequate. The remaining respondents did not evaluate the curriculum. Several of these stated they were not sufficiently acquainted with the lesson outlines to make this judgment.

Ninty-eight of the one hundred and five responding instructors expressed a need and desire for an alphabetized syllabus of statements and messages of the Living Prophets on current issues to supplement the course outlines.

CONCLUSIONS

The writer reached the following conclusions which are based upon the data obtained from the review of the literature and the results of the questionnaire:

1. In teaching the gospel there is no academic freedom with the principles and doctrines of the Church.
2. Church school teachers are expected to keep currently informed of the official statements and messages of

the Modern Prophets and teach these statements to their students.

3. Based upon the limited response to the questionnaire, institute instructors are able to recognize positions and principles stated by Modern Prophets on current issues in approximately seventy-three per cent of the cases.

4. A conscious effort is made by approximately ninety per cent of the institute instructors who responded to the questionnaire to use statements and messages of the Modern Prophets in their teaching and counseling.

5. Although a variety of methods are employed by the instructors in teaching the messages of the prophets there is no uniform system designed to assist the instructors in this task.

6. Slightly over fifty per cent of the responding instructors felt the present institute course outlines were generally not adequate in proving Church positions and principles on the ten student selected current issues.

7. Ninety-three per cent of the responding instructors felt a need for an alphabetized syllabus of statements and quotations concerning current issues made by Modern Prophets.

RECOMMENDATIONS

Based upon the data obtained from this study the writer would make the following recommendations:

1. The curriculum regarding current issues in today's culture should be based upon the statements and mes-

sages of the Modern Prophets.

2. An alphabetized syllabus containing the statements of the Modern Prophets on current religious, socio-economic issues and Church doctrines should be compiled for instructors resource materials.

3. Current selected statements of the Modern Prophets on specific issues and doctrines could be reprinted on single pages to be inserted in the teacher's personal lesson files.

4. A summer school class for Church school teachers might be designed to teach and discuss the following:

- a. The role of the Modern Prophets.
- b. The value of and how to use statements and messages of Modern Prophets.
- c. A study of principles stated by Modern Prophets on current issues affecting the students.
- d. A study of methods available to the teacher in teaching the role of prophets and their messages to students.

5. An institute course of instruction to be designed and developed to do the following:

- a. Teach students the role of Modern Prophets.
- b. Assist students in studying the messages of the President of the Church and his General Authorities on major issues in which they give guidance to the Church.

- c. Help students become acquainted with the lives and teachings of the Modern Prophets in the Church today.

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APPENDIX A

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
CHURCH SCHOOLS
Department of Seminaries and Institutes of Religion
B-346 Smoot Building

Brigham Young University
Provo, Utah 84601

June 2, 1969

SPECIAL MEMORANDUM

TO: All Institute Instructors

Dear Brethren:

I have authorized Brother Gale Brimhall, instructor at the Institute of Religion in Moscow, to send to you a questionnaire which has been approved by the Executive Committee of the Church Board for his master's degree.

There are elements of his thesis which would be of service to our program; and I would appreciate your appreciate your cooperating with Brother Brimhall in filling out the attached questionnaire as soon as possible, preferably within the next 15 days.

Thank you for your cooperation.

Sincerely yours,

William E. Berrett
Administrator

WEB:kw

Enclosure

GENERAL INFORMATION
AND INSTRUCTION

The purpose of this questionnaire is to determine the use made by L.D.S. Institute instructors of statements and messages of the living prophets in answering current issues of importance to college students.

This questionnaire consists of three parts. Please read the instruction at the beginning of each part carefully.

For this study a living prophet will be considered as any member of the First Presidency, Council of the Twelve Apostles, or the Patriarch to the Church. Some relevant statements made by men who are now dead but were prophets while alive will be used.

This questionnaire is designed to take you 20 minutes. Your participation is very much appreciated. Would you kindly complete this today and return in the enclosed envelope. Thank you again.

Sincerely,

Gale J. Brimhall

Part IA

Instructions: There are ten current issues listed below. Mark the answer you would give if a student asked you what the Church's position is on each issue. Mark only one response.

1. The Role of Parenthood in Today's Culture.
 - () To re-establish the Patriarchial order in the family, where a father assumes the full mantle of his Patriarchial or Priesthood responsibility.
 - () To emphasize the Patriarchial order but to recognize that modifying forces, such as a shift from an agrarian culture to a more urbanized culture, will cause the family to have to adapt to a more democratic order within the family structure.
 - () To stress the democratic concept of family order so that various family members might develop their godlike potential more through choice and self expression.
 - () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

2. Zion In The Last Days

- () Zion, as a scriptural concept, deals mainly with the great "Zionist" movement presently in progress among the Jews who are being gathered out of the nations and returning to the sacred lands of Israel to build up the city of Jerusalem.
- () The time has come to re-establish the image of the Church in the consecrated and dedicated land of Missouri and to bring back to the consciousness of the people of the Church the early foundations established in Missouri; that to fulfill his purpose there must be built the city of the New Jerusalem in Jackson County, Missouri, which will be the first of the cities of Zion.
- () The blessings and promises regarding Zion have insignificant meaning in our modern day compared to the urgency of immediate problems facing the Church such as the Civil Rights movement.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

3. Temple Marriage

- () Temple marriage must be considered as a Divine injunction from Deity. It also must be recognized that there are extenuating circumstances which might suggest a couple be married in a civil ceremony first by the Bishop and then prepare to go to the temple.
- () Young people are trifling with their divine destiny, treating lightly a great commandment and casting aside as dross the greatest opportunity that can come to them when they fail to marry in the temple.
- () There is no question that temple marriage has great pragmatic value. It is well established that there are less divorces among those who marry in the temple than those who marry outside the temple. Considering merely the benefits of a more enduring relationship, it would seem that most couples would want to take advantage of this benefit. It would seem to give them a great "psychological edge" over other types of marriages.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

4. How to Recognize and Deal With False Educational Ideas.

- () One of the very greatest threats to the Church is false educational ideas. The precepts of men have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error.
- () It is a false system that would seek to trammel the mind of a man and tell him how he must think. The nature of man's agency is such that he must be freed to think independently for himself. Only through a confrontation with true and false notions can his mind ferret out the truth. Thus man's reason is the final court of appeal.
- () Because man must be aware of the world about him he should not consider false educational ideas as a threat, but rather a great opportunity to become more knowledgeable.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

5. Satan's Power in Personal and National Affairs.

- () Young people within the Church are going to fight a final battle which is closer to us than we know. They need to be protected from the adversary because they are fighting not only against their own flesh, but against enemies in high places, against empires, against organized sin, organized rebellion and all types of riots, disobedience and lawlessness.
- () Quite often men attribute everything which is evil to Satan rather than to the people who, through their personal agency, become engaged in wrong acts or thoughts.
- () There is no question as to the reality of Satan as far as the Church is concerned, but to attribute all wars, social evils, calamities, and destruction directly to him would be tantamount to void man's agency.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

6. Sex Education.

- () Because of the well-known fact that parents are not instructing their children in regards to sexual reproduction, the school must assume this responsibility.
- () Since the school is a public servant having responsibility to prepare youth for proper citizenship a well-organized community program which will develop healthier attitudes toward sex should be developed and used.
- () Whether used by skilled or unskilled, any teaching to young people that describe and illustrate human reproductive organs and their functions, do not harmonize with the Gospel, and the Church is therefore opposed to such.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

7. Campus Revolts

- () The due process of law is often so cumbersome and slow that there may be justification to break the law to dramatize its inequity. It must be stressed, however, that the individual must be prepared to suffer the consequences of a "broken law".
- () Force and compulsion will never establish the ideal society. This can only come by a transformation within the individual soul--a life brought into harmony with the divine will. We must be "born again."
- () When society fails to correct any wrong, those who are oppressed have a moral obligation to organize and revolt by various methods in order to bring about helpful and legitimate change.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

8. Birth Control.

- () The Church declares no official dogma or position on birth control. This area remains the interpretive responsibility of the couple, depending upon financial and health circumstances.
- () Birth control is at times a necessary expedient. Such an instance would be when a husband is going to school and the wife is forced to support the couple by working outside the home.
- () Where a husband and wife enjoy health and vigor and are free from impurities that would be entailed upon their posterity, it is contrary to the teachings of the Church artificially to curtail or prevent the birth of children.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

9. Pre-Marital Sex.

- () The Church has consistently maintained a strict authoritative standard regarding kissing, passionate kissing, and petting. It has arbitrarily dictated the dress standard being at the knee or below, and it is the standard bishops are asked to use in the temple interview.
- () The Church more strongly encourages young girls to set the standard of purity during the dating period because young men, biologically, are more easily aroused than young women.
- () The Church does not consider any difference between a standard of morality for men and women. There is only one position; complete chastity for both men and women. No amount of rationalizing can change God's law. No amount of fashion designing can change immodesty into virtue and no amount of popularity can change sin into righteousness.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IA

10. Drugs.

- () It must be recognized that drug abuse cannot be stopped by legislation, but only by teaching people of the harmful effects of drugs. Society will then abhor the use of drugs and effect the change we would like to see come about.
- () The First Presidency has appealed to the Church membership to strictly keep the Word of Wisdom by not using alcohol, tobacco, and drugs of any form. Drugs are to be avoided as one would avoid the very gates of hell, we should also seek stronger legislation to control them.
- () To date the Church has not made any official statements in regards to the use of drugs. However, common sense would dictate that our youth should not use them.
- () None of the above. My interpretation of the Church's position would be:

Would you be able to substantiate this position by citing a recent address or statement of a Living Prophet on this issue?

() Yes

() No

Part IB

Instructions: The following are direct statements made by men with various backgrounds: Prophets, Statesmen, Philosophers. Read each statement carefully and mark the response which most clearly represents your feelings in regards to the statement.

1. We cannot really judge the goodness of an act unless we know what it means to the individual.
 Agree Disagree Uncertain
2. Next to the pursuit of peace, the really great challenge to the human family is the race between food supply and population increase.
 Agree Disagree Uncertain
3. When a man and a woman are married and they agree to limit their offspring to two or three, and practice devices to accomplish this purpose, they are guilty of sin which eventually must be punished.
 Agree Disagree Uncertain
4. We are going to take all that we think is unnecessarily being spent by the haves and give it to the have nots.
 Agree Disagree Uncertain
5. The earth is approaching a period of peace which shall come in one of two ways; (1) the destruction of wicked people or (2) people will repent and take upon themselves the name of Jesus Christ in the prescribed manner.
 Agree Disagree Uncertain
6. The President is hobbled in his task of leading the American people to consensus and concerted action by the restrictions of power imposed upon him by a constitutional system designed for an 18th century agrarian society far removed from the centers of world power.
 Agree Disagree Uncertain
7. The Lord does not leave us ignorant of his will on current issues. He has given us living prophets to interpret these.
 Agree Disagree Uncertain

Part IB continued

8. The survivors of our generation will enjoy a Zion society in America.

Agree Disagree Uncertain

9. With no more good sense than is required for imperfect husband and imperfect wife to live together in reasonable accord, Americans can accomodate themselves to a world in which millennial peace must await the millennium.

Agree Disagree Uncertain

10. The Communist party should be stamped out in the United States.

Agree Disagree Uncertain

11. We have inherited from our forefathers a governmental structure which so divided power that effective dealing with economic problems is cumbersome. Of course, inaction is what the Founding Fathers intended--inaction until such time as an overwhelming consensus was prepared for action. They were right in their day. But they are wrong in ours.

Agree Disagree Uncertain

12. The duty of the school is to instill patriotism and loyalty to the government and society. The real purpose of the school is to develop character.

Agree Disagree Uncertain

13. What the Presidency say as a presidency is what the Lord would say if He were here, and it is scripture.

Agree Disagree Uncertain

14. The Supreme Court is now leading a Christian nation down the road to atheism.

Agree Disagree Uncertain

15. The tendency of the Federal Government to more and more control the revenue of the country should be reversed, not increased.

Agree Disagree Uncertain

Part IB continued

16. The great war that has just passed (W.W. II) will be an insignificant thing, as far as calamity is concerned, compared to that which is before us.

Agree Disagree Uncertain

17. If a man takes another man's life, except in conformity with the civil law, he should be punished by the shedding of blood after a public trial by a legally constituted court.

Agree Disagree Uncertain

18. It is folly for the United Nations now seeking ways and means to permanent peace to exclude the idea of God from their deliberations.

Agree Disagree Uncertain

19. Social pressure will force the Church to modify its archaic stand on the Negro.

Agree Disagree Uncertain

20. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Agree Disagree Uncertain

21. No man or set of men, of their own wisdom and by their own talents, are capable of governing the human family.

Agree Disagree Uncertain

22. We are false prophets to ourselves when we do not follow the prophet of God.

Agree Disagree Uncertain

23. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young man is to be finished.

Agree Disagree Uncertain

Part IB continued

24. The people in government then find it necessary to put the lid on the universities to repress protest. . . . but the students of today have strong convictions. They will escalate a confrontation, instead of going home to study or write their congressman, because that is all that there is left to do.
- Agree Disagree Uncertain
25. When will the Negro members be ordained to the Priesthood? I think the answer is in the hands--and hearts--of the membership.
- Agree Disagree Uncertain
26. Perhaps the greatest value of Patriarchal decision-making has been not that the decision is wiser but that it saved arguments over who should decide.
- Agree Disagree Uncertain
27. Civil disobedience is an act of faith and a hope for a better future.
- Agree Disagree Uncertain
28. It is shocking to be invited by the high-placed to believe that co-existence is not acceptable and pluralism - political, economic, and racial pluralism - is doctrinally invalid.
- Agree Disagree Uncertain
29. The essence of Priesthood may be only specialization of labor, the male specializing in the external and the female in the internal affairs of family life, but neither with exclusive jurisdiction. A household needs a head only when the alternative candidates cannot agree.
- Agree Disagree Uncertain
30. Much of the doctrine of the Church regarding the family was given during a particular historical era, now past. That era was dominated by rural values and by practices sustaining the functions of a rural family. To avoid anachronisms of doctrine and practice, the Church might profitably examine the status of the family in the modern world. . . . Today's family should not be expected to conform to the Church's model of the family, if that model is based upon the economic and social expectations of nineteenth century America.
- Agree Disagree Uncertain

Part II

Instructions: Confine your answers to the space provided between the questions.

1. Do you make a conscious effort to teach the positions and counsel of the Living Prophets? Yes No
How?

2. Do you use the Conference Reports in your classes?
 Yes No In what way?

3. Do you try to answer the current problem of today's culture with the use of statements of the Living Prophets? Yes No How?

Part III

Instructions: Assuming that the following ten issues would be the ten current problems that most concern L.D.S. college students, in your judgment is the curriculum material (course outlines) prepared by the Department sufficiently replete with state-ments of the Living Prophets that would provide an adequate answer to these current issues in an organized fashion?

<u>ISSUES</u>	Dept. Outlines Adequate in De- fining This Issue With Current Statements of living Prophets	Dept. outlines <u>NOT</u> Adequate In Defining This Issue With Cur- rent State- ments of Liv- ing Prophets
1. Role of Parenthood in Today's Culture	_____	_____
2. Zion in the Last Days	_____	_____
3. Temple Marriage	_____	_____
4. How to Recognize and Deal With False Educational Ideas	_____	_____
5. Satan's Power in Personal and National Affairs.	_____	_____
6. Sex Education	_____	_____
7. Campus Revolt	_____	_____
8. Birth Control	_____	_____
9. Premarital Sex	_____	_____
10. Drugs	_____	_____

11. Do you feel an alphabetized syllabus containing state-ments and quotations concerning current issues made by Living Prophets would be helpful to you?
 Yes No Why?

APPENDIX B

CURRENT ISSUES

Instructions: Select the 10 most important current issues to you. No exact order is necessary. List 1 to 10.

- | | |
|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| <input type="checkbox"/> Peaceful demonstrations to seek reform | <input type="checkbox"/> Virgin Birth of Christ |
| <input type="checkbox"/> Should Pacifists, athiests, or Communists be allowed to speak? | <input type="checkbox"/> Separation of Church and state |
| <input type="checkbox"/> The new freedom vs. free agency | <input type="checkbox"/> Temple marriage |
| <input type="checkbox"/> Dress Standards | <input type="checkbox"/> Can Church leaders speak on temporal matters |
| <input type="checkbox"/> Drugs | <input type="checkbox"/> Pornography |
| <input type="checkbox"/> Crime | <input type="checkbox"/> Can Church Leaders speak on political principles |
| <input type="checkbox"/> Role of Parenthood in today's Culture | <input type="checkbox"/> Censorship |
| <input type="checkbox"/> Role of Patriarchael family vs. the Democratic concept. | <input type="checkbox"/> How to recognize and deal with false educational ideas |
| <input type="checkbox"/> War | <input type="checkbox"/> Zion in the Last Days |
| <input type="checkbox"/> Atheism - Agnosticism | <input type="checkbox"/> Satan's power in personal and national affairs |
| <input type="checkbox"/> Suicide | <input type="checkbox"/> Juvenile Delinquency |
| <input type="checkbox"/> How to deal with the use of Alcoholic beverages in our society | <input type="checkbox"/> Youth and leisure time |
| <input type="checkbox"/> Homosexuality | <input type="checkbox"/> Role of America in the last days |
| <input type="checkbox"/> Solution to U.S. & Foreign Poverty problem | <input type="checkbox"/> American Home |
| <input type="checkbox"/> Mental illness | <input type="checkbox"/> Entertainment -- kind and quality |
| <input type="checkbox"/> Housing and Urban development | <input type="checkbox"/> Foreign Ais |
| <input type="checkbox"/> Unemployment | <input type="checkbox"/> Civil Rights |
| <input type="checkbox"/> Art | <input type="checkbox"/> Proper role of Government |
| <input type="checkbox"/> Cigarette Smoking | <input type="checkbox"/> Campus Revolts |
| <input type="checkbox"/> Divorce | <input type="checkbox"/> Investments and Speculation |
| <input type="checkbox"/> Gold Standard | <input type="checkbox"/> Social Security |
| <input type="checkbox"/> Foreign Aid | <input type="checkbox"/> Communism |
| <input type="checkbox"/> Illegitimate births | <input type="checkbox"/> Military Service and the draft |
| <input type="checkbox"/> Premarital sex | <input type="checkbox"/> Socialialism |
| <input type="checkbox"/> Birth Control | <input type="checkbox"/> Behavioral sciences in church and gospel |
| <input type="checkbox"/> Credit Buying | <input type="checkbox"/> When do Living Prophets speak scripture |
| <input type="checkbox"/> Death of God Theory | <input type="checkbox"/> How to choose a vocation |
| <input type="checkbox"/> Unions and Strikes | <input type="checkbox"/> Criminal reform or punishment |
| <input type="checkbox"/> Government Welfare Programs | <input type="checkbox"/> Israel and Arab War |
| <input type="checkbox"/> Liquor by the Drink | <input type="checkbox"/> Negative Income Tax |
| <input type="checkbox"/> Should the Constitution of the U.S. be changed or modernized? | <input type="checkbox"/> Science and Religion |
| | <input type="checkbox"/> Capital Punishment |
| | <input type="checkbox"/> Rioting |
| | <input type="checkbox"/> Sensitivity Training groups |
| | <input type="checkbox"/> Brainwashing |
| | <input type="checkbox"/> Sex education |

APPENDIX C

KEY:

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9. First Presidency to Ralph Harding
10. President George A. Smith, Conference Report, Oct. 1946, p. 149-53.
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13. First Presidency, 1889, Millennial Star, 52, pp 33-34.
14. John Taylor, Journal Discourses, Vol. 9, page 10.
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17. Lee J. Crohbach, University of Illinois. Educational Psychology, p. 617.
18. President Lyndon B. Johnson, State of the Union Message, 1967.
19. President Lyndon B. Johnson, Congressional Records, 1964, p. 6142.
20. J. Wm. Fullbright, July 28, 1961.
21. Dr. Richard Poll, quoted by Skousen in My Reply to Dr. Poll, p. 19.

22. Joseph Clark, May 1963. The Elite and the Electorate, p. 12-14.
23. "Popular Opinion", Newsweek.
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26. Garth L. Mangum, "Technological Change and Erosion of the Patriarchial Family" Dialogue, Vol. II, No. 3, p. 52.
27. Ibid., p. 49.
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30. Stanton L. Hovey, "Church Influence Upon the Family", Dialogue, Vol. II, No. 3, p. 56.

THE USE MADE OF STATEMENTS AND MESSAGES OF THE MODERN
PROPHETS IN ANSWERING CURRENT ISSUES OF
IMPORTANCE TO COLLEGE STUDENTS

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M.R.E. Degree, August 1969

ABSTRACT

This study was designed to evaluate the L.D.S. institute instructors use of statements made by leaders of the Church of Jesus Christ of Latter-day Saints. These leaders have instructed Church school teachers to teach what the prophets have said and not the teachers own ideas or views on doctrine.

The data from this study show the following: (1) Approximately twenty per cent of instructor responses in selecting the stated principles of the Church on a current issue are incorrect; (2) The ability of the instructors to recognize prophet's statements from non-prophet's statements is seventy-three per cent; (3) Over ninety per cent of the instructors use prophet's messages in their teaching and counseling but have no organized procedure; (4) Over fifty per cent of the instructors feel the course outlines are not adequate on current issues, and (5) Ninety-three per cent would like an alphabetized syllabus of prophet's statements on current issues. The main recommendation is that instruction, methods, and materials be prepared to assist the Church teacher in teaching messages of the Modern Prophets.