the congregation and all blessings, baptisms, confirmations, ordinations, marriages, excommunications, and deaths. Through the years, the Church used several successive ways to keep track of membership information prior to the present electronic automated system. Many improvements have been made in the automated records system, and with rapid growth, reaching more than 7 million members by 1990, the Church is studying ways to reduce and simplify the amount of information being kept. Information concerning Church ordinances (baptism, confirmation, priesthood ordination, etc.) is so important that if the record is lost, the ordinances must be performed again.

In the 1800s, the presiding officer of a congregation would give members who were moving a letter to take to the presiding officer in the new congregation who would then enter that information in his own record book of members. In 1906 the Church formalized the procedure for transferring membership records as members moved from one congregation to another by having the presiding officer send a certificate of membership to the new congregation via the office of the Presiding Bishopric, even though at that time no duplicate or “master” record was kept at central Church offices. There were, however, member censuses taken approximately every five years to update records between 1914 and 1950.

In 1941, membership books were replaced by individual membership record cards, and duplicate records were created for each member. One copy was retained by the congregation, and the other was sent to the Church’s master file in Salt Lake City. (Church membership at the time was approximately 890,000.) Each time a baptism, ordination, endowment, or marriage took place, it was recorded on the membership record in the local congregation. All changes were sent to Salt Lake City once a year. When members moved, their membership records were routed through the office of the Presiding Bishopric, and the new address was added to the master record.

The Church conducted a worldwide audit of membership records during 1969 as a forerunner to converting to an automated membership system, which was completed in the United States and Canada in 1975. The Church began decentralization of records that year. The records of all members living outside of the United States and Canada were sent to one of six area offices in which automation began in 1985. All international areas, except Samoa, were using automated systems in 1990. Master records are housed in thirty-five regional offices around the world.

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THOMAS E. BROWN

MEN, ROLES OF

For men in The Church of Jesus Christ of Latter-day Saints, the ideal example of manhood is Jesus Christ, the Savior of all mankind. There is no substitute. All men must transcend cultural biases and variations when they decide to pattern themselves after the Son of God, who is the complete representative of the Father. LDS men ideally strive to follow Christ by serving family and fellowbeings through love, work, priesthood callings, instruction, and example.

The scriptures and the prophets make it clear to Latter-day Saints what the Savior expects of a man. To the Nephites he plainly stated, “For that which ye have seen me do even that shall ye do. . . . Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am” (3 Ne. 27:21, 27). King Benjamin, tutored by an angel,
described what has become a characterization of the challenges and potentials of manhood:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father [Mosiah 3:19].

Paul taught about manliness by addressing the husband’s role: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies” (Eph. 5:25, 28). President Brigham Young often expounded on this theme: “Let the father be the head of the family, the master of his own household. And let him treat [the sisters] as an angel would treat them” (JD 4:55). “Set that example before your wives and your children, before your neighbors and this people, that you can say: Follow me, as I follow Christ” (JD 15:229). “I exhort you, masters, fathers, and husbands, to be affectionate and kind to those you reside over” (JD 1:69).

Husbands and fathers are expected to emulate the love of the Savior by teaching, serving, and ministering to their families. It is the man’s role to engender and nurture life in beneficent partnership with his wife. It is not the man’s role to serve his own selfish interests, declining to marry and to create a family. Obviously, he cannot fulfill his proper role without a loyal wife who is likewise true to her covenants with God.

By ordination to the priesthood, LDS men covenant to magnify their callings and to so live that, after sufficient diligent service to Christ’s work, “all that my Father hath shall be given unto [them]” (D&C 84:38; see also OATH AND COVENANT OF THE PRIESTHOOD). To receive all that the Father has is to be endowed with the power, knowledge, blessings, and loving responsibilities of eternal fatherhood. With this power, however, comes a sacred obligation to act in love as the Heavenly Father does, never in selfishness or lust.

The duty of men is to acquire knowledge and love so that everything they do is right and true, patterned after Jesus Christ, for “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). The Prophet Joseph Smith taught, “Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves . . . namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace” (TPJS, pp. 346–47).

By serving according to the principles of the priesthood, each man should learn how to conduct himself like the Savior, who learned from his Father, for “no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile” (D&C 121:41–42). It is a general responsibility of all men in the Church to serve as home teachers; in addition, each will usually hold another calling, such as an Aaronic Priesthood quorum adviser, a scoutmaster or cubmaster, a Sunday School or Primary teacher, an athletic director, musician, activities chairman, clerk, bishop, stake president, or General Authority (see PRIESTHOOD OFFICES).

As it is God’s work and glory “to bring to pass the immortality and eternal life of man” (Moses 1:39), so it is the responsibility of men to work while in mortality to help other people progress toward eternal life. Work is in its broadest sense becomes a mark of a true man: A man is responsible for seeing that he and his family have sufficient means to live and to develop their talents. He is expected to labor to make the place where he and they live as comfortable as possible. He is also to work to bring spiritual order to the household through family prayer, father’s blessings, and gospel study, teaching his children that life’s proper priorities are gospel centered. He is taught to pray for, and bless, his family members. He shows them by example how to treat a wife—and women in general and children—with utmost respect (cf. Eph. 5:25; 6:4; D&C 42:22; 75:28). The Church encourages husbands to make every possible effort to keep their families intact and, should divorce occur, to strive to influence their children for good and to pay appropriate respect to their mothers, both to make the best of a difficult situation in this life and to prepare for adjustments in the next.

LDS men are exhorted by their leaders to become strong yet mild, to be ambitious to serve yet selfless in order to add to another’s eternal
growth, and to measure their success by how they nurture others and how they teach and make possible the progress and growth of others rather than use others to feed their own needs. Men, in other words, are expected to become Christlike natural patriarchs, as exemplified by the Father and by the Son, devoid of harshness, domination, or selfishness.

[See also Brotherhood; Fatherhood; Lay Participation and Leadership; Lifestyle; Marriage; Priesthood Quorums; Young Men.]

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MENTAL HEALTH
Recognizing the need for mental health services, The Church of Jesus Christ of Latter-day Saints, like other religious organizations, supports a network of agencies through LDS social services that provides short-term care as needed and offers referral services when more extensive treatment is required. The Church endorses the work of licensed mental health practitioners provided that the suggestions and treatment offered are consistent with Church moral and lifestyle expectations.

Historically some critics have ascribed various mental afflictions of members to the influence of the Church. Today the assertion is sometimes made that as a result of their religion Latter-day Saints have high rates of divorce, drug abuse, depression, and suicide. This is not surprising, since stereotypes are frequently applied to new and different leaders and their followers. Virtually identical defects have been attributed to Jews, Native Americans, Roman Catholics, the Irish, and other groups (Bunker and Bitton; Bromley and Shupe). Research findings, however, show no evidence of unusual mental or social problems among Latter-day Saints.

National statistics show that the state of Utah, which is 70 percent LDS, has lower rates of mental and addictive disorders than U.S. averages. A National Institute of Mental Health report for 1986 ranked Utah as the second-lowest U.S. state in new inpatient admissions to state mental hospitals as a proportion of population. The National Association of State Mental Health Program Directors report for 1986 showed Utah’s rate of outpatient mental cases per million population to be lower than that of thirty-six other states. These reports also show lower-than-average rates for alcohol and drug abuse, a finding confirmed in Utah in Demographic Perspective (1986). This report indicates that Utah ranks lowest of all the states in per capita alcohol consumption, and thirty-fifth in alcoholics per 100,000 population. Drug use among adolescents is low compared with national statistics. The overall mortality rate for suicide is slightly above the national average, but slightly below the average for the Rocky Mountain states.

Comparisons of LDS students at Brigham Young University with students at other schools on standard psychological measures, such as the Minnesota Multiphasic Personality Inventory, show more similarities than differences. On accepted indices of mental health, BYU students rank normal. Studies of divorce rates in Utah show that those counties with the highest proportions of LDS have the lowest divorce rates and are significantly below national averages. Studies of depression among BYU students and returned missionaries reveal average or lower levels.

Studies of depression among women in three Utah urban areas show LDS women to be no more or less depressed than their non-Mormon counterparts. For example, using the Beck Depression Inventory, a study of women in the Salt Lake Valley found no differences between LDS women and others (Spendlove, West, and Stanish). Women who were more active in the LDS Church were found to be less depressed than those who were less active, but causal connections to Church activity were inconclusive. Educational level appeared a better predictor of depression scores than religious affiliation: The more educated were less depressed. Responses to a national questionnaire indicated LDS women to be in the middle range on depression when compared with other groups. LDS men had the lowest depression scores of any group (Bergin and Cornwall).

Overall, on average, Latter-day Saints as a group are psychologically normal. They do not manifest unusual rates or kinds of mental disorders, and they do not differ much from national normative samples. In some studies they show less illness, but results may be questioned because of the nature of the population sampled. Statistics for