After the main body of members moved to the Intermountain West, the missionary work continued. Increasingly the missionary responsibility was given to young men who had not yet married. Their converts continued to migrate to the American West until well into the twentieth century, in spite of the fact that around the turn of the century Church leaders began to encourage converts to remain where they were and to build up the Church in their homelands.

The Church growth rate since 1860 has never been less than 30 percent for any ten-year period. Since 1950, Church growth has accelerated (see Vital Statistics), advancing to more than 50 percent in each ten-year period from 1950 to 1980 (Cowan).

In recent years the Church has become less and less a church confined to the western United States. As late as 1960, more than half of Church members were located in the Intermountain West, with only 10 percent outside the United States. In 1980, nearly one-third of Church members lived outside the United States, with only about 40 percent in the Intermountain West. In 1989 less than one convert in four was an American citizen.

By far the greatest convert growth outside the United States has been in Latin America, particularly in Mexico, Brazil, Chile, Peru, and Argentina (see South America). There has also been considerable increase in the number of baptisms in Asia and the Philippines. In 1979 there were three missions in the Philippines; this increased to twelve by 1990, and the number of convert baptisms per year tripled in that same period (see Asia). New missions were opened in eastern Europe in 1989 and 1990. In 1990 the Church had more than 40,000 full-time missionaries in 257 missions around the world.

Latter-day Saints believe, as stated by President Marion G. Romney: it may be that "relatively few among the billions of earth's inhabitants will be converted. Nevertheless . . . there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace" (p. 1067).

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COOPERATIVE MOVEMENT
See: Economic History of the Church

CORRELATION OF THE CHURCH, ADMINISTRATION
Correlation is the process of identifying the role of each part of the Church, placing each in its proper relationship to the others, and ensuring that each functions properly. The parts include doctrines and ordinances, organizations and agencies, programs and activities, meetings, and printed and audiovisual materials. All of these parts should be "fitly framed together" (Eph. 2:21). They function properly when they are connected systematically and operate in harmony and unity. Like the parts of a human body, each has its function, none is
Correlation serves under the direction of the First Presidency and the Twelve. It provides order to the many parts of the Church (cf. 1 Cor. 14:40; D&C 28:13; 107:84; 132:8) and systematic reviews of proposed action (cf. Matt. 18:16; D&C 6:28). It helps organizations avoid unnecessary duplication. Correlation ensures that Church programs, materials, and activities

- Support and strengthen families in learning and living the gospel.
- Are directed by the priesthood.
- Use the scriptures and the words of the prophets as the basis for teaching.
- Comply with policies and meet standards approved by the Council of the First Presidency and Quorum of the Twelve Apostles.
- Are simple to comprehend and use.
- Conserve demands in effort, time, or money on Church members.
- Encourage people to use local resources whenever appropriate and authorized, rather than to make them totally dependent on Church headquarters.

When the Church was organized in 1830, its structure and operation were relatively simple. However, as the restoration of the gospel unfolded, the Church grew rapidly in numbers and organizational complexity. Various Church Presidents created or adopted the following auxiliary organizations: Relief Society in 1842 (for women), Sunday School in 1849, Young Ladies’ Retrenchment Association in 1869 (which developed into the Young Women’s Mutual Improvement Association for teaching young women), Young Men’s Mutual Improvement Association in 1875 (for teaching young men), and Primary in 1878 (for children). (See also auxiliary organizations.) Church leaders also organized priesthood quorums, expanded missionary work into many countries, acquired family records to identify ancestors, constructed temples and meetinghouses, held religion classes, established schools, and implemented a program for assisting needy people.

As the programs and activities of Church organizations expanded in number and complexity, they came to have their own general and local officers, curricula, reporting systems, meetings, magazines, funding, and lines of communication.

Part of the role of correlation was to maintain order among these organizations. In 1907, the First Presidency appointed the Committee of Correlation and Adjustments; in 1908, the Correlation Committee and the General Priesthood Committee on Outlines; in 1916, the Social Advisory Committee (combined with the Correlation Committee in 1920); in 1939, the Committee of Correlation and Coordination; and in 1940, the Union Board of the auxiliaries. Relying on the mandates found in latter-day scripture, these groups were to correlate Church organizations in their structures, curricula, activities, and meetings.

In 1960, the First Presidency directed a committee of General Authorities to review the purposes and courses of study of the priesthood and auxiliaries. The work of this committee laid the foundation for present-day correlation efforts. The committee identified the purposes of each organization from its inception, traced its expansions and changes, and reviewed its courses of study and activities. On the basis of the committee’s recommendations, the First Presidency established three coordinating committees in 1961—one for children, one for youth, and one for adults—and a coordinating council that directed the activities of the three committees. The council and committees, each headed by a member of the Quorum of the Twelve Apostles, were to correlate the instructional and activity programs of priesthood quorums, auxiliaries, and other Church agencies.

By 1962, the Church had organized its curricula and activities around three groups: children, youth, and adults. In 1965, it introduced a Family Home Evening program with a study manual for families to learn gospel principles and values in their homes. By 1971, the Church had reformatted its magazines by age group rather than by organization—Ensign for adults, New Era for youth, and Friend for children.

In 1972, the First Presidency created the Department of Internal Communications to plan, correlate, prepare, translate, print, and distribute
instructional materials and periodicals. As part of this reorganization, the First Presidency created the Correlation Department and placed all organizations, curricula, and periodicals under the direction of the priesthood.

In 1979 the Church published its own edition of the Bible in English, using the text of the King James Version. New editions of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price were published in 1981.

The Church instituted a consolidated meeting schedule in 1980 to decrease the time required for meetings and allow more time for family instruction and activities, placing most local Sabbath meetings within a three-hour period.

Strengthening priesthood direction, the First Presidency organized the First Quorum of the Seventy in 1975 and, in 1980, assigned its Presidents to be executive directors of departments at Church headquarters. In 1984, the First Presidency appointed area presidencies from the Quorums of the Seventy to supervise the affairs of the Church in assigned areas of the world.

In 1987, the First Presidency restated the role of correlation: All proposed official Churchwide materials, programs, and activities must be submitted for evaluation by the Correlation Department. Moreover, no proposed item could be developed under Church auspices or placed in formally authorized use without written direction to do so from the Council of the First Presidency and Quorum of the Twelve.

During the 1990s, the focus of Church correlation shifted from maintaining order among Church entities to simplifying and reducing programs and materials, and to limiting volume, complexity, and cost.

Church leaders have determined that excessively complex and expensive programs and materials can impede taking the gospel to “all nations, kindreds, tongues and people” (D&C 42:58). As the Church grows in developing areas of the world, it will include many members who have limited education and resources.

The present (1990) correlation process at Church headquarters permits representatives of departments and auxiliaries to propose annually the materials, programs, and activities they want to have considered. An originator proceeds with a proposed item only after it has appropriate concept and final production approval.

From Church headquarters, all communications are transmitted through a single priesthood line from the First Presidency and Council of the Twelve to stakes and wards and thereby to families and individuals.

In local stakes and wards (congregations), leaders correlate programs and activities through councils whose members represent everyone within stake or ward boundaries. These councils ensure that Church programs and resources are available to the people to help them learn and live the principles of the gospel.

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FRANK O. MAY, JR.

COUNCIL BLUFFS (KANESVILLE), IOWA

Between 1846 and 1852, Council Bluffs, then known as Kanesville, was the headquarters for a substantial LDS presence in western Iowa. During the exodus from Illinois to the Rocky Mountains in the late 1840s, thousands of Latter-day Saints wintered at the Missouri River. After many proceeded westward, WINTER QUARTERS, their original headquarters on the western bank, was abandoned in early 1848 in response to governmental pressure to leave Indian lands. Latter-day Saints who had not gone west relocated on the east bank of the river, in Iowa.

The new townsite was laid out in December 1847, on what originally had been Henry W. Miller’s encampment on Indian Creek, in a hollow below the east bluffs of the Missouri River. That same month, Brigham Young was sustained as PRESIDENT OF THE CHURCH in a reorganization of the FIRST PRESIDENCY in Kanesville. The new town of Kanesville took its name from a non-Mormon emissary of U.S. President James K.