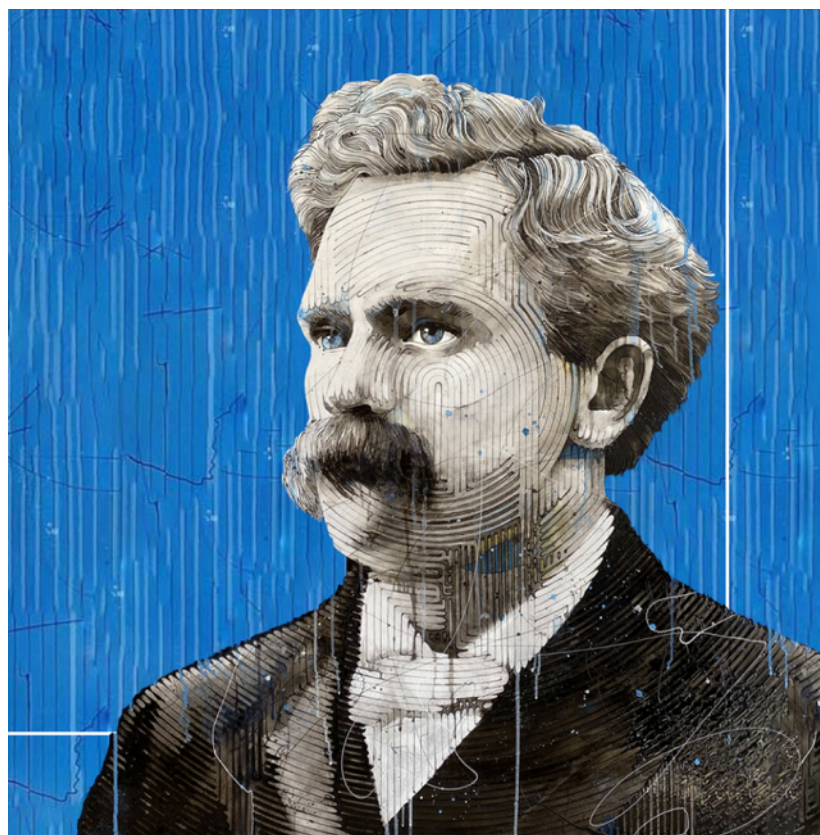


## **B.H. Roberts Foundation**

### **2023 Current and Former Latter-day Saint Survey**



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## Introduction

The B. H. Roberts Current and Former Latter-day Saint Survey (hereafter 2023 CFLDS Survey) is a multi-method, large-N (N=3,865) survey. Data was collected using three methods.

1. An address-based approach using mailers directing current and former members to participate in the online survey. This component aims to represent the "Mormon Corridor"—U.S. counties where 15% or more of the population are Latter-day Saints.
2. A Facebook advertisement campaign targeting both current and former members.
3. Unsolicited respondents who discovered the survey through word of mouth. This sample is considered non-representative but is not considered in the discussion below.

Several surveys, like the Cooperative Election Study, Pew Religious Landscape Survey, and American Trends Panel, have allowed respondents to identify as Latter-day Saint while answering questions about religion. These surveys typically address broader topics, such as religion and politics, rather than focusing specifically on Latter-day Saint issues. However, there have been a few exceptions:

- In 1967, Armand Mauss conducted the Salt Lake and San Francisco Survey of Mormons (N=958). Although the Church provided access to membership rolls for Mauss, it did not directly sponsor the study. The survey delved into specific Latter-day Saint beliefs and practices.
- In 2011, Pew executed a national survey of Latter-day Saints (N=1,019). While it included questions pertinent to Latter-day Saints, it mainly revolved around general political and social topics.
- In 2016, Jana Riess and Benjamin Knoll led the Next Mormons Survey, a Qualtrics-based panel survey of 1,156 self-identified Mormons and 540 former self-identified Mormons. This survey centered on questions specific to Latter-day Saints.

Despite these exceptions, there is a significant gap in the general public's understanding of the specific beliefs of current and former Latter-day Saints. This survey seeks to address this gap by

posing unique questions not previously asked. Some of these questions address the following topics:

- Beliefs about Joseph Smith practicing polygamy,
- Predictions regarding the Church solemnizing same-sex relationships in the temple.
- Beliefs about polygamy in the afterlife.
- Desired versus actual number of children among members.
- The likelihood of former members returning to the Church.
- Divorce rates in temple versus civil marriages.

Additionally, this survey contains a complete, 30-item Moral Foundations Scale (Graham et al. 2011) to measure differences in moral frameworks per the Moral Foundations Theory of Haidt (2012). Moral Foundations Theory is one of the preeminent theories in moral psychology and measures the fundamental moral drives that shape people's moral, political, and social outlooks.

## **Methodology**

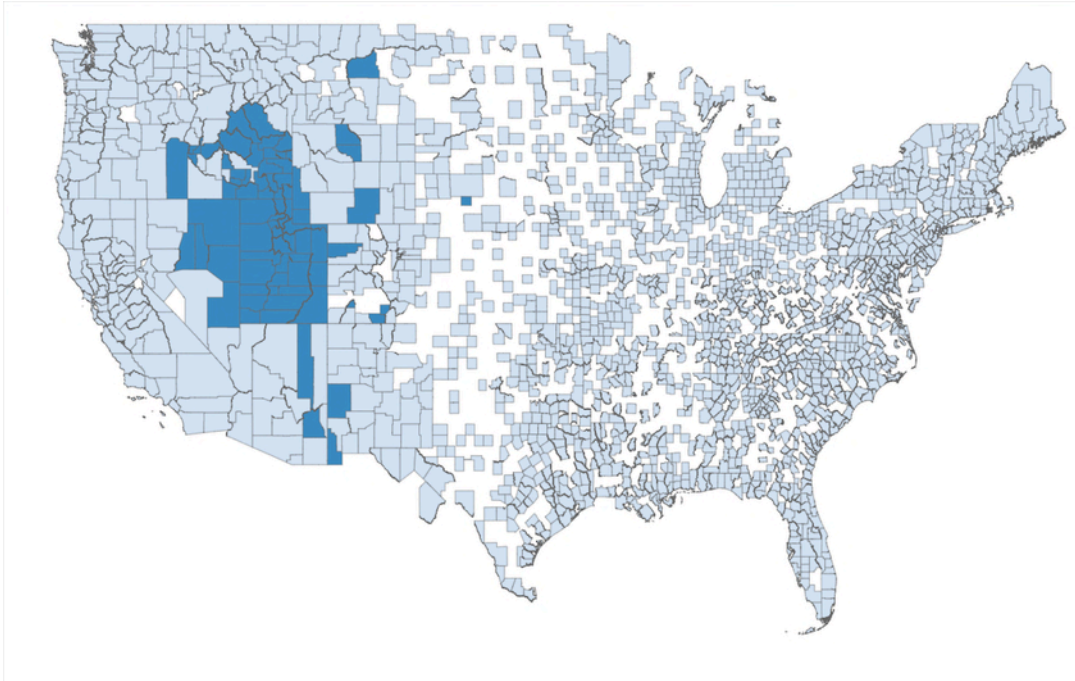
### **Address-Based Mailer Survey**

The 2023 CFLDS Survey adopted the Every Door Direct Mail (EDDM) method to cost-effectively distribute a mail-based survey targeting current and former Latter-day Saints (Grubert, 2019). The EDDM method leverages the USPS' bulk mailing services and sends mailers to every household on a specific mail route. Unlike typical mailers, these are not addressed to a specific name but contain an invitation and link to the online survey.

Given that Latter-day Saint Church membership in the United States is geographically concentrated, the EDDM part of the survey was conducted in the "Mormon Corridor" region. This region, representing the sociocultural heart of the Church, is defined here as counties where 15% or more of the population are Latter-day Saints. The mailer component of the 2023 CFLDS survey aims to be representative within this Mormon Corridor. The 2020 US Religion Census (usreligioncensus.org) provided the estimates for Latter-day Saint populations per county. A map illustrating the "Mormon Corridor" region is provided below, with areas lacking data marked as "missing."

Figure 1: Map of “Mormon Corridor”

Counties marked in dark blue represent populations of at least 15% Latter-day Saints according to the 2020 US Religion Census.



In pilot studies focusing on strong Latter-day Saint regions like Edgemont in Provo, Utah, we observed a response rate between 5% and 7%. However, because not all recipients were eligible for the survey, we had to adjust the overall estimated response estimates for the larger survey.

In traditional cluster sampling, clusters are picked randomly from a sampling frame, with a chance of being selected proportional to their population. However, not everyone in a cluster was a target respondent (i.e., a current or former Latter-day Saint). Hence, we corrected for oversampling based on the proportion of Latter-day Saints in a region. For example, if we had two counties with each housing 50% of all the Latter-day Saints in our targeted area, but one county was only 25% Latter-day Saint while the other was 50%, the first would require double the mailers than the second to achieve a similar number of responses.

Mathematically:

- Let  $\Phi$  be the total number of Latter-day Saints in the sampling frame.
- Let  $\beta_i$  represent Latter-day Saints in county  $i$ .
- Let  $\vartheta_i$  be the proportion of Latter-day Saints in county  $i$ .

$$\frac{(\beta_i/\Phi)*(1/\vartheta_i)}{[(\beta_i/\Phi)*(1/\vartheta_i)]}$$

Initial simulations, assuming each mail route comprised 500 residences, showed that our sampling method provided a Latter-day Saint distribution similar to regional estimates. After sampling counties until 2,000 responses were received, the sample's Latter-day Saint percentage closely mirrored that of the entire frame.

The initial draw selected 33 counties from the sampling area. Because of its population prominence yet fewer Latter-day Saints as a percentage, Salt Lake County strongly predominated, with 31 mail routes, followed by Utah County, with 20 mail routes, with about half (16) of counties being drawn with one mail route.

In the main draw, after selecting a county, a zip code within the county was chosen without replacement, ensuring each zip code had only one chance to be included (except in rare cases when there were more available draws than zip codes). We excluded mail routes serving only P.O. boxes, and in the informed consent statement, each address was asked to only provide a single respondent.

Mail route sizes can differ across zip codes and counties. This study's strategy anticipated an average route size of 500 residences. After choosing the specific routes, we compared the actual versus expected mailers per county. We made adjustments to counties with large disparities to help create a more representative sample. For example, routes were removed from Davis, Cache, and Utah counties, and the sampled route in Bannock County, Idaho, was changed to the larger, alternate route in the zip code. After these adjustments, the disparity within each county between the estimated, simulated proportion of all mailers sent out to that county and the actual proportion of mailers assigned was below 2%.

However, these calculations assumed the U.S. Religion Census estimates were approximately accurate. Given that many individuals might no longer be active Church members, these could be overestimations.

Lastly, while standard errors are typically adjusted for in geographically clustered sampling, our scenario is unique because each cluster (or mail route) yields few responses, making the cluster-to-respondent ratio much higher than usual. Additionally, due to the EDDM approach, we cannot trace back to the specific mail route of a response (though we know the county from a direct question in the survey). Hence, we used traditional weighted standard error estimates.

Table 1 displays the following information:

- The complete list of sampled counties.
- The count of mail routes sampled within each county.
- The total number of responses received from each county, excluding entries missing age, gender, or education data, which are essential for weighting.
- The percentage of Latter-day Saints in the Mormon Corridor originating from each county.
- The percentage of survey responses from members hailing from each respective county.

Table 1: Counties Sampled

| County                               | Mail Routes | Responses | Percentage of Responses (Rounded) | Percentage of Latter-day Saints in Mormon Corridor |
|--------------------------------------|-------------|-----------|-----------------------------------|--|
| Utah, Salt Lake County               | 31          | 183       | 20%                               | 25%  |
| Utah, Utah County                    | 20          | 258       | 29%                               | 22%  |
| Utah, Davis County                   | 12          | 117       | 13%                               | 10%  |
| Utah, Cache County                   | 7           | 80        | 9%                                | 4%   |
| Utah, Washington County <sup>1</sup> | 6           | 3         | 0%                                | 5%   |
| Utah, Weber County                   | 6           | 61        | 7%                                | 5%   |
| Idaho, Canyon County                 | 5           | 13        | 1%                                | 2%   |
| Idaho, Twin Falls County             | 4           | 5         | 1%                                | 1%   |
| Utah, Box Elder County               | 4           | 8         | 1%                                | 2%   |
| Arizona, Navajo County               | 3           | 4         | 0%                                | 1%   |
| Idaho, Bonneville County             | 3           | 12        | 1%                                | 3%   |
| Utah, Tooele County                  | 3           | 17        | 2%                                | 2%   |
| Idaho, Bingham County                | 2           | 2         | 0%                                | 1%   |
| Idaho, Jefferson County              | 2           | 12        | 1%                                | 1%   |
| Idaho, Oneida County                 | 2           | 4         | 0%                                | <1%  |
| Utah, Iron County                    | 2           | 29        | 3%                                | 1%   |
| Utah, Wasatch County                 | 2           | 28        | 3%                                | 1%   |
| Colorado, Alamosa County             | 1           | 1         | 0%                                | <1%  |
| Idaho, Bannock County                | 1           | 0         | 0%                                | 1%   |
| Idaho, Cassia County                 | 1           | 0         | 0%                                | <1%  |
| Idaho, Franklin County               | 1           | 0         | 0%                                | 1%   |
| Idaho, Gem County                    | 1           | 0         | 0%                                | <1%  |
| Idaho, Jerome County                 | 1           | 3         | 0%                                | <1%  |

<sup>1</sup>Due to an error, the mail routes intended for Washington County were mistakenly assigned to Wasatch County. As a result, Washington County is undersampled in the survey, while Wasatch County is oversampled. However, this error has a negligible effect on the overall composition of the survey, as only approximately a few dozen respondents from Wasatch County should have been from Washington County.

|                          |   |    |    |     |
|--------------------------|---|----|----|-----|
| Idaho, Madison County    | 1 | 21 | 2% | 1%  |
| Nevada, Elko County      | 1 | 1  | 0% | <1% |
| Nevada, Lincoln County   | 1 | 0  | 0% | <1% |
| Oregon, Malheur County   | 1 | 3  | 0% | <1% |
| Utah, Kane County        | 1 | 13 | 1% | <1% |
| Utah, Sevier County      | 1 | 0  | 0% | 1%  |
| Utah, Summit County      | 1 | 14 | 2% | <1% |
| Wyoming, Big Horn County | 1 | 1  | 0% | <1% |
| Wyoming, Lincoln County  | 1 | 2  | 0% | <1% |
| Wyoming, Uinta County    | 1 | 7  | 1% | <1% |

As shown above, the survey results indicate that some counties are slightly oversampled, while others are undersampled. However, the majority of respondents are appropriately sourced from the primary population hubs along the Wasatch front. Initially, we considered using geographic weights to enhance representativeness; however, we opted to prioritize weights on sociodemographic aspects instead. For former members, we lack a dataset like the U.S. Religion Census to pinpoint their geographic or age-specific distribution. Therefore, for comparative purposes, we applied the same selection and weighting approach used for current members. However, it is important to remember that the actual geographic and age distribution of former members remains uncertain.

It is also important to note that, despite our efforts to distribute responses across counties, our findings suggest that within the Mormon Corridor region, county-based differences are not substantively significant once other factors are accounted for. We conducted regression analyses (using both the mailer and Facebook samples) on various continuous dependent variables within the Mormon Corridor, including and excluding county controls while controlling for characteristics like education, income, gender, ethnicity, religious attendance, age, marital status, and number of children. Tables 2 and 3 below illustrate that, in most scenarios, the adjusted R-squared values remain similar, regardless of the inclusion or not of county-fixed effects.

Table 2: Current Member Variables With and Without County Controls

| <b>Dependent Variable</b>                                 | <b>Adjusted R<sup>2</sup> with County Controls</b> | <b>Adjusted R<sup>2</sup> without County Controls</b> |
|---|--|---|
| Likelihood church will marry same-sex couples             | 0.065  | 0.071   |
| Should the Church marry same-sex couples                  | 0.142  | 0.136   |
| Should the Church ordain women                            | 0.141  | 0.133   |
| How often they think about Church                         | 0.207  | 0.204   |
| How much they like the Church                             | 0.221  | 0.219   |
| How much they like the members                            | 0.185  | 0.19  |
| MF Scale (harm)   | 0.066  | 0.054   |
| MF Scale (fairness)                                       | 0.053  | 0.039   |
| MF Scale (ingroup)  | 0.098  | 0.099   |
| MF Scale (authority)                                      | 0.144  | 0.143   |
| MF Scale (purity)   | 0.138  | 0.14  |
| Fertility intentions                                      | 0.351  | 0.338   |
| Read scriptures   | 0.279  | 0.277   |
| Believes the priesthood ban was inspired                  | 0.191  | 0.184   |
| Temple attendance   | 0.287  | 0.279   |
| Plural marriage in the afterlife                          | 0.097  | 0.091   |
| Whether Joseph Smith practiced plural marriage            | 0.037  | 0.027   |
| Whether plural marriage was a mistake                     | 0.136  | 0.135   |
| Whether Joseph Smith saw God                              | 0.154  | 0.161   |
| Whether the LDS priesthood is God's authorized priesthood | 0.195  | 0.204   |
| Whether President Nelson is God's representative          | 0.189  | 0.194   |



Table 3: Former Member Variables With and Without County Controls

| Dependent Variable                             | Adjusted R <sup>2</sup> with County Controls | Adjusted R <sup>2</sup> without County Controls |
|--|--|---|
| Reason for leaving (Church wealth)             | 0.033  | 0.048   |
| Reason for leaving (treatment of Black people) | 0.044  | 0.046   |
| Reason for leaving (LGBTQ issues)              | 0.165  | 0.16  |
| Reason for leaving (treatment of women)        | 0.058  | 0.062   |
| Reason for leaving (sex and sexuality)         | 0.063  | 0.085   |
| Reason for leaving (word of wisdom)            | 0.028  | 0.042   |
| Reason for leaving (political)                 | 0.053  | 0.059   |
| Reason for leaving (JS history)                | 0.045  | 0.05  |
| Reason for leaving (Book of Abraham)           | 0.073  | 0.091   |
| Reason for leaving (Book of Mormon)            | 0.025  | 0.029   |
| Reason for leaving (conflict with members)     | 0.034  | 0.024   |
| How likely it is they will return              | -0.009                                       | 0.027   |

### Facebook Survey

To complement the mailer component, we also used Facebook ads to recruit respondents. These ads showcased an image similar to the one on our mailers (see Appendix), included a text invitation for current and former Latter-day Saints to join, and featured a button leading to the survey. These advertisements were displayed across various Facebook and Instagram platforms, such as desktop and mobile feeds, stories, and reels. The targeting for these ads, as advised by Meta (Facebook's parent company), focused on users showing interest in BYU, other Utah-centric educational institutions, their sports teams, and Utah in general. The criteria for targeting were determined both algorithmically and explicitly (e.g., users adding 'BYU' to their profiles). The ads ran for 25 days and achieved 3,701 clicks, reflecting a 1.7% click-through rate.

Recent studies, like Schneider and Harknett (2022), have been successful in using Facebook ads for survey recruitment, especially when targeting populations belonging to organizations, such as The Church of Jesus Christ of Latter-day Saints, that do not publicly share membership directories. However, while these Facebook-driven surveys can produce representative samples (when properly weighted), there is potential bias. This is especially pertinent for the 2023 CFLDS because its ads were directed at individuals with specific interests, possibly tilting the results towards a particular kind of more digitally active Latter-day Saint.

To assess potential biases in our Facebook-driven samples, we conducted multiple regression analyses on both member and former member groups. We examined the same dependent variables as the tables above, using the previously mentioned control variables plus additional controls for Utah residency and the survey's source (Facebook ad or address-based mailer). These analyses were confined to the counties within the "Mormon Corridor"—areas where 15% or more of residents are Latter-day Saint. The results for the "Facebook" variable, its standardized counterpart, and its significance are detailed below in Table 4.

Table 4: Current Member Facebook Coefficients

| Dependent Variable  | Coefficient | Standardized Coefficient | P Value | Significant?    |
|---|-------------|--------------------------|---------|-----------------|
| Likelihood church will marry same-sex couples             | 0.306       | 0.11                     | 0       | Significant     |
| Should the Church marry same-sex couples                  | 0.415       | 0.113                    | 0       | Significant     |
| Should the Church ordain women                            | 0.513       | 0.131                    | 0       | Significant     |
| How often they think about Church                         | 0.192       | 0.108                    | 0       | Significant     |
| How much they like the Church                             | -0.271      | -0.098                   | 0       | Significant     |
| How much they like the members                            | -0.251      | -0.113                   | 0       | Significant     |
| MF Scale (harm)   | 0.7         | 0.063                    | 0.016   | Significant     |
| MF Scale (fairness)                                       | 0.403       | 0.038                    | 0.151   | Not significant |
| MF Scale (ingroup)  | -0.984      | -0.091                   | 0       | Significant     |
| MF Scale (authority)                                      | -1.247      | -0.117                   | 0       | Significant     |
| MF Scale (purity)   | -0.729      | -0.065                   | 0.01    | Significant     |
| Fertility intentions                                      | -0.062      | -0.015                   | 0.475   | Not significant |
| Read scriptures   | -0.075      | -0.028                   | 0.211   | Not significant |
| Believes the priesthood ban was inspired                  | -0.461      | -0.164                   | 0       | Significant     |
| Temple attendance   | -0.192      | -0.059                   | 0.009   | Significant     |
| Plural marriage in the afterlife                          | -0.082      | -0.024                   | 0.354   | Not significant |
| Whether Joseph Smith practiced plural marriage            | 0.086       | 0.035                    | 0.166   | Not significant |
| Whether plural marriage was a mistake                     | 0.402       | 0.102                    | 0       | Significant     |
| Whether Joseph Smith saw God                              | -0.154      | -0.057                   | 0.021   | Significant     |
| Whether the LDS priesthood is God's authorized priesthood | -0.213      | -0.068                   | 0.005   | Significant     |
| Whether President Nelson is God's representative          | -0.196      | -0.065                   | 0.007   | Significant     |

Table 5: Former Member Facebook Coefficients

| Dependent Variable                             | Coefficient | Standardized Coefficient | P Value | Significant?    |
|--|-------------|--------------------------|---------|-----------------|
| Reason for leaving (Church wealth)             | 0.113       | 0.037                    | 0.411   | Not significant |
| Reason for leaving (treatment of Black people) | 0.219       | 0.083                    | 0.064   | Not significant |
| Reason for leaving (LGBTQ issues)              | 0.325       | 0.111                    | 0.007   | Significant     |
| Reason for leaving (treatment of women)        | 0.241       | 0.083                    | 0.059   | Not significant |
| Reason for leaving (sex and sexuality)         | -0.011      | -0.004                   | 0.934   | Not significant |
| Reason for leaving (word of wisdom)            | -0.174      | -0.057                   | 0.207   | Not significant |
| Reason for leaving (political)                 | 0.1         | 0.032                    | 0.468   | Not significant |
| Reason for leaving (JS history)                | 0.174       | 0.067                    | 0.131   | Not significant |
| Reason for leaving (Book of Abraham)           | 0.341       | 0.102                    | 0.02    | Significant     |
| Reason for leaving (Book of Mormon)            | 0.225       | 0.08                     | 0.075   | Not significant |
| Reason for leaving (conflict with members)     | -0.139      | -0.047                   | 0.302   | Not significant |
| How likely it is they will return              | 0.056       | 0.039                    | 0.386   | Not significant |

Out of the 21 coefficients for current members sourced from Facebook, 16 were statistically significant. For former member coefficients (a total of 12), only two were significant. It is important to note that the discrepancy in significance might be due to statistical power rather than actual differences, as the sample size for former members from the Mormon Corridor was smaller (N=571) compared to current members (N=1,419).

In most instances, the differences were minor, with  $\beta$  values typically ranging from -0.1 to 0.1. For example, the largest standardized Facebook coefficient among current members is related to views on the priesthood ban. Facebook respondents tended to score half a point lower on a 1 (strongly disagree) to 5 (strongly agree) scale. For former members, the most significant difference was in responses about leaving the Church due to LGBT issues. Facebook respondents scored, on average, a third of a point higher on a scale ranging from 1 (not at all important) to 5 (very important).

In essence, there is some evidence of systematic bias (typically leaning more "liberal") in certain variables from Facebook-sourced data, even after accounting for church attendance. However, the magnitude of this bias is generally minor. In all regression analyses using combined data, we will control for the source (either Facebook or mailer), and any reported averages will report the averages from both sources distinctly to ensure transparency in any underlying differences.

### Representativeness, Weights, and Samples

We employed weights to ensure our data demographically align with the broader Latter-day Saint population. Given that Latter-day Saints constitute a relatively small group, accurately capturing their sociodemographic profile is challenging.

To sketch the sociodemographic landscape of Latter-day Saints in the United States, we relied on the Cooperative Election Study (CES). We used combined data from three consecutive years (2020-2022). We also separated the data into Mormon Corridor and non-Mormon Corridor categories. As the CES does not provide county-specific data, we designated Idaho and Utah as representing the Mormon Corridor for this study. This categorization results in a sample size of 589 for the Mormon Corridor and 1,173 for the non-Mormon Corridor. Based on this data, we derived a weighted distribution for age, gender, education, and race/ethnicity for Latter-day Saints in the United States.

Table 6: Sociodemographics of Latter-day Saints, Cooperative Election Study (2020-2022)

|                                      | CES, Member, Weighted |                              |
|--------------------------------------|-----------------------|------------------------------|
| Characteristic                       | CES (Idaho and Utah)  | CES (Outside Utah and Idaho) |
| Highest Education: Bachelor's degree | 29%                   | 23%                          |
| Highest Education: Graduate degree   | 11%                   | 13%                          |
| White Non-Hispanic                   | 94%                   | 75%                          |
| Female                               | 52%                   | 46%                          |
| Age: 18-29                           | 26%                   | 24%                          |
| Age: 30-39                           | 21%                   | 22%                          |
| Age: 40-49                           | 14%                   | 13%                          |
| Age: 50-59                           | 13%                   | 14%                          |
| Age: 60-69                           | 14%                   | 18%                          |
| Age: 70-79                           | 8%                    | 9%                           |
| Age: 80+                             | 4%                    | 1%                           |

Using our estimates, we categorized the data to calculate different estimates based on methodology, geography, and membership status. The categories are:

- Current member, Mailer method (Mormon Corridor)
- Current member, Facebook method (Mormon Corridor)
- Current member, Facebook method (non-Mormon Corridor)
- Former member, Facebook method (both Mormon and non-Mormon Corridor)
- Former member, Mailer method (Mormon Corridor)

Due to the smaller sample size, the former member category is split into two groups instead of three. We used Mormon Corridor CES estimates for weighting Mormon Corridor cases and non-Mormon Corridor CES estimates for the others. We applied Mormon Corridor estimates to the former member Facebook sample to maintain consistency with the larger Mormon sample.

Determining the exact sociodemographic profile of former Latter-day Saints is challenging. The CES lacks a category for former religion, and the 2014 Pew Religious Landscape Survey, which is the largest U.S. survey that asks about former religion, is nearly a decade old. It also only has 221 former members, so it is unable to provide a reasonably accurate picture of the sociodemographics of former Latter-day Saints almost a decade later.

As a solution, we applied the Latter-day Saint weights to the former member category. This method corrects patent oversamples in categories like gender and education, but there may still be slight biases due to inherent differences between former and current members. However, the similar variable averages from our distinct Facebook and mailer methods lend mutual support to each other.

For the member samples, we weighted the data based on education, age, gender, and for the non-Mormon Corridor Facebook sample, racial/ethnic minority status. As shown in the table below, other samples did not require racial/ethnic adjustments, as the non-Hispanic White percentage aligns with the Mormon Corridor's distribution without needing specific racial/ethnic weights.

We used the "survey" package in R for the raking process to derive the weights. Given our sample size and the number of weights applied, we trimmed our weights to a maximum of five and a minimum of 0.2. This approach helped our sample closely mirror the sociodemographic distribution found in the Cooperative Election Study estimates.

Table 7: Former Member Weighted and Unweighted %  
MC=Mormon Corridor, FB= Facebook

| Variable                             | Former Member, Unweighted |     | Former Member, Weighted |     |
|--------------------------------------|---------------------------|-----|-------------------------|-----|
|                                      | MC-Mailer                 | FB  | MC-Mailer               | FB  |
| Highest Education: Bachelor's degree | 42                        | 36  | 29                      | 29  |
| Highest Education: Graduate degree   | 22                        | 34  | 11                      | 11  |
| White Non-Hispanic                   | 95                        | 94  | 95                      | 94  |
| Female                               | 45                        | 45  | 52                      | 52  |
| Age: 18-29                           | 13                        | 9   | 26                      | 26  |
| Age: 30-39                           | 20                        | 17  | 21                      | 21  |
| Age: 40-49                           | 23                        | 23  | 14                      | 14  |
| Age: 50-59                           | 19                        | 19  | 13                      | 13  |
| Age: 60-69                           | 17                        | 20  | 14                      | 14  |
| Age: 70-79                           | 6                         | 8   | 8                       | 8   |
| Age: 80+                             | 2                         | 3   | 4                       | 4   |
| N                                    | 407                       | 319 | 407                     | 319 |

Table 8: Member Weighted and Unweighted %  
MC=Mormon Corridor, FB= Facebook

| Variable                     | Member, Unweighted |       |            | Member, Weighted |       |            |
|------------------------------|--------------------|-------|------------|------------------|-------|------------|
|                              | MC-Mailer          | MC-FB | Non-MC -FB | MC-Mailer        | MC-FB | Non-MC -FB |
| Education: Bachelor's degree | 39                 | 35    | 32         | 30               | 29    | 26         |
| Education: Graduate degree   | 35                 | 38    | 39         | 12               | 11    | 15         |
| White Non-Hispanic           | 96                 | 94    | 93         | 94               | 94    | 82         |
| Female                       | 45                 | 37    | 44         | 52               | 52    | 49         |
| Age: 18-29                   | 8                  | 15    | 8          | 23               | 26    | 18         |
| Age: 30-39                   | 13                 | 14    | 12         | 22               | 21    | 22         |
| Age: 40-49                   | 21                 | 20    | 20         | 15               | 14    | 14         |
| Age: 50-59                   | 18                 | 16    | 18         | 14               | 13    | 15         |
| Age: 60-69                   | 22                 | 21    | 25         | 15               | 14    | 20         |
| Age: 70-79                   | 14                 | 12    | 15         | 9                | 8     | 10         |
| Age: 80+                     | 5                  | 3     | 3          | 4                | 4     | 1          |
| N                            | 911                | 508   | 659        | 911              | 508   | 659        |

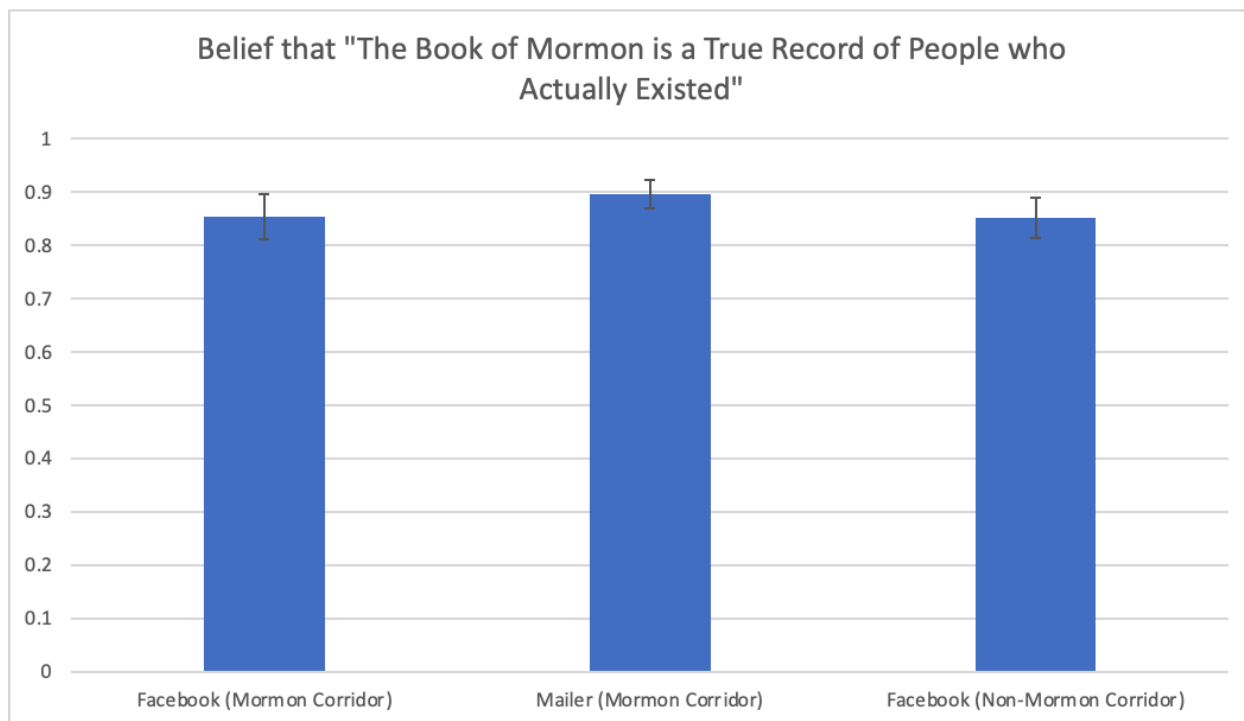
Tables 7 and 8 show that older and more educated individuals were more inclined to respond to the survey. However, after applying weights, the demographic estimates align with the findings from the Cooperative Election Study.

Here we showed two specific questions to highlight how the different survey methods provide consistent results.

On the subject of belief in the Book of Mormon, we asked participants “Which of the following best describes your belief?” and presented the following options:

- I believe the Book of Mormon is a true record of ancient people who actually existed.
- I believe the Book of Mormon is writing inspired by God, but there weren't actually any literal Nephites or Lamanites.
- The Book of Mormon is uninspired fiction.
- I'm undecided on what I believe

The majority, between 85%-90% of respondents, chose the first, more literal interpretation, whereas the Facebook respondents were slightly less inclined towards this literal view.

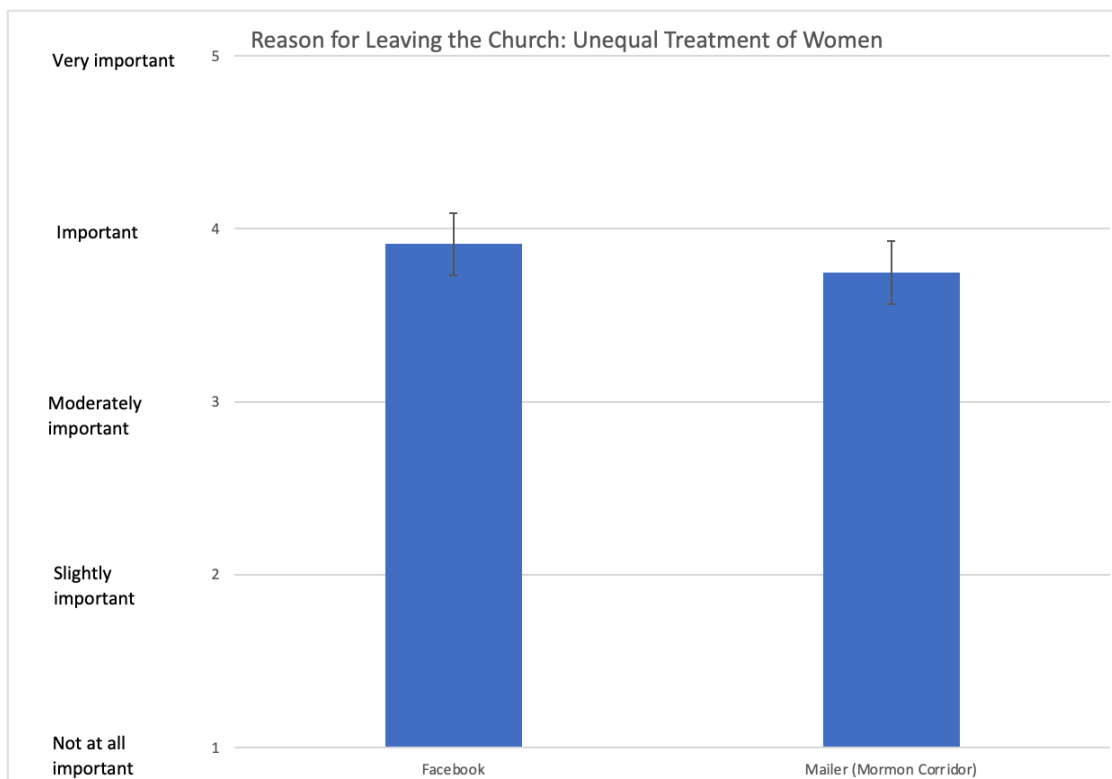


On the subject of former members' reasons for leaving the Church, the question asked, “We are going to list a number of reasons people might leave the Church. Please select how important each one was in your own decision to leave the Church,” and listed options on a scale from 1 to 5.

- 1=Not at all important
- 2=Slightly important

- 3=Moderately important
- 4=Important
- 5=Very important

The average score for selecting “unequal treatment of women in the Church” was 3.7 for the mailer group and 3.9 for the Facebook group, indicating that the reason was deemed "important" by many. Again, the Facebook group's responses were slightly more “progressive” compared to the mailer group, which was a recurring pattern throughout our findings.



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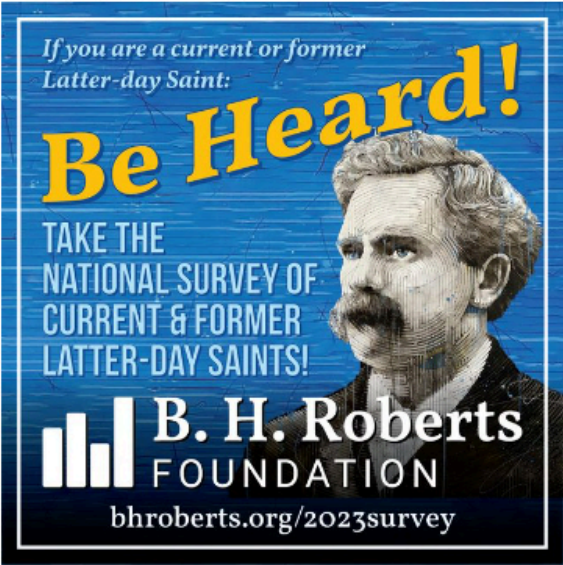
Shaver, Lance Garrett, Ahmed Khawer, Yanqing Yi, Kris Aubrey-Bassler, Holly Etchegary, Barbara Roebbothan, Shabnam Asghari, Peizhong Peter Wang. 2019. "Using Facebook advertising to recruit representative samples: feasibility assessment of a cross-sectional survey." *Journal of Medical Internet Research* 21, no. 8 (August): e14021. <https://doi.org/10.2196/14021>

## Appendix: Facebook Ad and Mailer Design

 **B. H. Roberts Foundation** Sponsored ·  

What do current and former Latter-Day Saints believe? The B. H. Roberts Foundation wants to know!

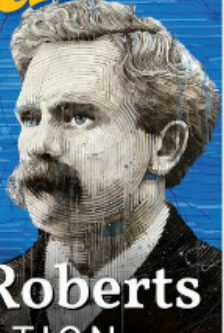
If you are or ever have been a member of the Church of Jesus Christ of Latter-day Saints we would appreciate it if you took a few minutes to participate in our 2023 survey by visiting [bhroberts.org/2023survey](https://bhroberts.org/2023survey) or by clicking on "sign up" below.



*If you are a current or former Latter-day Saint:*

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TAKE THE NATIONAL SURVEY OF CURRENT & FORMER LATTER-DAY SAINTS!

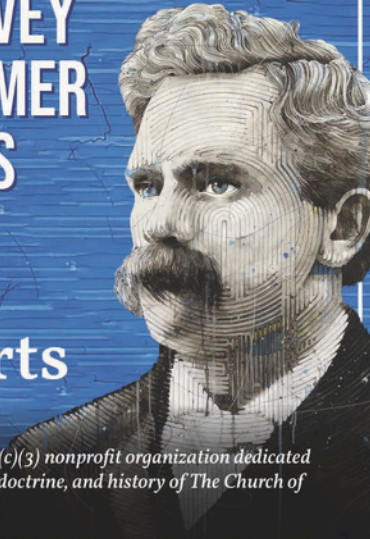
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*The B. H. Roberts Foundation (BHR) is a registered 501(c)(3) nonprofit organization dedicated to promoting education and research about the culture, doctrine, and history of The Church of Jesus Christ of Latter-day Saints.*

### GOT A MINUTE?

There is limited public knowledge about the beliefs and practices of Latter-day Saints. To address this gap, the BH Roberts Foundation is conducting a survey among current and former members of the faith.

If you are **(or ever have been!)** a member of the Church of Jesus Christ of Latter-day Saints, we would appreciate it if you took a few minutes to fill out our survey by either typing in the URL below or scanning the QR code.

[bhroberts.org/2023survey](http://bhroberts.org/2023survey)



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