

THE CHANGING ROLE OF THE FULL-TIME ITINERANT
EVANGELIST IN THE CHURCH OF THE NAZARENE
SERVING THE UNITED STATES OF AMERICA

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CHAPTER I

INTRODUCTION

To understand America and the institutions emerging within its 300 year history, one must take into account the intrinsic plurality that has affected, and continues to affect its composition. One of the major patches on the quilt of its history is the Christian church. The Christian church is a part of the American story. From its earliest beginnings, up to the present, the Christian church has exerted a profound influence upon our national development.

The dynamic plurality embedded within the American experience has not only affected the texture of our national history, it has profoundly impacted the character, nature, and disposition of its Christian churches. More specifically, this pluralism has been significantly manifested in that branch of American Christian churches termed evangelical. The changes wrought by cultural pluralism have perhaps had their most significant impact upon evangelical churches within the last fifty years.

This study will explore the effects of demographic and cultural values on the role of full-time itinerant evangelists of the Church of the Nazarene serving in the United States of America. The scope of this study is insufficiently broad enough to encompass a full treatment of the significant results of systemic change engendered by cultural pluralism as it shaped the American evangelical church over time. Consequently, this study focuses on only one branch, the Church of the Nazarene, from the tree of American evangelicalism. Additionally, it should be noted that the range of impact on such churches by cultural realities classified by

sociologists as phenomena directly derived from the cultural pluralism is significantly wide and complex. Therefore, this study proposes to examine data extracted from a sample population of a representative denomination from within the genus, American evangelical churches.

Problem

Shifting demographics and cultural values in the United States call for a reevaluation of the role and function of full-time itinerant evangelists in the Church of the Nazarene. These social changes have been documented by numerous surveyors and commentators on American religion. While their impact upon local congregations has been studied, their importance to other forms of ministry has not been as fully studied. This project will examine the effects of documented demographic and cultural value shifts on the role of full-time itinerant evangelists. Two specific sub-problems will be studied:

1. The perceived effects of these shifts on itinerant evangelists as viewed by those with decision-making authority to call itinerant evangelists.
2. The perceived effects of these shifts on itinerant evangelists.

Purpose

1. To explore the relationship between social change and itinerant evangelists.
2. To assist in defining the role of itinerant evangelists in contemporary society.
3. To anticipate the role of the itinerant evangelist in the Church of the Nazarene for twenty-first century America.
4. To assist theological educators, denominational leaders, pastors, and itinerant evangelists to better understand the ministry role of

itinerant evangelists.

5. To assemble material for possible publication of a volume on the future of itinerant evangelists.

The data to be examined stands in relationship to several facets inherent in the historical as well as the contextual life of the institutional expressions of the Church of the Nazarene. Those facets are: an order or role of clergy within the denomination known as The Evangelist(s); the strength, frequency, and range of attitudes held by lay and clergy alike with regard to the ministerial role of itinerant evangelists; and the level of interest, participation, and perceived value by the same of local church revival meetings.

The interpretative work of sociologists suggests both the ubiquity of cultural pluralism, and its characteristically dynamic impact upon social institutions, one of which is the American Christian church. The research conducted for this study seeks to discover the dimensions of this dynamic force as it specifically impacts local church perceptions regarding the traditional revival meeting. In addition, it seeks to discover what changes or effects, if any, cultural pluralism has exerted upon a group of ministers within the Church of the Nazarene called the Evangelists.

Consideration of cultural pluralism needs scientific research as well as the credence from a historical and scientific basis of conclusions of noted and credible historians and chroniclers. Honest objectivity demands this larger view.

In an effort to further sharpen the focus, this study limits consideration to contemporary specific cultural changes as those delineated for examination in relationship to the aforementioned areas of

interest.

Paralleling this area of inquiry is a corollary interest of reflecting on recognizable theological reactions emerging from cultural changes within selected congregations of the Church of the Nazarene. Any discernible theological reactions emerging from the data will be subjected to statistical analysis for the purpose of determining their significance in relationship to the topics of this study.

Definitions

It is important to establish key definitions of a common vocabulary which will be used throughout this study. The following terms are defined for the purpose of this project.

Itinerant evangelist(s). A minister of the Church of the Nazarene who is designated a registered or commissioned evangelist by action of a district assembly. The Manual, Church of the Nazarene describes this role of ministry in the following:

The elder or licensed minister who is an evangelist is one devoted to traveling and preaching the gospel, and who is authorized by the church to promote revivals and to spread the gospel of Jesus Christ abroad in the land. The Church of the Nazarene recognizes three levels of itinerant evangelism to which a district assembly may assign ministers: registered evangelist, commissioned evangelist, and tenured evangelist. An evangelist who gives full time to evangelism as his or her primary assignment and who does not sustain a retired relationship with the church or any of its departments or institutions, shall be an assigned minister.¹

¹Manual 1993-97, Church of the Nazarene, Paragraph 407, Section E. "The Evangelist," (Kansas City, Missouri: Nazarene Publishing House, 1993).

Revivals. When one defines the term revival or revivals, one must infer something of its actual meaning from observation as well as from official sources, e.g., the *Manual* of the Church of the Nazarene. For the purposes of this study, some latitude must be permitted in any discussion of the term. In the paragraph previously cited from the *Manual*, the term revivals is not clearly defined. Clearly, the itinerant evangelist, if not empowered, at the least is encouraged to "promote revivals and spread the gospel of Jesus Christ."²

The term revival may indeed refer to more than specific, stated services in a local church for the express purpose of evangelistic proclamation with the view of attracting followers or converts to Christ and Christianity. A local church revival may indeed be closely associated with an interest in the revitalization of the church. The itinerant evangelist is often perceived as one whose ministry is specially gifted by God for encouraging the local church in the process of recovering its lost vitality.

Literature from within the scholarly community of the Church of the Nazarene describes the idea of revival in ways that are compatible both to its theology and to its linkage with the Wesleyan era. Mendell Taylor writes: "The term revival has many facets. It has been applied to any movement that revives, or revitalizes, or reawakens. This may follow a twofold pattern: (1) a general revivalistic movement; (2) a revival awakening at the local level."³

Taylor describes this in the following manner:

²Ibid.

³Mendell Taylor, Exploring Evangelism, (Kansas City: Nazarene Publishing House, 1964), 23.

The infectious spirit of this type of awakening will charge the atmosphere with a spiritual dynamic that pervades the total life of the church, and at the same time persuades the unbeliever of the necessity of following the Christian way. For instance, when the ocean tide comes in, it lifts every ship in the harbor.⁴

While Taylor refers to revival in its grandest and broadest sense, this study will specifically define revival as follows:

A *revival* is defined as a definite period of time advertised and promoted by the same or similar term, with the intent of evangelism and/or spiritual renewal. The number of services held or the personnel used are not determining factors. However, this event is not a missions, college promotion, or other such emphasis.

Call. The term *call* refers to the invitation of an evangelist to conduct a revival as defined in the previous paragraph.

Service(s). The term *service* or *services* is used in this study according to the religious definition. It is defined as "public worship," the gathering of persons with the intent of worship through prayer, praise, and preaching.

Revival Service. The *revival service* is a service where the focus rests upon the sovereign majesty and power of God, available to the congregation for the sake and purpose of both revitalization and evangelism. These services are here understood from within the structure, tradition, and communal expression of the free church. Revival service(s) in this study refers to those stated times in the life of

⁴Ibid., 26.

the local church in which itinerant evangelists are scheduled for the purpose of conducting revivalistic ministry which has as its objective the stimulation, development, and strengthening of personal faith in the lives of the faithful. A corollary objective is the calling of non-believers to faith in Jesus Christ and their anticipated incorporation within the local expression of the Body of Christ, the Church. In the Church of the Nazarene, revival services usually consist of a congregation scheduling a series of services over several consecutive days to be conducted by an evangelist. Revival services preempt the normal Sunday morning and evening services and feature evening meetings which last for more than an hour.

Church of the Nazarene

The Church of the Nazarene is understood by the author of this study to be a denomination within the boundaries of Sidney Mead's definition of free churches, especially as he identifies and defines American denominations. "The denomination, unlike the traditional forms of the Church, is not primarily confessional, and it is certainly not territorial. Rather, it is purposive. And unlike any previous 'church' in Christendom, it has no official connection with a civil power whatsoever."⁵

Any study of cultural change, and its cumulative impact upon the Church of the Nazarene, and a sub-set of its duly authorized and recognized ministerial corps, must proceed from certain historical foundations. Mead's amplification of his understanding of

⁵Sidney E. Mead, "Denominationalism: The Shape of Protestantism in America," Church History 23 (December 1954): 291.

denominations clearly provides a phenomenological starting point for this study.

It [a denomination] is rather a voluntary association of like-hearted and like-minded individuals, who are united on the basis of common beliefs for the purpose of accomplishing tangible and defined objectives. One of the primary objectives is the propagation of its point of view, which it in some sense holds to be true.⁶

In review, it is the opinion of this writer that the Church of the Nazarene is a historical reality or expression of the American Christian church in the free church tradition. Moreover, it is a denomination within the Wesleyan-Arminian theological tradition, and, as such, it manifests those characteristics identified by Mead.

Assumptions

Do shifts in theology and practice reflect shifts in culture? This writer suspects they do. The shifts in American culture have been greatly analyzed. The shifts in the theological patterns of Nazarene thinking have not been studied as they relate particularly to their relationships to the work of the evangelist. The assumptions of this study are:

That there are cultural factors which directly influence the role of itinerant evangelists.

That perceptions of the itinerant evangelist's role are accurate reflections of said roles.

That itinerant evangelists are engaged in a legitimate Christian ministry which is culturally conditioned.

⁶Ibid., 71.

In order to document the assumed legitimacy of evangelists, I sought out the insight of Dennis F. Kinlaw, Ph. D., esteemed past-president of Asbury College in Wilmore, Kentucky and Visiting Lecturer in Biblical Studies at Asbury Theological Seminary. Dr. Kinlaw is a recognized Old Testament scholar and self-described as Arminian and Wesleyan in belief. On January 16 and 17, 1994, in Avon Park, Florida, we had a long discussion on the fact of my belief in an order of Evangelist that runs through the whole of Scriptural history. He strongly agreed with my assumption. We both agreed that the form and method has changed, but that this order is of God, and that it has a history far older than New Testament times.

It is interesting to note that the word "pastor" occurs only once in the New Testament (Eph. 4:11), and that the word and person "evangelist" occurs three times. Acts 21:8 ("entered the house of Philip the evangelist"), II Timothy 4:5 ("...do the work of an evangelist." Advice given to Timothy from Paul the Apostle), and Ephesians 4:11 ("...and some evangelists"--the same list in which the order pastor is listed with apostles, prophets, and teachers). It appears easier to establish biblically the order of evangelist than pastor.

Following are the conclusions Dr. Kinlaw reached after our discussion in person and by telephone:

The primary word of the New Testament to the church is about its mission. Its business is to see that the gospel of Christ is preached to the whole world. Questions of structure and method are dealt with only marginally. One passage though stands out particularly. It is found in Paul's letter to the church in Ephesus. In chapter four he speaks of gifts which God has given to the church so that it may know the unity and maturity which God desires for it. These gifts *are persons* who play special roles in the life of

the people of God. The passages speak of *orders of ministry* and the persons who perform those. There are apostles, prophets, evangelists, pastors, and teachers. Most of us feel that we have a fairly clear idea of what an apostle is from the Gospels, Acts, and other New Testament references. We also have some comfort with the person and role of the prophet because of the major part which prophets played in the Old Testament.

With pastors and teachers we find ourselves in a little different position. It is not that we are not clear on who they are or what they do. It is just that the biblical data is more limited here. The pastor and the teachers have played such significant roles in our lives that we seldom think of how little there is in Scripture about these specific roles. Our understanding is drawn from our experience and from their place in church history, *not from Scripture*. It comes as a surprise to know that this one reference in Ephesians 4:11 is the only use of this word "pastor" as we know it in the New Testament. All other occurrences of the word refer either to Jesus the Good Shepherd or to shepherds who care for *the four-legged kind*.

We do have though a clearer picture of the evangelist. When Paul is on his way to Jerusalem the last time, he stopped in Caesarea and is hosted by Philip the evangelist (Acts 21:8). We remember Philip as one of the seven selected in Acts to assist the church in feeding the hungry so as to release the Twelve for the ministry of the Word.

In Acts 8 we get a fuller picture of this "evangelist." He is in Samaria so that he can escape the persecution now occurring for believers in Jerusalem. He finds himself among people who do not know Christ, so he proclaims to these Samaritans the good news of Christ. His presentation of the Gospel is accompanied by divine attestations that confirm his spoken word. Many Samaritans believe. Jerusalem hears of this and sends a team of apostles who baptize the new believers.

The next glimpse of Philip is farther south. Our evangelist has been sent by the Lord to join himself to the company of a high ranking official from the court of the Queen of Ethiopia. The official is returning from Jerusalem where he had gone to worship. He is reading and trying to

understand Isaiah 53 when Philip joins him. Philip tells him of Christ and the Ethiopian nobleman believes and is baptized. The result is that now the gospel is carried to Africa just as earlier it went to Samaria because of Philip whom the New Testament identifies as an evangelist.

The picture of Philip given in Acts is simply that of a believer who is full of the Holy Spirit and of wisdom (Acts 6:3), and who seems to devote his whole person to Christ and His Gospel. By providence he is in Samaria and by divine leading he finds himself with the Ethiopian. In both cases he preaches Christ to those who do not know Christ but to whom he has been sent.

Philip here fits well the picture given in Romans 10 of the one who is "sent" so that those who have not believed because they have not heard can hear the Word and be saved. He also fits beautifully the picture given in Isaiah 52 of those who bring good tidings of peace and salvation, the Old Testament text cited by Paul in Romans 10. One has the feeling that some of those believers in Samaria as they rejoiced in the knowledge of Christ and the Ethiopian official may have felt that the feet of Philip were beautiful too.

Perhaps another word about Paul's comments in Ephesians 4 will help us understand a bit better who our preacher here is. The Apostle, as he is presented in the New Testament, gets his identity from his relationship to the incarnate and risen Christ and the beginning of the Christian church. He is one of the Fathers. The prophet is a person biblically who has a word from God for the people of God. He gets his identity from his relation to the church. The pastor's person and role is established by his or her relation to the local congregation. The teacher is who he is because of the faith, what later would be called 'the rule of faith,' the basic Christian doctrine which he wants to transmit to immature believers and to the continuing body of Christ. The evangelist (enjaggelistshv) gets his identity from his message, the gospel (enjaggelion), and a world which does not know that good news. Thus the evangelist is the Spirit's special instrument of offense to carry the Word to those who have not heard it.

The line between these orders is not absolute. Paul is careful to identify himself again and again as an apostle. He had seen the resurrected Christ. But he also says that Christ appointed him to His service and on two occasions defines that appointment as three-fold: a preacher, an apostle, and a teacher (I Tim. 2:7; II Tim. 1:11). A person obviously may be called on occasion to play more than one role. Perhaps this applies to Paul's order to Timothy to do the work of an evangelist (II Tim. 4:5). The lines between these orders of ministry may not be absolute but it seems very safe to say that they are to be distinguished. That seems to be supported in the history of the church and in the witness of significant individuals who had a very strong sense of a specific call to evangelism.⁷

Methodology

A literature review and survey have been conducted to identify items which appear significant to the cultural role of itinerant evangelists. The literature review has focused on works of recent data which report current demographic and cultural value shifts which are influencing American religious life. Surveys have been conducted with individuals having a significant influence upon the practice or calling of itinerant evangelists.

The significant items identified in the literature review and survey have been used to develop a set of issues which represent the interaction of itinerant evangelists' ministries and shifting cultural conditions. This set was stated in the form of the following general and subsidiary hypotheses and used to construct a survey instrument to gather data on the perceived role of itinerant evangelists. Kenneth Crow, Ph. D., assisted in designing and administering the survey instrument.

A random sample of 352 Nazarene congregations in the United

⁷Dennis F. Kinlaw, Ph. D., Visiting Lecturer in Biblical Studies at Asbury Theological Seminary, interview by author, January 16-17, 1994, photocopied, Avon Park, Florida.

States were selected. This number represents within it all U. S. Nazarene congregations with more than 500 members. Questionnaires were identified by the church's officially assigned denominational number to permit analysis of non-response and the addition of data from the General Secretary's computer files regarding congregational size and geographical region. Congregation size was measured by total membership, average Sunday school attendance, and average Sunday morning worship attendance reported to the General Secretary for 1992. Geographical region was determined by educational region as recorded by the General Secretary.

The survey results were subject to analysis of variance to determine if the different response groups hold to differing degrees of social influence. The analysis also identified which of the hypothesized effects is actually perceived as having significant impact.

Standard survey procedures were followed in administering the survey instrument.

Statistical Methods Used to Test the Hypotheses

Data generated by the questionnaire and obtained from the General Secretary were analyzed using the Statistical Package for the Social Sciences (SPSS/PC+). Descriptive statistics were calculated for each variable. Analysis of variance was used to test the hypotheses.

General Hypothesis

General Hypothesis

The congregations of the Church of the Nazarene in the United States are located in more than one of the major cultural sub-groups

which results in different theological emphases regarding sin and redemption resulting in different preferences for revivals and itinerant evangelists.

Subsidiary Hypotheses

1. The congregations of the Church of the Nazarene in the United States are located in several of the major sub-groups of the American culture. This study utilizes research generated in a study developed by Tex Sample, and interpreted by Kenneth Crow. (Further explanation may be found in Chapter III.)
2. Nazarene congregations in the sub-groups in the "cultural right" tend to believe that individuals are evil, while churches in the sub-groups in the "cultural left" tend to believe evil systems influence individuals toward evil. Churches in the sub-groups in the "cultural middle" tend to believe that evil arises both in individuals and in social systems.
3. Nazarene congregations in the sub-groups in the "cultural right" and the "cultural middle" tend to emphasize crises events in salvation and sanctification, while churches in the sub-groups in the "cultural left" tend to emphasize a process in salvation and sanctification.
4. Nazarene congregations in the sub-groups in the "cultural right" tend to evaluate the effectiveness of revivals and itinerant evangelists more positively than churches in the sub-groups in the "cultural left" and the "cultural middle."
5. Lay members in Nazarene congregations in the sub-groups in the "cultural right" tend to be more supportive of revivals and itinerant evangelists than lay members in churches in the sub-groups in

either the "cultural left" or the "cultural middle."

6. Nazarene congregations in the sub-groups in the "cultural right" tend to have had more revivals and of longer duration during the last year than churches in the sub-groups in either the "cultural left" or the "cultural middle."

Stated as Null Hypotheses, these subsidiary hypotheses would be:

1. The congregations of the Church of the Nazarene in the United States are located in only one of the major sub-groups of the American culture.
2. There is no difference in beliefs about individual and systemic evil between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left."
3. There is no difference in emphasis on the crisis and process of salvation and sanctification between Nazarene Congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left."
4. There is no difference in evaluation of the effectiveness of revivals and itinerant evangelists between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left."
5. There is no significant difference in lay members' support for revivals and itinerant evangelists between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the

"cultural middle," and lay members in churches in the sub-groups in the "cultural left."

6. There is no significant difference in number and duration of revivals within the last year between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left."

Variables to be Measured

Independent Variable: Major Cultural Sub-Group--Using measures of the nine cultural groups identified in the Values and Lifestyles research program VALS research as adapted and applied to churches by Tex Samples in *U.S. Lifestyles and Mainline Churches*.

Dependent Variable: Theological beliefs regarding the origin and nature of sin--Using measures of beliefs that evil originates and persists in individuals vs. social systems.

Theological beliefs regarding the nature of redemption--Using measures of emphasis on crisis vs. process in salvation and sanctification.

Dependent Variables: Use and evaluation of revivals--Using measures of the number of revivals in the last year, average duration of revivals during the last year, pastors' perceptions of lay members' support for revivals, and pastors' evaluations of the effectiveness of their most recent revivals.

Control Variables: Size of congregation--As measured by membership.

Region of the U. S.--As measured by location within the eight educational regions of the Church of the Nazarene in the U. S.

Pastors' Ministry Experience--As measured by the

number of years since entering the ministry.

Summary

The purpose of this study is to explore the effects of demographic and cultural values on the role of the full-time itinerant evangelists of the Church of the Nazarene in the United States of America. The relevance for exploring this topic is set forth. A set of hypotheses and null hypotheses is developed to test various relationships between selected demographic and cultural values and the perceptions of itinerant evangelists and their revivalistic ministry. Methodological parameters are established for the project, including definitions, assumptions, variable identification, data collection, and analytic procedure.

CHAPTER II
A HISTORICAL OVERVIEW OF AMERICAN CULTURAL
SHIFTS AND REVIVALISM

Revivalism in Early American Culture

To understand revivalism extant in Christianity in modern America, one must possess some understanding of it throughout the history of American Christianity. Kenneth S. Latourette states:

The Christianity which developed in the United States was unique. It displayed features which marked it as distinct from previous Christianity in any other land.⁸

The American itinerant evangelist is a truly unique phenomena in the history of the Christian church. (Saint Paul and his companions went journeying from house to house. Jesus drew crowds with what amounted to miracles. Christ never, as far as this writer can see, ran a "soul-saving crusade.") The American evangelist as defined in this project, and his/her niche in Christian ministry, along with the methodological style of such ministry, is truly a Johnny-come-lately idea to Christendom. The foundations for itinerant evangelism in America were laid between 1720 and 1775 in a series of revivals collectively known as the Great Awakening. In some locations, the revivals were led by settled ministries, in others promoted by itinerant evangelists. At times these revivals came alive almost spontaneously, while on other occasions it flamed within carefully prepared congregations. The leading revivalists were all preachers who could, in contemporary language, forcefully present the claims of Christ. Theodorus Frelinghuysen,

⁸Kenneth Scott Latourette, The Great Century in Europe and the United States of America A.D. 1800-A.D. 1914, A History of the Expansion of Christianity, vol. 4 (New York: Harper & Brothers, 1941), 424.

Jonathan Edwards, George Whitefield, and the Tennent brothers, Gilbert and John, are indelibly linked with the sweep of these revivals. Each of them engaged in itinerant preaching. As William McLoughlin notes, "If conversion was the fundamental personal experience of the First Great Awakening, itinerant preaching was the fundamental social phenomenon."⁹

Modern itinerant preaching had its origins in the Evangelical Revival in Great Britain. George Whitefield pioneered itinerant preaching as a means to convert the common people. In addition to introducing John Wesley to itinerant preaching, Whitefield, brought this method to America. Between 1738 and his death in 1770, Whitefield visited America seven times conducting itinerant evangelism on five of these visits. The social conditions in America were more receptive to itinerant preaching than those in Great Britain.

The success of the Great Awakening rested in its adapting Christianity to changing social conditions. Colonial churches were facing a cultural crisis. Established Protestantism was cast in the static forms of European state churches. Such forms did not lend themselves to a dynamic population. The colonial churches were also encountering the impact of the Enlightenment which was calling traditional doctrines into question. These social and intellectual challenges had created "a

⁹William G. McLoughlin, Revivals, Awakenings, and Reform: An Essay on Religion and Social Change in America, 1607-1977 (Chicago: University Press, 1978), 86.

sense of decline, a feeling that something was wrong."¹⁰

George Whitefield's method of meeting these challenges and the sense of decline served as the paradigm for the Awakening. Peter Marshall and David Manuel illustrate Whitefield's effectiveness:

Everywhere he went, revival accompanied him. And those who had been bearing the Light before he arrived, unanimously welcomed him as an answer to prayer. In Northampton, where the revival of 1735-37 had died down, Jonathan Edwards offered him his pulpit and was moved to tears by his preaching. Edwards' wife, Sarah, wrote to her brother in New Haven: 'It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible. . . . Our mechanics shut up their shops, and the day laborers throw down their tools to go and hear him preach, and few return unaffected.'¹¹

In his preaching Whitefield was seeking to make Christianity popular in a culture beginning to experience a "consumer revolution."¹²

Harry Stout comments, "George Whitefield's greatness lay in integrating religious discourse into this emerging language of consumption. . . . His 'product' he offered to all who voluntarily enter under its canopy and participate."¹³ Whitefield drew upon the eighteenth-century English stage for his techniques of presentation.¹⁴

It was from Whitefield that a distinctive tradition of itinerant

¹⁰Robert T. Handy, A History of the Churches in the United States and Canada (New York: Oxford University Press, 1977), 77.

¹¹Peter Marshall with David Manuel, The Light and the Glory (Old Tappan, New Jersey: Flemming H. Revell Company, 1977), 247.

¹²Harry S. Stout, The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism (Grand Rapids, Michigan: Eerdmans Publishing Company, 1988), xvii.

¹³Ibid., xviii.

¹⁴Ibid.

evangelism developed in America. "It was marked by emotional evangelism with emphasis on sin, salvation, and dramatic conversion experience."¹⁵

Early revival leaders in the colonies like the Tennents among the Presbyterians and Jonathan Edwards of the Congregationalists, who were long accustomed to sober but effective periods of spiritual refreshing in their parishes, apparently stumbled upon the practices as witness, the example, Edwards' narrative of 'surprising' conversions. But they and especially their followers of lesser stature and more tenuous traditional roots, became apt and even enthusiastic pupils and imitators of the glamorous free-wheeling Anglican revivalist, George Whitefield whose career, like the sorcerer's great broom in the hands of a less skillful manipulator, was multiplied in innumerable splinters.

But if the situation in the colonies tended to work for the acceptance of revivalism in all the churches, the situation under religious freedom in the new nation tended to make it imperative. . . . There is the heart of the matter. Revivalism in one form or another became the accepted technique for growth in all the voluntary churches, the instrument for accomplishing the denominations' objective of evangelism and missions.¹⁶

This revivalism appealed to the common people, while the cultural elites were more influenced by the Enlightenment and its rational approach to religion. The Great Awakening revived large sections of American Protestantism, but it also divided it along cultural lines. Its stress on religious emotions seemed to many to devalue the intellectual aspects of Christian faith. In this the Great Awakening "laid an important foundation of the anti-intellectualism that has plagued

¹⁵Thomas A. Askew and Peter W. Spellman, The Churches and the American Experience: Ideas and Institutions (Grand Rapids, Michigan: Baker Book House, 1984), 51.

¹⁶Mead, 30-31.

American life."¹⁷ The competing visions offered by revivalism and the Enlightenment had begun to represent cultural differences.¹⁸

Volunteerism and the Rise of Revivalism

The word *freedom* is critical to our understanding with regard to this period in American religious history. Freedom in this sense not only parallels typical definitions of the term, but has to do with belief in the right of unencumbered worship and an encounter with God through the revelation of His Word and its resonance with the human spirit. Mead states:

The religious groups were somewhat prepared to accept such dependence by their experiences during the great colonial revivals that swept the country from the 1720s to the Revolution. The Revivals in every area led to a head-on clash between the defenders of the forms and practices of 'right-wing' [transplanted European state churches] Protestantism and revivalists, and in every case the revivalist triumphed, insofar as the acceptance of revivalism, however reluctantly, was concerned.¹⁹

The revivals of the Great Awakening had demonstrated the possibilities of, and had taught confidence in, dependence upon persuasion alone. Once this battle was won in the churches, the principle of volunteerism became a leaven in the mind and practices of the religious groups, conditioning their development. "Conceiving the

¹⁷Handy, 114.

¹⁸Henry Rack's observations on the Evangelical Revival are applicable to the Great Awakening. Rack writes: "Thus as against the common bias of the time in favour of rational religion, the Revival stressed revealed, biblical, supernaturalist religion. At the popular level this could be anti-intellectual and anti-rational, and their religious experience expressed itself in dreams, visions, particular providences and healings; some of their leaders (like John Wesley) shared their outlook, though without, however, abandoning the rationality of their education." Henry D. Rack, Reasonable Enthusiast: John Wesley and the Rise of Methodism, 2nd ed. (Nashville, Tennessee: Abingdon Press, 1993), 167.

¹⁹Mead, 299.

church as a voluntary association tends to push tangible, practical considerations to the fore, by placing primary emphasis on the free uncoerced consent of the individual."²⁰

Mead seems to use the term *mission* in a way that refers to "competitive evangelism" in the interest of not only Christ and the lost, but of a given group or denomination. This, according to Mead, was the spirit of the frontier. This was not the European way. It would have appeared vulgar and base to those across the Atlantic.

The time period from which itinerant evangelists emerged was shortly before the founding of the United States of America. In fact, it may be truly said that itinerant evangelists as known today with their methods are an American religious phenomenon.

American Evangelicalism and Revivalism

American evangelicalism emerged during the nineteenth century in which Western culture was in ferment. The Enlightenment had changed the world in a remarkable and lasting manner. The Industrial Revolution changed more than the way the working classes worked; it changed society and culture irrevocably. Darwin's theory of adaptation, change, and evolution affected the way humankind viewed itself. The Scientific Method spawned a model of thinking that demanded more than metaphysical references as causal explanations. These cultural developments contributed to a sense of general uneasiness among American churches.

Heirs of Great Awakening revivalism sparked several waves of

²⁰Ibid.

awakenings during the nineteenth and twentieth centuries to maintain the vitality of personal religious experience. These awakenings were influenced by cultural changes. As culture changed, evangelists created new methods to effectively communicate the Gospel and call for a decision for Christ.

The frontier was under-entertained, socially distant or lonely, and sacramentally separated from officially ordained clergy. Camp meetings arose to provide it all. Camp meetings added a new distinctive flavor to American revivalism. Frontier camp meetings formed a bridge between the Great Awakening and subsequent awakenings.

Taylor states:

The next spiritual awakening in the American scene witnessed the development of the camp meeting as a new method of propagating the gospel. The practice of holding consecutive morning and evening services which had a beginning in the Great Awakening set the stage for the dawn-to-dusk, day-after-day religious services which characterized camp meetings. Frontier living was particularly adapted to camp meeting evangelism. After this type of spiritual exercise was discovered, it became one of the major factors in shaping the religious life of America.²¹

Congruent with the changes in the intellectual and social environment were changes in the religious environment. These changes impinged upon American religious life in the form of tension between the goal of soul winning and being part of "modern" culture. It was within this dynamic context that evangelistic revivalism became a religious tradition.

What characteristics were peculiar to evangelistic ministry during

²¹Taylor, 408.

the awakenings of the nineteenth century and after? Taylor writes:

The next epochal development in the unfolding pattern of evangelism in America was related to cooperative evangelism. This distinctive type of religious activity became a reality when various denominations cooperated to sponsor a campaign on a city-wide scale. The camp meetings had encouraged interdenominational activity, by bringing together preachers and worshipers of various denominations for open-air services. However, several innovations were made as cooperative evangelism became an established technique for revival meetings. The pronounced characteristics of this new approach were as follows: (1) the services were conducted in a centrally located church or building; (2) ministers and laymen of a city pooled their spiritual resources for a united effort; (3) one evangelist did the preaching for the public meetings; (4) the duration of the campaign extended through several weeks.²²

The methods which came to characterize evangelistic revivalism were largely the results of the itinerant ministry of Charles Finney and D. L. Moody. Finney declared that "a revival is not a miracle, or dependent on a miracle in any sense. It is a purely philosophical result of the right use of the constituted means."²³ In keeping with this concept of revivals, Finney instituted his "new measures" which consisted of:

. . . singling out sinners by name while preaching, using 'you' instead of 'they' when speaking to the wicked, encouraging the 'convicted' to come forward to the 'anxious bench' where the attention could be centered upon them, holding prayer meetings at 'unreasonable hours,' allowing women to testify and pray at public meetings.²⁴

Finney displayed his indebtedness to Whitefield by giving careful attention to using a persuasive preaching style. He adapted the

²²Taylor, 431.

²³Charles Grandison Finney, Lectures on Revivals of Religion, ed. William G. McLoughlin (Cambridge: Belknap Press of Harvard University Press, 1960), 13.

²⁴Askew and Spellman, 82.

revivalistic camp meeting style to the urban middle class. The goal of personal conversions remained the same, but the methods of the Great Awakening were in Finney's hands reshaped for early nineteenth century America. He "trimmed away some of revivalism's rough edges."²⁵

The revivalist tradition was further modified by D. L. Moody.²⁶ Moody preached to an industrial America and reflected its culture. His revivals were organized according to good business practice, and emotionalism was restrained. Askew and Spellman write of Moody:

His preaching revealed both his own sales experience and the burgeoning business climate of Victorian America. He displayed remarkable skill in organizing his campaigns in accordance with urban conditions. . . . Moody could sound like a businessman on the platform. At times he spoke like a salesman of salvation.²⁷

In Moody's ministry it is possible to see the refinement of Whitefield's approach to itinerant evangelism. As Whitefield had used methods of popular theater to reach the eighteenth century, Moody used the methods of business to reach the late nineteenth century. The ability to communicate to the common person in contemporary form had become the hallmark of the itinerant evangelist. Pragmatism had triumphed as a guiding principle in American revivalism.

The reshaping of the revivalist tradition by Finney and Moody enabled the tradition to address new generations of Americans. These

²⁵Nathan O. Hatch, The Democratization of American Christianity (New Haven: Yale University Press, 1989), 199. Hatch says, "This development is typical of a much broader cultural process at work" (p. 200). For further information on Finney, see: Keith J. Hardman, Charles Grandison Finney, 1792-1875: Revivalist and Reformer (Syracuse, New York: Syracuse University Press, 1987).

²⁶For a study of Moody's methods see: John Charles Pollock, Moody: A Biographical Portrait of the Pacesetter in Modern Mass Evangelism (New York: Macmillan Publishing Company, 1963).

²⁷Ibid., 131.

new generations represented a wide segment of the American population, but not the cultural elite. Culturally sophisticated Americans were looking to European scholarship for their views of Christianity, not to itinerant evangelists. They were bringing new ideas about culture and education to America. Among these ideas were methods for social reform. It was in the arena of eliminating social evils that the revivalists and cultural elites found common ground. It is important to note that American evangelical revivalism, with its emphasis upon personal religious experience, did not divorce itself from a concern with social, or cultural, issues. Many evangelical Christians may have viewed fighting social evils as only "an occasional skirmish in their war on personal wickedness."²⁸ Yet, this was not the sole voice of evangelicals. Timothy Smith has noted:

But liberalism on social issues, not reaction, was the dominant note which evangelical preachers sounded before 1860. The influential of them . . . defined carefully the relationship between personal salvation and community improvement and never tired of glowing descriptions of the social and economic millennium which they believed revival Christianity would bring into existence.²⁹

Throughout the nineteenth century evangelicals were able to view revivalism as a means to save souls and assist in reforming the nation.³⁰

How did revivalism fit in with other institutions of American life?

²⁸Timothy L. Smith, Revivalism and Social Reform: American Protestantism on the Eve of the Civil War (Nashville, Tennessee: Abingdon Press, 1957), 149.

²⁹Ibid., 151.

³⁰These concerns had been present in the Evangelical Revival of the eighteenth century (Cf. Rack, 442-449; Leon O. Hynson, To Reform the Nation: Theological Foundations of Wesley's Ethics (Grand Rapids, Michigan: Francis Asbury Press, 1984). For a discussion of the nineteenth century see: Donald W. Dayton, Discovering An Evangelical Heritage (New York: Harper & Row, 1976).

Was it a product of the time? Mead offers this insight:

[Revivalism] as volunteerism, tended to bring a particular type of leader to the fore--men close to the people who could speak their language and rouse their emotions. During this formative period it is notable that educated, cultured, dignified religious leaders and ecclesiastical statesmen, like Timothy Dwight, John Witherspoon, William White--tended to be replaced in the denominations by demagogic preachers and revivalists--men like Peter Cartwright, C. G. Finney, Henry Ward Beecher, Joseph Smith.

This tendency should be seen in the context of the general leveling or equalitarian trend of the times. The parallel development in the political sphere is striking. With the passing of the older revolutionary leaders, the removal of restrictions on popular suffrage, the removal of the barriers between the people and the government, the shift from Federalism and Jeffersonianism to Jacksonian democracy, the 'orator' able to appeal in Congress to his peers declined in importance and the popular leaders of the masses increased in influence. ³¹

One cannot miss the theological overtones implicit in this description of the political institutions of America. Clearly the Church has been influenced by the same changes in society that so profoundly affected the political machine of American politics. Mead comments on this in the following manner:

What they saw was that revivalism tends to undercut and to wash out all the traditional churchly standards of doctrine and practice. . . .There are several reasons why this is so. First, revivalism tends to produce an oversimplification of all theological problems, both because the effective revivalist must appeal to the common people in terms they can understand, and because he must reduce all the complex issues to a simple choice between two clear and contrasting alternatives. . . .

Second, the revivalist gravitates almost inevitably toward the

³¹Mead, 309.

idea that 'whosoever will may come,' and this tendency coupled with the necessarily concomitant stress on personal religious experience in 'conversion,' tends to make man's initiative primary. Revivalism thus tends to lean theologically in an Arminian or even Pelagian direction with the implicit suggestion that man saves himself through choice. As John W. Nevin complained in *The Anxious Bench*, published in 1843, under revivalism it is the sinner who 'gets religion,' not religion that gets the sinner.

. . . This general emphasis in turn bolsters the voluntaristic notion that converted men by choice create the church--an idea paralleled in the political realm by the notion that people create the government. And finally an extremely ardent revivalist may take as condescending an attitude toward God as he takes toward the President of the Republic, as when Charles G. Finney declared that 'the devil has no right to rule this world' and the people ought 'to give themselves to God, and vote in the Lord Jesus Christ, as governor of the Universe.'

This pragmatic emphasis on results reached a peak in the eminently persuasive albeit muddled thinking (when judged by any rigorous standards) of Dwight L. Moody who reputedly said he was an Arminian up to the cross but Calvinist beyond--and who declared forthrightly that 'It makes no difference how you get a man to God, provided you get him there.' This emphasis culminated in the spectacular career of Billy Sunday and his professional imitators with their elaborate techniques for assessing their contribution to the Kingdom of Heaven and the Church of Christ on earth by counting the number of *their* converts. It is probably small wonder that an outstanding historian of Christianity in America, a Methodist, rather easily equated the numerical size of the several denominations with their significance and influence in the American culture.³²

It is not very difficult to understand how easily observers could reach the conclusion that the American evangelist was more closely related to the carnival barker than a theologically-trained clergyperson. This caricature, while overly simplistic in its assessment, nevertheless

³²Ibid., 308-309.

contributed to the notion that the evangelist was certainly not a thinker when measured by the standards that were obtained by the intellectual and academic community.

One may only guess at the long-term ramifications inherent in these observations. On the one hand, the evangelist who failed to give proper consideration to culture, and who held higher education and the subsequent quest for truth as suspect activity at best, may have contributed to this caricature. Yet, on the other hand, this activity and these evangelists were at the heart of developing American Evangelicalism. What impact this caricature has had on the professional development of a ministerial corps that recognized the legitimacy of the evangelist is difficult to assess.³³ In the Church of the Nazarene, the evangelist has continued to be recognized, at least officially if not in actuality, as a valid and legitimate member of the clergy. When this writer graduated from Nazarene Theological Seminary in 1963, he was only the third to do so in the seventeen year history of the institution, and it was somewhat of a phenomenon to hold this advanced degree within this often less educated order.

The tension between religion as the province of personal experience, scripture-based, and evangelistically oriented, and religion as driver for social change was a reality throughout the development of American evangelicalism. Billy Graham, representing the former understanding of religion, picked up the torch and continued the emphasis of mass evangelism. His early style, while only slightly flamboyant, earned him a certain credibility and respect, so that his

³³This issue deserves investigation, but is beyond the scope of this project.

crusades caught the attention of the Western world. Lacking the crudity and flamboyance of Billy Sunday and other evangelists of his kind,³⁴ Graham restored a certain respectability to revivalism and mass evangelism. It was not until the televangelist's scandals of the recent past (1980s and 90s) that the term evangelist again fell into disrepute.

Denominational evangelists, who were contemporaries of Billy Graham, saw a replicable model in his style, content, and delivery. In addition, many saw a genius at work in the structured, intentional way, in which crusade preparations preceded his campaigns. While some evangelists, especially those who were chronologically older than Graham, continued some of the antics of Billy Sunday, many patterned their ministries on Graham's successful style.

One of the most interesting and profound exploitations of technology by evangelicals as it relates to cultural change has been the use of the media in general and radio and television in particular since the 1930s. No group within American evangelicalism has been more successful with this than the Pentecostal/Charismatic wing of the church. What is generally called the charismatic renewal began in the early 1900s and gained serious recognition in the early 1960s.

No one did it better than Aimee Semple McPherson from her base in Los Angeles. She built her famous church (Angelus Temple, 1923) and denomination (International Church of the Foursquare Gospel) following a sensational tour of the country holding healing tent crusades. She was big news before Billy Graham had uttered his first preached

³⁴For a study of Sunday's methods, see: Lyle W. Dorsett, Billy Sunday and the Redemption of Urban America (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990).

southern syllable. She got to Hollywood first. (Graham, incidentally, was launched from the same city some twenty-five years later...from a tent.) Her venue was the press and eventually radio.

Rex Humbard, in the 1950s, was the first to broadcast over television with a network.³⁵ He grew to be, by far, the largest religious television network from his base in Akron, Ohio, when Jerry Falwell was just beginning his televised "Old-Time Gospel Hour" patterned after Charles E. Fuller's "Old-Time Revival Hour" radio program. Humbard was truly talking to evangelical America and many parts of the world.

The Assemblies of God denominationally struck fire with Evangelist C. M. Ward and the Revival Time Choir doing nothing more than airing camp meetings produced for radio in the early 1960s. Oral Roberts used technology to present and develop a world-wide ministry and eventually build a University that today bears his name. To this list must be added at least Kathryn Kuhlman, Pat Robertson, Jim and Tammy Bakker, Jan and Paul Crouch, James Robison, and Jimmy Swaggart.

This marriage of technology and theology in a cultural framework has no better example than its use by the Pentecostal/Charismatic renewal movement. This movement is one of the most pervasive in all of history as documented by every credible church growth scholar. They literally put their message in America's lap. Soon many tried to copy them with varying success.

As the first host of the PTL Show in 1987, following the demise of

³⁵This author was approached by Rex Humbard in 1972 to become the night-time preacher in his Cathedral of Tomorrow Church from which the television broadcast was produced each Sunday morning.

its founders, this author felt the power of what, with God's help, they had created. It was massive. It impacted all of Christendom. They had, indeed, discovered the primary delivery system of the American culture at the end of the twentieth century. It represents one of the most dramatic uses of technologically-driven culture in history, and history reflects that this wing of the church did it first and best and still does in 1994.

Evangelical theology contained a message of personal responsibility, personal choice and response, and personal sin. It was believed that the Gospel changed humankind, who in turn changed the world in which they lived. In this framework, the itinerant evangelist thrived. Given the personality of the evangelist, the personal, individual call of his message, one can see a perfect fit between theology and methodology. In fact, Billy Graham's radio program was named *THE HOUR OF DECISION*. The emphasis of revivalism was personal decision, because sin was personal, and salvation was personally received. Jesus was known as one's *Personal Savior*.

The tension alluded to earlier, i.e., religion as personal, often privatized experience, and religion as driver for social change and redirection, continued. While evangelists preached biblical sermons on personal responsibility before God, and sin as the inherent nature present in every human being, other theologians and religious thinkers were disseminating different ideas.

The growing, seemingly insoluble problems of society seemed to point to problems which, for society at large, were larger and more complex than construed by the simplistic emphasis on personal agency. It soon became obvious that not only were persons sinful and infected by

the disease of sin, whole systems in society appeared to be sick. It became fashionable to speak of sin in *systemic* terms. The social structures of society were viewed as infected with systemic evil. Systemic evil was equated with systems of oppression. As a result, these systems of oppression could not be changed simply by preaching a gospel of personal salvation by faith in Jesus Christ. The gospel, it was believed, must be taken to the systems and structures of society. They must be evangelized as surely as individuals. It was this climate-changing environment that challenged American evangelicalism and its historic reliance on revivalism.

Cultural Change and Evangelism

Evangelicalism is less easily understood than may be apparent when one cursorily examines the voluminous literature it generates, or the apparent popularity it enjoys. James Davison Hunter says:

Yet because of Evangelicalism's own inner diversity, simple summarization is confounded. Although American Evangelicalism is not monolithic either as a socio-cultural phenomenon or (partly as a result of the former) in its response to the perplexities of modernity, it is, nevertheless, possible to speak of a mainstream or dominant impulse.³⁶

Evangelicalism is not a hot-house plant. Whatever reason one attributes for its continued presence on the religious scene, Evangelicalism has not disappeared with the growth of modernity. Hunter suggests several reasons for consideration. One partial reason may be the irregular distribution of modernity in American society.

³⁶James Davison Hunter, American Evangelicalism, Conservative Religion and the Quandary of Modernity, (New Brunswick, New Jersey: Rutgers University Press, 1983), 129.

Another may be "extra-empirical (spiritual or supernatural) causes."³⁷

Another reason, Hunter suggests, "is that, in its encounter with modernity, Evangelicalism has made certain concessions by accommodating to some of the pressures that modernity imposes."³⁸

Does this mean, as Hunter suggests, that:

To the pressures of cultural pluralism, Evangelical belief avoids the abandonment of its exclusiveness by becoming tempered and civilized. To the pressures of structural pluralism and privatization, Evangelical faith becomes embroiled in the modern phenomenon of intrasubjectivity to the point of approximating a hedonism and narcissism. In this, it avoids the embarrassment of appearing out of date and out of fashion. Thus, while Evangelicalism has been able to maintain its orthodoxy, its cultural style is very different from that which characterized it in prior centuries.³⁹

The observation that demographic and cultural shifts have been occurring, creating change, influencing direction, and altering institutional strategies, is an obvious fact. Cheryl Russell and the magazine she edits, "*The American Demographic*," are both well-known in the business, educational, and even the ecclesiastical world. Charting changes in taste, interest, and characteristics is an essential task of these organizational structures with regard to the publics and communities they serve. There does not seem to be a monolithic culture, which is ubiquitous, pervasive, and constant. To the contrary, this appears to be a time of niche markets, micro-cultures, and specialty interests.

³⁷Ibid., 130.

³⁸Ibid.

³⁹Ibid.

Congruent with these shifts was an awakening of another sort. Specialists studying the patterns of growing churches began to theorize concerning the development of new methodologies designed to advance the Great Commission mandate in response to the societal changes. These specialists produced the Church Growth Movement in American churches.

What is the Church Growth Movement? S. Alan Duce, writing in the Fall 1993 issue of *Grow* magazine, published by Church Growth Division, Church of the Nazarene, offers the following:

Church growth or the church growth movement centers around the teaching of Donald McGavran and his ideological heir Peter Wagner. The early philosophy of the church growth movement can be boiled down to four simple principles. First, the Great Commission (Matt. 28:18-20) is the Church's God-given vision statement and job description. Second, making disciples is the core of that God-given task. Third, a disciple is a person who is committed to Christ and is actively incorporated into a specific local church. Fourth, the church's call to social service is an integral but subordinate part of her commission.⁴⁰

Church growth theory was originally rejected by some as theologically unsound, primarily because it subordinated or did not adequately embrace the social aspects of the gospel. However, most people have now acknowledged that the biblical/theological foundation for church growth is sound. Interestingly, several major denominations are rethinking their attitude toward church growth theory after having experienced significant declines in membership and attendance.⁴¹

⁴⁰C. Peter Wagner, Lecture notes, "Church Growth I," Fuller Theological Seminary, Pasadena, California. See also Donald McGavran, Understanding Church Growth, (Grand Rapids, Michigan: Eerdmans Publishers, 1970); C. Peter Wagner, Your Church and Church Growth, (Pasadena, California: Charles E. Fuller Institute of Evangelism and Church Growth, n.d.).

⁴¹Ibid.

Yet, there are still many thoughtful persons who find church growth theory as a whole suspect. There is agreement among all theological traditions that growth [defined simply as receiving new converts into the faith] is positive. . . . Yet, some are alarmed because within the church growth movement there is a very pragmatic approach to growth. They suggest that the church growth movement equates growth with health; i.e., growth = health. Therefore, the only element necessary for health is growth. . . . However, this is not accurate. Church growth theory recognizes that many unhealthy things grow. Cancerous cells, for instance, grow at an astonishing rate, yet they are obviously not healthy. Church growth theory asserts that the only healthy growth is 'new life' or new disciples.⁴²

In the Church Growth Movement, a new paradigm based upon one of the hallmarks of the revivalist tradition, pragmatic cultural adaptation to gain converts, has been created which challenges the contemporary viability of revivalist tradition. The Church Growth Movement in its literature and within the context of its pronouncements has left little place for the order and function of the Itinerant Evangelist or the method of the revival meeting. Dr. Elmer Towns, a prominent church growth scholar, commented that the evangelist's work as we have known it has been reduced or soon will be to a Sunday only experience.⁴³ The Church Growth Movement stresses incorporating (discipling) individuals into Christian fellowship rather than pressing for an immediate personal decision for Christ. The ability of the Church Growth approach and revivalism to coexist is an open question.⁴⁴

⁴²S. Alan Duce, "How to Bring New Life Into an Older Church," Grow, 4 (Fall 1993), 61.

⁴³Elmer Towns, Dean of Liberty Baptist Theological Seminary, interviewed by author, November 22, 1993, Lynchburg, Virginia.

⁴⁴Another issue beyond the scope of this study, but it is worthy of future investigation. Whether wittingly or unwittingly, it is the opinion of this author that the Church Growth Movement has contributed to the demise in the use of itinerant evangelists.

Summary

There is abundant evidence suggesting an impact of profound proportions upon American revivalism over the last three centuries. To understand the cultural shifts affecting the Evangelical world of religion in the America of the 1990s, one must consider the genesis of the issues which are clearly rooted in the eighteenth century.

When the ships were loaded for the voyage to the New World, for as many reasons as one might imagine, all of the above got on board to some degree. These travelers landed on the rock-bound coast of what is now Massachusetts. They landed on the sandy beaches of the Carolinas, and at practically every point in-between. Here in this new land, no natural or cultural boundaries existed, (or at least they would not recognize them for some time to come).

In this potpourri atmosphere, a new concept of the Christian Church evolved. It bore the characteristics of the "free church" of Europe in that it was free from cultural, national, and familial restraints. With ninety percent of the population labeled as "heathen," it was only natural that competition for the unreached populace would create a phenomenon we now call "volunteerism." These in the ninety percent could volunteer to seek out or be sought out to connect with one of these transplanted groups. The soil of American Evangelism had felt the rip of the first plow breaking virgin thought and practice. Souls were in the religious marketplace, and competition for each one was keen. In such an environment was born American evangelical revivalism. It was born of the free spirit that accompanied the many reasons that brought the stout-in-heart across the raging Atlantic to these wild, untamed lands.

The history of American Evangelism is but the story of the

development and refinement of the methodology of attracting the heathen to the church and to Christ, and often in that order. The history of American Christianity in its entirety goes far beyond this admittedly cursory review. This review does, however, create at least a light outline of the historical progression from a time span of some three-hundred-plus years. It is important to understand the robust vitality of the revivalist tradition as it has developed in America. Revivalists continuously adapted their methods to meet changing cultural patterns. The history of American evangelical revivalism displays the ebb and flow of these adaptations.

This chapter creates the framework for a narrowed view within the American genre of evangelical Christian church history as it relates to a particular denomination, the Church of the Nazarene, and its itinerant evangelists. One's present cannot be viewed with any understanding without at least a glance at the past. The future demands a good look at both.

CHAPTER III
RECENT AMERICAN CULTURAL DEVELOPMENTS EFFECTING THE
ROLE OF ITINERANT EVANGELISTS AND THE ORGANIZATIONAL
CULTURE OF THE CHURCH OF THE NAZARENE

What is culture? Obviously, sociologists work with this term, offering researched opinions, describing and defining this term. Physical anthropologists also work with this term at an even more basic level. For the sake of strengthening the research of this project with regard to the foundational concepts inherent in the term culture, and referred to as benchmarks in subsequent chapters, the following is an anthropological analysis of this term:

Culture has been defined by anthropologists in hundreds of ways. Fortunately, most definitions have points in common, and these points will be included in our definition. They are the facts that culture is learned, non-random, systematic behavior that can be transmitted from person to person and from generation to generation.⁴⁵

Culture is learned, which is to say it is not innate. "A person without culture is not like a non-human animal. Without the potential for culture, such a person is an incomplete being . . . what is lacking is a functioning mind," say Stein and Rowe.⁴⁶ Thus the human being is fundamentally a learner. The culture he or she learns will characterize all subsequent action.

Culture, as Stein and Rowe point out, is: ". . . patterned in the

⁴⁵Bruce M. Rowe and Philip L. Stein, Physical Anthropology, 2nd ed., (New York: McGraw-Hill Publishers, 1978), 7.

⁴⁶Ibid.

sense that it is systematic."⁴⁷ Their definition of a system is: "A system can be defined as a collection of parts which are interrelated so that a change in any one part may bring about changes in the others."⁴⁸

Anthropologists, ". . .provide insights into the dynamic interrelationships of the biological, environmental, cultural, and social aspects of human existence."⁴⁹ The systems that exist in culture appear to be interrelated, so that, for an example, economic changes affect demographic changes and vice versa. Culture-wide change impacts all institutions within the given culture. War is one example of a change-producing event that typically affects all areas of the culture by producing long-term effects.

For the American Church in general, and the Church of the Nazarene specifically, ministry in the variegated streams of American culture presents an on-going challenge. In this chapter, we shall review selected sources of literature touching the subject of cultural change and impact, especially as it relates to the role of itinerant evangelists and the scheduling of revival meetings in local churches in the Church of the Nazarene.

Sociologist Tex Sample suggests that the adult population of the United States in 1990 was composed of approximately 180 million adults. Those 180 million adults are in at least three distinct, sociological groupings: (1) the Cultural Left; (2) the Cultural Right; and

⁴⁷Ibid., 8.

⁴⁸Ibid.

⁴⁹Ibid, xi.

(3) the Cultural Middle.⁵⁰ Sample describes these groupings and provides clues from behavioral patterns useful in developing both awareness and understanding with regard to the Church's attempt to minister to those within each grouping.

It must be clear from the outset that American culture in its present manifestation is the product of the dynamic convergence of many strands of influence. These strands have their roots in the historic traditions which form the various streams that have flowed into the rich confluence of the wide river called the American Culture. Like the Amazon River flowing into the mouth of the Atlantic Ocean, this river of culture exhibits clear indications of stratification and variegation. The work of Sample and others seems to bear out this apparent reality.

It must be noted that this work precludes an exhaustive review or study of all the literature extant regarding cultural change and the descriptive identification and definition of these drivers of social change. By its nature, this work focuses on the identification of selected changes investigated by particular sociologists of religion, having to do with the role, ministry, and perception of ministerial performance of itinerant evangelists.

What then is the nature of those systemic changes influencing American culture, and the American evangelical church, which exists as a sub-set of that culture?

James Davison Hunter, as interviewed by *The Door* magazine, provides some insight into the fascinating discussions regarding cultural

⁵⁰See Tex Sample, U. S. Lifestyles and Mainline Churches, (Louisville, Kentucky: Westminster/John Knox Press, 1990).

changes impacting both America as a nation, and the Evangelical church more specifically. It is important that these changes be charted and evaluated. They impact not only the national culture and the Evangelical church, they impact the Church of the Nazarene and the ministerial role of itinerant evangelists. Segments of that interview are included here:

DOOR: In the last issue of *The Door*, we interviewed Stanley Hauerwas and Will Willimon. They said the same thing. They said we should forget Christ transforming culture (Niebuhr's words) because it doesn't really work. Culture transforms you more than you transform it. Get out of the power game. Just remove yourselves and be the Church.

HUNTER: What I am talking about is very simpatico with Willimon/Hauerwas I must tell you that, at a very real level, the culture war has been lost by cultural conservatives. Especially Evangelicals.

DOOR: The Evangelicals have lost it?

HUNTER: They have not only lost it, they have forfeited.

HUNTER: Evangelicals are the main players among cultural conservatives in America. But they have been blind-sided by cultural events. *Roe vs. Wade* came along, and it took Evangelicals a couple of years before they woke up and realized what was going on. This kind of historical momentum has been going on for almost 200 years. Even through the 70s and 80s, Evangelicals were saying, 'America is our country. This is our baby, and we're going to win it back.' Evangelicals had no sense that they were losing any claim at all on the formation of public culture. They were blind-sided.

DOOR: By the time they woke up, they had already lost?

HUNTER: They woke up and responded in political terms. They were more interested in winning elections than winning arguments.

DOOR: But they *did* win. They got Reagan elected.

HUNTER: That's precisely the point, because this is a culture war, this is not a political war. They thought they could win the culture war through political means. What they didn't realize was that all through the Reagan and Bush years, the culture continued on the same trajectory. Yes, they put Reagan and Bush in office, but so what? The violence and promiscuous sexuality seen in film and television continued. The family--Hispanic, African-American, and White--has continued to break up. Abortions continue to increase, I could go on and on.

DOOR: Maybe Christianity was never meant to win a culture war. Maybe it was always meant to be a minority thing.

HUNTER: Christ has not called us to win the culture war. Christians are strangers in a strange land. They always have been. That doesn't mean that they don't continue to proclaim the truths of the Gospel as they apply to issues of family, sexuality, and so on. But when Christians only view this in political terms and see the stakes only as political stakes--they will never win at that level.⁵¹

Culture may be likened to many metaphors with regard to this discussion. Culture is the river that flows within the banks of the national character. It is the wind that fills the sails of the national ship, giving it an invisible source of power and energy and providing it propulsion toward its destination. This notion of both the ubiquity as well as the power of culture is critical to any assessment drawn from this study with regard to cultural impact upon both the church as well as the role of the itinerant evangelists *vis-à-vis* local church revival meetings.

Hunter suggests:

What does this mean for the future of Evangelicalism and the Evangelical world view? Demographics plays an important role. The greatest popular support of Evangelicalism comes from the rural and small-town areas of the South and Midwest--the Bible Belt. The current

⁵¹"James Davison Hunter: The Door Interview," The Door, no. 130 (July/August 1993), 17.

national shift of industry and population to the South will invariably bring about the urbanization and industrialization, *ipso facto* the modernization, of these areas. The consequences of this shift for this bastion of conservative Protestantism are debatable. Evangelical values and perspectives are institutionalized deeply enough in this socio-geographic region that the short-term effects will probably be minimal. In fact, one may even find, for a time, the symbiotic growth of each: Evangelical ethical values providing a favorable cultural context for individual and corporate productivity; industry financially supporting the cause and concerns of the Evangelical community. Yet the congeniality of this relationship may be short-lived.⁵²

The Definition of the Nazarene Mission Statement and Some Comparisons Drawn from Research Regarding Cultural Realities of the Present (1993)

Earlier, the role of the itinerant evangelist was stated as it is drawn from the *Manual* of the Church of the Nazarene. The Mission Statement of the Church of the Nazarene seems to complement the envisioned role of the evangelists.⁵³ How do the cultural changes, occurring in the present, impact or even significantly alter either the role of the itinerant evangelists, or the mission statement of the Church of the Nazarene? Hunter offers the following:

Cognitive survival in this climate (of modernity) will require the continued effort to build and sustain a socio-cultural world in which the Evangelical view of reality is actively supported, even taken for granted. Stable institutions acting as plausibility structures would be capable of reimposing their objectified meanings on a laity perplexed by the contrary realities of day-to-day life, or reassuring the doubter that things are all right after all. Evangelicalism has been successful thus far. Likely to pose problems in the

⁵²Hunter, *American Evangelicalism*, 131.

⁵³The mission statement reads: "The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to 'go and make disciples of all nations' (Matthew 28:19, NIV). See Appendix E for full text of the mission statement.

future, however, is education, particularly at the higher levels. The growth of Evangelical liberal arts movement in the past twenty-five years has been remarkable. Interestingly, it has become of major importance in the Evangelical community for Christian colleges to gain public (i.e., secular) recognition for the high-quality scholarship of their faculties in all disciplines. Yet any institution genuinely committed to scholarship and the spawning of serious critical Christian thought and discourse among its faculty and student body will have to realize the well-established fact that education, even Christian education, secularizes. Although a Christian college community may provide a safer context in which to become aware of alternative patterns of life and belief, any habits of philosophical reflection and independent and critical thinking a student acquires in college or university training are likely to remain with him. Increased levels of tolerance, for example, have been clearly related to greater educational achievement. Even more threatening, the chances for religious defection at the social-psychological level are greatly enhanced. Inasmuch as the future leadership of Evangelicalism is being groomed in these quarters, education may prove to be counterproductive for the survival of Protestant orthodoxy in America in the long run.⁵⁴

It is important to remember, however, that Hunter also says, "Evangelicalism is an *orthodoxy*."⁵⁵ He further states:

Orthodoxy implicitly and explicitly claims to embody ultimate and final truth. The truth of an orthodoxy, then, is a truth that is pure and transcendent because it remains faithful to the original vision and creeds of its founders. Thus the duty of the faithful is to ensure that the boundaries remain intact--pure and undefiled. The claim of the orthodox, then, is that they alone are the keepers of the tradition; they alone are the protectors of the true faith. Their stake in keeping the tradition sound and unqualified is high because their very identity and purpose as religious people (both collectively and individually) are bound to that

⁵⁴Hunter, *American Evangelicalism*, 132.

⁵⁵James Davison Hunter, *Evangelicalism, The Coming Generation* (Chicago: University of Chicago Press, 1987), 158.

mission. To stray from this task is to lose faith and to lose the hope of salvation. For the orthodox, the symbolic boundaries mean everything.⁵⁶

When these two quotations are compared, the role of itinerant evangelists with regard to the preservation of the orthodoxy of Evangelicalism, as well as its significance as a major influence upon the American culture, becomes important. In what way does the revival meeting in the local church, held by the itinerant evangelist, contribute to both the preservation of orthodoxy (Nazarene traditional theology) as well as its vitality as a significant force or influence upon the life-styles of the faithful? Hunter says, "The symbolic boundaries distinguishing Evangelicalism and the Evangelical tradition are certainly complex, but at the center is its theology."⁵⁷

In addition to these issues, cultural change impacting the dynamic fabric of American society affects both the role of itinerant evangelists and the perceptions held by local church members regarding the effectiveness of local church revival meetings. The cultural milieu from which membership of the Church of the Nazarene emerges has experienced radical change. This change has been documented by a number of sociologists. Tex Sample's work is especially useful in documenting both the characteristics of cultural change, and the results this change has produced with regard to potential ramifications regarding the subject of this study.

This assumption of cultural impact affecting or influencing the role of itinerant evangelists in the Church of the Nazarene may have to be

⁵⁶Ibid.

⁵⁷Ibid.

inferred from the literature. The work of Tex Sample will provide socio/ecclesial linkage for this study.⁵⁸ Since the preponderance of Sample's' research, along with his findings, has reference to mainline Protestant churches, some extrapolation may be required. It is to Sample's' work that we now turn. He states:

In spite of all the publicity given to conservative and fundamentalist churches in recent years, they are not drawing any greater proportion of the population and are not reversing the trends in the United States. In fact, it is extraordinarily unlikely that they can reach the people at the front edge of cultural change. Mainline churches have a better chance to do so.⁵⁹

It is important to note Sample's bias immediately. His belief that conservative and fundamentalist churches are not as successful in reaching a large portion of the American population, as publicly touted, may be true. What is interesting is his perception that, "it is extraordinarily unlikely that they can reach the people at the front edge of cultural change."⁶⁰ What is the nature of this "cultural change," what are its dimensions and who are these changers?

In reading Sample, one assumes that he identifies ". . . the people at the front edge of cultural change," as the baby boomers. Sample states, ". . . the boomers, who at 76.4 million represent nearly one person in three in our society."⁶¹ Citing a Yankelovich study, Sample concludes that 30 million of these baby boomers have espoused a new ethic that

⁵⁸Sample, 1.

⁵⁹Ibid., 5.

⁶⁰Ibid.

⁶¹Ibid., 10.

portends significant changes and challenges to the prevailing ethic of most Americans during the first 200 years of our history.⁶² What is sharply contrasted is the ethic of self-denial, with the ethic of self-fulfillment.

In order to test one of the primary hypotheses of this study, i.e., there are cultural factors which directly influence the role of itinerant evangelists, one must examine the potential this new "self-fulfillment ethic" has for creating systemic cultural change, thus establishing or denying the validity of our earlier statement regarding the systematic nature of culture. This is not to be confused with Hedonism but with meaningful self-realization and actualization which is why "New Age" thinking is so popular with the cultural left.

Kenneth Crow in an unpublished summary, using Sample's cultural groupings, offers group characteristics, along with identification and description of sub-groups within the primary grouping, and recommendations regarding programmatic emphases conditioned by group characteristics.⁶³ Crow suggests that, ". . . thirty-two million of the 180 million American adults are in the Cultural Left. . .(and) hold the self-fulfillment ethic."⁶⁴

The ethic of self-fulfillment is driven by a "yearning for the intrinsic value of life."⁶⁵ Citing Yankelovich, Sample calls it, "the sacred/expressive

⁶²Ibid., 11.

⁶³Kenneth E. Crow, Ph. D., "Executive Summary," 19 September 1992, Olathe, Kansas, (Mimeographed).

⁶⁴Ibid.

⁶⁵Samples, 15.

aspect of the self-fulfillment ethic."⁶⁶ This is defined by saying, "it is not enough for something to be a means to something else; it needs to be worthwhile in and of itself."⁶⁷

The Cultural Left

Crow summarizes the Cultural Left as follows:

1. Inner directed in reaction contrast to outer direction of older generations of Americans. Not motivated by traditional 'oughts' and 'shoulds.' They are not likely to play the games of conformity to jobs from which they are alienated, to spouses they do not love, to arbitrary community standards, or to churches which are not compelling in their belief and action;
2. Come from affluent families;
3. Deep and abiding commitment to personal freedom and tolerance, i.e., 'Doing one's own thing.'⁶⁸

If the baby-boomers are those leading the changes on the front-edge of culture, one must recognize that not even this group is a monolithic whole. Sub-groupings exist within the classification. Crow, using Sample, who quotes Arnold Mitchell, identifies the following three sub-groups:

1. '*I-Am-Mes*'; youngest group with average age of 21; conforming yet wildly innovative, self-effacing yet narcissistic, contrite yet aggressive, and demure yet exhibitionistic; temporary, in a

⁶⁶Ibid.

⁶⁷Ibid.

⁶⁸Crow.

- transitional stage. (6 million);
2. '*Experientials*'; committed to immediate, vivid experience; want for deep personal involvement and hands-on engagement with life. (11 million);
 3. '*Societally Conscious*'; successful, influential, and mature; deeply concerned about social issues. (15 million).⁶⁹

It is important to keep in mind that the Cultural Left is comprised of somewhere between 30 and 32 million people. This figure must be kept in mind when one considers the question, "Who, or what is driving cultural change?"

The Cultural Right

Crow states there are about 77 million Americans in the Cultural Right. He says, "This group is concerned with making a living, life-making rather than a career. They are territorially rooted, locals."⁷⁰ He goes on to characterize them this way:

1. They are committed to traditional values: family, home, neighborhood, faith, and the national flag;
2. They typically have lower levels of educational experience;
3. They are typically poor.⁷¹

With Sample, Crow identifies three sub-groups within this grouping:

⁶⁹Ibid.

⁷⁰Ibid.

⁷¹Ibid.

1. The "*respectables*;" Lower middle class, blue collar, and upper lower class. Approximately 60 million, composing the largest single life-style group in Mitchell's nine groups;
2. The "*hard living*;" tough, heavy drinking, marital instability, oriented to the present, prize independence and self-reliance. Approximately 11 million in this grouping;
3. The "*desperate poor*;" poorest of the poor, elderly, often ill, poorly educated, traditional, conservative, conventional. Approximately 6 million.⁷²

The Cultural Middle

The Cultural Middle comprises 71 million Americans. This group is oriented toward career and social status. Group characteristics:

1. Career is central and their major source of social status;
2. Emphasize the value of education;
3. Work satisfaction is high; they have the best jobs, more freedom, more authority, more power to choose;
4. They have problems with stress.⁷³

As with the other groups, three sub-groups appear to co-exist within the wider group:

1. "*Successful*;" diverse, gifted, hard-working, happy; highest household income and assets of any life-style group. (37 million);
2. "*Strivers* (Emulators);" intense efforts to make it to the top; deeply affected by the life-styles and values of the successful. (13

⁷²Ibid.

⁷³Ibid. Also see Sample, 99-112.

million);

3. "*Conflicted*;" committed to both career and family without sufficient resources for both; middle, middle-class. (21 million).⁷⁴

Note Sample's following breakdown of the 180 million American adult sub-groupings:

- | | |
|--------------------|------------|
| 1. Cultural Left | 32 million |
| 2. Cultural Right | 77 million |
| 3. Cultural Middle | 72 million |

Tex Sample suggests a variety of approaches Mainline Protestant churches may consider with regard to reaching these cultural groups. The issue probed by this study is the determination of those factors which may be culturally derived that directly influence the role of itinerant evangelists in the Church of the Nazarene. From the outlines of these three cultural groups, many inferences may be drawn with regard to perceptions that are held regarding local church revival meetings and the scheduling of itinerant evangelists. By looking at programmatic recommendations, one may offer any number of possible ramifications concerning the governing assumption underlying this study. Only by generating research data, and subjecting it to appropriate analysis will plausible findings be developed.

Sample discusses reasons why mainline churches fail to attract baby-boomers, while conservative churches continue to grow.⁷⁵ His answer seems terribly pat. Simply put, mainline churches attract

⁷⁴Sample, 102-105. See also Crow unpublished report.

⁷⁵Ibid., 18-19. In this project Sample's paradigm has been used as an analytical device, and his work is assumed to be reliable and valid. There are other viewpoints [cf. Dean M. Kelley, Why Conservative Churches Are Growing: A Study in Sociology of Religion (New York: Harper & Row, 1972)].

different audiences, e.g., the cultural middle and left, while conservative churches attract the cultural right. Thus, the conservative churches have a relatively undiminished field of prospects. According to Sample's reasoning, mainline churches face the greater challenge of a targeted audience that embodies a cultural ethic that is no longer compatible with their perception of biblical teachings. The cultural right, on the other hand, still retains the cultural ethic of the previous generations and is thus more likely to remain in the church.

Only the data generated by the research will confirm or deny Sample's hypotheses with regard to the mission and performance of the Church of the Nazarene in the attempted accomplishment of that mission.

An Introduction to, and Evaluation of Itinerant Evangelists Within
the Church of the Nazarene: From the Camp Meeting
Movement of the 1880s to the Present

No definitive history of the Nazarene Evangelist has ever been constructed. That is not the purpose of this work. However, it can be easily documented that traveling itinerant evangelists were the thread that not only carried the news to the far-flung areas of the new emerging Church of the Nazarene in the late 1890s, but did, indeed, stitch much of it together.

Phineas F. Bresee founded the Peniel Mission and dedicated its great new hall on October 21, 1894, in Los Angeles. The immense role the itinerant evangelist had from the very start of these beginning days of the Church of the Nazarene is obvious in reading its history.

Peniel Hall, "large enough to seat 900 persons, light and comfortable," as the *Los Angeles Times* reported, was

dedicated on Sunday, October 21, 1894. Dr. J. P. Widney, a wealthy Methodist layman, president of the University of Southern California, and Bresee's close friend, led the praise service at nine-thirty. Dr. Bresee preached at eleven from the text, "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." John A. Wood, author of the famous book *Perfect Love* and an evangelist from Massachusetts long active in National Association work, preached at night. Bresee announced that Joseph H. Smith, another eastern evangelist prominent in National Association affairs, would begin revival meetings soon.⁷⁶

Timothy Smith's work deals with the organizational issues of the new denomination but within that story is the story of this work (Nazarene itinerant evangelism) in its infancy which we have already shown was the continuation of the American evangelist phenomena. Bresee saw his work as a great ongoing revival meeting in Los Angeles ministering especially to the poor, but in the greater sense, to a national movement of like mind and spirit.

Regardless of forms, Bresee's main object in Los Angeles was to build a great "center of holy fire" which would stir the whole city. Staunch Methodists like William McDonald, J. A. Wood, Joseph Smith, H. C. Morrison, and Beverly Carradine applauded him. McDonald, war horse of the New England movement for the previous thirty-five years, seriously considered coming to southern California to end his days at Peniel Hall. Joseph Smith wrote to the *Christian Standard* after his revival at Peniel in December, 1894, that it had been "the most easily managed meeting" he ever conducted. "No fanaticism to restrain. No indifference to impede us. All love; no censoriousness; no controversy; no criticism heard; no fear either of any fairs or festivals, or Christmas shows to come afterward, and eat up the fruit of the revival. It was a modern Pentecost." . . . Beverly Carradine led a twenty-day meeting the next May, during which the hall was filled every night. At its end A. C. Bane, pastor of the M. E. Church,

⁷⁶Timothy L. Smith, Called Unto Holiness, (Kansas City, Missouri: Nazarene Publishing House, 1962), 50.

South, in Los Angeles, wrote in a Methodist paper that sanctification was "sweeping everything before it. The Spirit of John Wesley must rejoice."⁷⁷

There are so many documented stories of the evangelist/revival combination contributing to the expansion of the denomination that one must choose among the innumerable examples to make the point.

The next month, C. W. Ruth set out on his long evangelistic tour of the East, serving as an advance scout for the Church of the Nazarene. He organized a church in Salt Lake City, and with Bresee's consent appointed I. G. Martin as its pastor. He helped gain a foothold in Chicago through a sweeping revival at the Methodist church in North Harvey, Illinois. He then proceeded to Danville for the annual camp meeting of the Eastern Illinois Holiness Association. Here he worked with the future General Superintendent E. F. Walker, and with the laymen who were later to found Olivet Nazarene College. Even more important, Ruth established contacts at two Pennsylvania camp meetings with his old friends in the Holiness Christian connection and with a company of vigorous young men who had welded the Association of Pentecostal Churches into a thriving New England denomination. From Allentown, he wrote Dr. Bresee that William Howard Hoople, H. F. Reynolds, and C. Howard Davis led a "plain, fire-baptized, Holy Ghost people" who conducted "about the noisiest and 'shoutinest'" camp meeting he had ever attended.⁷⁸

The interest of both pastor and people in evangelizing the poor of their own community also explains why they often passed by opportunities to establish churches elsewhere. In the winter of 1900-1901, for example, John T. Hatfield, known as "The Hoosier Evangelist," spent three months working with the various churches and missions. His revival campaign in Pasadena inspired the formation of a "band" which met regularly thereafter in the G. A. R. hall. Not until 1905, however, did Bresee organize the Pasadena church. J. W. Goodwin, recently from New England and an ordained

⁷⁷Ibid., 52.

⁷⁸Ibid., 130.

minister in the Advent Christian denomination, became their first pastor. Elsewhere, S. S. Chafe organized congregations at Cucamonga and Upland, at the foot of the mountains in east Los Angeles County, while the youthful A. O. Hendricks pioneered the work at nearby Ontario. In 1904, W. C. Wilson, a Methodist evangelist from Kentucky who had been disciplined for holding meetings for the Baptists,* joined the Nazarenes and moved to the West Coast. He conducted a month-long tent revival at Long Beach, out of which came the Nazarene church there. Wilson stayed on as pastor for a year, then moved to Upland.⁷⁹

Evangelism remained the central Nazarene concern, of course. The emotional fervor which from the first had attracted the poor was characteristic of every service. One observer noted that Bresee allowed his "happy congregation" an "unrestrained freedom." The people, he said, "laugh, clap their hands, shout 'amen' or 'hallelujah', [and] walk to and fro." He had seen a colored sister execute in her joy the most beautiful dance we ever beheld." It was not thought disorderly "to 'demonstrate' in a natural way the gladness of the heart in the Nazarene Church." A local newspaper commented on the "jubilee services" of 1908 as follows: "It is no secret in Los Angeles that the Church of the Nazarene has in times past provoked much comment. . . .By many Methodists, of which denomination Dr. Bresee was a former presiding elder, the 'new sect' was regarded as too free in religious expression. Dr. Bresee told his parishioners yesterday: 'We glory in the spirit of religious freedom.' . . . The meetings all day were joyous in the extreme Dr. Bresee, amid his faithful followers, sang, taught, exhorted, waved his song book, shouted for joy, and showered blessings right and left. There were great choruses of 'Amen!'"⁸⁰

These were evangelist/church planters to be sure. Some were the early authors of the denomination as in the case of C. W. Ruth, (whose book my mother was reading in the early 1920s on the back porch of our

⁷⁹Ibid., 132. *It is interesting to note that the writer of this work was denominationally censored for preaching for the Baptists on American National Television (a first for any holiness preacher) on "The Old Time Gospel Hour" in the early 1970s, some seventy years after W. C. Wilson's discipline for the same thing.

⁸⁰Ibid., 133-134.

Chicago home following her conversion in a Billy Sunday crusade, that led to her experience of entire sanctification and eventual membership in the Chicago First Church of the Nazarene), J. A. Wood, and Beverly Carradine.

In private conversation with Dr. Edward Lawlor in 1963, I learned first hand of the sketchy outline of the history of the evangelist in the Church of the Nazarene during two World Wars leading into the near present day. Lawlor was an associate of Billy Graham in the early days of Youth for Christ, who eventually became a Nazarene evangelist/pastor/executive secretary of evangelism and eventual General Superintendent. I considered him to be the prince of all evangelists, all denominations included. As I can best remember the conversation of some thirty years past, I was told that the two world wars and the devastating depression in 1929 exacted a terrible financial toll on the "field" of evangelism as this work had come to be called. Rationing of gasoline and the general financial drain on the nation made it more and more difficult to continue in the same fashion as in the case of the earlier revival meeting concept in the Church of the Nazarene. The sheer problem of getting to the church or tent because of decreased transportation became a very real issue. This financially driven fact lay at the foundation of the changing configuration of the revival meetings of the 30s until the present day.

I have been an evangelist for thirty-five years, so my extensive observations in the United States of America are relevant. The three-Sunday, two services a day, revival had been cut down to a Wednesday over two-Sunday revival. (My first work in the late 1950s was accompanied by train travel and separations from home of six to eight

weeks.) The reality here was that this configuration gave an evangelist twenty paychecks as opposed to only twelve or fifteen. In the early 1960s, the first Sunday was dropped altogether and the one-week, one-Sunday revival became the order of the day amidst no small amount of resistance from those who called it compromise or even apostasy though, in fact, it created 40-45 paychecks which did keep innumerable evangelists in the field.

These revivals started on Mondays and closed on Sunday night. I have in my files letters of considerable anger written to me by pastors who rejected strongly this move toward what many of them called "shallow religion." In the 1960s a new phenomena hit the American television screen, Monday Night Football. The fact of the matter was, I could not, nor could virtually any evangelist, compete with Howard Cossell for the minds of men. Monday nights looked more like an old-fashioned women's temperance league meeting than a full church revival service. In this culturally driven reality, the Monday night service was dropped.

Within my own ministry in the early 1970s, I started to realize the terrible toll my absence was taking on my marriage and my children. This prompted me to start all my revivals on Wednesdays, giving me two days at home each week. Stuart McWhirter was, to my knowledge, the first evangelist to use commercial air transportation almost exclusively in his work in the early 70s. It was an unheard of luxury, but was quickly accepted by pastors when they realized its contribution to the normalizing of the evangelist's family as it gave them a way to get home for those two precious days every week.

This is the present configuration of the average revival meeting in

the Church of the Nazarene today. Realistically only about fifty evangelists earn their full-time living from revival work as evidenced by a cursory examination of the bi-monthly slates printed in the *Herald of Holiness*. Incorporation of evangelistic ministries (making possible Federally recognized tax deductible gifts from individuals to evangelists), the production and sale of products, and near endless scheduling has been the norm as the financially driven cultural realities of the nation take their toll on the "field."

The evangelist in the Church of the Nazarene is not where he/she started in the denomination's history by a long shot. General assemblies have long sense forsaken the altar calls for the unsaved and unsanctified. T. M. Anderson held the last true evangelistic services in the evenings of the General Assembly in St. Louis in 1948. This trend, modeled by the general assemblies, has spread throughout the land in district assemblies and has had its devastating effect on the work of the evangelist. Though this is but one factor in the entire matrix of the Nazarene evangelist's history, it is one that cannot be ignored. During the more recent General Assembly in Indianapolis (July 1993), I do not remember, personally, ever hearing the clear plan of salvation or of entire sanctification presented publicly although there were allusions to these experiences. Certainly no call for an evangelistic decision was made unless one could somehow construe the message of a glitzy video at the conclusion of a service/event to have potentially achieved it.

This work is an attempt to get to the "why" of this present state and to make these evaluations based on scientifically driven conclusions arrived at in the cool atmosphere of fact and truth. The point I have tried to make here is that the evangelist had a far different role in the Church

of the Nazarene in the 1890s than he/she does in 1990s.

Summary

In this chapter, a broad overview of selected entries from just some of the representative literature extant today regarding this topic has been presented. No attempt has been made to offer a definitive or exhaustive review. The guiding objective has been to present, in broad strokes, the cultural and political influences that are collectively shaping the development of a particular role of ministry, the American itinerant evangelist. Moreover, interest in these influences has been proportional to the stated focus of this study.

Therein portents have been identified on the cultural horizon which suggest significant, far-reaching change regarding both the role and ministry of the itinerant evangelist, and the conducting of local church revival meetings. The following chapter outlines the dimensions of the research conducted, presents the findings, and suggests summary statements of interpretation.

The evangelist has had a unique evolution in American church history as well as in the Church of the Nazarene. Conclusions and, certainly, recommendations or predictions must come from data that is current and truly relevant to the subject. All of this must be laid against the background of the Holy History and finally placed upon the Holy Bible as it speaks to us today. We know the Church of Jesus Christ in form and practice has, is, and will change. Discovering these realities is the heart of this work. Someone has said, "Nothing changes, everything changes." This is the breathing reality of life. We have tried to face this fact in this chapter. This short history, along with the survey data, will

prepare us for some conclusions and, hopefully, will open the way for much further study.

CHAPTER IV RESEARCH METHODOLOGY

A general hypothesis was formulated to guide the research component of this project. The hypothesis was that the congregations of the Church of the Nazarene in the United States are located in more than one of the major cultural sub-groups which results in different theological emphases regarding sin and redemption resulting in different preferences for revivals and itinerant evangelists. Subsidiary hypotheses were then formulated regarding the various dimensions of this general hypothesis.

Sample

Data for the testing of these hypotheses were generated by a survey of pastors. A random sample was drawn from all congregations of the Church of the Nazarene in the United States. The sample of three hundred responding congregations was generated by computer from the General Secretary's list of churches. In addition, all congregations with five hundred or more members were included to insure adequate numbers of these relatively rare churches. This procedure resulted in a contacted sample of 352 churches. As Table 1 indicates, the distribution of congregations by size in the sample and responses correspond to the distribution of all U.S. Nazarene churches, with the exception of the intentional over-representation of larger congregations.

TABLE 1
COMPARISON OF THE SAMPLE AND RESPONDENTS WITH
THE DISTRIBUTION OF ALL U.S. CHURCHES BY SIZE

Number Of Members	All U.S. Churches		Sample		Respondents	
	N*	%	N	%	N	%
0 to 100	3207	64.1	189	53.7	148	49.2
101 to 200	1091	21.8	66	18.7	60	20.1
201 to 300	375	7.5	27	7.7	24	8.0
301 to 500	226	4.5	15	4.3	14	4.7
501 to 1,000	92	1.8	40	11.3	39	13.0
Over 1,000	12	.2	15*	4.3	15*	5.0
Totals	5003		352		300	

*Size categories for all U.S. churches are based on the membership reported to district assemblies in 1992. Size categories for the sample and respondents use the size reported on the questionnaires, if available.

Table 2 presents the distribution of churches in the total population, sample, and respondents by region. The random sampling process resulted in approximately similar proportions of churches in the sample as in the population on the Central, North Central, Northwest, and Southwest regions. There was greater representation of Southeast regional churches in the sample than is found in the population of Nazarene churches in the United States. Discrepancies in regional distribution between the population and sample did not appear to be problematic since region was neither a dependent nor an independent variable in the hypotheses examined.

TABLE 2
COMPARISON OF THE SAMPLE AND RESPONDENTS WITH
THE DISTRIBUTION OF ALL U.S. CHURCHES BY REGION

Number Of Members	*Colleges	All U.S. <u>Churches</u>		<u>Sample</u>		<u>Respondents</u>	
		N	%	N	%	N	%
Central	ONU	832	16.6	51	17.0	52	17.3
East Central	MVNC	583	11.7	22	6.3	20	6.7
Eastern	ENC	570	11.4	20	5.7	14	4.7
North Central	MANC	496	9.9	40	11.4	38	12.7
Northwest	NNC	453	9.1	37	10.5	32	10.7
South Central	SNU	688	13.7	31	8.8	26	8.7
Southeast	TNC	820	16.4	110	31.2	94	31.3
Southwest	PLNC	561	11.2	32	9.1	24	8.0
Totals		5003		352		300	

*Olivet Nazarene University (ONU), Mount Vernon Nazarene College (MVNC), Eastern Nazarene College (ENC), MidAmerica Nazarene College (MANC), Northwest Nazarene College (NNC), Southern Nazarene University (SNU), Trevecca Nazarene College (TNC), Point Loma Nazarene College (PLNC).

Response Rate

Responses were received from three hundred congregations making a response rate of over eighty percent (85.2%). The random sample and the high return rate provide confidence that the findings reported here would be found generally in the Nazarene congregations in the United States.

Respondents

Pastors were asked to respond to a questionnaire designed to measure the variables identified in the hypotheses. Pastors perceptions are somewhat different than lay members' perceptions and may not be entirely accurate. However, pastors are usually better prepared and in a better position to evaluate the social location, the theological preferences, and the effectiveness of revivals than any other participant in the

congregation. Furthermore, pastors tend to be the primary influence in decisions regarding revivals, making their perceptions particularly important in examining the use of revivals and itinerant evangelists.

Major Cultural Sub-Group

The first subsidiary hypothesis was that the congregations of the Church of the Nazarene in the United States are located in several of the major sub-groups of the American culture. Stated as a null hypothesis, this hypothesis was that the congregations of the Church of the Nazarene in the United States are located in only one of the major sub-groups of the American culture.

Extensive studies of demographic, attitudinal and financial characteristics have found distinct subgroups within the American culture. The VALS survey in 1980, which informs Tex Sample's U.S. Lifestyles and Mainline Churches,⁸¹ asked over 800 questions of a sample of more than 1,600 American adults.⁸²

Replication of such studies was beyond the scope of the research presented here. Definitive classification of congregations would have required extensive surveys of adult members. For the purposes of this research an approximate, feasible, classification was proposed and implemented. Cultural sub-group measures included pastors' descriptions of three measures of socio-economic status, three measures of denominational loyalty, and two indicators of attitudes toward American values. The socio-economic status measures were:

⁸¹Sample, 26.

⁸²Arnold Mitchell, The Nine American Lifestyles, (New York: Macmillan Publishing Company, Inc., 1983), 3.

About what would be the average total annual household income?

- a. Under \$25,000
- b. \$25,001 to \$50,000
- c. \$50,001 to \$75,000
- d. \$75,001 to \$100,000
- e. Over \$100,000

What occupational category would describe most members?

- a. Professional
- b. Manager, supervisor
- c. Sales, clerical
- d. Blue-collar, manufacturing, construction
- e. Other: _____

What is the highest educational level most members have attained?

- a. Less than high school graduates
- b. High school graduates
- c. Some college
- d. College graduates
- e. Graduate education

The three measures of denominational loyalty were:

How loyal are most active adult members of this congregation to the traditional Nazarene program of yearly revival meetings?

- a. Very loyal
- b. Loyal
- c. Apathetic
- d. Not very loyal
- e. Antagonistic

How loyal are most active adult members of this congregation to the Nazarene denomination apart from your local church?

- a. Very loyal
- b. Loyal
- c. Apathetic
- d. Not very loyal
- e. Antagonistic

How likely would active adult members be to seek out a Nazarene congregation if they moved to a city with other attractive evangelical options?

- a. Very likely

- b. Likely
- c. Not very likely
- d. Not likely at all

Finally, the measures of attitudes toward American values were:

How committed to traditional American values like patriotism are most active adult members of this congregation?

- a. Very committed
- b. Committed
- c. Not very committed
- d. Not committed at all

How involved are most active adult members of this congregation in politics and social issues?

- a. Very involved
- b. Involved
- c. Not very involved
- d. Not involved at all

Nature of Sin

The second hypothesis was that Nazarene congregations in the sub-groups of the "cultural right" tend to believe that individuals are evil, while churches in the sub-groups in the "cultural left" tend to believe evil systems influence individuals toward evil; and churches in the sub-groups in the "cultural middle" tend to believe that evil arises both in individuals and in social systems. Stated as a null hypothesis, it was hypothesized that there is no difference in beliefs about individual and systemic evil between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." The three items used to measure beliefs regarding the nature of sin are presented below.

Sin is purely a personal problem requiring personal forgiveness, i.e., changed people=a changed society.

- a. Strongly agreed

- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Sin arises from social systems that are contaminated by systemic evil, i.e., by changing society, we change people.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Sin is both a personal problem as well as a social problem affecting personal lives and social systems. (The transformative power of the Gospel must be applied equally in both personal as well as social dimensions.)

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Nature of Sanctification

The third hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" and the "cultural middle" tend to emphasize crises events in salvation and sanctification while churches in the sub-groups in the "cultural left" tend to emphasize a process in salvation and sanctification. The corresponding null hypothesis was that there is no difference in emphasis on the crisis and process of salvation and sanctification between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." Three items were used to examine congregational beliefs about the experience of sanctification.

A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of two crisis events.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of a gradual, ever-increasing process.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Entire Sanctification requires both a crisis event and a process that follows.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Revival Effectiveness

The fourth hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to evaluate the effectiveness of revivals and itinerant evangelists more positively than churches in the sub-groups in the "cultural left" and the "cultural middle." Stated as a null hypothesis, this hypothesis was that there is no difference in evaluation of the effectiveness of revivals and itinerant evangelists between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." The following measures were constructed to examine the effectiveness of revivals for outreach evangelism and for the spiritual renewal of members.

In terms of outreach evangelism, how effective would you say the revival meetings in your church were last year?

- a. Very effective
- b. Effective
- c. Not very effective
- d. Not effective at all
- e. Our church did not hold any revival meetings last year

How effective were the revival meetings in your church last year for the spiritual renewal of members?

- a. Very effective
- b. Effective
- c. Not very effective
- d. Not effective at all
- e. Our church did not hold any revival meetings last year

Lay Member Support

The fifth hypothesis was that lay members in Nazarene congregations in the sub-groups in the "cultural right" tend to be more supportive of revivals and itinerant evangelists than lay members in churches in the sub-groups in either the "cultural left" or the "cultural middle." The corresponding null hypothesis was that there is no significant difference in lay members support for revivals and itinerant evangelists between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." Two items were designed to measure lay leaders and members support for revivals.

What is the attitude of your lay leaders toward revival meetings? (Lay leaders may be defined as those who serve as officers, teachers, board members, etc.)

- a. They would insist on scheduling revival meetings even if I did not.
- b. They are very supportive of my efforts to schedule revival meetings.
- c. They have to be persuaded to schedule revival meetings.
- d. They oppose scheduling revival meetings.

How well do most active adult members of this congregation support revival meetings in terms of their attendance and giving for financial support?

- a. Very good support
- b. Good support
- c. Some support
- d. Little, if any, support

Number and Duration of Revivals

The sixth subsidiary hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to have had more revivals and of longer duration during the last year than churches in the sub-groups in either the "cultural left" or the "cultural middle." The null hypothesis in this area was that there is no significant difference in number and duration of revivals within the last year between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left."

The number of revivals reported to the District Assembly was obtained from the General Secretary of the denomination. For duration, pastors were asked how long their average revival meeting during the last year was.

How long was your average revival meeting during last year?

- a. Three days or less
- b. Four or five days
- c. Six or seven days
- d. Eight to ten days
- e. Longer than ten days
- f. Our church did not hold any revival meetings last year

Control Variables

In addition to the variables included in these hypotheses, congregational size, region of the country, the pastors' tenure in their

present church, and the length of the pastors' career experience were measured to allow analysis of the effect of these factors. The region of the U.S. was identified from General Secretary's records. The other variables were measured by the following items.

From the following categories, select one which most accurately reflects the total members of your congregation.

- a. 0 to 100
- b. 101 to 200
- c. 201 to 300
- d. 301 to 500
- e. 501 to 1,000
- f. Over 1,000

How long have you been pastor of this congregation?

_____Years _____Months

How many years have you been a Nazarene Minister?

_____Years

Analysis

The Statistical Package for the Social Sciences (SPSS/PC+) was used to assist analysis of the data generated through these procedures. Chapter Five reports the descriptive statistics calculated for each variable.

CHAPTER V
RESEARCH SURVEY RESULTS

There is considerable variety in socio-economic status, denominational loyalty, and feelings about the American nation. Indeed, several pastors noted their difficulty in describing the typical, active, adult member since there is variety within congregations. This chapter summarizes responses to the survey.

Major Cultural Sub-Groups

The first subsidiary hypothesis was that the congregations of the Church of the Nazarene in the United States are located in several of the major sub-groups of the American culture. Stated as a null hypothesis, this hypothesis was that the congregations of the Church of the Nazarene in the United States are located in only one of the major sub-groups of the American culture.

Socio-Economic Status Measures:

About what would be the average total annual household income?

N	%	Response
108	36.5	Under \$25,000
165	55.7	\$25,001 to \$50,000
21	7.1	\$50,001 to \$75,000
2	.7	\$75,001 to \$100,000
0	.0	Over \$100,000
296	100%	

What occupational category would describe most members?

<u>N</u>	<u>%</u>	<u>Response</u>
29	10.2	Professional
60	21.1	Manager, supervisor
27	9.5	Sales, clerical
148	52.1	Blue-collar, manufacturing, construction
<u>20</u>	<u>7.0</u>	Other
284	100%	

What is the highest educational level most members have attained?

<u>N</u>	<u>%</u>	<u>Response</u>
8	2.7	Less than high school graduates
114	38.4	High school graduates
117	39.4	Some college
53	17.8	College graduates
<u>5</u>	<u>1.7</u>	Graduate education
297	100%	

Denominational Loyalty Measures:

How loyal are most active adult members of this congregation to the traditional Nazarene program of yearly revival meetings?

<u>N</u>	<u>%</u>	<u>Response</u>
48	16.0	Very loyal
146	48.7	Loyal
77	25.7	Apathetic
28	9.3	Not very loyal
<u>1</u>	<u>.3</u>	Antagonistic
300	100%	

How loyal are most active adult members of this congregation to the Nazarene denomination apart from your local church?

<u>N</u>	<u>%</u>	<u>Response</u>
23	7.7	Very loyal
158	53.0	Loyal
86	28.9	Apathetic
30	10.1	Not very loyal
<u>1</u>	<u>.3</u>	Antagonistic
298	100%	

How likely would active adult members be to seek out a Nazarene congregation if they moved to a city with other attractive evangelical options?

<u>N</u>	<u>%</u>	<u>Response</u>
58	19.5	Very likely
206	69.1	Likely
30	10.1	Not very likely
<u>4</u>	<u>1.3</u>	Not likely at all
298	100%	

American Values Measures:

How committed to traditional American values like patriotism are most active adult members of this congregation?

<u>N</u>	<u>%</u>	<u>Response</u>
157	52.5	Very committed
130	43.5	Committed
12	4.0	Not very committed
<u>0</u>	<u>.0</u>	Not committed at all
299	100%	

How involved are most active adult members of this congregation in politics and social issues?

<u>N</u>	<u>%</u>	<u>Response</u>
12	4.0	Very involved
130	43.5	Involved
150	50.2	Not very involved
<u>7</u>	<u>2.3</u>	Not involved at all
299	100%	

Each congregation was categorized as tending to be in the cultural right, middle, or left through a process which included factor analysis, creation of indices of socio-economic status, denominational loyalty, American values, and finally assignment. Using these *indices*, tentative assignments to sub-groups were made. In these assignments, greater weight was given to socio-economic status than to the other factors. Whenever the assignment to either the right or the left sub-group seemed questionable, the congregation was placed in the middle sub-group. This

process is assumed to have produced only an approximation of the more rigorous classification developed in extensive values and lifestyles surveys used by studies like the VALS research.⁸³ However, it is also assumed that the approximation is adequate to examine the possible existence of cultural diversity in the Church of the Nazarene and to test the hypotheses that differences in beliefs and practices related to revival meetings and itinerant evangelism are influenced by cultural factors rather than randomly distributed questionnaires.

Nature of Sin

The second hypothesis was that Nazarene congregations in the sub-groups of the "cultural right" tend to believe that individuals are evil, while churches in the sub-groups in the "cultural left" tend to believe evil systems influence individuals toward evil; and churches in the sub-groups in the "cultural middle" tend to believe that evil arises both in individuals and in social systems. Responses to the three items used to measure beliefs regarding the nature of sin are summarized below.

Sin is purely a personal problem requiring personal forgiveness, i.e., changed people=a changed society.

N	%	<u>Response</u>
151	50.3	Strongly agreed
121	40.3	Agreed
12	4.0	Neutral
12	4.0	Disagreed
4	1.3	Strongly disagreed
300	100%	

⁸³Mitchell, 242-277.

Sin arises from social systems that are contaminated by systemic evil, i.e., by changing society, we change people.

<u>N</u>	<u>%</u>	<u>Response</u>
9	3.0	Strongly agreed
51	17.1	Agreed
36	12.1	Neutral
114	38.3	Disagreed
<u>88</u>	<u>29.5</u>	Strongly disagreed
298	100%	

Sin is both a personal problem as well as a social problem affecting personal lives and social systems. (The transformative power of the Gospel must be applied equally in both personal as well as social dimensions.)

<u>N</u>	<u>%</u>	<u>Response</u>
85	28.7	Strongly agreed
161	54.4	Agreed
32	11.1	Neutral
15	5.1	Disagreed
<u>2</u>	<u>.7</u>	Strongly disagreed
296	100%	

Nature of Sanctification

The third hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" and the "cultural middle" tend to emphasize crises events in salvation and sanctification, while churches in the sub-groups in the "cultural left" tend to emphasize a process in salvation and sanctification. Responses concerning congregational beliefs about the experience of sanctification are summarized below.

A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of two crisis events.

<u>N</u>	<u>%</u>	<u>Response</u>
78	26.1	Strongly agreed
165	55.2	Agreed
41	13.7	Neutral
11	3.7	Disagreed
4	1.3	Strongly disagreed
299	100%	

A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of a gradual, ever-increasing process.

<u>N</u>	<u>%</u>	<u>Response</u>
10	3.4	Strongly agreed
75	25.3	Agreed
64	21.5	Neutral
106	35.7	Disagreed
42	14.1	Strongly disagreed
297	100%	

Entire Sanctification requires both a crisis event and a process that follows.

<u>N</u>	<u>%</u>	<u>Response</u>
127	42.6	Strongly agreed
140	47.0	Agreed
23	7.7	Neutral
5	1.7	Disagreed
3	1.0	Strongly disagreed
298	100%	

Revival Effectiveness

The fourth hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to evaluate the effectiveness of revivals and itinerant evangelists more positively than churches in the sub-groups in the "cultural left" and the "cultural middle." As indicated below, there was considerable difference in evaluations of revival meeting

effectiveness for outreach evangelism and for the spiritual renewal of members.

In terms of outreach evangelism, how effective would you say the revival meetings in your church were last year?

<u>N</u>	<u>%</u>	<u>Response</u>
19	6.4	Very effective
61	20.6	Effective
130	43.9	Not very effective
56	18.9	Not effective at all
<u>30</u>	<u>10.1</u>	Our church did not hold any revival meetings last year
296	100%	

How effective were the revival meetings in your church last year for the spiritual renewal of members?

<u>N</u>	<u>%</u>	<u>Response</u>
57	19.3	Very effective
146	49.3	Effective
56	18.9	Not very effective
7	2.4	Not effective at all
<u>30</u>	<u>10.1</u>	Our church did not hold any revival meetings last year
296	100%	

Lay Member Support

The fifth hypothesis was that lay members in Nazarene congregations in the sub-groups in the "cultural right" tend to be more supportive of revivals and itinerant evangelists than lay members in churches in the sub-groups in either the "cultural left" or the "cultural middle." Lay leaders and members tend to support revivals.

What is the attitude of your lay leaders toward revival meetings?
(Lay leaders may be defined as those who serve as officers, teachers, board members, etc.)

<u>N</u>	<u>%</u>	<u>Response</u>
55	18.7	They would insist on scheduling revival meetings even if I did not.
193	65.6	They are very supportive of my efforts to schedule revival meetings.
45	15.3	They have to be persuaded to schedule revival meetings.
<u>1</u>	<u>.3</u>	They oppose scheduling revival meetings.
294	100%	

How well do most active adult members of this congregation support revival meetings in terms of their attendance and giving for financial support?

<u>N</u>	<u>%</u>	<u>Response</u>
60	20.3	Very good support
130	44.1	Good support
95	32.2	Some support
<u>10</u>	<u>3.4</u>	Little, if any, support
295	100%	

Number and Duration of Revivals

The sixth subsidiary hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to have had more revivals and of longer duration during the last year than churches in the sub-groups in either the "cultural left" or the "cultural middle."

Almost three out of four (74%) churches held revival meetings in 1993--36 percent held one and 38 percent held two or more revival meetings in 1993. The number of revivals reported to district assemblies in 1993 is presented in Table 3.

TABLE 3
REVIVAL MEETINGS IN 1993

Number	N	%
None	63	21.0
One	109	36.3
Two	114	38.0
Three or more	14	4.7

The most common duration of revival meetings last year was four or five days. As indicated below, three out of five (61%) of the pastors who conducted revival meetings reported four or five days as the average length of their revival meetings last year.

How long was your average revival meeting during last year?

N	%	Response
15	5.1	Three days or less
180	60.8	Four or five days
66	21.3	Six or seven days
5	1.7	Eight to ten days
0	.0	Longer than ten days
30	10.1	Our church did not hold any revival meetings last year
296	100%	

Control Variables

Congregational size and region of the country were reported above in Tables 1 and 2. The average tenure of these pastors in their present church is between three and five years. It seems likely that this length may be longer than other research has found in the total population due to the over-representation of larger congregations. The disproportional representation of larger congregations may have caused a similar lengthening of average total experience as a Nazarene minister.

How long have you been pastor of this congregation?

Mean - 4 years and 10 months (Std. Deviation - 4.7 years)

Median - 3 years and 5 months

How many years have you been a Nazarene Minister?

Mean - 18 years and 1 month (Std. Deviation - 10.8 years)

Median - 16 years and 6 months

Analysis

The Pearson chi-square statistic calculated through SPSS/PC+ was used to test the hypotheses that variables were independent, not related.

"The calculated chi-square is compared to the critical points of the theoretical chi-square distribution to produce an estimate of how likely (or unlikely) this calculated value is if the two variables are, in fact, independent."⁸⁴ If the two variables are independent, the probability that a random sample would result in a chi-square as large as the value found is reported as the observed significance level of the test. Following the customary standard, the hypothesis that the two variables are independent was rejected if the observed level of significance was 0.05 or smaller. Chapter Six reports the results of these tests.

NOTE: The symbol ($P > 0.05$) signifies less than and ($P < 0.05$) more than. The "P" stands for probability of error; .05 stands for less than or more than 5 percent probability of error.

⁸⁴Marija J. Norusis, SPSS (Chicago: SPSS, Inc., 1992), 189.

CHAPTER VI

HYPOTHESIS TESTING RESULTS

Sub-cultural group is the independent variable in all of the hypotheses. This chapter presents results of the tests of hypotheses that cultural diversity exists, and that it is associated with beliefs and practices regarding revival meetings and itinerant evangelists.

Major Cultural Sub-Group

As reported in the previous chapter, about half (52%) of the pastors described their congregations as blue collar, manufacturing, construction workers, while 10% are made up of professionals. Slightly over one-third (36%) estimated the average total annual household income to be under \$25,000, and 8% said the average is over \$50,000. Two out of five pastors (41%) described the typical educational level of active, adult members as having no more than a high school education, but 20% of the congregations tend to be made up of at least college graduates.

Variety was also found in the measures of denominational loyalty. More than half (61%) of the pastors described their congregations either as very loyal (8%) or loyal (53%), and 10% were either not very loyal or antagonistic. About one in six (16%) congregations were perceived by their pastors to be very loyal to the traditional Nazarene program of yearly revival meetings, while 10% are not very loyal or antagonistic. One in five (20%) said their active, adult members would be very likely to seek out a Nazarene congregation if they moved to a city with other

attractive evangelical options, while 11% said this was not very likely (10%) or not likely at all (1%).

Less variety was found in the area of traditional American values. Half (53%) said most active, adult members were very committed to values like patriotism. Most (44%) others described their congregation as committed to these values, with only 4% saying their people were not very committed. Only 4% said most of their active adult members were very involved in politics and social issues, and half (50%) said they were not very involved.

Each congregation was categorized as tending to be in the cultural right, middle, or left through a process which included factor analysis, creation of indices of socio-economic status, denominational loyalty, and American values, and finally assignment. Greater weight was given to socio-economic status. Whenever the assignment to either the right or the left sub-group seemed questionable, the congregation was placed in the middle sub-group. When a less conservative approach to categorization was applied, the results reported below were similar with the few exceptions which are noted. Table 4 presents the conservative distribution of congregations within sub-groups.

TABLE 4
CULTURAL SUB-GROUPS

	N	%
Cultural Left	18	6.0
Cultural Middle	170	56.7
Cultural Right	112	37.3

The first subsidiary hypothesis, that the congregations of the Church of the Nazarene in the United States are located in several of the major sub-groups of the American culture, is supported by Table 4.

Nature of Sin

The second hypothesis was that Nazarene congregations in the sub-groups of the "cultural right" tend to believe that individuals are evil, while churches in the sub-groups in the "cultural left" tend to believe evil systems influence individuals toward evil; and churches in the sub-groups in the "cultural middle" tend to believe that evil arises both in individuals and in social systems. Table 5 summarizes responses in this area.

TABLE 5
NUMBER AND PERCENTAGE OF PASTORS AGREEING* WITH
STATEMENTS REGARDING CONGREGATIONAL
BELIEFS ABOUT THE NATURE OF SIN

Statement	Sig.	Cultural Sub-Group					
		Left		Middle		Right	
		N	%	N	%	N	%
Sin is purely a personal problem requiring personal forgiveness, i.e., changed people=a changed society. p>.05 16		88.9156	92.8	100	89.3		
Sin arises from social systems that are contaminated by systemic evil, i.e., by changing society, we change people.	p>.05	1	5.6	36	21.4	23	20.5
Sin is both a personal problem as well as a social problem affecting personal lives and social systems. (The transformative power of the Gospel must be applied equally in both personal as well as social dimensions.)	p>.05	14	77.8	142	84.5	90	81.8

*Choosing "Strongly agreed" or "Agreed" where other choices were "Neutral," "Disagreed," and "Strongly disagreed."

As indicated in Table 5, responses to these items within the three sub-groups were quite similar. There is no statistically significant difference in the pattern of responses, therefore, the null hypothesis, that these variables are independent of sub-cultural group cannot be rejected. Therefore, the hypothesis that beliefs about sin vary by sub-cultural group is not supported.

Nature of Sanctification

The third hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" and the "cultural middle" tend to emphasize crises events in salvation and sanctification while churches in the sub-groups in the "cultural left" tend to emphasize a process in salvation and

sanctification. Table 6 summarizes responses to the items concerning the process of sanctification.

Table 6

NUMBER AND PERCENTAGE OF PASTORS AGREEING* WITH STATEMENTS REGARDING CONGREGATIONAL BELIEFS ABOUT THE PROCESS OF SANCTIFICATION

Statement	Sig.	Cultural Sub-Group					
		Left		Middle		Right	
		N	%	N	%	N	%
A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of two crisis events. p>.05		147	77.5	131	98	87.5	
A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of a gradual, ever-increasing process.	p<.058	44	56	44.4	33.5	21	18.8
Entire Sanctification requires both a crisis event and a process that follows. p>.05		17	88.8	94	100	150	90.1

*Choosing "Strongly agreed" or "Agreed" where other choices were "Neutral," "Disagreed," and "Strongly disagreed."

As presented in Table 6, responses to the statement concerning sanctification in the framework of two crisis events and the statement that sanctification requires both crisis and process were not different between sub-cultural groups at a statistically significant level. Therefore, the null hypothesis is not rejected.

However, differences regarding the statement that sanctification involves a process were statistically significant at the .05 level. Therefore, the null hypothesis is rejected for this part of the hypothesis. It appears that churches on the cultural left are more likely than

churches in the other two groups to emphasize the process of sanctification.

Revival Effectiveness

The fourth hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to evaluate the effectiveness of revivals and itinerant evangelists more positively than churches in the sub-groups in the "cultural left" and the "cultural middle." As indicated below, there was considerable difference in evaluations of revival meeting effectiveness for outreach evangelism and for the spiritual renewal of members.

TABLE 7
NUMBER AND PERCENTAGE OF PASTORS EVALUATING REVIVAL MEETINGS AS EFFECTIVE* FOR OUTREACH EVANGELISM AND SPIRITUAL RENEWAL OF MEMBERS

Statement	Sig.	Cultural Sub-Group					
		Left		Middle		Right	
		N	%	N	%	N	%
In terms of outreach evangelism, how effective would you say the revival meetings in your church were last year? p<.02**		2	16.7	42	28.8	36	33.3
How effective were the revival meetings in your church last year for the spiritual renewal of members? 78.5	p<.01**	7	58.3	112	76.2	84	

*Choosing "Very effective" or "Effective" where other choices were "Not very effective," "Not effective at all," and "Our church did not hold any revival meetings last year."
**Chi-square was calculated on the full range of responses rather than the combined categories presented here.

The hypothesized differences in the evaluation of revival meeting effectiveness were found and were statistically significant. It appears that churches on the "cultural left" are less likely than churches in the

other two groups to say their revival meetings last year were effective for outreach evangelism. This might mean the specific meetings held were not effective, that revival meetings are not as well received in communities on the "cultural left," or that pastors of churches on the "cultural left" are less favorable to revivals.

More pastors in all three sub-cultural groups gave positive evaluations of revival meetings for the spiritual renewal of members than for out-reach evangelism. Still, it appears that churches on the "cultural left" are also less likely than churches in the other two groups to say their revival meetings last year were effective for the spiritual renewal of members.

than churches in the other two groups to support scheduling revival meetings.

Similarly, lay members are perceived by their pastors to be more supportive of revival meetings in churches on the cultural right than laity in churches in the cultural middle, who are more supportive than lay members in churches on the cultural left.

Number and Duration of Revivals

The sixth subsidiary hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to have had more revivals and of longer duration during the last year than churches in the sub-groups in either the "cultural left" or the "cultural middle."

TABLE 9
NUMBER OF REVIVALS REPORTED TO
DISTRICT ASSEMBLIES IN 1993

Number	Sig.	Cultural Sub-Group					
		<u>Left</u>		<u>Middle</u>		<u>Right</u>	
		N	%	N	%	N	%
None	p<.05	8	44.4	34	20.0	21	18.8
One		9	50.0	58	34.1	42	37.5
Two		0	.0	69	40.6	45	40.2
Three or more		1	5.6	9	5.3	4	3.6

The numbers of revival meetings reported to district assemblies, presented in Table 9, vary by sub-cultural group at a statistically significant level. Churches on the "cultural left" were more likely to have had no revival meetings. Churches on the "cultural right" and "cultural middle" were more likely to have had one or two revival meetings.

Table 10 reports the average duration of revival meetings. Differences in the number of churches reporting no revivals in Tables 9 and 10 may be the result of differences in the time covered by the annual report of the pastor to the district and the time covered by this survey.

TABLE 10
DURATION OF REVIVAL MEETINGS DURING THE PAST YEAR

Statement	Sig.	Cultural Sub-Group					
		Left		Middle		Right	
		N	%	N	%	N	%
	p<.01						
No revival meetings last year		6	33.3	19	11.4	5	4.5
Three days or less	0	.0		9	5.4	6	5.4
Four or five days	12	66.7	106	63.5	62	55.9	
Six or seven days	0	.0	30	18.0	36	32.4	
Eight to ten days	0	.0	3	1.8	2	1.8	
Longer than ten days		0	.0	0	.0	0	.0

As hypothesized, churches on the "cultural right" are more likely to have revival meetings of longer duration. Shorter meetings and no revival meetings were more likely on the "cultural left." These differences were statistically significant. The controlled variables within congregational size and regional location were examined and did not prove to greatly influence the results, but did carry interesting information that will be dealt with in the conclusion.

CHAPTER VII

CONCLUSION

This conclusion will include an interpretation of this work, my personal theological reflections as they relate to the Church of the Nazarene within the scope of this project, and some suggested areas for further study.

Within the Interpretation will be a brief examination of those themes emerging from the developing history of the Order of Evangelist, and listed as important contributors to the relevant arguments of this study. The interpretation will conclude with a brief overview of the research conducted, along with a concise description and analysis.

My Personal Theological Reflections will present a summary interpretation, offering an examination of specific items of interest or areas of concern, as specifically related to the parameters of the original problem as stated at the outset of this project with statements of conclusion and observation.

Some recommendations will be presented as Suggested Areas for Further Study relative to the issues dealt with in this work.

Interpretation

The Order of the Evangelist

No subject or issue is more important to validating the value of this work than the Biblical and historical establishment of this order of ministry. It must have its place in the Hielgeschite phenomenon or it poses as man-made and only thus of cursory interest and certainly not of real significant importance. The connection of the Isaiah 52 passage,

with the description of the person (proclaimer), with the words of Paul in Romans 10 suggests a strong Old Testament/New Testament bridge of continuity. This "publisher of the gospel" in Isaiah 52 is, I believe, the same person Paul describes in Romans 10 using and quoting the same definition. This Kingdom-shaking person, working within what E. Stanley Jones (himself an evangelist) described as the Unshakable Kingdom, has been a part of the God-man event almost from its inception. This person's form and method has changed dramatically over the centuries, but this person has always been there. Unless a God-created order can be established, we find ourselves studying a man-made idea. From Moses to Billy Graham, we have this typically non-placed moving person who has profoundly impacted the people of God and the world in which they lived. Whether they be prophets, desert fathers, reformers, biblical translators, or American evangelists, etc., they have always existed. They have been the leaven in the lump, the salt in the earth, and the lights on the hills. Their form and methods have and will change due to any number of observable and historically available reasons. They are, as already mentioned, called by many names and titles. Their actual names are clearly recorded in history. They include Moses, Nathan, Obadiah, John the Baptist, Philip the Evangelist, Francis of Assisi, Savonarola, Martin Luther, Whitefield, Francis Asbury, Jonathan Edwards, Charles Finney, D. L. Moody, Billy Sunday, Billy Graham, and Chuck Millhuff, the writer of this work. And there are more on the way and thousands in action even now around the world.

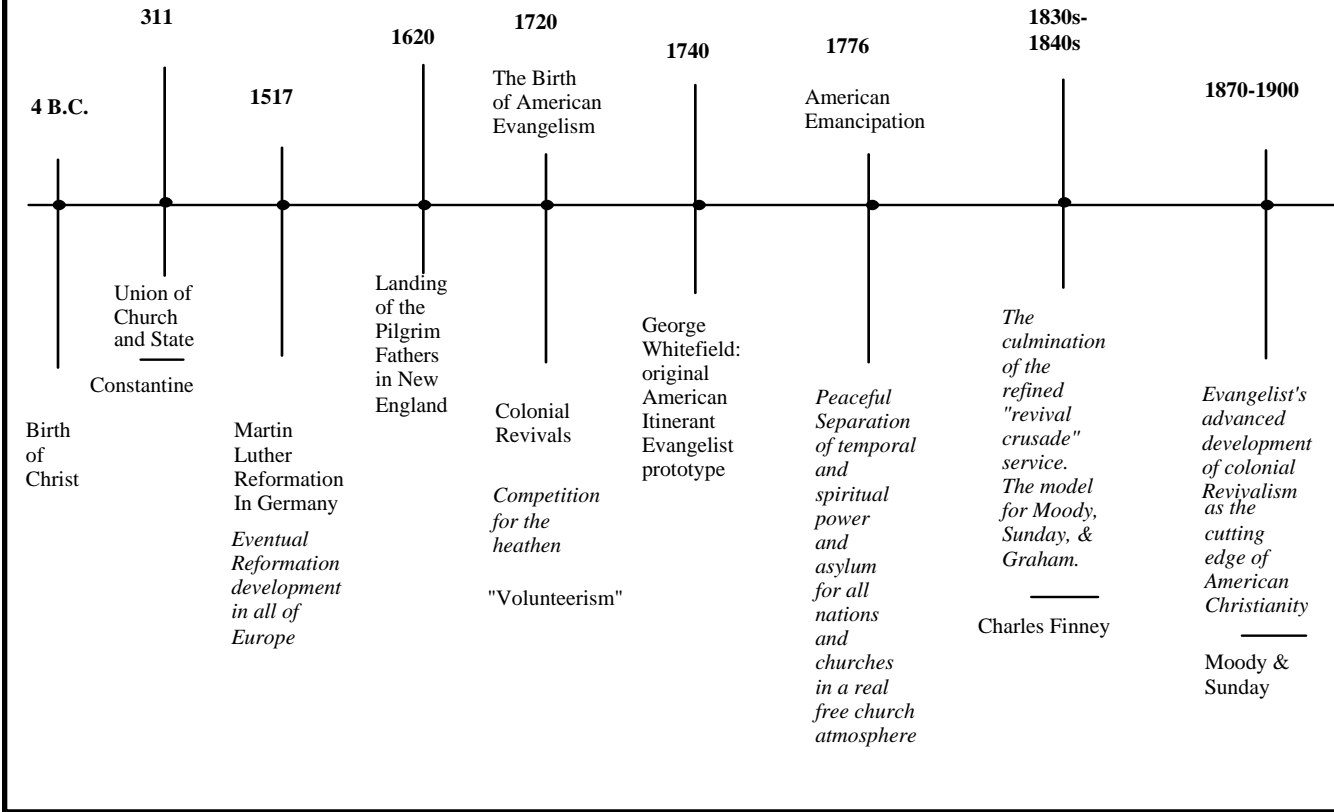
What has been discovered is that cultural change agents have been and indeed are present, and their affect must be considered and related to for this order of ministry to remain viable.

The conclusive point to be made here is that the order of evangelist has been an evolving player on a team, changing with the evolution of the game. The set shot of Nathan, will no longer win, in this day of jump shooters, and, a fast-breaking, highly mobile population. Same ball, same basket, same score, just different ways to play the game. Culture has added shot clocks, three-point lines, and the slam dunk. What has not changed is winning and losing. And thus, at that point, we will not change either. Never-dying souls will eternally play. The message remains, the methods change, the messenger is still central. God sends, in a special way, certain men and women to do the work of evangelist in and for His church. This work is proclamation. Others teach, organize, and govern. The evangelist proclaims. The church without him/her is less than it can be and is avoiding a biblical mandate.

Evidence Suggesting Evolutionary Changes Arising From Cultural
Changes Impinging Upon the Christian Churches, And
Impacting the Role and Order of Evangelist

A time line of the Christian church reveals some significant landmarks as they relate eventually to the American Evangelist. Though this time line is painfully simplistic, it highlights what, in my opinion, are the key change points in history that created the American Evangelist within the Christian Church in America today.

Perennial Time Line Impacting the Eventual Form of the Order of Evangelists in America



The development of the Evangelists as we know them, from the birth of Christ to the Reformation, were relatively "quiet" years. Though within this period there were individuals who would fit the criteria of "evangelist" in the broader sense, it was after the Reformation that dramatic developments occurred that made this order evolve and flourish eventually as it did on American soil.

There are at least five obvious developments that took place that were cultural and ecclesiastical in nature that add further definition to the time line above.

1. An awareness of lay-driven concerns. The Bible given to the people. A dialogue between people and priest. The shock waves of persons self-actualizing (spiritually, emotionally, and economically) had enormous ramifications in all areas of life and with all stratas of culture.
2. A free-church polity fell into place. Disconnected from a Pontiff and a Secular Political state, the church began to express itself all over Europe in ways truly free and individually unique. Theology flourished as free-thinking occurred. In this spirit developed quickly, for example, a John Calvin and a James Arminius whose differing conclusions to this very day form the watershed ridge of Protestant theological thought.
3. Volunteerism as it related to the laity became a reality. State churches, within Protestantism, were to form in England, Scotland, Germany, and the Netherlands. "Sects," as variations of the above, developed and people felt freedom to choose their place of worship and pattern of belief. This was to have enormous ramifications on "new world" Protestantism.

4. The result was denominationalism in Europe which was transplanted in America in all of its forms and organizations (Anglican, Lutheran, Reformed, Anabaptist, Congregational, etc.).
5. With ninety percent of the "new world's" population considered heathen, competition broke out like spontaneous combustion, thus the birth of modern evangelism and its prime practitioners, the Evangelists. Undoubtedly, the first and greatest of these on American soil was George Whitefield, who successfully melded the European stage with the American church platform. He was the innovator who had influenced John Wesley to attempt "field" preaching in England. His innovations were no less influential in America.

As all of this developed, an enlightened age spawned an industrial revolution. From the invention of moveable print and the printing press to the Model-T Ford, there were a series of inventions that changed society as to what it knew or could know and to how mobile it could become. Knowledge, travel, and communication culturally moved the world from the ancient to the modern in a few short centuries. The development of these systems of travel and communication facilitated the American Evangelist dramatically. He/she could travel and so could the masses. Those factors gained momentum without abatement until World War I and the eventual Great Depression of 1929.

Highway systems, canal networks, the railroad, and eventually the telephone made the growing country connectable. The Evangelist utilized those factors to great advantage. The under-entertained and under-socialized population loved it, whether it was Charles Finney or

the Barnum and Bailey Circus with their "greatest show on earth."

Twentieth Century Cultural Changes, Its Impact on the
Order of Evangelist, Especially Itinerant Evangelists
In the Evangelical Church, A Branch Which
Is the Church of the Nazarene.

This person (the evangelist) in America was to develop a form that was historically unique. Methods were created that matched the development of financial marketing as well as the spirit of political change in this new country (the recognition of the voice of the people, i.e., Jeffersonian Democracy). Not only did God meet man, but now man met God, and the Evangelist helped to create the event. The idea of man meeting God was an affront to many within the "educated thinking" class of the American Protestant church. In spite of this, the idea and spirit of it really suited the emotional movement of the masses in a land that was still very much untamed. (Even into the roaring 30s and the turbulent 60s and beyond, this young nation exhibited and exhibits these behaviors.)

The gathering of diverse peoples into a central place for a series of services began on the Kentucky frontier with men like Peter Cartwright and reached highly rational proportions with the work of Charles Finney in the 1830s and 1840s. Finney truly entertained with his sermon which, in turn, led to an invitation to accept the gospel personally, literally, "on the spot." By the time Billy Sunday had replaced Dwight L. Moody as the predominant American Evangelist, spectacular structures (tabernacles) were being built for his single several-week events. (One of the last of these wooden arenas stands in Winona Lake, Indiana, and seats in excess of 5,000.) Itinerant Evangelism became a popular form of

ministry and thousands toiled at the task in the greatest cathedrals, as well as crude brush arbors and all manner of structures in between. The country wanted this in the pre-television era. Gas was cheap and air conditioning was unheard of. The industry of this nation was providing new tools and products for a world which brought wealth to American laborers. These were the people who filled these "revivals," as they were called, and paid for them.

Two world wars and a depression, along with ready entertainment via television, changed much of this picture. A growing sense of disillusionment with all established authority greatly effected the American culture with the scandals of the Kennedy era, Watergate, Viet Nam, and disgraced tele-evangelists. In spite of this, some denominations had made a prominent place for the Evangelist in their ecclesiastia, if not in their carefully-thought-out biblical theology. (And they had not!) Not only was the Evangelist honored in the early Church of the Nazarene, he/she was, by and large, the founder and first architect of its formation. As the culture changed, and with it its "felt" needs, the attitude of the people in the churches, along with their leadership, changed as well. Now an over-entertained and over-socialized population looked at the revival meeting differently. Television became common in virtually every home, and the depression drew much of the population to the industrial centers of the north and south, creating vast numbers of people living in close proximity.

The position of the evangelist in the Church of the Nazarene has never been carefully thought out. No history of them has ever been written, or has there been significant "position" papers presented with few exceptions. Our published systematic theologies (H. Orton Wiley's

three volumes, Exploring Our Christian Faith by W. T. Purkiser, and Grace, Faith and Holiness by H. Ray Dunning) have not, in my opinion, dealt with this person or order adequately. From the Nazarene Church's academic position, I feel that by default the evangelist has been "dealt out" of the educational process as evidenced by the near non-existent number of them coming from our seminary and traditional colleges. The evangelist has never had official standing in any ex-officio sense. The General Board, college boards, and even district boards have excluded them with rare exception. They are a dying breed. Their slates filled eight full columns in the Herald of Holiness thirty years ago in January 1964. This January (1994) they barely filled two columns. My recommendations in reference to these observations will follow in the last section of this conclusion. These recommendations should most properly be presented as areas for further study.

In response to problem #1, as stated in Chapter 1, the perceived and actual cultural shifts have had an immense impact on decision-makers with the authority to call and use the itinerant evangelist. These decision-makers have, in fact, decreased their respect for and use of the evangelist dramatically. This decrease is indirectly confirmed by near total non-use of evangelists in the most recent General Assembly (Indianapolis, Indiana, July 1993). The pattern is consistent in varying degrees with the views of college presidents as well.

Problem #2 as defined in Chapter 1 is the obvious antecedent and conclusion of problem #1. This order of ministry is shrinking dramatically in the American Church of the Nazarene and is facing, in my opinion, potential eventual extinction.

Theological Reflections

The theological reflections derived from this study are taken directly from the general, subsidiary, and null hypotheses stated in Chapter 1. My reflections of the salient matters suggested by the research, with regard to theological impact concerning itinerant evangelists, and local church revivals are listed below.

The Cultural Pluralistic Distinctions of American Nazarene Congregations

The data suggests the statistically significant influence and presence of cultural groupings within congregations of the Church of the Nazarene. This means the general hypothesis is supported by the research findings. The theological implications that may be drawn from the data exist, perhaps, in somewhat embryonic form. The findings reproduced here draw upon research that is unlike that of previous efforts. The assumptions guiding the construction of both the general and subsidiary hypotheses are based on reliable research and scholarship.

While specifically predicted in the preliminary statements regarding the hypotheses of this study, the general distribution of congregations within the three groupings, cultural left, cultural middle, and cultural right, prove very interesting. One might have intuitively guessed that the preponderance of congregations would be in the cultural middle or cultural right, especially if one were an itinerant evangelist, visiting a broad sample of congregations. What is interesting is the number of congregations represented within the cultural right. The typical congregation, regarding size, membership, weekly attendance, money raised, etc., may have led some to the erroneous

conclusion that the majority of congregations within the Church of the Nazarene would be in the Cultural Right grouping. This is clearly not true.

The Nature of Sin

The research findings did not support the second subsidiary hypothesis, rather, it did support its statement as Null Hypothesis. To repeat, the hypothesis that beliefs about sin vary by sub-cultural group is not supported. What is the significance of this finding for itinerant evangelists, and the on-going expression of local church revivals?

First, it does not appear that any dramatic shift regarding the understanding of the nature of sin has occurred within the general membership of local congregations of the Church of the Nazarene.

Second, does this finding suggest a theological stability across congregations, or does it represent something else? It might be inappropriate to mistakenly attribute theological stability to such congregations, when in reality it suggests a radically different reality. It might suggest the absence of critical thinking, or at least an intellectual deprivation that has resulted in a persistent clinging to categorical delineations that do not take modern biblical scholarship into consideration.

Third, what is the nature of the theological climate within the typical local congregation of the Church of the Nazarene in North America? If the null hypothesis cannot be rejected in this regard, what does this say with regard to the interest and inclination of the local congregation to "do theology" as an expression of their life together in community, and as a part of their worship and witness experience?

Fourth, what does this finding suggest in terms of recasting the role of the itinerant evangelist to local congregations in the remainder of this century, and on into the twenty-first century? Does this finding suggest a preoccupation with congregational maintenance activities that does not necessarily lend itself to activities and emphases more compatible with theological reflection? In what ways could the itinerant evangelist reconfigure his or her ministry to congregations that would challenge them to theological reflection in the anticipation of the development of praxis?

Fifth, does this finding represent a warning for ecclesiastical leadership concerning the one-dimensional understanding of sin, and the social/redemptive potential of local congregations? Is it possible that the strength with which the null hypothesis was accepted, also indicates a rather static understanding of the nature of sin, and therefore, a decreasing level of awareness and understanding of the biblical and theological nature of the world and its condition? And could the itinerant evangelist serve in a prophetic role, to call congregations to the biblical and theological certainty of a more balanced and scriptural understanding of sin and its effects?

The Nature of Sanctification

At the heart of many Nazarene ministerial discussions pertaining to the doctrine of sanctification has been the role, significance, and expression of both process and crisis. Depending on the "authority" one listens to, either process or crisis may be emphasized to the detriment of the other. It is the writer's belief that in order to demonstrate or testify to the dramatic qualities inherent in the doctrine of entire sanctification,

early proponents emphasized crisis almost to the exclusion of process. This may have resulted in some confusion. And not only was this true regarding entire sanctification, it was probably true regarding what we have called the "first work of grace," "initial sanctification," or "justification."

The data for this research may indicate some of the ambiguity surrounding doctrinal statements, expressions, and formulas, presented by clergy from time to time. On balance, the null hypothesis was not rejected, i.e., there is no difference in emphasis on the crisis and process of salvation and sanctification between Nazarene congregations in the sub-groups in the cultural right, cultural middle, and cultural left. However, differences regarding the statement that sanctification involves a process were statistically significant. It appears that churches on the cultural left are more likely than churches in the other two groups to emphasize the process of sanctification. What theological significance does this suggest regarding the study of the order of itinerant evangelists?

First, the emphasis on process over crisis is where one might expect to be, i.e., congregations predominantly made up of the cultural left. Later, we will note that congregations on the cultural left are both less likely to schedule a revival meeting, and if they do, they are more likely to have less lay support than their counterparts in the cultural middle or on the cultural right.

Second, the itinerant evangelist's survival as a viable order may be less related to ecclesial desires to maintain historical orders of ministry, and more governed by the dynamics of the culture in which the local church continues to exist. Therefore, theological study and reflection

regarding the dialectical tension with which these doctrines are held is imperative for the itinerant evangelist.

Third, sociological changes challenging society at large must be taken into consideration by the itinerant evangelist as he or she prepares a repertoire of sermonic materials. It may be demonstrated, for example, from the work of Peter Senge, that a shift of paradigms is occurring regarding the way we think and reflect upon reality.⁸⁵ Linear thinking, which is probably more amenable to crisis emphases, is largely giving way to a style of thinking called systems thinking. Senge suggests that structure influences behavior, that structure in human systems is subtle. He discusses systemic structures and identifies them as key interrelationships that influence behavior over time. He believes we are participants as well as parts of the structure, and that there are multiple levels of explanation in any complex situation.⁸⁶

Fourth, preaching that is not theologically informed, from the perspective of continuous learning and exposure to the on-going work of theologians, may result in a repetitious proclamation of prescriptions based on exiting paradigms. Such preaching may well exclude its practitioner from congregations where the membership consists of individuals grappling with emerging paradigms. Relating theological and biblical material, imprisoned in the language and expressions related to, or emerging from, older paradigms to such individuals may cause them to disregard both the method and the message, as well as the messenger.

⁸⁵Peter M. Senge, The Fifth Discipline: The Art and Practice of the Learning Organization (New York: Doubleday, 1990), 32.

⁸⁶Ibid., 66-68. See chapter three for more detailed discussions regarding these ideas.

Revival Effectiveness

It would appear reasonable to link the area of perception regarding revival effectiveness with the above discussion. Is it possible that congregations on the cultural left are more likely to say their revival meetings were not effective for the spiritual renewal of their memberships, or as tools of outreach evangelism, because they perceived revivals and revivalists as irrelevant to changing social and cultural paradigms?

First, it would appear that the itinerant evangelist has some catching up to do with the intellectual and cultural dynamics affecting the membership of congregations on the cultural left. Is it possible that such congregations view the itinerant evangelist as a "hired gun" who brings a menu of tried and true sermons which he or she imposes on the life of the congregation? Do such congregations perceive such ministers as removed from the demands of constant change and adjustment?

To whom is this itinerant evangelist accountable? Clergy in congregational settings experience review procedures in which their ministry, including sermonic content, is open to critique by members of the congregation. The itinerant evangelist, on the other hand, faces no such review. He or she may, however, face a review situation where congregations, clergy, and others, vote with their feet. The decline in invitations to hold revivals and the decline in visible, measurable results in terms of decisions made, however unpalatable the idea may be of using such statistics for measuring effectiveness, may be the most important review process facing the itinerant evangelist today.

Third, it may be the case that congregations on this cultural left

are uncomfortable with the prophetic role of the itinerant evangelist. Clearly, it must be possible for the itinerant evangelist to be theologically aware, intellectually prepared, and spiritually sensitive, all at the same time. Such ministry would indeed be aware of cultural, sociological, and intellectual paradigmatic change. Such ministry could be divinely sensitive to spiritual needs in congregations that have unfortunately fallen prey to the conditions described in Revelation Chapter Three, in the message to the Church at Sardis.

. . . I know your works; you have a name of being alive, but you are dead. Wake up, and strengthen what remains and is on the point of death, or I have not found your works perfect in the sight of my God. (Revelation 3:1b-2 NRSV)

Fourth, congregations on the cultural left are likely to appreciate the nuances of systems thinking. As Senge suggests, they may be more inclined to accept the presence of multiple levels of explanation in any complex situation.⁸⁷ They may not see confrontational evangelism, with its call to immediate decision, as necessary to outreach evangelism. They may prefer more therapeutic interventions over against the decision-based evangelism of the traditional revival. Such congregations may prefer issue-centered experiences that emphasize personal problem solving, self-actualization, personal-formation experiences rather than the traditional preaching about sin, judgment, heaven, hell, and personal responsibility.

Fifth, congregations on the cultural left may unconsciously understand their *raison d'être* from more sociological than theological reasons. In their quest for seek-sensitivity, they may practically reject

⁸⁷Ibid., 87-88.

traditional methods for more modern ones. And, they may perceive the revival meeting from this perspective.

If the above has any validity, it might be important to reconsider the primary mission of the local congregation of the Church of the Nazarene in light of the historic theological convictions held by the denomination since its inception. If indeed, the itinerant evangelist is only methodologically out of sync with the times, he or she can be offered a remedial intervention designed to enable them to do theology and evangelism in a more effective manner. On the other hand, if it can be demonstrated that some congregations within the Church of the Nazarene are literally being socialized to the dominant values of the culture from which they are drawn, a deeper, more significant problem may exist.

Suggested Areas for Further Study

Evangelists Continuing Education

At present, the Church of the Nazarene, through the Breckinridge Meetings which will be held in June 1994, concerning clergy preparation, is engaged in determining the critical elements of clergy education and training. It would seem appropriate that these deliberations consider the education and training of the Order of the Evangelist, vis-à-vis the data supported by the findings of this research.

It would appear that itinerant evangelists could profit from some type of continuing education intervention. Studies into the development of appropriated delivery, content, and systems would appear to be useful if this order of ministry is to be sustained, and its credibility, viability,

and effectiveness is to be ensured.

The Decline of the American Evangelist in the Church of the Nazarene

Further study should be conducted regarding the reasons surrounding the decline of both evangelists as career ministers in the Church of the Nazarene, and the reasons for the increasing decline in the perceived usefulness and value of local church revivals. This research suggests that the public altar is used twelve times or less in an entire year by 44.4 percent of our churches for the express purpose of an invitation to receive a specific work of grace. The altar is used by these churches in the general sense most often. This deals with our concept of a confrontive Gospel. Will the evangelist confront or teach? Will they comfort the sinner or be an offense to his/her sin? Obviously, there must be a balance with a combination of these approaches. Here we consider at least critical methodology connected to theology.

Nazarene Church *Manual* (I.E., Ecclesiastical) Recognition Versus Functional Use of the American Evangelist

Further study of the members of the order of evangelist as a legitimate person in ministry should be conducted. Is there a growing dissonance between statements in the Manual of the Church of the Nazarene regarding this order of ministry, and the actual practices employed by its leaders with regard to members of this order?

Sub-Cultural Roots Producing American Nazarene Evangelists

A study regarding the sociological sub-cultural grouping from

which the preponderance of evangelists, and students preparing for itinerant evangelism, come might be useful in assisting them in career education.

The Cultural Impact and Its Effect Upon Nazarene Evangelists

A study of the impact of cultural events regarding ministers in general, and evangelists in particular, might be useful in determining whether there is any carry-over in the Church of the Nazarene affecting its treatment of its duly licensed and ordained evangelists.

New Approaches to the American Evangelist's Role and Function

A study of preferences regarding the value and usefulness of periodic spiritual interventions (revivals, retreats, conferences, etc.) for the local congregation may be useful, especially as it might relate to the emergence of a new model or redesign for what has been traditionally referred to as revival meetings.

The data generated by this work suggests that only 19.3 percent of all of our churches feel that the revival meetings they conducted last year were "very effective" in terms of outreach or spiritual renewal. Seventy-three percent feel they were "not very effective" for outreach, and 31.4 percent felt the same about them as they relate to spiritual renewal. Simply stated, one-third of our pastors doubt the value of this form of service at all. Are we dealing here with apostasy or cultural out-datedness?

Of Nazarene churches that average more than 1,000 in attendance, 69.2 percent believe the revival is not effective as a tool of outreach and

30.8 percent share the same opinion about them as a means for spiritual renewal. That is one-third of our largest churches, most of which hold places of immense influence. While responses from the entire larger group revealed alarming insights, these super church pastors signal an even more terrifying apparent truth, for they are the men who chair major church committees and have massive influence on the international church through its general board and its institutions of higher education.

Only 18.7 percent of the lay leadership in all Nazarene churches would insist on yearly revival meetings, and 15.6 percent would be reluctant or oppose them. Response showed that 96.6 percent of the members would support a revival to some extent, although attendance to revivals would not bear this out in my considerable experience.

What was once an institution in the Church of the Nazarene is no longer so. If not in the revival setting as we have known it, then where should the Evangelist function? The data indicates this is an extremely important area for further study for at least the present evangelist and certainly for the men and women who will feel a call on their lives to fill this biblical order in the future.

General Church Financial Assistance For the Evangelist

A study to determine the feasibility of economic assistance for itinerant evangelists may be useful in developing a stricter standard of professionalism and accountability. Along with this could be a study that seeks to establish the levels of recognition beneficial to such professionalism among itinerant evangelists. Could the evangelist be

handled by the General Church in like manner compared to the missionary in terms of accountability and financial security? An important consideration here would be to study the reaction of the evangelists, themselves, to this level of control. As this work is being completed, such study and implementation is taking place via a General Board appointed committee on the God-called evangelist. The implementation of this board action can be found in Appendix 3 which is in accordance with the General Assembly action of 1993.

The Consistency of the Nazarene Evangelist's Message as it Relates to Doctrinal Issues

A study leading to a position paper presented by the Board of General Superintendents dealing with our doctrine which, in turn, identifies our distinctive reason for existence.

The data this work generated suggests that the church is at least confused about our distinctive theological perspectives, i.e., two distinct crisis (instantaneous) experiences of grace in the life of the believer (initial and entire sanctification). Only 50.3 percent of Nazarenes as perceived by their pastors strongly agree that sin is personal, while 40.3 percent agree but not strongly in this position. Interestingly, 67.6 percent of our people had doubts about sin as being fundamentally systemic as opposed to personal or inherited (disagree--38.3 percent; strongly disagree--29.3 percent). This strikes at the heart of our understanding of sin. The variance here between strongly agree and *just agree* is, in my opinion, vital. This is like differentiating between those who strongly agree or only agree that there is a law of gravity. This suggests drift toward the defined cultural sub-left. The Evangelists must

determine biblically their doctrine and ministry. Does it fit the Church of the Nazarene today and will it into the new century? Only time will tell. It deserves further study. With only 26.1 percent strongly agreeing with the two-crisis concept, this becomes germane to the nature of the proclaimer's proclamation. With a process versus a crisis comparison, 49.8 percent are neutral or disagree . We are in a muddle, probably generated by some colleges and seminary. The published position of men like J. B. Chapman, D. Shelby Corlett, and even Richard Taylor, have growing irrelevance in the light of these statistics. We must view this as a denominational issue. Denominational evangelists must add to the continuity of theological thought decided upon by the denomination. What is this thought?

A Biblical Theology of the Evangelist

A scholarly study of this Order of Ministry based on Old and New Testament exegesis with consideration for issues of genre and biblical history needs to be accomplished.

A History of the Nazarene Evangelists

A comprehensive history of the roots of this order within the Church of the Nazarene and a careful chronological cataloging by name of all who have done this work within the order in our one-hundred-year history would be of great value to those interested in this subject. Special consideration should be given to their individual influence, contributions of methodology, and impact within geographical regions.

APPENDIX A
SURVEY LETTER

Monday
the First

November, 1993

Dear Pastor,

I am completing the Doctor of Ministry Program at the Nazarene Theological Seminary and hope to graduate this coming May. The final project is this dissertation.

It is felt by Dr. Sullivan, the Billy Graham Association, as well as the members on my dissertation project committee that I am involved in a true ground-breaking study. You and I both know it would be difficult for you to count the evangelists that you would want to use or could use on your two hands. Why is this? I am trying to get to the bottom of that basic and fundamental question. If all I wanted was your 2-cents opinion, I guess I would have sent you 2 cents. What I want is of much greater importance. The \$2 bill is intended to pay for a couple of cups of coffee. That is about how long it will take to fill out this short survey.

I wish we could do this eye-ball to eye-ball across a table, but that is logistically impossible. You have been picked randomly to scientific methods developed through programs that have been run through a computer that is operated by the General Church of the Nazarene.

All churches of 500 and more are included in the survey. Where you fall in that group, I do not know for I will only relate to you as a number. I will never know who you are or what church I am relating to; only the number of the survey that I receive.

As you and I both know, this code number could be connected to a church. I am asking you to believe me when I tell you that this number will be kept in the strictest of confidence. No one in the General Headquarters or on your district, or for that matter, me or my own personal family will ever connect the answers on your sheet with you personally. You will always be a number as far as this survey instrument is concerned.

The numbers will be crunched and analyzed by Dr. Ken Crow, a Ph. D. trained statistician. I will send you the results of this survey for your own interest. It is my belief that the cultural location of a given church has a profound effect on the willingness to use evangelists and incorporate revival meetings. I believe that it also indicates issues that revolve around the type of evangelist that should be called as well as giving the evangelists of the future a genuine insight into the needs and reality of the churches he or she are, in fact, being invited to.

Only 300 churches out of 8,000 are being surveyed. Scientifically, this is a large survey sample. It is so important that ALL the participants respond. It will only take a few moments. You will find a self-addressed, stamped envelope in with this material. Again, the answers will be kept confidential and will never be connected to you personally, and you will receive the results of this survey for your own interest.

Would you also consider praying for me as I try to complete this dissertation. I believe that its eventual impact is going to be important. I have given 35 years continuously to the work of full-time itinerant evangelism. This is my attempt to write something that is significant about the future of the work to which I have given my entire life. Again, in anticipation of receiving your survey, I want to give you my deepest gratitude. If I can ever be of any further service to you, please do not hesitate to write to me or call at my office.

Your friend in research that I pray will make an eternal difference.

CHARLES R. MILLHUFF

CRM/mk

APPENDIX B
SURVEY FOLLOW-UP LETTER

Wednesday
the Eighth

December, 1993

Name
Address
City, State, Zip

Dear:

A few weeks ago I sent you a survey of multiple choice questions to be filled out and returned to me in a self-addressed, stamped envelope. As yet I have not heard from you. We are only surveying 352 scientifically selected Nazarene churches in the United States out of 5,000, so every response is really important.

There are a number of reasons why you may not have responded:

- | | |
|----------------------------|--------------------------|
| 1) You never got it | 2) You lost it |
| 3) My letter was confusing | 4) It looked like a bill |
| 5) The dog ate it | 6) You'd rather not help |

Well....would you give me one more chance? I really do need it. It's the foundation of my doctrinal dissertation project. It will make a significant contribution to the life and changing role of the Full-time Itinerant Evangelist in the American Nazarene Church. Your response will be treated as a number, not as a person or a particular church. All I can do is give you my word on that. You will receive the results of the survey.

The whole work will be available in May of 1994 when I hope to graduate from N.T.S. with a Doctor of Ministries degree. Find enclosed another survey and envelope. PLEASE HELP ME TODAY! I apologize for any previous mix-up.

In advance, I sincerely thank you, believing God will use this work to His glory.

Yours for a wonderful holiday season.
MERRY CHRISTMAS,
Charles R. Millhuff

APPENDIX C

SURVEY

About what would be the average total annual household income?

- a. Under \$25,000
- b. \$25,001 to \$50,000
- c. \$50,001 to \$75,000
- d. \$75,001 to \$100,000
- e. Over \$100,000

What occupational category would describe most members?

- a. Professional
- b. Manager, supervisor
- c. Sales, clerical
- d. Blue-collar, manufacturing, construction
- e. Other: _____

What is the highest educational level most members have attained?

- a. Less than high school graduates
- b. High school graduates
- c. Some college
- d. College graduates
- e. Graduate education

The three measures of denominational loyalty were:

How loyal are most active adult members of this congregation to the traditional Nazarene program of yearly revival meetings?

- a. Very loyal
- b. Loyal
- c. Apathetic
- d. Not very loyal
- e. Antagonistic

How loyal are most active adult members of this congregation to the Nazarene denomination apart from your local church?

- a. Very loyal
- b. Loyal
- c. Apathetic
- d. Not very loyal
- e. Antagonistic

How likely would active adult members be to seek out a Nazarene congregation if they moved to a city with other attractive evangelical options?

- a. Very likely
- b. Likely
- c. Not very likely
- d. Not likely at all

Finally, the measures of attitudes toward American values were:

How committed to traditional American values like patriotism are most active adult members of this congregation?

- a. Very committed
- b. Committed
- c. Not very committed
- d. Not committed at all

How involved are most active adult members of this congregation in politics and social issues?

- a. Very involved
- b. Involved
- c. Not very involved
- d. Not involved at all

Nature of Sin

The second hypothesis was that Nazarene congregations in the sub-groups of the "cultural right" tend to believe that individuals are evil, while churches in the sub-groups in the "cultural left" tend to believe evil systems influence individuals toward evil; and churches in the sub-groups in the "cultural middle" tend to believe that evil arises both in individuals and in social systems. Stated as a null hypothesis, it was hypothesized that there is no difference in beliefs about individual and systemic evil between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." The three items used to measure beliefs regarding the nature of sin are presented below.

Sin is purely a personal problem requiring personal forgiveness, i.e., changed people=a changed society.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Sin arises from social systems that are contaminated by systemic evil, i.e., by changing society, we change people.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Sin is both a personal problem as well as a social problem affecting personal lives and social systems. (The transformative power of the Gospel must be applied equally in both personal as well as social dimensions.)

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed

- e. Strongly disagreed

Nature of Sanctification

The third hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" and the "cultural middle" tend to emphasize crises events in salvation and sanctification while churches in the sub-groups in the "cultural left" tend to emphasize a process in salvation and sanctification. The corresponding null hypothesis was that there is no difference in emphasis on the crisis and process of salvation and sanctification between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." Three items were used to examine congregational beliefs about the experience of sanctification.

A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of two crisis events.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

A Wesleyan-Arminian understanding of initial and entire sanctification is most accurately understood in the framework of a gradual, ever-increasing process.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Entire Sanctification requires both a crisis event and a process that follows.

- a. Strongly agreed
- b. Agreed
- c. Neutral
- d. Disagreed
- e. Strongly disagreed

Revival Effectiveness

The fourth hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to evaluate the effectiveness of revivals and itinerant evangelists more positively than churches in the sub-groups in the "cultural left" and the "cultural middle." Stated as a null hypothesis, this hypothesis was that there is no difference in evaluation of the effectiveness of revivals and itinerant evangelists between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." The following measures were constructed to examine the effectiveness of revivals for outreach evangelism and for the spiritual renewal of members.

In terms of outreach evangelism, how effective would you say the revival meetings in your church were last year?

- a. Very effective
- b. Effective
- c. Not very effective
- d. Not effective at all
- e. Our church did not hold any revival meetings last year

How effective were the revival meetings in your church last year for the spiritual renewal of members?

- a. Very effective
- b. Effective
- c. Not very effective
- d. Not effective at all
- e. Our church did not hold any revival meetings last year

Lay Member Support

The fifth hypothesis was that lay members in Nazarene congregations in the sub-groups in the "cultural right" tend to be more supportive of revivals and itinerant evangelists than lay members in churches in the sub-groups in either the "cultural left" or the "cultural

middle." The corresponding null hypothesis was that there is no significant difference in lay members support for revivals and itinerant evangelists between Nazarene congregations in the sub-groups in the "cultural right," churches in the sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left." Two items were designed to measure lay leaders and members support for revivals.

What is the attitude of your lay leaders toward revival meetings? (Lay leaders may be defined as those who serve as officers, teachers, board members, etc.)

- a. They would insist on scheduling revival meetings even if I did not.
- b. They are very supportive of my efforts to schedule revival meetings.
- c. They have to be persuaded to schedule revival meetings.
- d. They oppose scheduling revival meetings.

How well do most active adult members of this congregation support revival meetings in terms of their attendance and giving for financial support?

- a. Very good support
- b. Good support
- c. Some support
- d. Little, if any, support

Number and Duration of Revivals

The sixth subsidiary hypothesis was that Nazarene congregations in the sub-groups in the "cultural right" tend to have had more revivals and of longer duration during the last year than churches in the sub-groups in either the "cultural left" or the "cultural middle." The null hypothesis in this area was that there is no significant difference in number and duration of revivals within the last year between Nazarene congregations in the sub-groups in the "cultural right," churches in the

sub-groups in the "cultural middle," and churches in the sub-groups in the "cultural left."

The number of revivals reported to the District Assembly was obtained from the General Secretary of the denomination. For duration, pastors were asked how long their average revival meeting during the last year was.

How long was your average revival meeting during last year?

- a. Three days or less
- b. Four or five days
- c. Six or seven days
- d. Eight to ten days
- e. Longer than ten days
- f. Our church did not hold any revival meetings last year

Control Variables

In addition to the variables included in these hypotheses, congregational size, region of the country, the pastors' tenure in their present church, and the length of the pastors' career experience were measured to allow analysis of the effect of these factors. The region of the U.S. was identified from General Secretary's records. The other variables were measured by the following items.

From the following categories, select one which most accurately reflects the total members of your congregation.

- a. 0 to 100
- b. 101 to 200
- c. 201 to 300
- d. 301 to 500
- e. 501 to 1,000
- f. Over 1,000

How long have you been pastor of this congregation?
_____ Years _____ Months

How many years have you been a Nazarene Minister?

_____ Years

Analysis

The Statistical Package for the Social Sciences (SPSS/PC+) was used to assist analysis of the data generated through these procedures. Chapter Five reports the descriptive statistics calculated for each variable.

APPENDIX D

The Manual, Church of the Nazarene, 1993

E. The Evangelist

407. The elder or licensed minister who is an evangelist is one devoted to traveling and preaching the gospel, and who is authorized by the church to promote revivals and to spread the gospel of Jesus Christ abroad in the land. The Church of the Nazarene recognizes three levels of itinerant evangelism to which a district assembly may assign ministers: registered evangelist, commissioned evangelist, and tenured evangelist. An evangelist who gives full time to evangelism as his or her primary assignment and who does not sustain a retired relationship with the church or any of its departments or institutions, shall be an assigned minister.

407.1. A registered evangelist is an elder, or a licensed minister, who has indicated a purpose to devote full time to evangelism. Such registration shall be for one year. Renewal by subsequent district assemblies shall be granted on the basis of actual full-time work in evangelism in the year prior to the assembly.

407.2. A commissioned evangelist is an elder who has met all the requirements of a registered evangelist for two full years. The commission is for one year and may be renewed by subsequent district assemblies for one who continues to meet the requirements.

407.3. A tenured evangelist is an elder who has met all the requirements of a commissioned evangelist for four full years and has been recommended by the District Ministerial Credentials Board and approved by the Committee on the Interests of the God-Called Evangelist and the Board of General Superintendents. This role designation shall continue until such time as the evangelist no longer meets the requirements of a commissioned evangelist, or until he or she is granted retired status. (228.2, 431)

407.4. A regular self-assessment and review similar to the pastoral review shall be conducted by the evangelist and district superintendent together at least every four years after the election to the tenured role. The district superintendent shall be responsible for scheduling and conducting the meeting. This

meeting shall be scheduled in consultation with the evangelist. Upon completion of the review, a report of the results shall be forwarded to the Committee on the Interests of the God-Called Evangelist to evaluate qualification requirements for continued approval.

407.5. An elder or licensed minister who sustains a retired relationship with the church or any of its departments, and who wishes to perform a ministerial function through revivals or evangelistic meetings, may receive certification for "retired evangelism service." Such certification shall be for one year, shall be voted by the district assembly upon recommendation by the district superintendent, and may be renewed by subsequent district assemblies on the basis of actual work in evangelism in the year prior to the assembly.

407.6. An elder or licensed minister desiring to enter the field of evangelism between district assemblies may be recognized by the general office of Evangelism Ministries upon recommendation of the district superintendent. The registration or commission shall be voted by the district assembly upon recommendation by the district superintendent.

407.7. Guidelines and procedures for certification of evangelists' roles will be contained in the *Handbook on Ministerial Studies*.

APPENDIX E

MISSION STATEMENT CHURCH OF THE NAZARENE

The Board of General Superintendents has agreed upon these basic statements of purpose and objectives for the Church of the Nazarene.

I. Mission

"The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to 'go and make disciples of all nations'" (Matthew 28:19, NIV).

(This is the target to be attained. To "make disciples" encompasses the entire spectrum of church ministries from holiness evangelism to holiness higher education.)

II. Key Objective

"The key objective of the Church of the Nazarene is to advance God's Kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures."

(We believe that every agency of the church must justify its existence and activities by direct relationship to this central purpose.)

III. Critical Objectives

"The critical objectives of the Church of the Nazarene are holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament church, together with the preaching of the Gospel to every creature" (Manual, Paragraph 24).

(Within the parameters of these objectives each leader must individually spell out the specific critical objectives of his assignment.)

APPENDIX F
SURVEY STATISTICS

On the following pages, tables generated by SPSS/PC+ are reproduced. In the first series of tables, responses to each measure are compared within the three cultural sub-groups. In the second series, differences in responses in the eight regions of the United States are examined. The final series examines differences in responses to each measurement item by congregation size.

The code to reading each table will be found at the top and left of the table. For example, in the first table the "count" is the first number within each cell. This "count" is the number of respondents with both of the characteristics represented by the cell. That is, there were 10 pastors whose congregations were classified in the cultural middle and evaluated their revivals last year as "Very Effective" for outreach evangelism. Similarly, 9 of the pastors in the cultural right said their revivals last year were "Very Effective" for this purpose. The second number within each cell on the first table is the "Col Pct" (Column Percent). This is the percentage of all churches in the column choosing the response option. That is, 6.0% of the 166 churches in the cultural middle who answered the first question chose the "Very Effective" response option. Similarly, 8.0% of the 112 churches on the cultural right who answered the first question chose this option.

CULTURE by SUB-GROUPS

ITEM 1
REVIVAL & OUTREACH EVANGELISM LAST YEAR by SUBGROUP

	Count Col Pct	SUBGROUP			Row
		CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 1		1.00	2.00	3.00	Total
VERY EFFECTIVE	1	10	9	19	6.4
EFFECTIVE	2	32	27	61	20.6
NOT VERY EFFECTIVE	3	72	52	130	43.9
NOT EFFECTIVE AT ALL	4	32	20	56	18.9
NO REVIVALS	5	20	4	30	10.1
Column Total		18	166	112	296
		6.1	56.1	37.8	100.0

Chi-Square	Value	DF	Significance
-----	-----	----	-----
Pearson	18.97859	8	.01497
Likelihood Ratio	18.20475	8	.01974
Mantel-Haenszel test for linear association	12.50720	1	.00041
Minimum Expected Frequency - Cells with Expected Frequency	1.155 < 5 -	4	OF 15 (26.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
-----	-----	-----	-----	-----
Pearson's R	-.20591	.05532	-3.60786	.00036
Spearman Correlation	-.18213	.05614	-3.17598	.00165

Number of Missing Observations: 4

ITEM 2
REVIVAL & SPIRITUAL RENEWAL LAST YEAR by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 2		1.00	2.00	3.00	
VERY EFFECTIVE	1	1 5.6	34 20.5	22 19.6	57 19.3
EFFECTIVE	2	6 33.3	78 47.0	62 55.4	146 49.3
NOT VERY EFFECTIVE	3	3 16.7	31 18.7	22 19.6	56 18.9
NOT EFFECTIVE AT ALL	4	2 11.1	4 2.4	1 .9	7 2.4
NO REVIVALS	5	6 33.3	19 11.4	5 4.5	30 10.1
	Column Total	18 6.1	166 56.1	112 37.8	296 100.0

Chi-Square	Value	DF	Significance
Pearson	24.16345	8	.00215
Likelihood Ratio	19.80337	8	.01111
Mantel-Haenszel test for linear association	12.38083	1	.00043

Minimum Expected Frequency - .426
Cells with Expected Frequency < 5 - 6 OF 15 (40.0%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.20486	.05788	-3.58879	.00039
Spearman Correlation	-.14456	.05709	-2.50503	.01279

Number of Missing Observations: 4

ITEM 3
LAY LEADERS & REVIVAL MEETINGS by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 3		1.00	2.00	3.00	
WOULD INSIST	1	4 22.2	27 16.3	24 21.8	55 18.7
VERY SUPPORTIVE	2	8 44.4	113 68.1	72 65.5	193 65.6
RELUCTANT	3	5 27.8	26 15.7	14 12.7	45 15.3
OPPOSE	4	1 5.6			1 .3
Column Total		18 6.1	166 56.5	110 37.4	294 100.0

Chi-Square	Value	DF	Significance
Pearson	20.25343	6	.00250
Likelihood Ratio	10.32299	6	.11169
Mantel-Haenszel test for linear association	3.13532	1	.07661

Minimum Expected Frequency - .061
Cells with Expected Frequency < 5 - 5 OF 12 (41.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.10344	.06491	-1.77719	.07658
Spearman Correlation	-.09110	.06121	-1.56318	.11909

Number of Missing Observations: 6

ITEM 4
MEMBERS SUPPORT FOR REVIVALS by SUBGROUP

	Count Col Pct	SUBGROUP			Row
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLE RIGHT	
ITEM 4		1.00	2.00	3.00	Total
VERY GOOD SUPPORT	1	1 5.9	24 14.5	35 31.3	60 20.3
GOOD SUPPORT	2	6 35.3	73 44.0	51 45.5	130 44.1
SOME SUPPORT	3	7 41.2	64 38.6	24 21.4	95 32.2
LITTLE SUPPORT	4	3 17.6	5 3.0	2 1.8	10 3.4
Column Total		17 5.8	166 56.3	112 38.0	295 100.0

Chi-Square	Value	DF	Significance
Pearson	29.13335	6	.00006
Likelihood Ratio	24.65427	6	.00040
Mantel-Haenszel test for linear association	21.79519	1	.00000

Minimum Expected Frequency - .576
Cells with Expected Frequency < 5 - 3 OF 12 (25.0%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.27227	.05619	-4.84358	.00000
Spearman Correlation	-.26567	.05532	-4.71706	.00000

Number of Missing Observations: 5

ITEM 5
LENGTH OF REVIVAL MEETINGS LAST YEAR by SUBGROUP

	Count		SUBGROUP			Row
	Col	Pct	CULTURAL	CULTURAL LEFT	CULTURAL MIDDLE RIGHT	
ITEM 5			1.00	2.00	3.00	Total
3 DAYS	1			9	6	15
				5.4	5.4	5.1
4-5 DAYS	2		12	106	62	180
			66.7	63.5	55.9	60.8
6-7 DAYS	3			30	36	66
				18.0	32.4	22.3
8-10 DAYS	4			3	2	5
				1.8	1.8	1.7
NO REVIVALS	6		6	19	5	30
			33.3	11.4	4.5	10.1
Column Total			18	167	111	296
			6.1	56.4	37.5	100.0

Chi-Square	Value	DF	Significance
Pearson	25.85688	8	.00111
Likelihood Ratio	27.84347	8	.00050
Mantel-Haenszel test for linear association	4.53796	1	.03315

Minimum Expected Frequency-
Cells with Expected Frequency < 5 - 6 OF 15 (40.0%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.12403	.06177	-2.14318	.03292
Spearman Correlation	.00667	.05948	.11435	.90904

Number of Missing Observations: 4

REVIVAL 93
NUMBER REVIVALS REPORTED IN 1993 by SUBGROUP

	Count Col Pct	SUBGROUP			Row
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLE RIGHT	
REVIVAL 93		1.00	2.00	3.00	Total
NO REVIVALS	0	8 44.4	34 20.0	21 18.8	63 21.0
ONE REVIVAL	1	9 50.0	58 34.1	42 37.5	109 36.3
TWO REVIVALS	2		69 40.6	45 40.2	114 38.0
3 OR MORE REVIVALS	3	1 5.6	9 5.3	4 3.6	14 4.7
	Column Total	18 6.0	170 56.7	112 37.3	300 100.0

Chi-Square	Value	DF	Significance
Pearson	14.00051	6	.02963
Likelihood Ratio	19.61116	6	.00325
Mantel-Haenszel test for linear association	2.45911	1	.11684

Minimum Expected Frequency - .840
Cells with Expected Frequency < 5 - 2 OF 12 (16.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	.09069	.05801	1.57201	.11701
Spearman Correlation	.07639	.05772	1.32264	.18697

Number of Missing Observations: 0

ITEM 6

REVIVAL LOYALTY OF ACTIVE ADULT MEMBERS by SUBGROUP

	Count Col	Pct	SUBGROUP			Row Total
			CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 6			1.00	2.00	3.00	
VERY LOYAL	1	5.6	1	17	30	48
LOYAL	2	22.2	4	83	59	146
APATHETIC	3	33.3	6	50	21	77
NOT VERY LOYAL	4	33.3	6	20	2	28
ANTAGONISTIC	5	5.6	1			1
Column Total			18	170	112	300
			6.0	56.7	37.3	100.0

Chi-Square	Value	DF	Significance
Pearson	54.26993	8	.00000
Likelihood Ratio	43.54774	8	.00000
Mantel-Haenszel test for linear association	37.32876	1	.00000

Minimum Expected Frequency - .060
 Cells with Expected Frequency < 5 - 6 OF 15 (40.0%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.35333	.05253	-6.52006	.00000
Spearman Correlation	-.33124	.05243	-6.06027	.00000

Number of Missing Observations: 0

ITEM 7

DENOMINATIONAL LOYALTY OF ACTIVE ADULT MEMBERS by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 7		1.00	2.00	3.00	
VERY LOYAL	1	1 5.6	11 6.5	11 9.9	23 7.7
LOYAL	2	9 50.0	81 47.9	68 61.3	158 53.0
APATHETIC	3	5 27.8	60 35.5	21 18.9	86 28.9
NOT VERY LOYAL	4	3 16.7	17 10.1	10 9.0	30 10.1
ANTAGONISTIC	5			1 .9	1 .3
Column Total		18 6.0	169 56.7	111 37.2	298 100.0

Chi-Square	Value	DF	Significance
Pearson	12.37864	8	.13509
Likelihood Ratio	12.83006	8	.11783
Mantel-Haenszel test for linear association	4.28438	1	.03846

Minimum Expected Frequency - .060
 Cells with Expected Frequency < 5 - 5 OF 15 (33.3%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.12011	.05950	-2.08145	.03825
Spearman Correlation	-.14354	.05754	-2.49542	.01313

Number of Missing Observations: 2

ITEM 8

WOULD MEMBERS CHOOSE A NAZARENE CONGREGATION by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 8		1.00	2.00	3.00	
VERY LIKELY	1	4 22.2	28 16.5	26 23.6	58 19.5
LIKELY	2	12 66.7	118 69.4	76 69.1	206 69.1
NOT VERY LIKELY	3	2 11.1	23 13.5	5 4.5	30 10.1
NOT LIKELY AT ALL	4		1 .6	3 2.7	4 1.3
	Column Total	18 6.0	170 57.0	110 36.9	298 100.0

Chi-Square	Value	DF	Significance
Pearson	9.76355	6	.13497
Likelihood Ratio	10.47563	6	.10600
Mantel-Haenszel test for linear association	1.35328	1	.24471

Minimum Expected Frequency - .242
Cells with Expected Frequency < 5 - 5 OF 12 (41.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.06750	.05904	-1.16400	.24536
Spearman Correlation	-.09522	.05761	-1.64566	.10089

Number of Missing Observations: 2

ITEM 9

NATURE OF SIN IS PERSONAL by SUBGROUP

	Count Col Pct	SUBGROUP			Row
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 9		1.00	2.00	3.00	Total
STRONGLY AGREED	1	8 44.4	84 49.4	59 52.7	151 50.3
AGREED	2	8 44.4	72 42.4	41 36.6	121 40.3
NEUTRAL	3	1 5.6	5 2.9	6 5.4	12 4.0
DISAGREED	4	1 5.6	5 2.9	6 5.4	12 4.0
STRONGLY DISAGREE	5		4 2.4		4 1.3
	Column Total	18 6.0	170 56.7	112 37.3	300 100.0

Chi-Square	Value	DF	Significance
Pearson	6.16896	8	.62831
Likelihood Ratio	7.63813	8	.46959
Mantel-Haenszel test for linear association	.19514	1	.65867

Minimum Expected Frequency - .240
Cells with Expected Frequency < 5 - 7 OF 15 (46.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.02555	.05608	-.44115	.65942
Spearman Correlation	-.02992	.05820	-.51682	.60567

Number of Missing Observations: 0

ITEM 10

NATURE OF SIN IS SYSTEMIC by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 10		1.00	2.00	3.00	
STRONGLY AGREED	1	7	2		9
		4.2	1.8		3.0
AGREED	2	1	29	21	51
		5.6	17.3	18.8	17.1
NEUTRAL	3	3	15	18	36
		16.7	8.9	16.1	12.1
DISAGREED	4	8	66	40	114
		44.4	39.3	35.7	38.3
STRONGLY DISAGREE	5	6	51	31	88
		33.3	30.4	27.7	29.5
Column Total		18	168	112	298
		6.0	56.4	37.6	100.0

Chi-Square	Value	DF	Significance
Pearson	7.26702	8	.50812
Likelihood Ratio	8.28992	8	.40567
Mantel-Haenszel test for linear association	1.04327	1	.30706

Minimum Expected Frequency - .544
 Cells with Expected Frequency < 5 - 4 OF 15 (26.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.05927	.05385	-1.02148	.30786
Spearman Correlation	-.05910	.05645	-1.01865	.30920

Number of Missing Observations: 2

ITEM 11

SIN IS BOTH PERSONAL AND SYSTEMIC by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 11		1.00	2.00	3.00	
STRONGLY AGREED	1	7 38.9	45 26.8	33 30.0	85 28.7
AGREED	2	7 38.9	97 57.7	57 51.8	161 54.4
NEUTRAL	3	4 22.2	16 9.5	13 11.8	33 11.1
DISAGREED	4		8 4.8	7 6.4	15 5.1
STRONGLY DISAGREE	5		2 1.2		2 .7
	Column Total	18 6.1	168 56.8	110 37.2	296 100.0

Chi-Square	Value	DF	Significance
Pearson	7.45846	8	.48807
Likelihood Ratio	8.67996	8	.37001
Mantel-Haenszel test for linear association	.05920	1	.80777

Minimum Expected Frequency - .122
Cells with Expected Frequency < 5 - 5 OF 15 (33.3%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	.01417	.05746	.24292	.80824
Spearman Correlation	.00649	.06009	.11136	.91140

Number of Missing Observations: 4

ITEM 12

SANCTIFICATION IS TWO CRISES by SUBGROUP

	Count Col Pct	SUBGROUP			Row
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 12		1.00	2.00	3.00	Total
STRONGLY AGREED	1	4 22.2	36 21.3	38 33.9	78 26.1
AGREED	2	10 55.6	95 56.2	60 53.6	165 55.2
NEUTRAL	3	3 16.7	27 16.0	11 9.8	41 13.7
DISAGREED	4	1 5.6	7 4.1	3 2.7	11 3.7
STRONGLY DISAGREE	5		4 2.4		4 1.3
	Column Total	18 6.0	169 56.5	112 37.5	299 100.0

Chi-Square	Value	DF	Significance
Pearson	9.94736	8	.26874
Likelihood Ratio	11.41208	8	.17943
Mantel-Haenszel test for linear association	6.61110	1	.01013

Minimum Expected Frequency - .241
 Cells with Expected Frequency < 5 - 7 OF 15 (46.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.14895	.05246	-2.59584	.00990
Spearman Correlation	-.15711	.05623	-2.74164	.00648

Number of Missing Observations: 1

ITEM 13

SANCTIFICATION IS PROCESS by SUBGROUP

	Count Col Pct	SUBGROUP			Row
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 13		1.00	2.00	3.00	Total
STRONGLY AGREED	1		7	3	10
			4.2	2.7	3.4
AGREED	2	8	49	18	75
		44.4	29.3	16.1	25.3
NEUTRAL	3	3	36	25	64
		16.7	21.6	22.3	21.5
DISAGREED	4	5	57	44	106
		27.8	34.1	39.3	35.7
STRONGLY DISAGREE	5	2	18	22	42
		11.1	10.8	19.6	14.1
Column Total		18	167	112	297
		6.1	56.2	37.7	100.0

Chi-Square	Value	DF	Significance
Pearson	13.48532	8	.09621
Likelihood Ratio	13.99337	8	.08194
Mantel-Haenszel test for linear association	8.92974	1	.00281

Minimum Expected Frequency - .606
 Cells with Expected Frequency < 5 - 5 OF 15 (33.3%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	.17369	.05624	3.02926	.00267
Spearman Correlation	.17995	.05650	3.14207	.00185

Number of Missing Observations: 3

ITEM 14

SANCTIFICATION IS BOTH CRISIS & PROCESS by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL LEFT	CULTURAL MIDDLE	CULTURAL RIGHT	
ITEM 14		1.00	2.00	3.00	
STRONGLY AGREED	1	7 38.9	70 41.4	50 45.0	127 42.6
AGREED	2	10 55.6	80 47.3	50 45.0	140 47.0
NEUTRAL	3		14 8.3	9 8.1	23 7.7
DISAGREED	4	1 5.6	2 1.2	2 1.8	5 1.7
STRONGLY DISAGREE	5		3 1.8		3 1.0
	Column Total	18 6.0	169 56.7	111 37.2	298 100.0

Chi-Square	Value	DF	Significance
Pearson	6.28459	8	.61539
Likelihood Ratio	8.18382	8	.41572
Mantel-Haenszel test for linear association	.51511	1	.47293

Minimum Expected Frequency - .181
Cells with Expected Frequency < 5 - 7 OF 15 (46.7%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.04165	.05489	-.71713	.47386
Spearman Correlation	-.03522	.05720	-.60633	.54476

Number of Missing Observations: 2

ITEM 15

USE OF PUBLIC ALTAR by SUBGROUP

	Count Col Pct	SUBGROUP			Row Total
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 15		1.00	2.00	3.00	
EVERY SUNDAY	1	11 64.7	84 51.5	65 60.2	160 55.6
ONCE A MONTH	2	6 35.3	68 41.7	34 31.5	108 37.5
SELDOM	3		11 6.7	8 7.4	19 6.6
CANNOT REMEMBER	4			1 .9	1 .3
	Column Total	17 5.9	163 56.6	108 37.5	288 100.0

Chi-Square	Value	DF	Significance
Pearson	5.88728	6	.43593
Likelihood Ratio	7.32113	6	.29217
Mantel-Haenszel test for linear association	.00016	1	.98978

Minimum Expected Frequency - .059
Cells with Expected Frequency < 5 - 4 OF 12 (33.3%)

Statistic	Value	ASE1	T-value	Approximate Significance
Pearson's R	-.00076	.05738	-.01279	.98981
Spearman Correlation	-.03355	.05857	-.56775	.57065

Number of Missing Observations: 12

REGION by SUBGROUP

REGION	SUBGROUP	Count	CULTURAL			Row
			CULTURAL	LEFT	MIDDLE	
Row	Pct		1.00	2.00	3.00	Total
CENTRAL	A (ONU)	1	1.9	28	23	52
				53.8	44.2	17.3
EAST CENTRAL	B (MVNC)	1	5.0	12	7	20
				60.0	35.0	6.7
EASTERN	C (ENC)	1	7.1	7	6	14
				50.0	42.9	4.7
NORTH CENTRAL	D (MANC)	2	5.3	17	19	38
				44.7	50.0	12.7
NORTHWEST	E (NNC)	3	9.4	21	8	32
				65.6	25.0	10.7
SOUTH CENTRAL	F (SNU)	2	7.7	16	8	26
				61.5	30.8	8.7
SOUTHEAST	G (TNC)	4	4.3	53	37	94
				56.4	39.4	31.3
SOUTHWEST	H (PLNC)	4	16.7	16	4	24
				66.7	16.7	8.0
Column Total		18	6.0	170	112	300
Row Total				56.7	37.3	100.0

Number of Missing Observations: 0

REGION by ITEM 1

REVIVAL & OUTREACH EVANGELISM LAST YEAR

REGION	Count Row Pct	ITEM 1					Row Total
		VERY EFFECTIVE	EFFECTIVE	NOT VERY EFFECTIVE	NOT EFFECTIVE AT ALL	NO REVIVALS	
		1	2	3	4	5	
CENTRAL	A (ONU)	4 7.7	16 30.8	20 38.5	8 15.4	4 7.7	52 17.6
EAST CENTRAL	B (MVNC)		2 10.0	10 50.0	7 35.0	1 5.0	20 6.8
EASTERN	C (ENC)	2 14.3	2 14.3	7 50.0	3 21.4		14 4.7
NORTH CENTRAL	D (MANC)	3 7.9	10 26.3	13 34.2	10 26.3	2 5.3	38 12.8
NORTHWEST	E (NNC)	1 3.1	2 6.3	15 46.9	10 31.3	4 12.5	32 10.8
SOUTH CENTRAL	F (SNU)		5 20.0	14 56.0	4 16.0	2 8.0	25 8.4
SOUTHEAST	G (TNC)	8 8.7	19 20.7	47 51.1	10 10.9	8 8.7	92 31.1
SOUTHWEST	H (PLNC)	1 4.3	5 21.7	4 17.4	4 17.4	9 39.1	23 7.8
	Column Total	19 6.4	61 20.6	130 43.9	56 18.9	30 10.1	296 100.0

Number of Missing Observations: 4

REGION by ITEM 2

REVIVAL & SPIRITUAL RENEWAL LAST YEAR

REGION	Count Row Pct	ITEM 2					Row Total
		VERY EFFECTIVE	EFFECTIVE	NOT VERY EFFECTIVE	NOT EFFECTIVE AT ALL	NO REVIVALS	
		1	2	3	4	5	
CENTRAL	A (ONU)	9 17.3	29 55.8	9 17.3	1 1.9	4 7.7	52 17.6
EAST CENTRAL	B (MVNC)	5 25.0	7 35.0	6 30.0	2 10.0		20 6.8
EASTERN	C (ENC)	5 35.7	4 28.6	4 28.6		1 7.1	14 4.7
NORTH CENTRAL	D (MANC)	11 28.9	19 50.0	5 13.2	1 2.6	2 5.3	38 12.8
NORTHWEST	E (NNC)	4 12.5	14 43.8	9 28.1	1 3.1	4 12.5	32 10.8
SOUTH CENTRAL	F (SNU)	4 16.0	13 52.0	6 24.0		2 8.0	25 8.4
SOUTHEAST	G (TNC)	17 18.5	50 54.3	15 16.3	2 2.2	8 8.7	92 31.1
SOUTHWEST	H (PLNC)	2 8.7	10 43.5	2 8.7		9 39.1	23 7.8
	Column Total	57 19.3	146 49.3	56 18.9	7 2.4	30 10.1	296 100.0

Number of Missing Observations: 4

REGION by ITEM 3

LAY LEADERS & REVIVAL MEETINGS

REGION	Count Row Pct	ITEM 3				Row Total
		WOULD INSIST 1	VERY SUPPORTIVE 2	RELUCTANT 3	OPPOSE 4	
CENTRAL	A (ONU)	8 15.4	36 69.2	8 15.4		52 17.7
EAST CENTRAL	B (MVNC)	6 30.0	14 70.0			20 6.8
EASTERN	C (ENC)	3 21.4	10 71.4	1 7.1		14 4.8
NORTH CENTRAL	D (MANC)	15 40.5	21 56.8	1 2.7		37 12.6
NORTHWEST	E (NNC)	2 6.3	20 62.5	10 31.3		32 10.9
SOUTH CENTRAL	F (SNU)	2 8.0	19 76.0	4 16.0		25 8.5
SOUTHEAST	G (TNC)	17 18.7	60 65.9	14 15.4		91 31.0
SOUTHWEST	H (PLNC)	2 8.7	13 56.5	7 30.4	1 4.3	23 7.8
	Column Total	55 18.7	193 65.6	45 15.3	1 .3	294 100.0

Number of Missing Observations: 6

REGION by ITEM 4

MEMBERS SUPPORT FOR REVIVALS

REGION	Count Row Pct	ITEM 4				Row Total
		VERY GOOD SUPPORT	GOOD SUPPORTI	SOME SUPPORT	LITTLE SUPPORT	
		1	2	3	4	
CENTRAL	A (ONU)	12 23.5	17 33.3	20 39.2	2 3.9	51 17.3
EAST CENTRAL	B (MVNC)	3 15.0	10 50.0	7 35.0		20 6.8
EASTERN	C (ENC)	6 42.9	5 35.7	3 21.4		14 4.7
NORTH CENTRAL	D (MANC)	14 36.8	19 50.0	5 13.2		38 12.9
NORTHWEST	E (NNC)	1 3.1	13 40.6	14 43.8	4 12.5	32 10.8
SOUTH CENTRAL	F (SNU)	5 20.0	11 44.0	9 36.0		25 8.5
SOUTHEAST	G (TNC)	18 19.4	49 52.7	24 25.8	2 2.2	93 31.5
SOUTHWEST	H (PLNC)	1 4.5	6 27.3	13 59.1	2 9.1	22 7.5
	Column Total	60 20.3	130 44.1	95 32.2	10 3.4	295 100.0

Number of Missing Observations: 5

REGION by ITEM 5

LENGTH OF REVIVAL MEETINGS LAST YEAR

REGION	Count Row Pct	ITEM 5					Row Total
		3 DAYS	4-5 DAYS	6-7 DAYS	8-10 DAY	NO REVIVALS	
		1	2	3	4	5	
CENTRAL	A (ONU)	3 5.8	29 55.8	16 30.8		4 7.7	52 17.6
EAST CENTRAL	B (MVNC)		16 80.0	4 20.0			20 6.8
EASTERN	C (ENC)		10 71.4	3 21.4	1 7.1		14 4.7
NORTH CENTRAL	D (MANC)	1 2.7	20 54.1	13 35.1	1 2.7	2 5.4	37 12.5
NORTHWEST	E (NNC)	5 15.6	20 62.5	2 6.3	1 3.1	4 12.5	32 10.8
SOUTH CENTRAL	F (SNU)	1 4.0	18 72.0	4 16.0		2 8.0	25 8.4
SOUTHEAST	G (TNC)	4 4.3	58 62.4	22 23.7	2 2.2	7 7.5	93 31.4
SOUTHWEST	H (PLNC)	1 4.3	9 39.1	2 8.7		11 47.8	23 7.8
	Column Total	15 5.1	180 60.8	66 22.3	5 1.7	30 10.1	296 100.0

Number of Missing Observations: 4

REGION by REVIVAL 93

NUMBER REVIVALS REPORTED IN 1993

		REVIVAL 93				
REGION	Count	NO	ONE	TWO	3 OR MORE	Row
	Row Pct	REVIVALS	REVIVAL	REVIVALS	REVIVALS	Total
		0	1	2	3	
CENTRAL	A	7	16	26	3	52
	(ONU)	13.5	30.8	50.0	5.8	17.3
EAST CENTRAL	B	1	5	13	1	20
	(MVNC)	5.0	25.0	65.0	5.0	6.7
EASTERN	C	5	5	3	1	14
	(ENC)	35.7	35.7	21.4	7.1	4.7
NORTH CENTRAL	D	3	17	16	2	38
	(MANC)	7.9	44.7	42.1	5.3	12.7
NORTHWEST	E	13	14	4	1	32
	(NNC)	40.6	43.8	12.5	3.1	10.7
SOUTH CENTRAL	F	8	9	8	1	26
	(SNU)	30.8	34.6	30.8	3.8	8.7
SOUTHEAST	G	13	35	41	5	94
	(TNC)	13.8	37.2	43.6	5.3	31.3
SOUTHWEST	H	13	8	3		24
	(PLNC)	54.2	33.3	12.5		8.0
Column		63	109	114	14	300
Total		21.0	36.3	38.0	4.7	100.0

Number of Missing Observations: 0

REGION by ITEM 6

REVIVAL LOYALTY OF ACTIVE ADULT MEMBERS

REGION	Count Row Pct	ITEM 6					Row Total
		VERY LOYAL	LOYAL	APATHETIC	NOT VERY LOYAL	ANTAGO- NISTIC	
		1	2	3	4	5	
CENTRAL	A (ONU)	13 25.0	22 42.3	15 28.8	2 3.8		52 17.3
EAST CENTRAL	B (MVNC)	2 10.0	11 55.0	3 15.0	4 20.0		20 6.7
EASTERN	C (ENC)	4 28.6	5 35.7	4 28.6	1 7.1		14 4.7
NORTH CENTRAL	D (MANC)	11 28.9	23 60.5	4 10.5			38 12.7
NORTHWEST	E (NNC)		9 28.1	17 53.1	6 18.8		32 10.7
SOUTH CENTRAL	F (SNU)	3 11.5	15 57.7	5 19.2	3 11.5		26 8.7
SOUTHEAST	G (TNC)	15 16.0	52 55.3	20 21.3	7 7.4		94 31.3
SOUTHWEST	H (PLNC)		9 37.5	9 37.5	5 20.8	1 4.2	24 8.0
	Column Total	48 16.0	146 48.7	77 25.7	28 9.3	1 .3	300 100.0

Number of Missing Observations: 0

REGION by ITEM 7

DENOMINATIONAL LOYALTY OF ACTIVE ADULT M

REGION	Count Row Pct	ITEM 7					Row Total
		VERY LOYAL	LOYAL	APATHETIC	NOT VERY LOYAL	ANTAGO- NISTIC	
		1	2	3	4	5	
CENTRAL	A (ONU)	4 7.7	24 46.2	16 30.8	7 13.5	1 1.9	52 17.4
EAST CENTRAL	B (MVNC)		12 63.2	4 21.1	3 15.8		19 6.4
EASTERN	C (ENC)	4 28.6	5 35.7	4 28.6	1 7.1		14 4.7
NORTH CENTRAL	D (MANC)	3 7.9	24 63.2	8 21.1	3 7.9		38 12.8
NORTHWEST	E (NNC)	2 6.3	10 31.3	16 50.0	4 12.5		32 10.7
SOUTH CENTRAL	F (SNU)	2 7.7	15 57.7	6 23.1	3 11.5		26 8.7
SOUTHEAST	G (TNC)	8 8.6	52 55.9	25 26.9	8 8.6		93 31.2
SOUTHWEST	H (PLNC)		16 66.7	7 29.2	1 4.2		24 8.1
	Column Total	23 7.7	158 53.0	86 28.9	30 10.1	1 .3	298 100.0

Number of Missing Observations: 2

REGION by ITEM 8

WOULD MEMBERS CHOOSE A NAZARENE CONGREGATION

REGION	Count Row Pct	ITEM 8				Row Total
		VERY LIKELY 1	LIKELY 2	NOT VERY LIKELY 3	NOT LIKELY AT ALL 4	
CENTRAL	A (ONU)	11 21.2	35 67.3	5 9.6	1 1.9	52 17.4
EAST CENTRAL	B (MVNC)	5 25.0	13 65.0	1 5.0	1 5.0	20 6.7
EASTERN	C (ENC)	2 14.3	10 71.4	2 14.3		14 4.7
NORTH CENTRAL	D (MANC)	5 13.2	30 78.9	2 5.3	1 2.6	38 12.8
NORTHWEST	E (NNC)	4 12.5	23 71.9	5 15.6		32 10.7
SOUTH CENTRAL	F (SNU)	7 26.9	16 61.5	3 11.5		26 8.7
SOUTHEAST	G (TNC)	21 22.6	61 65.6	10 10.8	1 1.1	93 31.2
SOUTHWEST	H (PLNC)	3 13.0	18 78.3	2 8.7		23 7.7
	Column Total	58 19.5	206 69.1	30 10.1	4 1 .3	298 100.0

Number of Missing Observations: 2

REGION by ITEM 9

NATURE OF SIN IS PERSONAL

REGION	Count Row Pct	ITEM 9					Row Total
		STRONGLY AGREED	AGREED	NEUTRAL	DISAGREED	STRONGLY DISAGREE	
		1	2	3	4	5	
CENTRAL	A (ONU)	27 51.9	18 34.6	5 9.6	2 3.8		52 17.3
EAST CENTRAL	B (MVNC)	10 50.0	9 45.0		1 5.0		20 6.7
EASTERN	C (ENC)	6 42.9	6 42.9	1 7.1		1 7.1	14 4.7
NORTH CENTRAL	D (MANC)	24 63.2	9 23.7	2 5.3	2 5.3	1 2.6	38 12.7
NORTHWEST	E (NNC)	17 53.1	14 43.8		1 3.1		32 10.7
SOUTH CENTRAL	F (SNU)	14 53.8	8 30.8	1 3.8	2 7.7	1 3.8	26 8.7
SOUTHEAST	G (TNC)	46 48.9	42 44.7	1 1.1	4 4.3	1 1.1	94 31.3
SOUTHWEST	H (PLNC)	7 29.2	15 62.5	2 8.3			24 8.0
	Column Total	151 50.3	121 40.3	12 4.0	12 4.0	4 1.3	300 100.0

Number of Missing Observations: 0

REGION by ITEM 10
NATURE OF SIN IS SYSTEMIC

REGION	Count Row Pct	ITEM 10					Row Total
		STRONGLY AGREED	AGREED	NEUTRAL	DISAGREED	STRONGLY DISAGREE	
		1	2	3	4	5	
CENTRAL	A (ONU)		11 21.2	9 17.3	15 28.8	17 32.7	52 17.4
EAST CENTRAL	B (MVNC)		1 5.0	2 10.0	10 50.0	7 35.0	20 6.7
EASTERN	C (ENC)	1 7.1	1 7.1	2 14.3	5 35.7	5 35.7	14 4.7
NORTH CENTRAL	D (MANC)		3 7.9	6 15.8	14 36.8	15 39.5	38 12.8
NORTHWEST	E (NNC)		6 18.8	6 18.8	15 46.9	5 15.6	32 10.7
SOUTH CENTRAL	F (SNU)		7 26.9	2 7.7	10 38.5	7 26.9	26 8.7
SOUTHEAST	G (TNC)	8 8.7	18 19.6	5 5.4	34 37.0	27 29.3	92 30.9
SOUTHWEST	H (PLNC)		4 16.7	4 16.7	11 45.8	5 20.8	24 8.1
	Column Total	9 3.0	51 17.1	36 12.1	114 38.3	88 29.5	298 100.0

Number of Missing Observations: 2

REGION by ITEM 11

SIN IS BOTH PERSONAL AND SYSTEMIC

REGION	Count Row Pct	ITEM 11					Row Total
		STRONGLY AGREED	AGREED	NEUTRAL	DISAGREED	STRONGLY DISAGREE	
		1	2	3	4	5	
CENTRAL	A (ONU)	16 30.8	29 55.8	4 7.7	3 5.8		52 17.6
EAST CENTRAL	B (MVNC)	4 20.0	13 65.0	1 5.0	1 5.0	1 5.0	20 6.8
EASTERN	C (ENC)	5 35.7	7 50.0	2 14.3			14 4.7
NORTH CENTRAL	D (MANC)	12 31.6	18 47.4	6 15.8	1 2.6	1 2.6	38 12.8
NORTHWEST	E (NNC)	12 37.5	17 53.1	3 9.4			32 10.8
SOUTH CENTRAL	F (SNU)	9 34.6	12 46.2	2 7.7	3 11.5		26 8.8
SOUTHEAST	G (TNC)	24 26.7	51 56.7	10 11.1	5 5.6		90 30.4
SOUTHWEST	H (PLNC)	3 12.5	14 58.3	5 20.8	2 8.3		24 8.1
	Column Total	85 28.7	161 54.4	33 11.1	15 5.1	2 .7	296 100.0

Number of Missing Observations: 4

REGION by ITEM 12

SANCTIFICATION IS TWO CRISES

REGION	Count Row Pct	ITEM 12					Row Total
		STRONGLY AGREED	AGREED	NEUTRAL	DISAGREED	STRONGLY DISAGREE	
		1	2	3	4	5	
CENTRAL	A (ONU)	15 29.4	27 52.9	7 13.7	1 2.0	1 2.0	51 17.1
EAST CENTRAL	B (MVNC)	4 20.0	12 60.0	3 15.0	1 5.0		20 6.7
EASTERN	C (ENC)	7 50.0	4 28.6	1 7.1	1 7.1	1 7.1	14 4.7
NORTH CENTRAL	D (MANC)	10 26.3	23 60.5	4 10.5		1 2.6	38 12.7
NORTHWEST	E (NNC)	4 12.5	18 56.3	9 28.1	1 3.1		32 10.7
SOUTH CENTRAL	F (SNU)	4 15.4	17 65.4	5 19.2			26 8.7
SOUTHEAST	G (TNC)	31 33.0	51 54.3	8 8.5	3 3.2	1 1.1	94 31.4
SOUTHWEST	H (PLNC)	3 12.5	13 54.2	4 16.7	4 16.7		24 8.0
	Column Total	78 26.1	165 55.2	41 13.7	11 3.7	4 1.3	299 100.0

Number of Missing Observations: 1

REGION by ITEM 13
SANCTIFICATION IS PROCESS

REGION	Count Row Pct	ITEM 13					Row Total
		STRONGLY AGREED	AGREED	NEUTRAL	DISAGREED	STRONGLY DISAGREE	
		1	2	3	4	5	
CENTRAL	A (ONU)	2 3.8	13 25.0	14 26.9	11 21.2	12 23.1	52 17.5
EAST CENTRAL	B (MVNC)		4 20.0	1 5.0	11 55.0	4 20.0	20 6.7
EASTERN	C (ENC)	1 7.7	4 30.8	3 23.1	4 30.8	1 7.7	13 4.4
NORTH CENTRAL	D (MANC)	2 5.3	8 21.1	8 21.1	15 39.5	5 13.2	38 12.8
NORTHWEST	E (NNC)		7 21.9	12 37.5	10 31.3	3 9.4	32 10.8
SOUTH CENTRAL	F (SNU)	1 4.0	8 32.0	3 12.0	10 40.0	3 12.0	25 8.4
SOUTHEAST	G (TNC)	4 4.3	20 21.5	16 17.2	39 41.9	14 15.1	93 31.3
SOUTHWEST	H (PLNC)		11 45.8	7 29.2	6 25.0		24 8.1
	Column Total	10 3.4	75 25.3	64 21.5	106 35.7	42 14.1	297 100.0

Number of Missing Observations: 3

REGION by ITEM 14

SANCTIFICATION IS BOTH CRISIS & PROCESS

REGION	Count Row Pct	ITEM 14					Row Total
		STRONGLY AGREED	AGREED	NEUTRAL	DISAGREED	STRONGLY DISAGREE	
		1	2	3	4	5	
CENTRAL	A (ONU)	24 46.2	22 42.3	6 11.5			52 17.4
EAST CENTRAL	B (MVNC)	10 52.6	8 42.1	1 5.3			19 6.4
EASTERN	C (ENC)	7 50.0	6 42.9	1 7.1			14 4.7
NORTH CENTRAL	D (MANC)	21 55.3	15 39.5	1 2.6		1 2.6	38 12.8
NORTHWEST	E (NNC)	9 28.1	17 53.1	5 15.6		1 3.1	32 10.7
SOUTH CENTRAL	F (SNU)	11 42.3	13 50.0	1 3.8	1 3.8		26 8.7
SOUTHEAST	G (TNC)	38 40.9	44 47.3	6 6.5	4 4.3	1 1.1	93 31.2
SOUTHWEST	H (PLNC)	7 29.2	15 62.5	2 8.3			24 8.1
	Column Total	127 42.6	140 47.0	23 7.7	5 1.7	3 1.0	298 100.0

Number of Missing Observations: 2

REGION by ITEM 15
USE OF PUBLIC ALTAR

		ITEM 15				
REGION	Count	EVERY	ONCE A	SELDOM	CANNOT	Row Total
	Row Pct	SUNDAY	MONTH		REMEMBER	
		1	2	3	4	
CENTRAL	A (ONU)	33 66.0	14 28.0	3 6.0		50 17.4
EAST CENTRAL	B (MVNC)	11 57.9	7 36.8	1 5.3		19 6.6
EASTERN	C (ENC)	7 50.0	6 42.9	1 7.1		14 4.9
NORTH CENTRAL	D (MANC)	17 47.2	16 44.4	3 8.3		36 12.5
NORTHWEST	E (NNC)	8 25.8	21 67.7	2 6.5		31 10.8
SOUTH CENTRAL	F (SNU)	12 48.0	13 52.0			25 8.7
SOUTHEAST	G (TNC)	63 69.2	19 20.9	8 8.8	1 1.1	91 31.6
SOUTHWEST	H (PLNC)	9 40.9	12 54.5	1 4.5		22 7.6
	Column Total	160 55.6	108 37.5	19 6.6	1 .3	288 100.0

Number of Missing Observations: 12

ITEM 22

SIZE OF CONGREGATION by SUBGROUP

	Count Row Pct	SUBGROUP			Row
		CULTURAL	CULTURAL LEFT	CULTURAL MIDDLERIGHT	
ITEM 22		1.00	2.00	3.00	Total
0-100	1	2	64	81	147
		1.4	43.5	55.1	49.2
101-200	2	2	38	20	60
		3.3	63.3	33.3	20.1
201-300	3	2	17	5	24
		8.3	70.8	20.8	8.0
301-500	4	1	12	1	14
		7.1	85.7	7.1	4.7
501-1,000	5	8	28	3	39
		20.5	71.8	7.7	13.0
OVER 1,000	6	3	11	1	15
		20.0	73.3	6.7	5.0
Column Total		18	170	111	299
		6.0	56.9	37.1	100.0

Number of Missing Observations: 1

SIZE OF CONGREGATION by ITEM 1

REVIVAL & OUTREACH EVANGELISM LAST YEAR

ITEM 22	Count Row Pct	ITEM 1					Row Total
		VERY EFFECTIVE	EFFECTIVE	NOT VERY EFFECTIVE	NOT EFFECTIVE AT ALL	NO REVIVALS	
		1	2	3	4	5	
0-100	1	10 6.9	32 22.1	66 45.5	23 15.9	14 9.7	145 49.2
101-200	2	2 3.3	14 23.3	26 43.3	16 26.7	2 3.3	60 20.3
201-300	3	1 4.2	4 16.7	13 54.2	4 16.7	2 8.3	24 8.1
301-500	4	2 14.3	3 21.4	5 35.7	3 21.4	1 7.1	14 4.7
501-1,000	5	3 8.1	4 10.8	14 37.8	7 18.9	9 24.3	37 12.5
OVER 1,000	6	1 6.7	3 20.0	6 40.0	3 20.0	2 13.3	15 5.1
Column Total		19 6.4	60 20.3	130 44.1	56 19.0	30 10.2	295 100.0

Number of Missing Observations: 5

SIZE OF CONGREGATION by ITEM 2
REVIVAL & SPIRITUAL RENEWAL LAST YEAR

	Count Row Pct	ITEM 2					Row Total
		VERY EFFECTIVE	EFFECTIVE	NOT VERY EFFECTIVE	NOT EFFECTIVE AT ALL	NO REVIVALS	
		1	2	3	4	5	
ITEM 22							
0-100	1	25 17.2	76 52.4	27 18.6	2 1.4	15 10.3	145 49.2
101-200	2	10 16.7	33 55.0	13 21.7	2 3.3	2 3.3	60 20.3
201-300	3	7 29.2	10 41.7	5 20.8		2 8.3	24 8.1
301-500	4	4 28.6	8 57.1	1 7.1		1 7.1	14 4.7
501-1,000	5	6 16.2	14 37.8	7 18.9	2 5.4	8 21.6	37 12.5
OVER 1,000	6	5 33.3	4 26.7	3 20.0	1 6.7	2 13.3	15 5.1
Column Total		57 19.3	145 49.2	56 19.0	7 2.4	30 10.2	295 100.0

Number of Missing Observations: 5

SIZE OF CONGREGATION by ITEM 3

LAY LEADERS & REVIVAL MEETINGS

		ITEM3				
ITEM 22	Count	WOULD INSIST	VERY SUP-PORTIVE	RELUC-TANT	OPPOSE	Row Total
	Row Pct	1	2	3	4	
0-100	1	20 13.9	101 70.1	23 16.0		144 49.1
101-200	2	18 30.5	31 52.5	10 16.9		59 20.1
201-300	3	4 16.7	19 79.2	1 4.2		24 8.2
301-500	4	4 28.6	9 64.3	1 7.1		14 4.8
501-1,000	5	5 13.5	25 67.6	7 18.9		37 12.6
OVER 1,000	6	4 26.7	7 46.7	3 20.0	1 6.7	15 5.1
	Column Total	55 18.8	192 65.5	45 15.4	1 .3	293 100.0

Number of Missing Observations: 7

SIZE OF CONGREGATION by ITEM 4

MEMBERS SUPPORT FOR REVIVALS

	Count Row Pct	ITEM 4				Row Total
		VERY GOOD SUPPORT 1	GOOD SUPPORT 2	SOME SUPPORT 3	LITTLE SUPPORT 4	
ITEM 22						
0-100	1	35 24.0	66 45.2	42 28.8	3 2.1	146 49.7
101-200	2	12 20.0	32 53.3	16 26.7		60 20.4
201-300	3	4 17.4	11 47.8	8 34.8		23 7.8
301-500	4	4 28.6	5 35.7	5 35.7		14 4.8
501-1,000	5	3 8.3	10 27.8	18 50.0	5 13.9	36 12.2
OVER 1,000	6	1 6.7	6 40.0	6 40.0	2 13.3	15 5.1
Column Total		59 20.1	130 44.2	95 32.3	10 3.4	294 100.0

Number of Missing Observations: 6

SIZE OF CONGREGATION by ITEM 5
LENGTH OF REVIVAL MEETINGS LAST YEAR

		ITEM 5					
Count		3 DAYS	4-5 DAYS	6-7 DAYS	8-10 DAYS	NO REVIVALS	Row Total
ITEM 22	Row Pct	1	2	3	4	5	
0-100	1	10 6.9	77 53.1	43 29.7	1 .7	14 9.7	145 49.2
101-200	2	1 1.7	42 70.0	14 23.3	1 1.7	2 3.3	60 20.3
201-300	3	1 4.2	16 66.7	5 20.8		2 8.3	24 8.1
301-500	4	1 7.1	11 78.6	1 7.1		1 7.1	14 4.7
501-1,000	5	2 5.4	22 59.5	3 8.1	1 2.7	9 24.3	37 12.5
OVER 1,000	6		11 73.3		2 13.3	2 13.3	15 5.1
Column Total		15 5.1	179 60.7	66 22.4	5 1.7	30 10.2	295 100.0

Number of Missing Observations: 5

REVIVAL 93

NUMBER REVIVALS REPORTED IN 1993

		REVIVAL 93				
ITEM 22	Count	NO	ONE	TWO	3 OR MORE	Row
	Row Pct	REVIVALS	REVIVAL	REVIVALS	REVIVALS	Total
		0	1	2	3	
0-100	1	37	52	51	7	147
		25.2	35.4	34.7	4.8	49.2
101-200	2	4	23	31	2	60
		6.7	38.3	51.7	3.3	20.1
201-300	3	4	9	10	1	24
		16.7	37.5	41.7	4.2	8.0
301-500	4	2	5	6	1	14
		14.3	35.7	42.9	7.1	4.7
501-1,000	5	12	13	12	2	39
		30.8	33.3	30.8	5.1	13.0
OVER 1,000	6	3	7	4	1	15
		20.0	46.7	26.7	6.7	5.0
Column Total		62	109	114	14	299
		20.7	36.5	38.1	4.7	100.0

Number of Missing Observations: 1

SIZE OF CONGREGATION by ITEM 6

REVIVAL LOYALTY OF ACTIVE ADULT MEMBERS

	Count Row Pct	ITEM 6					Row Total
		VERY LOYAL 1	LOYAL 2	APATHETIC 3	NOT VERY LOYAL 4	ANTAGO- NISTIC 5	
ITEM 22							
0-100	1	25 17.0	81 55.1	33 22.4	8 5.4		147 49.2
101-200	2	12 20.0	31 51.7	14 23.3	3 5.0		60 20.1
201-300	3	2 8.3	14 58.3	5 20.8	3 12.5		24 8.0
301-500	4	2 14.3	7 50.0	5 35.7			14 4.7
501-1,000	5	4 10.3	8 20.5	16 41.0	11 28.2		39 13.0
OVER 1,000	6	2 13.3	5 33.3	4 26.7	3 20.0	1 6.7	15 5.0
Column Total		47 15.7	146 48.8	77 25.8	28 9.4	1 .3	299 100.0

Number of Missing Observations: 1

SIZE OF CONGREGATION by ITEM 7

DENOMINATIONAL LOYALTY OF ACTIVE ADULT MEMBERS

	Count Row Pct	ITEM 7					Row Total
		VERY LOYAL 1	LOYAL 2	APATHETIC 3	NOT VERY LOYAL 4	ANTAGO- NISTIC 5	
ITEM 22							
0-100	1	15 10.3	74 50.7	38 26.0	18 12.3	1 .7	146 49.2
101-200	2	2 3.3	35 58.3	18 30.0	5 8.3		60 20.2
201-300	3	2 8.7	12 52.2	8 34.8	1 4.3		23 7.7
301-500	4		7 50.0	7 50.0			14 4.7
501-1,000	5	3 7.7	19 48.7	12 30.8	5 12.8		39 13.1
OVER 1,000	6	1 6.7	10 66.7	3 20.0	1 6.7		15 5.1
Column Total		23 7.7	157 52.9	86 29.0	30 10.1	1 .3	297 100.0

Number of Missing Observations: 3

SIZE OF CONGREGATION by ITEM 8

WOULD MEMBERS CHOOSE A NAZARENE CONGREGATION?

	Count Row Pct	ITEM 8				Row Total
		VERY LIKELY 1	LIKELY 2	NOT VERY LIKELY 3	NOT LIKELY AT ALL 4	
ITEM 22						
0-100	1	27 18.5	100 68.5	15 10.3	4 2.7	146 49.2
101-200	2	8 13.3	49 81.7	3 5.0		60 20.2
201-300	3	5 20.8	17 70.8	2 8.3		24 8.1
301-500	4	3 21.4	9 64.3	2 14.3		14 4.7
501-1,000	5	9 23.7	23 60.5	6 15.8		38 12.8
OVER 1,000	6	5 33.3	8 53.3	2 13.3		15 5.1
Column Total		57 19.2	206 69.4	30 10.1	4 1.3	297 100.0

Number of Missing Observations: 3

SIZE OF CONGREGATION by ITEM 9

NATURE OF SIN IS PERSONAL

		ITEM 9					
ITEM 22	Count	STRONGLY	AGREED	NEUTRAL	DISAGREED	STRONGLY	Row Total
	Row Pct	AGREED				DISAGREED	
		1	2	3	4	5	
0-100	1	69	61	8	7	2	147
		46.9	41.5	5.4	4.8	1.4	49.2
101-200	2	31	26		2	1	60
		51.7	43.3		3.3	1.7	20.1
201-300	3	12	9	1	2		24
		50.0	37.5	4.2	8.3		8.0
301-500	4	8	6				14
		57.1	42.9				4.7
501-1,000	5	23	14	1	1		39
		59.0	35.9	2.6	2.6		13.0
OVER 1,000	6	7	5	2		1	15
		46.7	33.3	13.3		6.7	5.0
Column Total		150	121	12	12	4	299
		50.2	40.5	4.0	4.0	1.3	100.0

Number of Missing Observations: 1

SIZE OF CONGREGATION by ITEM 10

NATURE OF SIN IS SYSTEMIC

		ITEM 10					
ITEM 22	Count	STRONGLY	AGREED	NEUTRAL	DISAGREED	STRONGLY	Row Total
	Row Pct	AGREED				DISAGREED	
		1	2	3	4	5	
0-100	1	6	34	24	49	32	145
		4.1	23.4	16.6	33.8	22.1	48.8
101-200	2	1	12	4	27	16	60
		1.7	20.0	6.7	45.0	26.7	20.2
201-300	3	1	2	1	11	9	24
		4.2	8.3	4.2	45.8	37.5	8.1
301-500	4	1	1		4	8	14
		7.1	7.1		28.6	57.1	4.7
501-1,000	5		2	3	17	17	39
			5.1	7.7	43.6	43.6	13.1
OVER 1,000	6			4	6	5	15
				26.7	40.0	33.3	5.1
Column Total		9	51	36	114	87	297
		3.0	17.2	12.1	38.4	29.3	100.0

Number of Missing Observations: 3

SIZE OF CONGREGATION by ITEM 11

SIN IS BOTH PERSONAL AND SYSTEMIC

		ITEM 11					
ITEM 22	Count	STRONGLY	AGREED	NEUTRAL	DISAGREED	STRONGLY	Row Total
	Row Pct	AGREED				DISAGREED	
		1	2	3	4	5	
0-100	1	33 22.6	87 59.6	16 11.0	9 6.2	1 .7	146 49.5
101-200	2	20 34.5	28 48.3	6 10.3	4 6.9		58 19.7
201-300	3	5 20.8	14 58.3	5 20.8			24 8.1
301-500	4	5 35.7	7 50.0	2 14.3			14 4.7
501-1,000	5	13 34.2	18 47.4	4 10.5	2 5.3	1 2.6	38 12.9
OVER 1,000	6	8 53.3	7 46.7				15 5.1
	Column Total	84 28.5	161 54.6	33 11.2	15 5.1	2 .7	295 100.0

Number of Missing Observations: 5

SIZE OF CONGREGATION by ITEM 12

SANCTIFICATION IS TWO CRISES

		ITEM 12					
ITEM 22	Count	STRONGLY	AGREED	NEUTRAL	DISAGREED	STRONGLY	Row Total
	Row Pct	AGREED				DISAGREED	
		1	2	3	4	5	
0-100	1	36 24.7	85 58.2	18 12.3	6 4.1	1 .7	146 49.0
101-200	2	18 30.0	31 51.7	10 16.7	1 1.7		60 20.1
201-300	3	6 25.0	11 45.8	4 16.7	1 4.2	2 8.3	24 8.1
301-500	4	4 28.6	7 50.0	1 7.1	2 14.3		14 4.7
501-1,000	5	9 23.1	22 56.4	6 15.4	1 2.6	1 2.6	39 13.1
OVER 1,000	6	4 26.7	9 60.0	2 13.3			15 5.0
	Column Total	77 25.8	165 55.4	41 13.8	11 3.7	4 1.3	298 100.0

Number of Missing Observations: 2

SIZE OF CONGREGATION by ITEM 13

SANCTIFICATION IS PROCESS

		ITEM 13					
ITEM 22	Count	STRONGLY	AGREED	NEUTRAL	DISAGREED	STRONGLY	Row Total
	Row Pct	AGREED				DISAGREED	
		1	2	3	4	5	
0-100	1	5 3.4	34 23.4	43 29.7	44 30.3	19 13.1	145 49.0
101-200	2	4 6.8	16 27.1	7 11.9	21 35.6	11 18.6	59 19.9
201-300	3		5 20.8	5 20.8	10 41.7	4 16.7	24 8.1
301-500	4		3 21.4		7 50.0	4 28.6	14 4.7
501-1,000	5	1 2.6	15 38.5	5 12.8	15 38.5	3 7.7	39 13.2
OVER 1,000	6		2 13.3	4 26.7	8 53.3	1 6.7	15 5.1
	Column Total	10 3.4	75 25.3	64 21.6	105 35.5	42 14.2	296 100.0

Number of Missing Observations: 4

SIZE OF CONGREGATION by ITEM 14

SANCTIFICATION IS BOTH CRISIS & PROCESS

		ITEM 14					
ITEM 22	Count	STRONGLY	AGREED	NEUTRAL	DISAGREED	STRONGLY	Row Total
	Row Pct	AGREED				DISAGREED	
		1	2	3	4	5	
0-100	1	55 37.9	73 50.3	13 9.0	2 1.4	2 1.4	145 48.8
101-200	2	23 38.3	29 48.3	5 8.3	3 5.0		60 20.2
201-300	3	9 37.5	13 54.2	1 4.2		1 4.2	24 8.1
301-500	4	12 85.7	1 7.1	1 7.1			14 4.7
501-1,000	5	17 43.6	19 48.7	3 7.7			39 13.1
OVER 1,000	6	10 66.7	5 33.3				15 5.1
	Column Total	126 42.4	140 47.1	23 7.7	5 1.7	3 1.0	297 100.0

Number of Missing Observations: 3

SIZE OF CONGREGATION by ITEM 15

USE OF PUBLIC ALTAR

		ITEM 15				
ITEM 22	Count	EVERY	ONCE A	SELDOM	CANNOT	Row Total
	Row Pct	SUNDAY	MONTH		REMEMBER	
		1	2	3	4	
0-100	1	74 52.9	52 37.1	13 9.3	1 .7	140 48.8
101-200	2	32 54.2	25 42.4	2 3.4		59 20.6
201-300	3	15 62.5	6 25.0	3 12.5		24 8.4
301-500	4	12 92.3	1 7.7			13 4.5
501-1,000	5	19 50.0	18 47.4	1 2.6		38 13.2
OVER 1,000	6	7 53.8	6 46.2			13 4.5
	Column Total	159 55.4	108 37.6	19 6.6	1 .3	287 100.0

Number of Missing Observations: 13

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