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A Survey of Christian Holiness Association Affiliate Churches in California Relating to Cooperative Planning

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A SURVEY OF CHRISTIAN HOLINESS ASSOCIATION
AFFILIATE CHURCHES IN CALIFORNIA
RELATING TO COOPERATIVE PLANNING

A Graduate Research Paper
Presented to
the Faculty of
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Master of Divinity

by
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Chapter 1

INTRODUCTION

Since 1964 the affiliated denominations of the Christian Holiness Association have been seeking means of more effective cooperation in spreading the gospel of full salvation. Through study and joint effort cooperation has been accomplished in many areas on the general church level. Most notable of these is the Aldersgate Graded Sunday School curriculum. Beginning January, 1973, a cooperative minister's magazine was published. Perhaps this movement of cooperation will soon be seen more dramatically at the district and local levels. If so, one of the first goals must be that of comity research and planning in the area of church extension.

STATEMENT OF THE PROBLEM

The problem investigated was the need for comity research and planning among Christian Holiness Association affiliated denominations in the state of California. The development of cooperation among Christian Holiness Association affiliated denominations leading to such comity had to be investigated. This need for comity research and planning had to be substantiated through the comparative study of the present strength of member denominations and the population

of California. Finally, this need was examined upon the basis of responses from denominational leaders in the state of California.

JUSTIFICATION FOR THE STUDY

The actual justification for the study is the great need for comity pointed out within the research. The idea for the study was born out of a chapel presentation at Western Evangelical Seminary by the president of the seminary, Dr. Paul Petticord. Since that presentation a similar research has been completed for the states of Oregon and Washington by Robert Cochell, a 1972 graduate of Western Evangelical Seminary. With the completion of this research the West Coast States of the United States of America will have a comparative picture of the basic strengths and weaknesses of the denominations affiliated with the Christian Holiness Association.

Futher justification for this study, as presented in chapter two, is the development of cooperation over the past years within the Christian Holiness Association. Now more than ever the great commandment to carry the gospel to every creature demands sound research and stewardship of personnel and finances. Holiness leaders are aware of the great needs and through cooperation are seeking to meet those needs.

OBJECTIVES OF THE STUDY

The major objective of this study was to stimulate comity research and planning among Christian Holiness Association affiliate denominations in California. This objective was the product of three related objectives within the study. Firstly, it was the objective of the study to point out that general leaders of these denominations have been working toward such comity for a number of years through the Christian Holiness Association. Secondly, it was the study's objective to specifically point out cities and areas in California that need Christian Holiness Association churches. To accomplish this the areas and cities that are well supplied with such churches were also of necessity presented. Thirdly, it was the objective of the study to present the current opinions of the denominational leaders of California concerning comity research and planning, its need, feasibility, and procedure. These three objectives identify the need, problems, and feasibility of comity research and planning among Christian Holiness Association affiliate denominations in California.

LIMITATIONS OF THE STUDY

In order to more effectively cover the subject, two specific limitations were established: (1) the geographical limitation was set mainly to enable the author to do meaningful comparison of population statistics, and (2) the study was limited to six affiliated denominations of the Christian

Holiness Association: The Brethren in Christ, The Evangelical Methodist, The Free Methodist, The Church of the Nazarene, The Salvation Army and The Wesleyan Churches.

The Brethren in Christ churches in California represent only a portion of the Pacific Conference. The Evangelical Methodist Church has one district covering the entire state. The Free Methodist Church has a Northern California Conference and a Southern California-Arizona Conference. The Church of the Nazarene has five districts in California: Northern, Sacramento, Central, Los Angeles, and Southern. The Salvation Army has a Northern and Southern California Area. The Wesleyan Church has one district covering the entire state.

The study was also limited to the census of 1970 because of its availability and completeness. Because of the magnitude of the area covered the questions of race, economics, occupation, and growth could not be considered in this study.

DEFINITION OF TERMS

Christian Holiness Association

This is an association comprised of denominations, missionary agencies, educational institutions, local congregations and individuals representing over one and one-half million constituents. The distinguishing characteristic of the Christian Holiness Association is its adherence to the Wesleyan-Arminian Theological persuasion. The majority of its membership is comprised of eleven affiliated and five

cooperating denominations. In this study it was referred to by its initials, C.H.A.

Church Extension

Church Extension is used to describe the establishment of new churches by a denomination within the United States.

Comity Planning

In this study comity planning referred specifically to cooperative planning for the establishment of new churches by the denominations included in this study.

Comity Research

Comity research was used to describe research of locations for new churches in a cooperative manner by the denominations included in this study. Such research would be based on meaningful data presented in chapter three.

District

Since the denominations included use different terms to describe their major divisions, the term district was used throughout this study. This term as used is comparable to the "conferences" of the Free Methodist and Brethren in Christ churches and the "areas" of the Salvation Army.

METHOD OF PROCEDURE

The first step in this study was the collection of data. The author wrote to each denominational leader in

California requesting the district or general denominational journals. From these journals information relating to the churches, their location and memberships was taken. A letter was also sent to the United States Department of Commerce requesting the census reports for the state of California. The author then composed a questionnaire concerning comity research and planning and sent it with an enclosed self-addressed envelope to each denominational leader in California (See Appendix A). The final major sources of information were personal interviews with Dr. Arthur M. Climenhaga, Dean at Western Evangelical Seminary on January 31, 1973, and with Dr. Paul P. Petticord, President of Western Evangelical Seminary on February 2, 1973.

The second step taken was that of summarization and analysis of the data received. An alphabetical listing of cities with Christian Holiness Association churches was compiled. A listing of cities over ten thousand population without a Christian Holiness Association church was made according to the size of the city. The state was analyzed according to census divisions by counties. The responses of the questionnaires were tabulated and summarized. Finally, these analyses led to conclusions and recommendations for further study.

The third step of the procedure was the presentation of the research. The second chapter was used to outline the progress of the cooperation among Christian Holiness Association denominations. The third chapter presented the population

and church statistics and their analyses. Chapter four presented the responses of the denominational leaders to the questionnaire and the analyses of those responses. The final chapter included the summarization of the material, conclusions, and recommendations for further study.

Chapter 2

HISTORY OF COOPERATIVE MINISTRIES

The sparks of federation among the C.H.A. affiliated denominations were first kindled in a 1964 meeting of the denominational leaders, bishops and general superintendents of the Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and United Missionary Churches. From those sparks came the flames of the historic LaSalle Hotel meeting in Chicago in 1966. When the flames subsided only the ashes of the federation were left but from those ashes cooperative ministries, now called Aldersgate Ministries, were resurrected. Through the eight specific meetings that were held between 1965 and 1970 the concepts of comity and cooperation in church extension came to the front and were clearly defined. In this chapter the progression from "federation" to "Aldersgate Ministries" will be discussed with specific emphasis upon the area of comity in church extension. The eight meetings will be presented in the order of their occurrence.

The material for this chapter is taken from two major sources: (1) the minutes and papers presented at the cooperative meetings and (2) the personal interviews with Dr. Arthur M. Climenhaga and Dr. Paul P. Petticord. The views of these two men were summarized and are included in the observations about each meeting.

MEETINGS ON COOPERATIVE MINISTRIES

December, 1964

The first major meeting concerning federation was held in December of 1964 by the leaders of the Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and United Missionary Churches. From that meeting came a recommendation to the Christian Holiness Association, then called the National Holiness Association, that a conference be set up as soon as possible to explore the possibilities of church federation. The reasons given for such a conference included the fact that such a federation of denominations and interdenominational movements now in the National Holiness Association would enhance and expedite their work and ministry.¹ In this first step the National Holiness Association was given the task of being the "catalyst" by encouraging maximum cooperative endeavors between member bodies to make more effective the administering of the message of a complete and adequate salvation in Christ Jesus.² It took two years to organize the conference but this first meeting had the process started.

October, 1965

In October of 1965 a meeting of the Planning Committee for Federation Study Conference was held in Chicago. At this

¹Recommendation on Federation of Holiness Churches. (December, 1964), one page. (Mimeographed.)

²Ibid.

meeting the word "federation" was defined as "not thinking in terms of organic union but a loosely net [sic] organization to give advantages of Christian fellowship and service in areas of mutual interest."³ This planning committee then proceeded to set the date and arrange the program of the study conference. It was decided that the conference be divided into four sections: administration, Christian higher education, missions, and publications. The leader of the conference and the leaders of the sections were elected. The dates of the conference were set for November 30th through December 2nd of 1966 and Bishop Myron Boyd was unanimously elected as chairman for the study conference.

November 30 through December 2, 1966

On November 30th, 1966, the Study Conference on Federation of Holiness Churches was called to order. The purpose of the conference was specifically presented as, "to study feasibility of a Federation of Holiness Churches in which each denomination would maintain its identity and yet be a part of a larger organization in which they work together in areas where it is impractical to do the job alone."⁴ The conference was divided into four areas of study: administration, publications, education and missions. From the

³Minutes of the Planning Committee for Federation Study Conference. (Chicago: October, 1965), p. 2. (Mimeographed.)

⁴Notes on Study Conference on Federation of Holiness Churches. (Chicago: December, 1966), one page. (Mimeographed.)

papers presented and the report of the general findings committee several specific recommendations about church comity were made.

On the first night of the conference Bishop Myron F. Boyd brought the keynote address entitled "Why Federation?". In his address he presented four major reasons for federation among holiness churches: (1) because of the unity in the scriptures, (2) because of the ecumenical spirit of the age, (3) because we are fully agreed upon the most important phase of study--doctrine, and (4) because of the ministries we could carry on unitedly to greater advantages.⁵ He then went on to point out various areas where cooperation would greatly expedite the ministries of the holiness churches.

On December 1, 1966, Harold K. Sheets, then General Superintendent of The Wesleyan Methodist Church of America, presented a paper entitled "Ideals and Goals of a Church Federation Relationship." In this paper he presented four goals of a federation relationship.

1. A better spiritual posture of mobilization for the mounting pressures of an evil world and last days' evangelism.
2. An organization structure better tailored to the fulfilling of the great commission in an age of mass media, fantastic population increases, social and moral upheaval, space exploration and jet travel.
3. A move to overcome and avoid further duplication and overlapping while much of the world goes unevangelized.

⁵Myron F. Boyd, "Why Federation?" (Chicago: Study Conference on Federation of Holiness Churches, December, 1966), pp. 3-5. (Mimeographed.)

4. A call which will reawaken the dynamic of a spiritually energized movement in contrast to the sterility of over-organization.⁶

The third goal presented applies very specifically to the area of comity in church extension. The data presented in chapter three of this study will point out the truth of his statement in the state of California.

Paul N. Ellis presented a paper to the conference entitled "Church Federation and Comity." After stating the status quo of the holiness churches in very striking language, Dr. Ellis presented some bold steps to be taken. The first of these was that a federated department of research and planning for comity in church extension be set up.⁷ In explaining this step he states, "If we fear to commit our denominations to a sincere program of comity in all future plans for church extension, it is my opinion we may as well cease to speak of cooperation."⁸ He backed the pronouncement by stating, We continue to locate new congregations within unseemly proximity of one another, while entire areas of the metropolis remain unoccupied by any holiness witness."⁹ Dr. Ellis then went on to make recommendations for cooperation in several areas of ministries.

⁶Harold K. Sheets, "Ideals and Goals of a Church Federation Relationship" (Chicago: Study Conference on Federation of Holiness Churches, December, 1966), p. 4. (Mimeographed.)

⁷Paul N. Ellis, "Church Federation and Comity" (Chicago: Study Conference on Federation of Holiness Churches, December, 1966), p. 5. (Mimeographed.)

⁸Ibid.

⁹Ibid., p. 6.

During the conference each section of study drew up recommendations for action and future study. The recommendations were made into reports of the finding committee for each section. The report of the Finding Committee for the Section of Administration pointed out areas where it would be feasible for cooperation in the future. Number one on this list was "research and planning for cooperation in church extension."¹⁰ It was also the recommendation of the administration section that a pilot committee on research and planning be named to continue a study of federation.

All of the sectional reports of the finding committees were later combined by the General Findings Committee under the leadership of Dr. Paul P. Petticord. This committee presented the recommendations under headings of "Short Range (i.e. immediate future) Goals and Objectives" and "The Long Look." Under the heading of "Short Range Goals and Objectives" the sixth recommendation was that a steering committee on research and planning be established with one of the subjects to be church extension and questions of comity.¹¹ On page five of that same report under the heading "Long Look" the first recommendation was, "We do therefore call for structures to provide cooperative research and planning groups concerned

¹⁰Report of Findings Committee for the Section on Administration (Chicago: Study Conference on Federation of Holiness Churches, December, 1966), p. 1. (Mimeographed.)

¹¹Report of General Findings Committee (Chicago: Study Conference on Federation of Holiness Churches, December, 1966), p. 3. (Mimeographed.)

with more effective church extension and way to church growth."¹² The final call of that first study conference was for the leaders assembled there representing the holiness churches of America to become "'futurists' in the knowledge that 'the future of the future is in the present.'"¹³

February 1, 1967

During the year following the LaSalle Study Conference three meetings were held pertaining to federation study. The first of these held on February 1 was a meeting of the Pilot Committee of the Steering Committee on Research and Planning. This pilot committee set the date for the whole committee to meet and added three more areas of study to the four sections of the LaSalle meeting. The new areas would be Christian education, youth, and evangelism. Bishop Myron Boyd was the convener and chairman of this pilot committee.

March 28, 1967

Bishop Myron F. Boyd convened the Steering Committee on Research and Planning on March 28, 1967. Reports were received on areas of cooperation between denominations. One major accomplishment of this meeting was preliminary plans for a constitution for federation. The preamble of purpose consisted of three points: "(1) To do together what we cannot do alone, (2) to help to do better what we are presently doing, and (3) to co-ordinate functions or programs to which

¹²Ibid., p. 5.

¹³Ibid.

member denominations have made commitment."¹⁴ One of the proposed articles of the constitution was "that a statement of comity policy between the federated denominations be prepared and presented to the interested denominations for study prior to the adopting as a basis for federation."¹⁵ The final draft of a constitution was assigned to a committee.

December 5 through 6, 1967

The Steering Committee on Research and Planning met again on December 5th and 6th of 1967. The committee received reports of progress and then divided itself into four groups: policy and comity, finance, campus ministries and higher education, and evangelism and missions. At this meeting one of the major discussions centered around the options of cooperation outside the National Holiness Association or within it. A roll call of the denominations indicated a strong feeling that the National Holiness Association should be structured to serve as the umbrella for federation.¹⁶ Requests were made for such a structure to be formulated and adopted.

April 16, 1968

The April 16, 1968 meeting of the Steering Committee on Research and Planning made four recommendations to the

¹⁴Minutes of the Steering Committee on Research and Planning (Cleveland: March, 1967), p. 4. (Mimeographed.)

¹⁵Ibid.

¹⁶Minutes of the Steering Committee on Research and Planning (Indianapolis: December, 1967), p. 2. (Mimeographed.)

Board of Administration of the National Holiness Association that led to substantial changes in both the structure of the National Holiness Association and the concept of federation.

1. We request N.H.A. to structure its Board of Administration so that each affiliate shall be eligible to name one or two representatives to its membership.

2. We request that under the Board of Administration provisions be made for commissions to develop cooperative ministries in the areas of publications, mission, evangelism, higher education and such others as may be needed.

3. We recommend that the budget be raised in proportion to denominational strengths and resources and auxiliaries and other groups shall be assessed at a specified amount mutually acceptable.

4. It was agreed that we should no longer use the word "federated," but if and when our recommendation to the N.H.A. convention is approved, that we should use the term "cooperative ministries" in making references to the joint endeavours previously referred to by the term "federation."¹⁷

With these changes N.H.A. became to the holiness bodies what N.A.E., National Association of Evangelicals, was to the evangelical bodies.¹⁸

September 4, 1970

On September 4, 1970, the Steering Committee for the Study Conference on Implementation of Cooperative Ministries met in Indianapolis, Indiana. The National Holiness Association had by that date (1) accepted the structure of commissions and (2) appointed a full time executive secretary, Dr. O.D. Emery. At this meeting plans were finalized for an

¹⁷Minutes of the Steering Committee on Research and Planning (Cleveland: April, 1968, pp. 2-3. (Mimeographed.)

¹⁸Paul P. Petticord from personal interview, February 2, 1973.

implementation conference to be held in October of 1970. Three major papers were assigned for that conference. Dr. Emery proceeded to define the purpose, objectives, and procedure of the October meeting. Ten goals for the conference were presented:

1. To develop an improved climate for the cooperative ministries program among both the denominational and interdenominational communities of the N.H.A.
2. To define specific areas for cooperative work.
3. To determine which commissions are needed for a full scope cooperative ministries program.
4. To set definite work targets.
5. To properly assign these targets to a commission.
6. To encourage and assist these commissions to organize for the accomplishment of these goals.
7. To hear proposals from these commissions as to their modus operandi.
8. To have the N.H.A. Board of Administration establish policies, approve commission constitutions, and otherwise give guidance to the commission functions.
9. To formalize, in general, the N.H.A. cooperative ministries program.
10. To provide guidelines to the executive director and the central office of N.H.A. to assist in promoting and coordinating the plans and programs of the various commissions.¹⁹

With these ten goals in mind the leaders of the holiness denominations prepared for another major conference.

October 7 through 9, 1970

Bishop Boyd convened the N.H.A. Implementation Conference on Cooperative Ministries on October 7th, 1970, at Indianapolis, Indiana. In the opening general session three papers were presented: "Uncompleted Projects" by Dr. Arthur Climenhaga, "Holiness Federation-Cooperative Ministries Resumé"

¹⁹Minutes of Steering Committee for the Study Conference on Implementation of Cooperative Ministries (Indianapolis: September, 1970), p. 5. (Mimeographed.)

by Dr. Paul P. Petticord and "Projections for this Conference" by Dr. O. D. Emery.

In Dr. Climenhaga's paper, "Uncompleted Projects," he presented three points that seemed to lead to the breakdown of the idea of federation.

1. The pejorative implications of the term 'confederation' (politically a nasty thought to too many).
2. The problem of sovereign denominational bodies, interdenominational groups, sections of peoples with 'holiness' persuasion within larger denominations, and personal peoples and groups who feared that their relationship in the bonds of N.H.A. fellowship would be negated by federation interest of denominational bodies.
3. The problem of intertwining the denomination and interdenominational interests.²⁰

In his keynote address he used Philippians 4:13-15 and 21 to speak of the possibilities and problems of cooperative ministry. He closed his paper with the exposition of the real spirit of the cooperative ministries in his statement, "We must work together or we shall fail apart."²¹

Dr. Paul P. Petticord in his paper to the conference, "Holiness Federation-Cooperative Ministries Resumé," traced the progress beginning with the 1965 meeting of federation and cooperative ministries. He pointed out the major decisions of each of the meetings up to October, 1970, meeting. The spirit of cooperation glowed brightly in his opening statements. He spoke of the common endeavor to proclaim the message of full salvation.

²⁰Arthur M. Climenhaga, "Uncompleted Projects" (Indianapolis: N.H.A. Implementation Conference on Cooperative Ministries, October, 1970), p. 5. (Mimeographed.)

²¹Ibid., p. 7.

To this end I have reviewed the actions of the N.H.A. across these past years, praying that there will be sufficient warmth and life in the recounting of these most commendable and far reaching and farsighted historic acts that will enable us to, in this conference, unitedly declare and unanimously vote implementation procedures that will help us fulfill the command of our Lord to "go into all the world and preach the gospel" knowing that He has also commanded us "to tarry until ye be endued with power from on high."²²

Dr. O. D. Emery presented the reason for and projections of the conference. He listed the major goals and then stated projected goals for each of the commissions. His projection number four for the general superintendents' and bishops' forum for organizational relationship had comity matters as number one on the list. Roman numeral three under projection four was the establishment of a research and planning commission called for by Dr. Paul Ellis in 1966.²³

The report of the findings committee presented all of the recommendations from the commissions. Eight commissions were recommended with specific recommendations for each to follow. The recommendations of the bishops' and general superintendents' meeting were also recorded. This group recommended (1) a preacher's magazine, (2) a study of comity in credentials, and (3) comity. Their third recommendation reads:

²²Paul P. Petticord, "Holiness Federation-Cooperative Ministries Resumé" (Indianapolis: N.H.A. Implementation Conference on Cooperative Ministries, October, 1970), pp. 1-2. (Mimeographed.)

²³O. Dale Emery, "Projection for This Conference" (Indianapolis: N.H.A. Implementation Conference on Cooperative Ministries, October, 1970), pp. 10-11. (Mimeographed.)

Since comity has often been referred to as a concern it is proposed that church leaders on all levels seek consultation in early stages of church planting in order to avoid overlapping of our church parishes while other communities are in need of our ministry. It is recommended that in larger cities a joint survey be conducted, using any and all available sources in compiling information.²⁴

In keeping with this final recommendation of that meeting, Appendix D. lists available sources of information for closer research in California.

PRESENT STRUCTURE OF C.H.A.

The present structure of the C.H.A. includes nine commissions for the implementation of cooperative ministries, since 1970 called Aldersgate Ministries. The commissions are (1) C.H.A. men, (2) Christian Education and Aldersgate Publication Association, (3) Christian Social Action Commission, (4) Evangelism Commission, (5) Church Extension Commission, (6) Higher Education Commission, (7) Wesleyan Theological Society, (8) Women's Aldersgate Commission and (9) World Missions Commission. The Board of Administration is made up of representatives from each affiliated group and there is a full time executive secretary with an office staff.

SUMMARY

In this chapter the progress of the holiness bodies from federation to cooperative ministries has been presented

²⁴Report of the Findings Committee (Indianapolis: N.H.A. Implementation Conference on Cooperative Ministries, October, 1970), p. 9. (Mimeographed.)

with special emphasis on the area of comity in church extension. In the report of the Findings Committee for the October 7-9, 1970, N.H.A. Cooperative Ministries Conference the progress was presented in three terse statements:

1. The federation concept of Chicago, 1966, has evolved into the cooperative ministries concept of Cleveland, 1968.

2. The Chicago denomination orientation has changed to a commission orientation in Indianapolis, 1967.

3. Federation in Chicago was projected as a viable organization co-existing with N.H.A. In Indianapolis cooperative ministries are rendered under the N.H.A.²⁵ umbrella through commission relationships.²⁵

Since 1970 the National Holiness Association has had its name changed to the Christian Holiness Association. It now functions with nine commissions and an executive secretary.

Throughout all of the changes the subject of comity has not been touched. The emphasis on comity in church extension was as great in Indianapolis in 1970 as it was in Chicago in 1966. The statements of the leaders concerning comity still call for cooperative research and planning.

²⁵Ibid., p. 1.

Chapter 3

PRESENTATION OF DATA

Although the leaders of the C.H.A. have continually called for cooperative research and planning in church extension, very little has actually taken place. According to Dr. Paul P. Petticord, President of Western Evangelical Seminary, only on the West Coast has any comity research been undertaken.¹ In this chapter of the study the data concerning the present strength of the C.H.A. affiliate churches in comparison with the population will be presented. These comparisons will be made on the basis of cities, counties, and areas as designated by the Bureau of Census.

There are some distinct limitations and qualifications that should be made at the outset. Firstly, the churches' membership is not taken into account in this study. Because of the scope of the study, the entire state, and the relative sparsity of C.H.A. churches, membership is not pertinent to this study. In research involving any metropolitan or county area, membership would be a distinct factor. Since, however, the purpose of this study is to encourage cooperative effort in reaching all the population of California and since there are so many areas without a single C.H.A. affiliate church

¹Dr. Paul P. Petticord from personal interview, February 2, 1973.

then placement of churches in close proximity to another C.H.A. affiliate church, no matter how small the present membership, would be defeating this purpose and unjust to the many who have no scriptural holiness witness.

In researching a metropolitan area the factor of race would also be important. For this study it must be sufficient to point out that none of the C.H.A. affiliate denominations has effectively reached the minorities of which there are literally hundreds of thousands in California. There are over one million Negroes and about eight hundred thousand people of the other minority races. Of all the areas this one appears to be most needful in any plans for the expansion of ministries in California.

It should be noted here also that the 1970 census was used because of its completeness and availability. Because of the rapid population increase in many areas and the fact that the afore-mentioned factors were not taken into account in this study, this study has included in Appendix D a list of sources for information for more detailed research. Population trends can be obtained through these sources for most of California.

The maps that are used were taken from Number of Inhabitants pamphlet printed by the U.S. Department of Commerce, Bureau of the Census. The population figures used were from the same source which was issued in September of 1971.

GENERAL DATA

There are about twenty million people living in the state of California (19,953,134). There are 522 C.H.A. affiliate denomination churches, more than half of which belong to the Church of the Nazarene. If those two figures are compared it is realized that there are over thirty-eight thousand people per C.H.A. affiliate church. The C.H.A. affiliate church strength is broken down as follows with emphasis upon the number of churches in cities of less than ten thousand and in cities of less than twenty-five hundred population:

Table 1
C.H.A. Churches

Denomination	Churches Total	In Cities of Less Than 10,000	In Cities of Less Than 2,500
Brethren in Christ	9	4	3
Evangelical Methodist	13	4	3
Free Methodist	54	10	4*
Nazarene	346	126	44*
Salvation Army	62	2	1*
Wesleyan	38	10	5
Total	522	156	60

*Each of these includes one in San Pedro and although it is listed in the below 1,000 bracket by the Bureau of Census, it is surrounded by an area of dense population.

This table shows that the average of churches in cities of less than ten thousand population is thirty per cent and in cities of less than twenty-five hundred population is eleven per cent. These figures become more significant when compared with the state percentages. Approximately three million of the twenty million, or fifteen per cent, of the population of California live in places of less than twenty-five hundred. Two of the denominations, however, seem to have a much greater concentration in small cities. The Brethren in Christ have thirty-three per cent of their churches in cities of less than twenty-five hundred population and the Evangelical Methodist twenty-three per cent. These comparisons are not meant to lessen the importance of churches in small cities, but rather to point out the areas of present strengths for the C.H.A. affiliate denominations.

POPULATION AND CHURCH DATA BY CENSUS SECTIONS

The Bureau of Census of the Department of Commerce has divided California into ten census sections for their map presentations in their Number of Inhabitants pamphlet. For the convenience of the reader the data pertaining to county and city C.H.A. affiliate churches is also divided into these census sections. For each section there is a table and a map presented. The tables entitled, "Comparative Population per Church by Counties," present (1) the name of the county, (2) the C.H.A. affiliate churches by denomination, (3) the total number of C.H.A. affiliate churches, (4) the county

population, and (5) the population per church. The final figure is arrived at by simply dividing the county population by the total number of C.H.A. affiliate churches. These tables can only be used to give an overview of the comparative need for churches.

In analysing the sections several categories of cities will be identified. Cities over ten thousand population without a C.H.A. affiliate church and cities with only one church per fifty thousand population will be identified as areas of need. Cities having more than one C.H.A. affiliate church per ten thousand population are identified as being well covered. The churches of the C.H.A. affiliate denominations shall be referred to as C.H.A. churches in this section.

On the maps of the sections the cities with more than ten thousand population not having a C.H.A. church are underlined in red. Cities having over fifty thousand population per C.H.A. church are underlined in blue. These maps are included to visually point out areas of need.

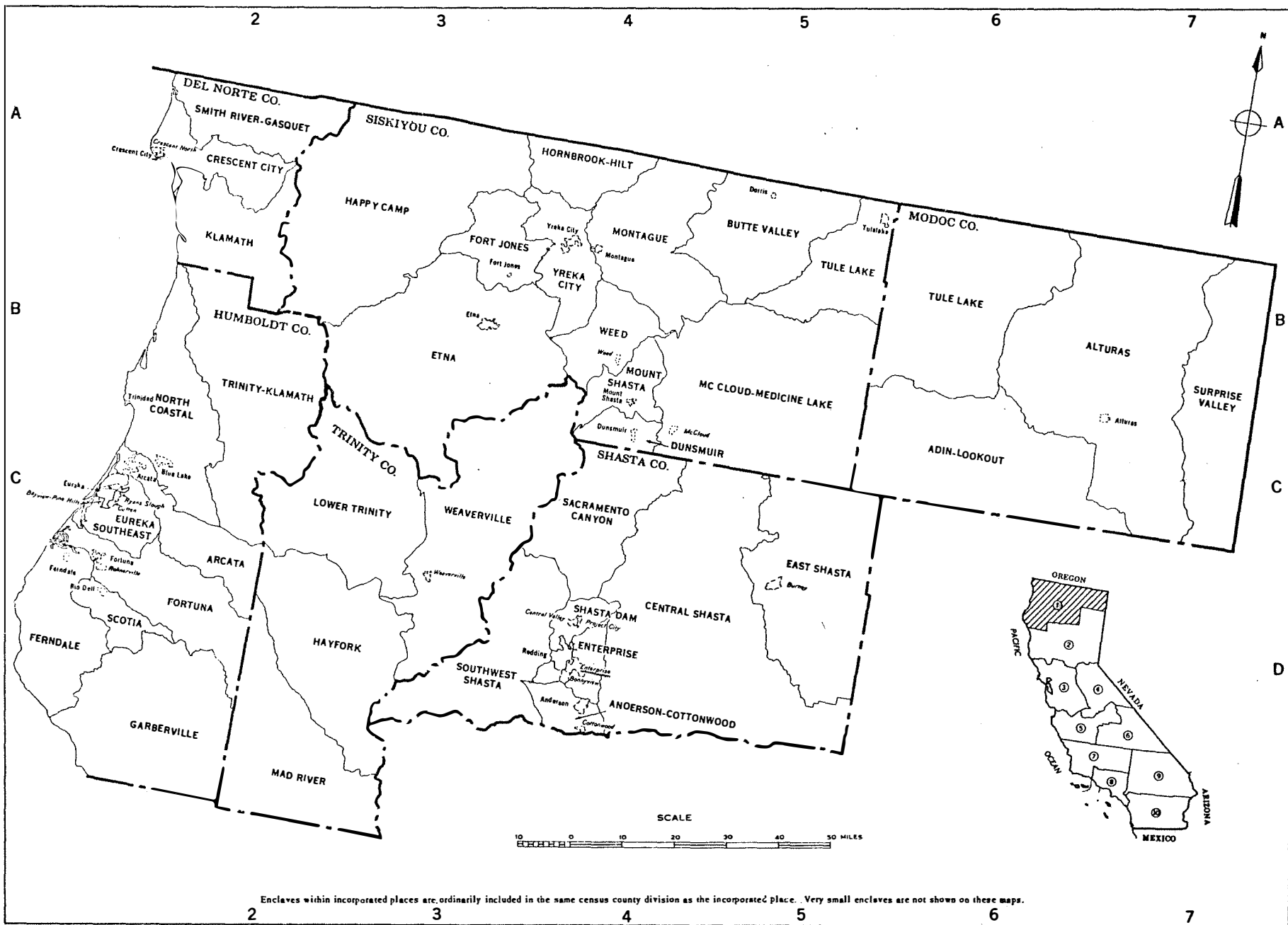
Section 1

Section one includes the six northern-most counties of California: Del Norte, Humboldt, Modoc, Shasta, Siskiyou, and Trinity (See Table 2, p. 27, and Map, p. 28). All of these counties have a fairly low population per church comparison, far below the thirty-eight thousand per church-state average. In Humboldt county there are two cities that fall in the category of being well covered. McKinleyville, a city of under one thousand population has two C.H.A. churches

Table 2

Comparative Population per Church by Counties
for Census Section 1

County	Churches by Denomination	Total Churches	Population	Population per Church
Del Norte	Nazarene	1	14,580	14,580
Humboldt	Nazarene (7)	9	99,692	11,077
	Salvation Army			
	Wesleyan			
Modoc	Nazarene	1	7,469	7,469
Shasta	Nazarene (4)	5	77,640	15,528
	Salvation Army			
Siskiyou	Evangelical Methodist	5	33,225	6,645
	Nazarene (4)			
Trinity	Nazarene	1	7,615	7,615



Enclaves within incorporated places are ordinarily included in the same census county division as the incorporated place. Very small enclaves are not shown on these maps.

as does Arcata, a city of nine thousand. Shasta county, the second most populated county in this section, has a good average of churches but the major city of Enterprise with eleven thousand population is without a C.H.A. church. Redding, another Shasta county city, has three churches for sixteen thousand population.

Section 2

Section two includes thirteen counties: Butte, Colusa, Glen, Lake, Lassen, Mendocino, Nevada, Placer, Plumas, Sierra, Sutter, Tehama, and Yuba (See Table 3, p. 30 and Map, p. 31). On the average these counties are well covered. The only exception is Sierra county and it does not have a C.H.A. church for its two thousand population. There is not one city of over ten thousand population without one C.H.A. church. The average in all is far below the state average. The only cities that fall into the categories the study has defined are Chico and Oroville in Butte county, Grass Valley in Nevada county, Roseville in Placer county and Marysville in Yuba county. Each of these cities has more than one church per ten thousand population. The coverage of this section can be attributed mainly to the Church of the Nazarene since twenty-five of the thirty churches in the section belong to that denomination.

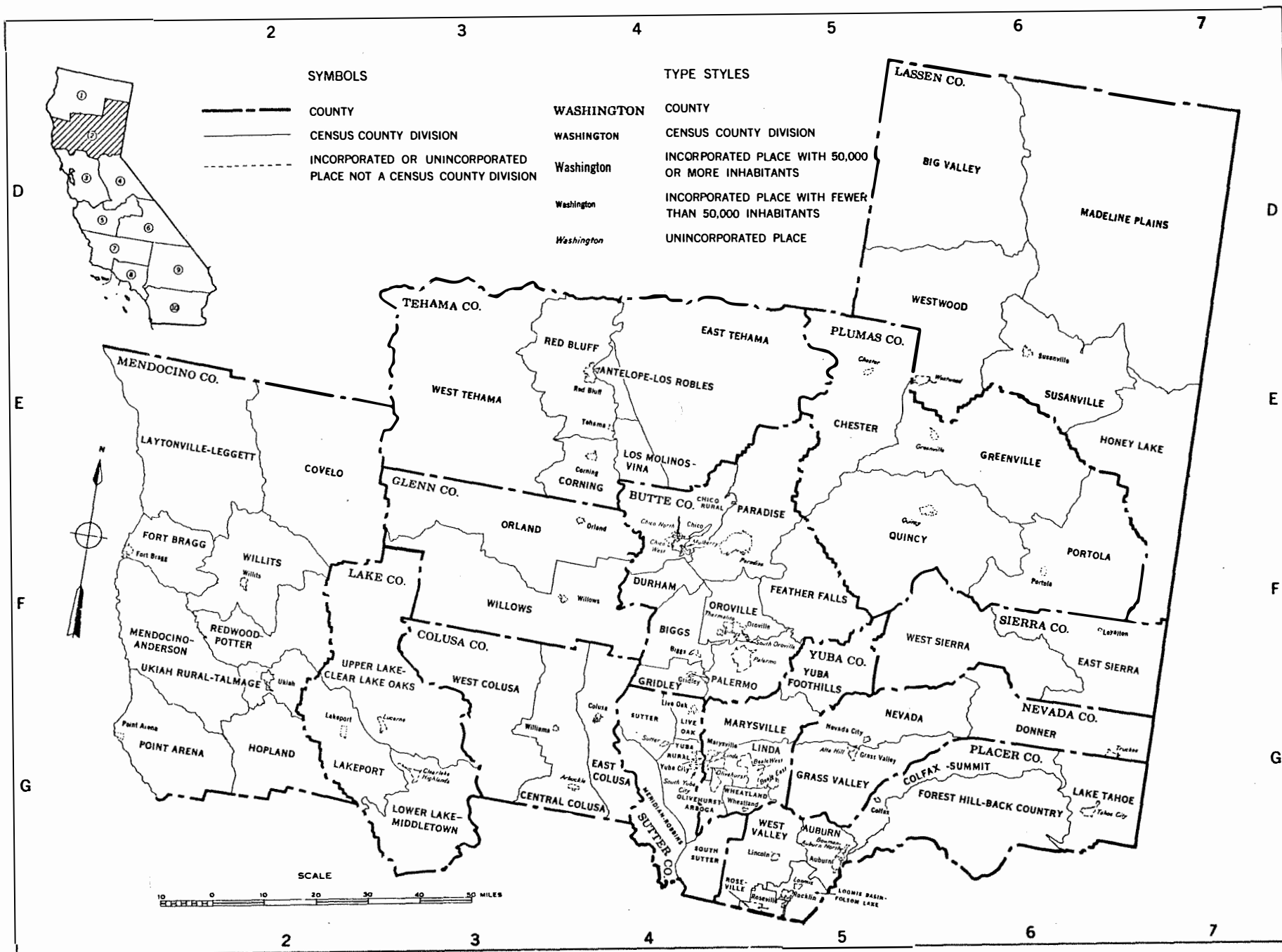
Section 3

Section three is one that has many areas of need. It contains the fifteen upper central counties including the

Table 3

Comparative Population per Church by Counties
for Census Section 2

County	Churches by Denomination	Total Churches	Population	Population per Church
Butte	Free Methodist (2) Nazarene (4) Salvation Army	7	101,969	14,567
Colusa	Nazarene	1	12,430	12,430
Glenn	Nazarene (2)	2	17,521	8,761
Lake	Nazarene	1	19,548	19,548
Lassen	Nazarene	1	14,960	14,960
Mendocino	Nazarene (3)	3	51,101	17,034
Nevada	Nazarene Wesleyan	2	26,346	13,173
Placer	Nazarene (4)	4	77,306	19,327
Plumas	Nazarene Wesleyan	2	11,707	5,854
Sierra	None		2,365	
Sutter	Nazarene (2)	2	41,935	20,968
Tehama	Nazarene (2)	2	29,517	14,759
Yuba	Nazarene (3)	3	44,736	14,912



San Francisco Bay area (See Table 4, pp. 33, 34, and Maps, pp. 35, 36, 37). The most glaring area of need is Marin county with two hundred six thousand people and only one Church of the Nazarene. Only six of the fifteen counties have population per church comparisons lower than the state average of thirty-eight thousand. Seven of the counties have one or more cities of over ten thousand population with no C.H.A. church.

The list of cities with no C.H.A. churches is a long one for several of these counties. Alameda county has Newark and San Lorenzo with over twenty thousand and Pleasanton, Ashland, Union City, Dublin and Piedmont with between ten and twenty thousand, all without a C.H.A. church. Besides those cities, Alameda, Berkeley, Fremont, Oakland, and San Leandro all have over fifty thousand population per C.H.A. church.

Contra Costa county also has two cities with over twenty thousand population, El Cerrito and Lafayette, and three cities with over ten thousand population, Martinez, Moraga, and Alamo-Danville that do not have a C.H.A. church. In addition Concord in Contra Costa county only has one C.H.A. church for its eighty-five thousand people. Marin county with only one C.H.A. church has cities of: thirty-eight thousand, San Rafael; thirty-one thousand, Navato; thirteen thousand, Mill Valley; and ten thousand, Larkspur needing churches. Sacramento county has two cities with over thirty thousand, Carmichael and Rancho Cordova and two cities with over twenty thousand, Parkway-South Sacramento and Citrus Heights all without C.H.A.

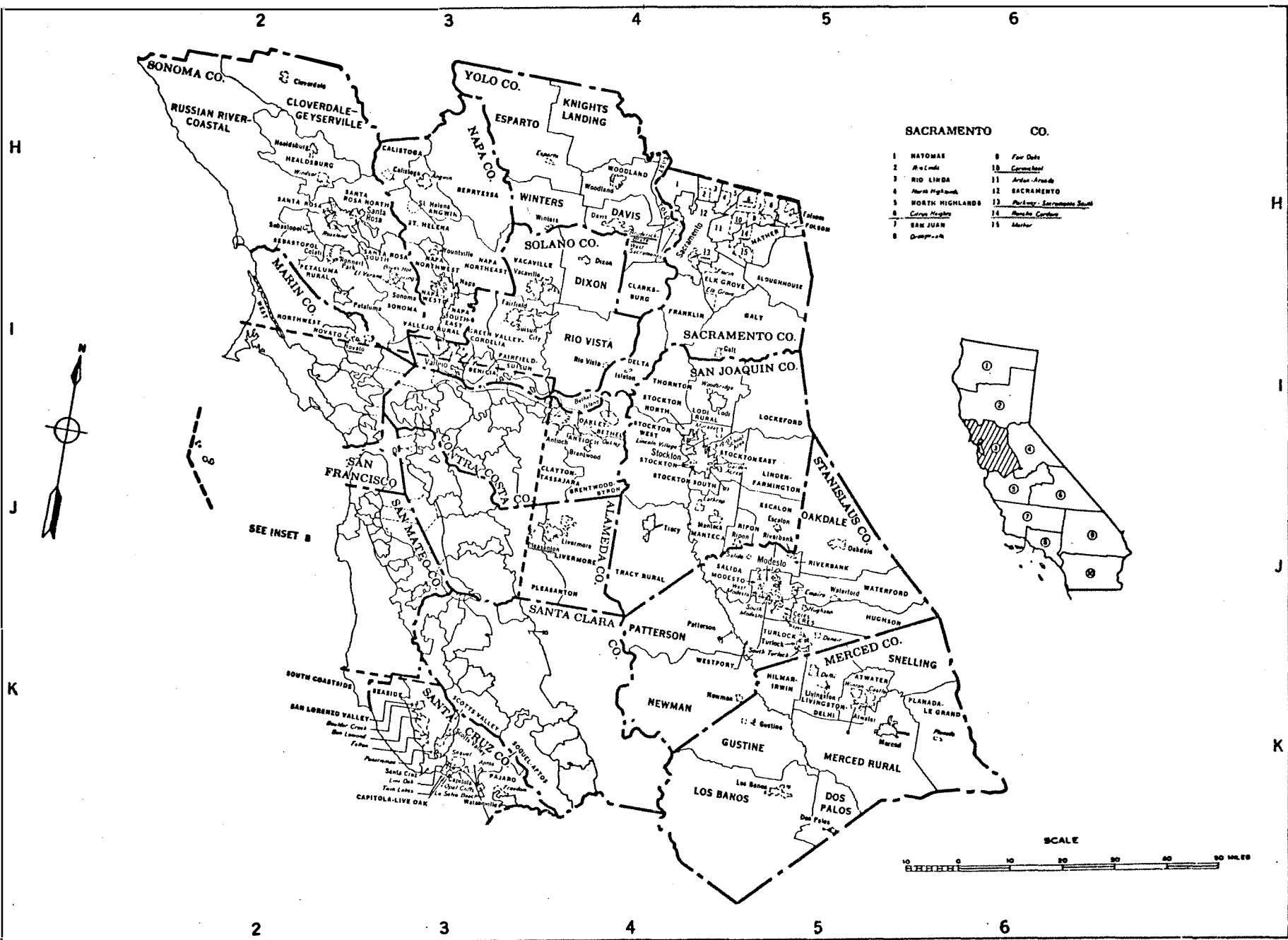
Table 4

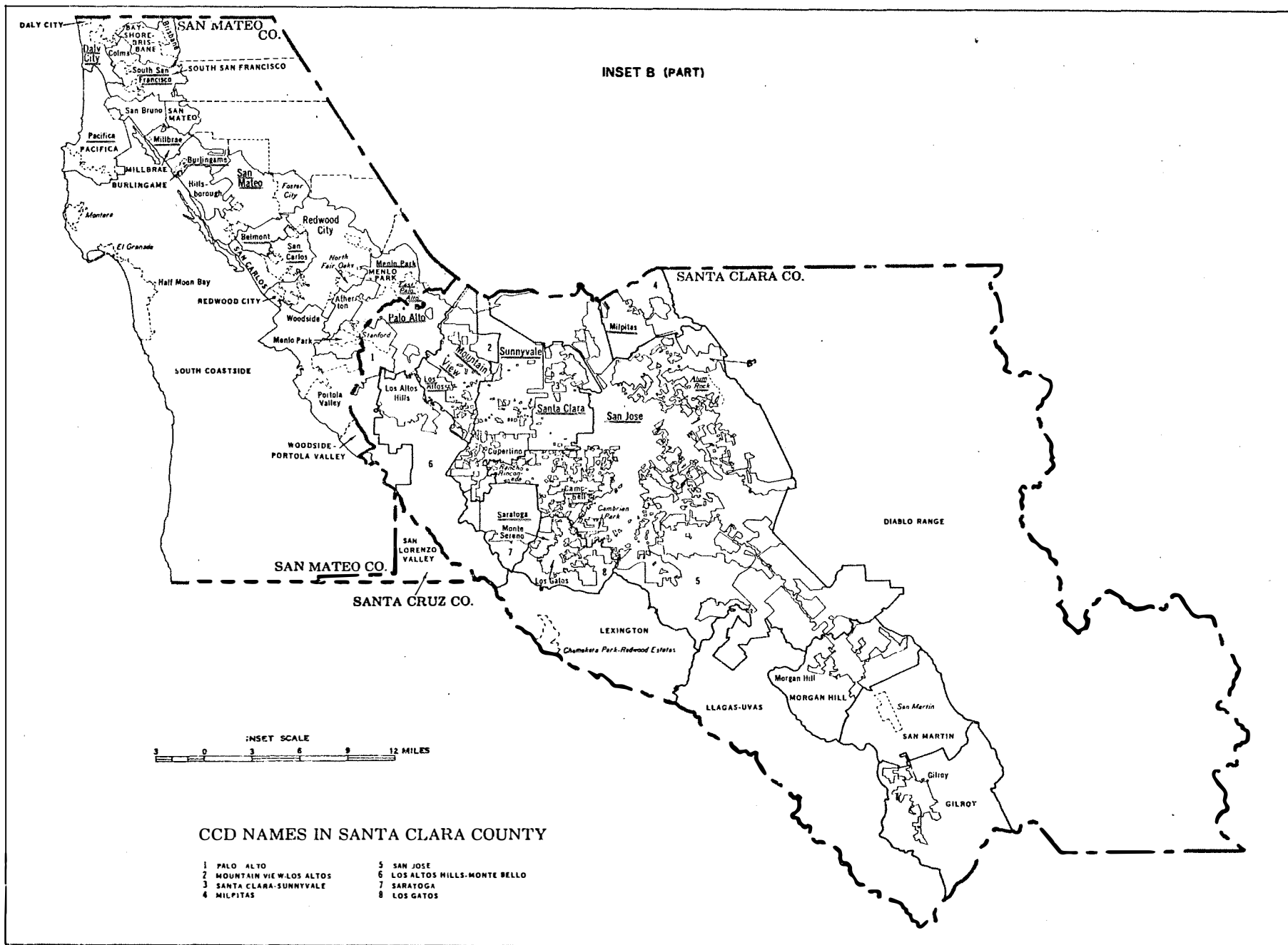
Comparative Population per Church by Counties
for Census Section 3

County	Churches by Denomination	Total Churches	Population	Population per Church
Alameda	Evangelical Methodist	17	1,073,184	63,128
	Free Methodist			
	Nazarene (12)			
	Salvation Army (3)			
Contra Costa	Free Methodist	10	558,389	55,839
	Nazarene (8)			
	Salvation Army			
Marin	Nazarene	1	206,038	206,038
Merced	Nazarene (3)	4	104,629	26,157
	Salvation Army			
Napa	Nazarene	2	79,140	39,570
	Salvation Army			
Sacramento	Evangelical Methodist	20	631,498	31,575
	Free Methodist (2)			
	Nazarene (12)			
	Salvation Army			
	Wesleyan (4)			
San Francisco	Brethren in Christ	10	751,674	75,167
	Free Methodist			
	Nazarene (3)			
	Salvation Army (5)			
San Joaquin	Evangelical Methodist	10	290,208	29,021
	Free Methodist (2)			
	Nazarene (6)			
	Salvation Army			

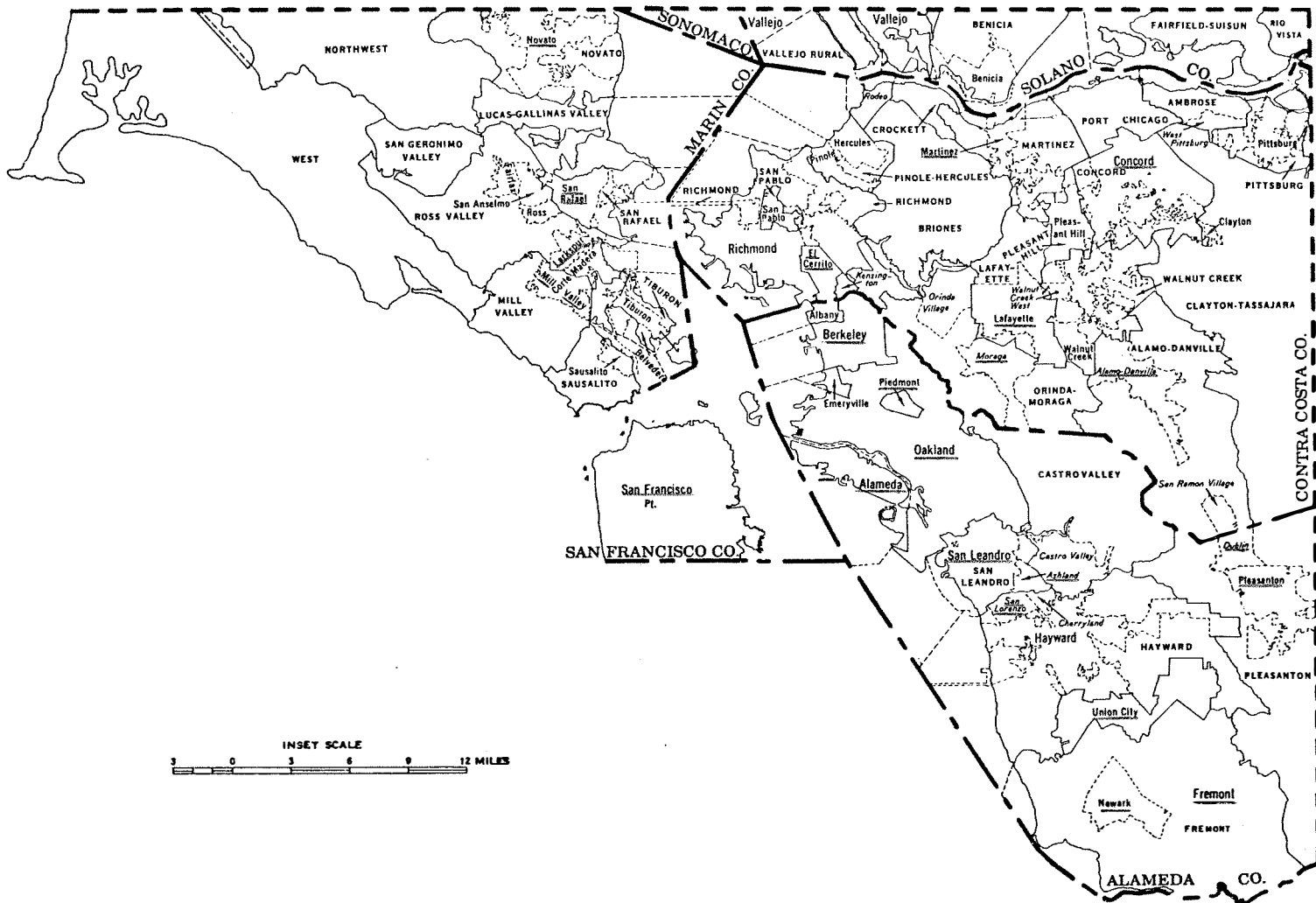
Table 4 (continued)

County	Churches by Denomination	Total Churches	Population	Population per Church
San Mateo	Free Methodist Nazarene (5) Salvation Army	7	556,234	79,462
Santa Clara	Free Methodist Nazarene (13) Salvation Army	15	1,064,714	70,981
Santa Cruz	Free Methodist (3) Nazarene (2) Salvation Army (2)	7	123,790	17,684
Solana	Nazarene (5) Salvation Army	6	169,941	28,324
Sonoma	Nazarene (5)	5	204,885	40,977
Stanislaus	Free Methodist (3) Nazarene (9) Salvation Army	13	194,506	14,962
Yolo	Nazarene (2)	2	91,788	45,894





INSET B (PART)



churches. To the other extreme, Orangevale has three C.H.A. churches for only sixteen thousand population. If it were not for the large churches of the Salvation Army, San Francisco county would be virtually unchurched in terms of C.H.A. churches. It still has seventy-five thousand population per C.H.A. church.

San Mateo county includes South San Francisco with forty-six thousand population and no C.H.A. church. There are also Pacifica with over thirty thousand, Burlingame, Menlo Park, San Carlos, Belmont and Milbrae with over twenty thousand and no C.H.A. churches. Besides these cities San Mateo county has Daly City with sixty-six thousand, and San Mateo with seventy-eight thousand with only one C.H.A. church each. Santa Clara county has four cities with over twenty thousand: Saratoga, Milpitas, Los Altos, and Campbell, and one city of eighteen thousand, Alum Rock, without a C.H.A. church. Mountain View with fifty-one thousand, Palo Alto with fifty-five thousand, Santa Clara with eighty-seven thousand, and Sunnyvale with ninety-five thousand, all have one C.H.A. church each. Santa Clara's largest city, San Jose, has eight churches, which is still over fifty-five thousand per church. Yolo county with only two churches has one city, Broderick-Bryte with twelve thousand population, without a C.H.A. church.

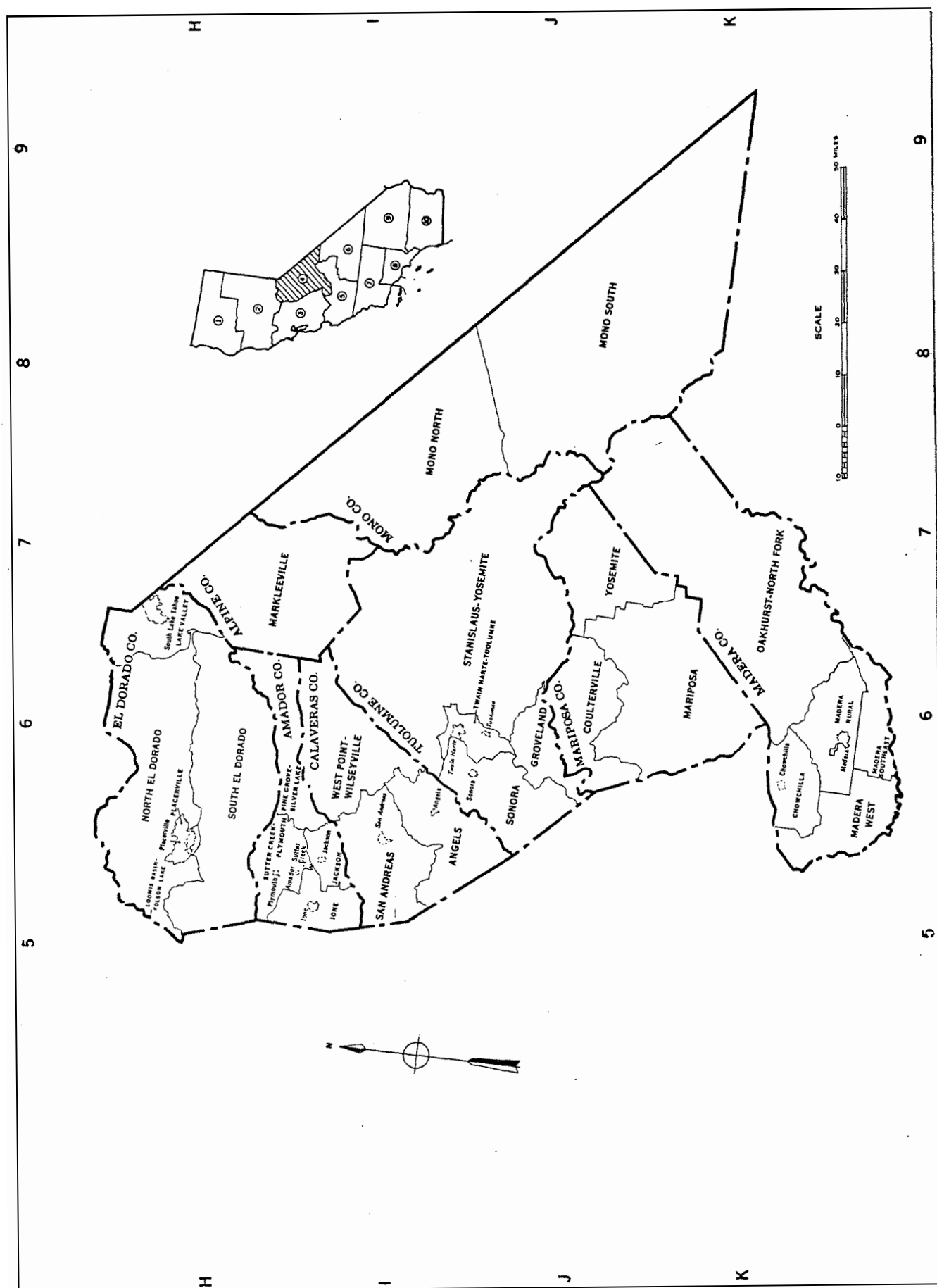
Section 4

Section four includes the sparsely populated mountain and valley counties of Alpine, Amador, Calaveras, El Dorado, Madera, Mariposa, Mono, and Tuolumne (See Table 5, p. 39, and

Table 5

Comparative Population per Church by Counties
for Census Section 4

County	Churches by Denomination	Total Churches	Population	Population per Church
Alpine	None		484	
Amador	Free Methodist	2	11,821	5,911
	Nazarene			
Calaveras	Nazarene	1	13,585	13,585
El Dorado	Nazarene (2)	2	43,833	21,917
Madera	Nazarene (2)	2	41,519	20,760
Mariposa	None		6,015	
Mono	None		4,016	
Tuolumne	Nazarene	1	22,161	22,161



Map, p. 40). Three of these counties: Alpine with 484 population; Mariposa with six thousand; and Mono with four thousand, do not have C.H.A. churches. Even though there are only eight C.H.A. churches in this section, there are no areas of apparent need except these three mountainous counties.

Section 5

Section five includes: Fresno, Kings, Monterey and Benito counties (See Table 6, p. 42, and Map, p. 43). Fresno and Kings counties are fairly well covered. Fresno county has one city, Kingsburg, with two C.H.A. churches for three thousand population and Kings county has one city, Hanford, with three C.H.A. churches for fifteen thousand population. On the other hand, San Benito county does not have a C.H.A. church for its eighteen thousand and Monterey county has sixty-two thousand per C.H.A. church. Pacific Grove in Monterey county with a population of thirteen thousand does not have a C.H.A. church.

Section 6

Section six only includes Inyo and Tulare counties (See Table 7, p. 44, and Map, p. 45). There is one Brethren in Christ church in Tulare county and fifteen Nazarene churches in this section. There are no cities of over ten thousand population needing a C.H.A. church, nor are there any cities with more than one church per ten thousand population. Here as in section two the good planning of the Church of the Nazarene must be complimented.

Table 6
Comparative Population per Church by Counties
for Census Section 5

County	Churches by Denomination	Total Churches	Population	Population per Church
Fresno	Free Methodist Nazarene (12) Salvation Army (2)	15	413,053	27,537
Kings	Free Methodist Nazarene (3) Salvation Army	5	64,610	12,922
Monterey	Nazarene (2) Salvation Army (2)	4	150,071	62,518
San Benito	None		18,226	

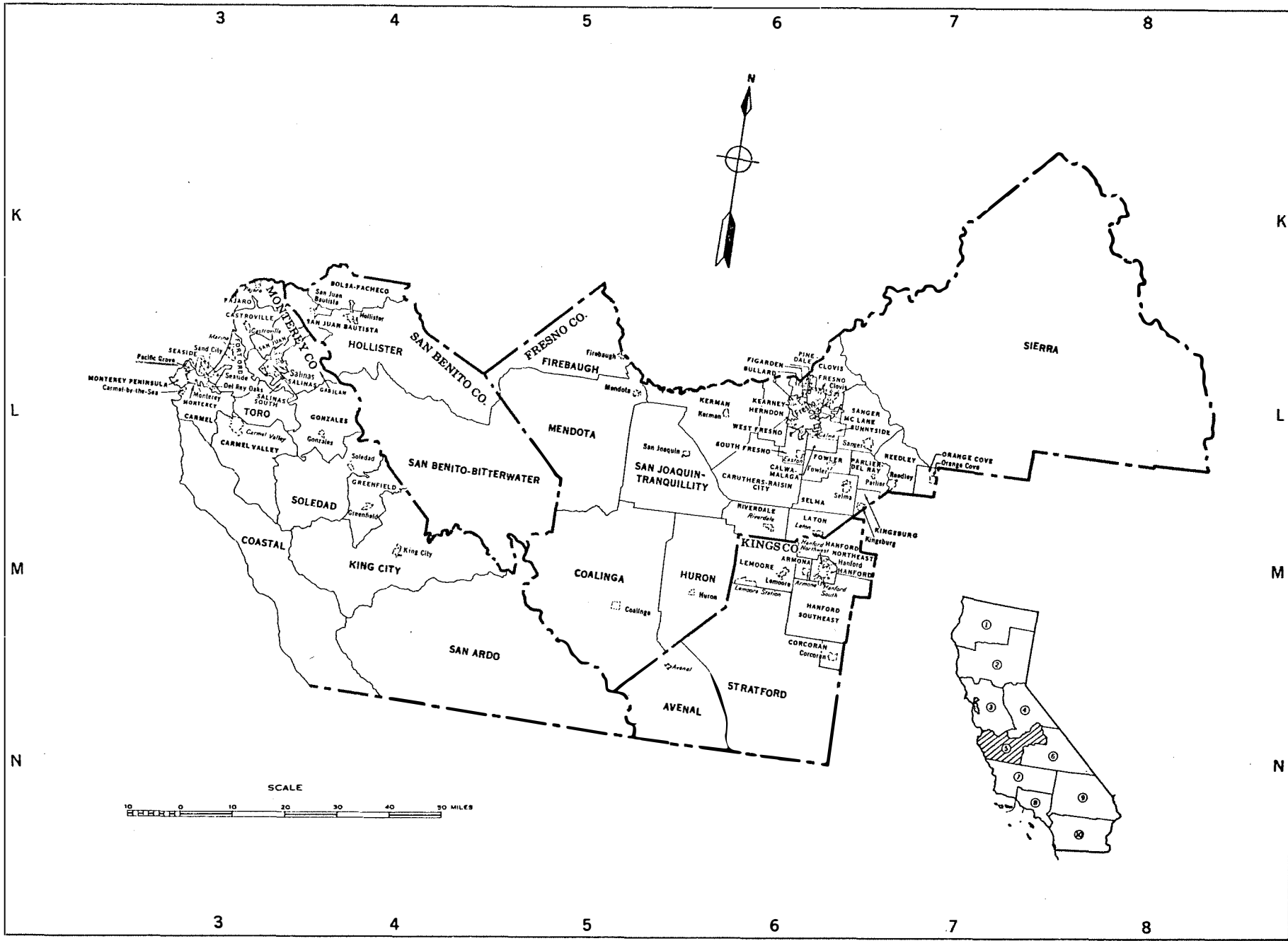
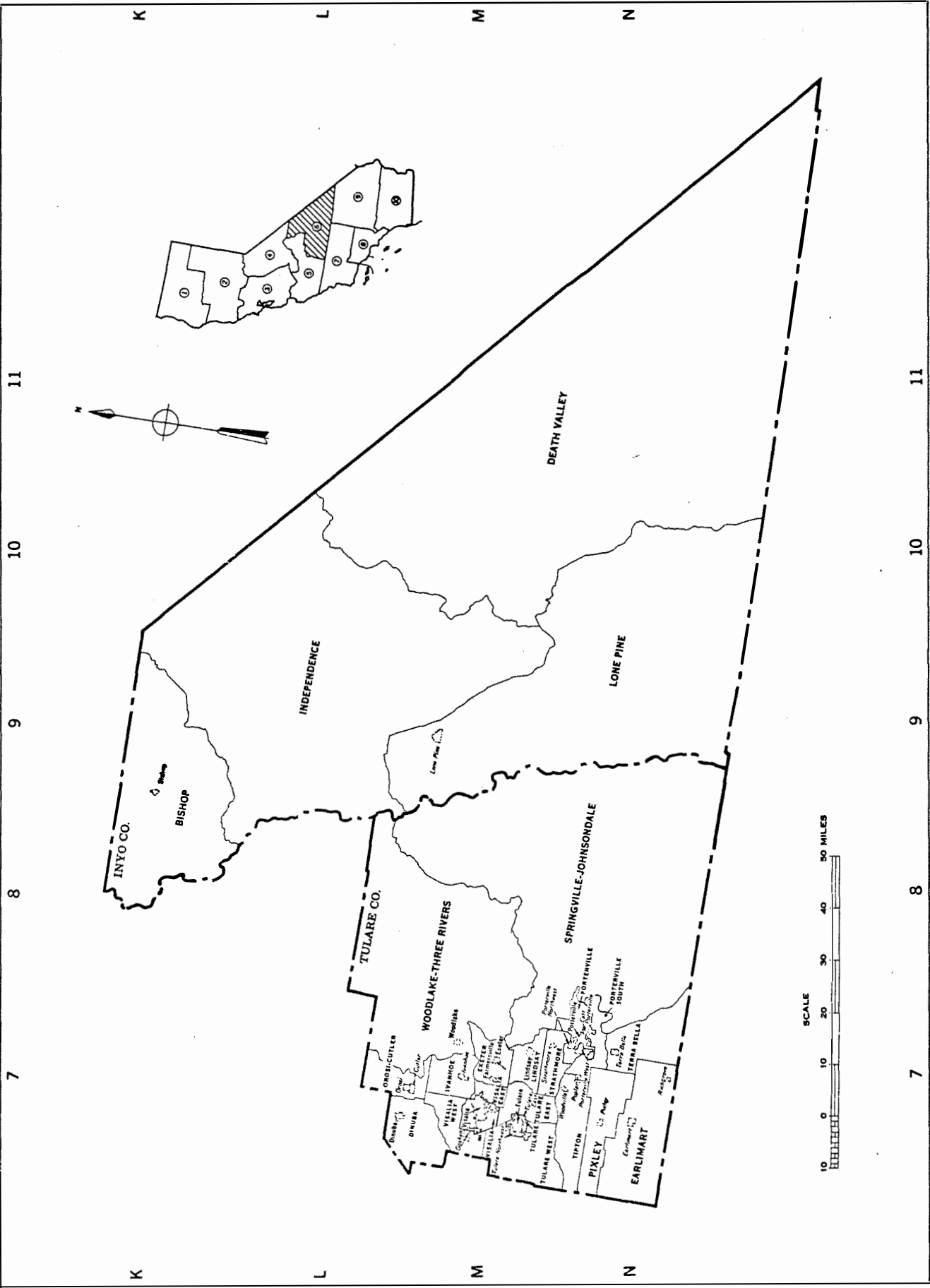


Table 7

Comparative Population per Church by Counties
for Census Section 6

County	Churches by Denomination	Total Churches	Population	Population per Church
Inyo	Nazarene (2)	2	15,571	7,785
Tulare	Brethren in Christ	14	188,322	13,452
	Nazarene (13)			



Section 7

Section seven only includes three counties: Kern, San Luis Obispo, and Santa Barbara (See Table 8, p. 47, and Map, p. 48). These three counties are covered fairly well on the county average per church. Kern county with seventeen churches and a county average of only nineteen thousand per church has Oildale, a city of twenty thousand, China Lake, a city of eleven thousand, and Edwards, a city of ten thousand without a C.H.A. church. Bakersfield, the largest city of Kern county, has seven C.H.A. churches for its sixty-nine thousand population. Santa Barbara county has two cities of thirteen thousand, Isla Vista and Vandenburg without a single C.H.A. church.

Section 8

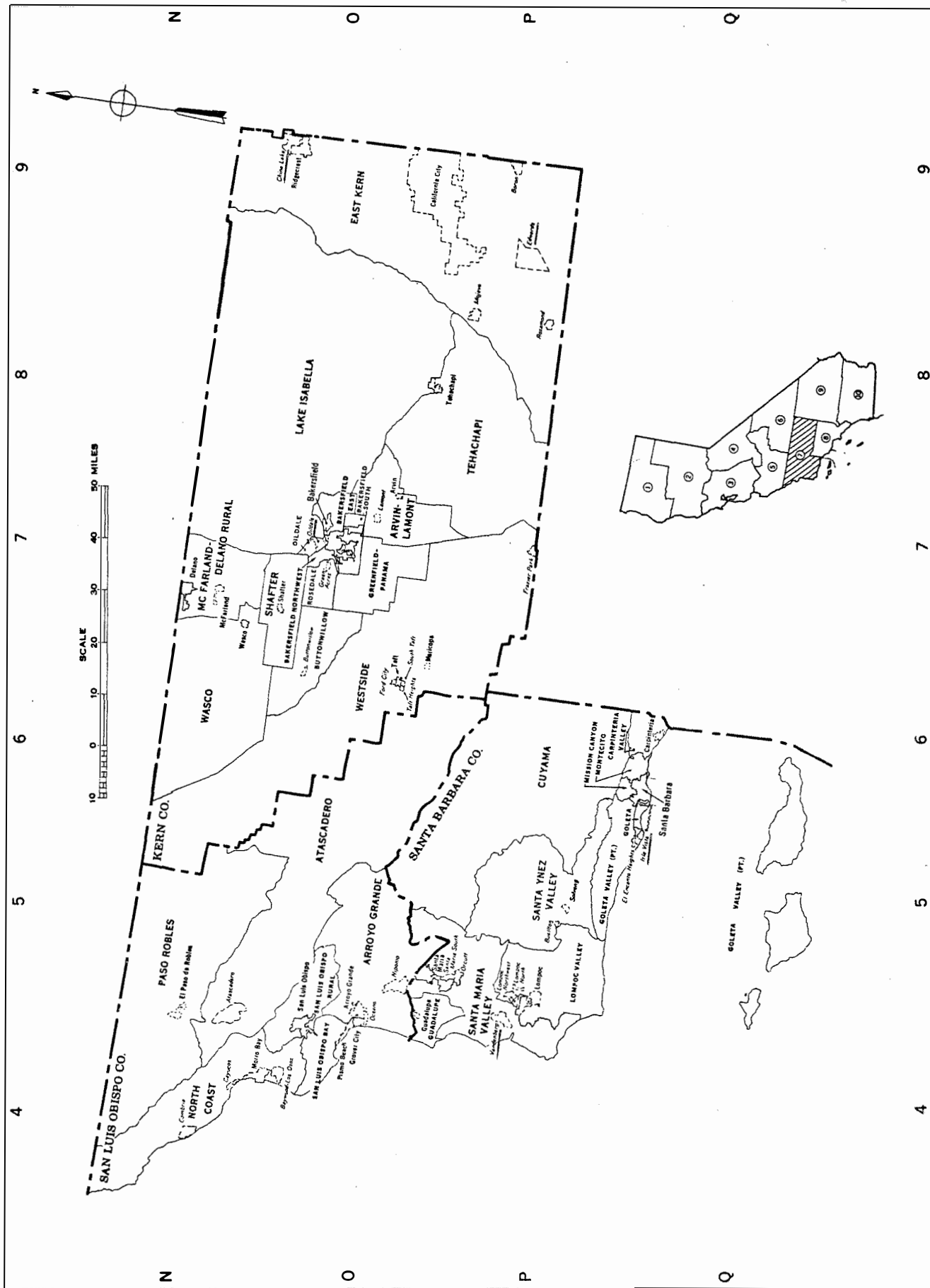
Section eight's three counties, Los Angeles, Orange, and Ventura, have a combined population of nearly nine million people (See Table 9, p. 50 and Maps, pp. 51, 52). These three counties have 171 C.H.A. churches but still Los Angeles county has fifty-two thousand and Orange county has sixty-one thousand population per C.H.A. church.

Los Angeles county alone has forty-two cities of more than ten thousand population without a C.H.A. church. Compton with seventy-eight thousand and Carson with seventy-one thousand are the largest of these. Pico Rivera has fifty-four thousand and four cities, South Whittier, Florence-Graham, Arcadia, and Gardena have over forty thousand. Five cities of over thirty thousand, Palos Verdes Peninsula, Manhattan Beach,

Table 8

Comparative Population per Church by Counties
for Census Section 7

County	Churches by Denomination	Total Churches	Population	Population per Church
Kern	Free Methodist Nazarene (15) Salvation Army	17	329,162	19,362
San Luis Obispo	Nazarene (5) Salvation Army	6	105,690	16,615
Santa Barbara	Free Methodist Nazarene (5) Salvation Army (2)	8	264,324	33,041



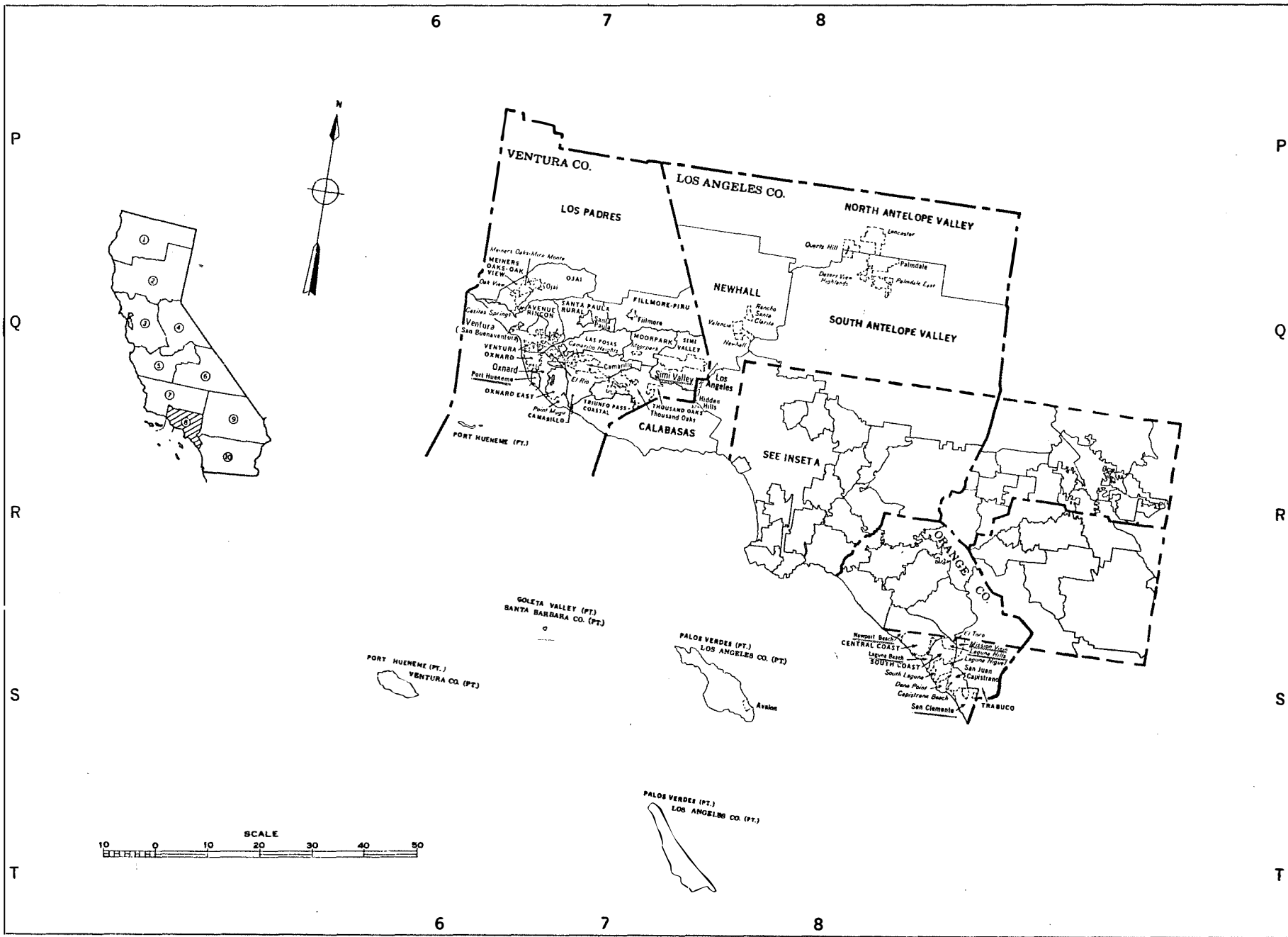
Paramount, Beverly Hills, and Culver City and nine cities of over twenty thousand, West Hollywood, Westmont, San Gabriel, Willowbrook, Claremont, Bell, West Whittier-Los Nietos, West Puente Valley and La Canada-Flintridge do not have C.H.A. churches. The cities of Lomita, Valinda, Rowland Heights, Lennox, Cerritos, El Segundo, West Carson, Artesia, Santa Fe Springs, San Marino, Palos Verdes Estates, South El Monte, West Athens, La Verne, South San Jose Hills, East La Mirada, View Park-Windsor Hills, Diamond Bar, Alondra Park, Del Aire and Commerce are between ten and twenty thousand population and do not have a C.H.A. church. Flanking Carson City are Torrance with one church for one hundred thirty-four thousand and Lakewood with one church for eighty-two thousand. Other large cities with only one C.H.A. church are West Covina with sixty-eight thousand, Alhambra with sixty-two thousand and Bellflower with fifty-one thousand. The city of Los Angeles with twenty-two C.H.A. churches still has one hundred twenty-eight thousand for each of those churches. With these great areas of need it seems a shame that Sylmar with under a thousand population has two C.H.A. churches. Other cities that are well covered are Covina with three C.H.A. churches for its thirty thousand, Lancaster with four for its thirty thousand, Cudahy with two for its sixteen thousand and Durate with two for its fourteen thousand.

Orange county has thirteen cities of over ten thousand population without a C.H.A. church. Of these are Westminster with fifty-nine thousand and New Port Beach with forty-nine

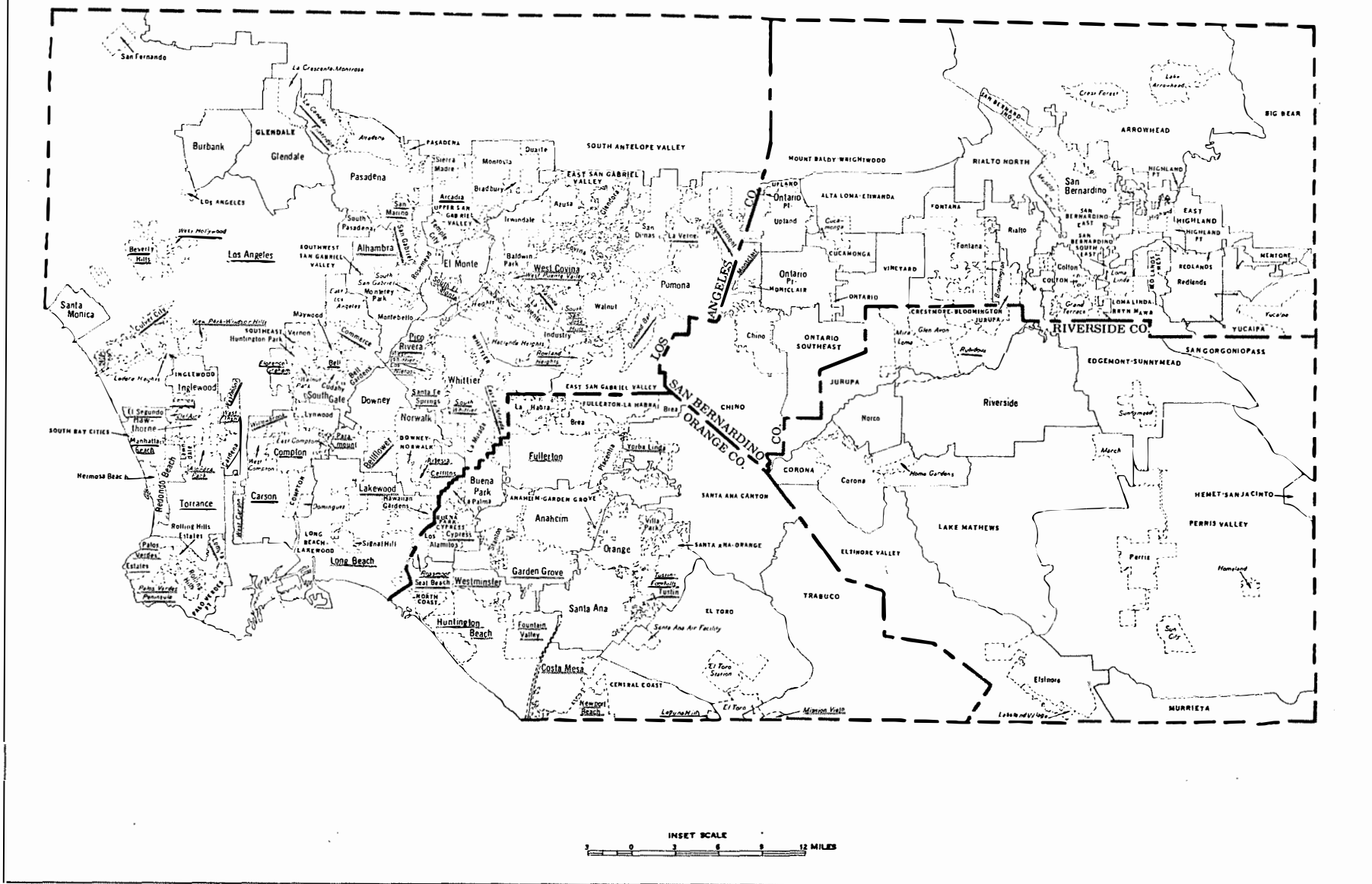
Table 9

Comparative Population per Church by Counties
for Census Section 8

County	Churches by Denomination	Total Churches	Population	Population per Church
Los Angeles	Evangelical Methodist (6)	135	7,032,075	52,089
	Free Methodist (15)			
	Nazarene (78)			
	Salvation Army (18)			
	Wesleyan (18)			
Orange	Free Methodist (3)	23	1,420,386	61,756
	Nazarene (16)			
	Salvation Army (2)			
	Wesleyan (2)			
	Evangelical Methodist			
Ventura	Nazarene (9)	13	376,430	28,956
	Salvation Army (2)			
	Wesleyan			



INSET A



thousand. Fountain Valley and Cypress have thirty-one thousand and Seal Beach, Tustin-Foothills, and Tustin all have over twenty thousand without a single C.H.A. church. The cities of San Clemente, Laguna Beach, Laguna Hills, Rossmoor, Mission Viejo, and Yorba Linda are between ten and twenty thousand population without a C.H.A. church. Besides these cities Huntington Beach with one hundred fifteen thousand, Fullerton with eighty-five thousand and Costa Mesa with seventy-two thousand, only have one C.H.A. church and Garden Grove with one hundred twenty-two thousand only has two churches.

Ventura county, although fairly well covered, has Port Hueneme with fourteen thousand and no C.H.A. church and Ojai with five thousand and two C.H.A. churches.

Section 9

Section nine only includes one county, San Bernadino (See Table 10, p. 54, and Map, p. 55). The county average population per church is twenty thousand which compares favorably with the state average of thirty-eight thousand per C.H.A. church. Montclair, however, is a city of twenty-two thousand that does not have a C.H.A. church. On the other hand there are six cities that have more than one church per ten thousand population: Barstow, Chino, Fontana, Upland, Victorville, and Yucca Valley. None of these cities, however, is extremely small.

Section 10

Section ten includes the southern-most counties of California: Imperial, Riverside, and San Diego (See Table 11,

Table 10

Comparative Population per Church by Counties
for Census Section 9

County	Churches by Denomination	Total Churches	Population	Population per Church
San Bernadino	Brethren in Christ (5) Free Methodist (9) Nazarene (16) Salvation Army (3) Wesleyan (6)	34	684,072	20,120

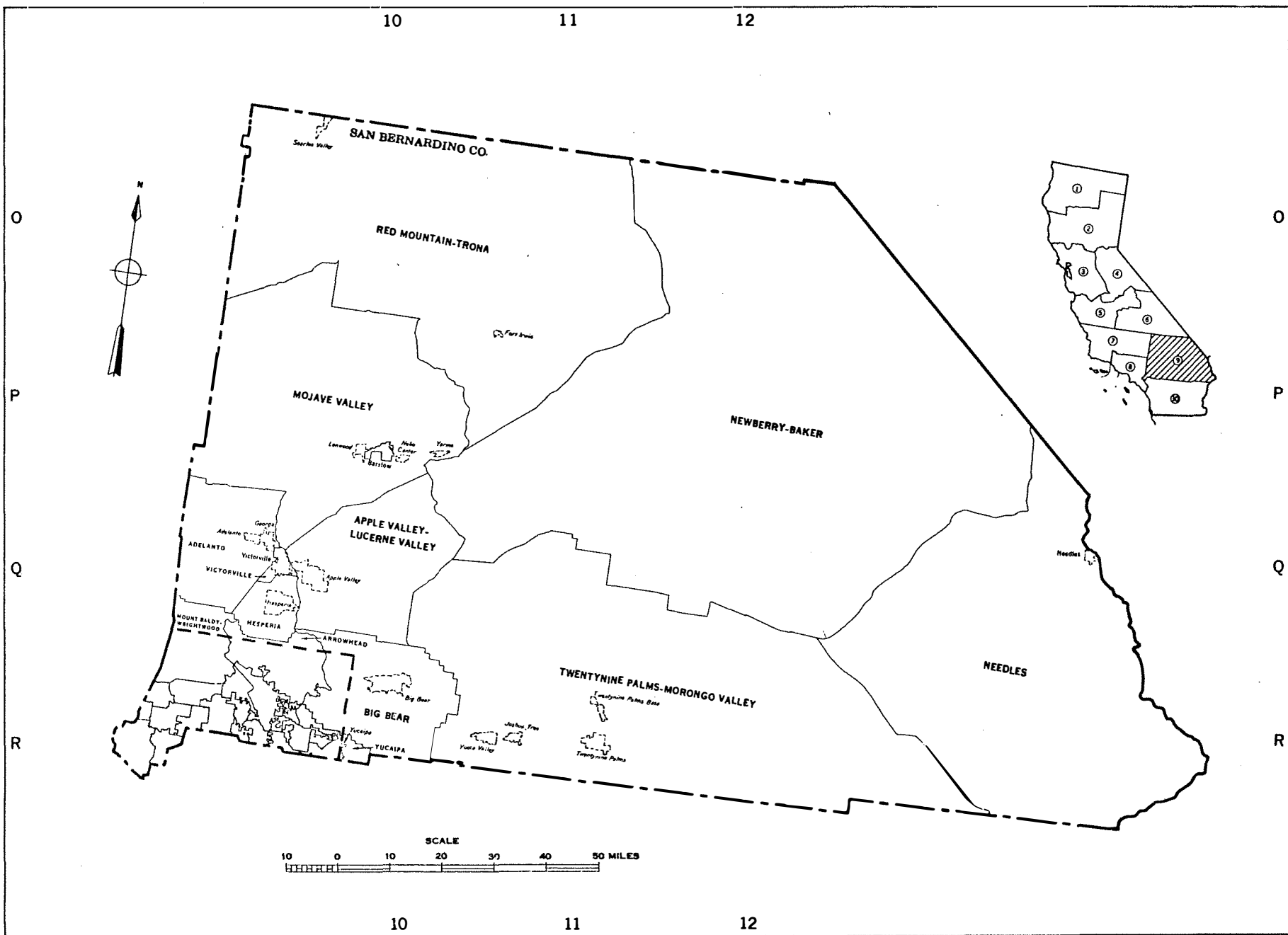
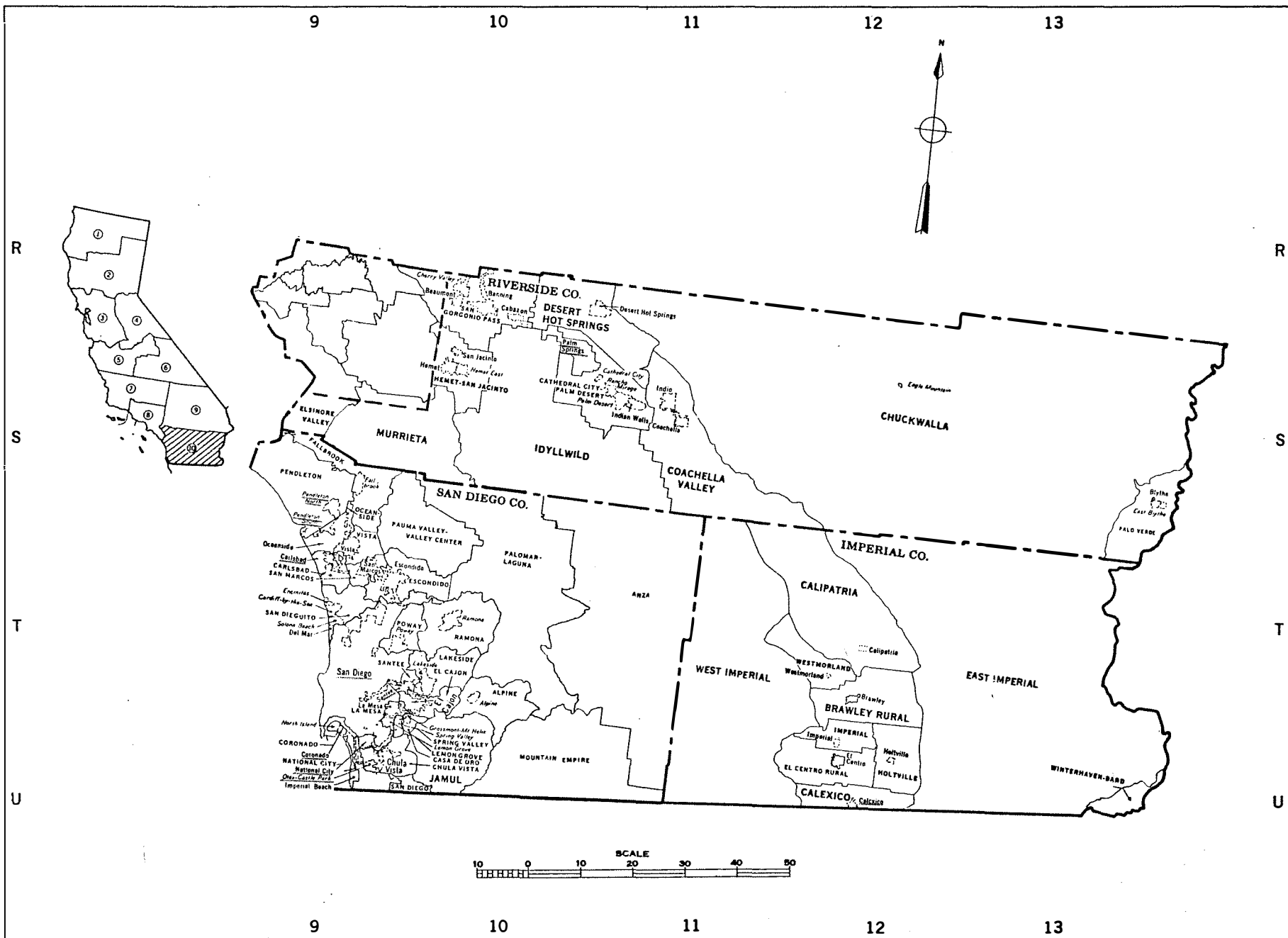


Table 11

Comparative Population per Church by Counties
for Census Section 10

County	Churches by Denomination	Total Churches	Population	Population per Church
Imperial	Nazarene (3)	3	77,492	24,831
Riverside	Brethren in Christ (2)	21	459,074	22,384
	Evangelical Methodist			
	Free Methodist (2)			
	Nazarene (13)			
	Wesleyan (3)			
San Diego	Evangelical Methodist	28	1,357,854	49,923
	Free Methodist (3)			
	Nazarene (14)			
	Salvation Army (4)			
	Wesleyan (6)			



p. 56, and Map, p. 57). While none of these counties is overly churched, only San Diego county with forty-nine thousand per C.H.A. church is over the state average. Imperial county has one city, Calexico, with over ten thousand population that does not have a C.H.A. church. Riverside county has two cities, Palm Springs, with twenty thousand, and Rubidoux, with thirteen thousand, without C.H.A. churches and two cities with more than one church per ten thousand population. These are Elsinore with two C.H.A. churches for three thousand and Sunnymead with three C.H.A. churches for six thousand population. San Diego county has seven cities with more than ten thousand population that are without a C.H.A. church. National City has forty-three thousand and Santee and Coronado have over twenty thousand population. Four cities, Otay-Castle Park, Carlsbad, Pendleton North, and Pendleton South have between ten and twenty thousand population and are without a single C.H.A. church. One city, Escondido, has five C.H.A. churches for its twenty-six thousand people.

CITIES OVER TEN THOUSAND POPULATION WITHOUT A C.H.A. CHURCH

To make reference to cities needing C.H.A. churches more convenient, table twelve will present these cities in order of their population (See pp. 59, 60, 61).

Table 12

California Cities Without C.H.A. Churches

City	Population Range by Thousands	Population	County
Compton	60-80	78,611	Los Angeles
Carson	60-80	71,150	Los Angeles
Westminster	50-60	59,865	Orange
Pico Rivera	50-60	54,170	Los Angeles
New Port Beach	40-50	49,422	Orange
South San Francisco	40-50	46,645	San Mateo
South Whittier (U)	40-50	46,641	Los Angeles
National City	40-50	43,184	San Diego
Florence-Graham (U)	40-50	42,895	Los Angeles
Arcadia	40-50	42,868	Los Angeles
Gardena	40-50	41,021	Los Angeles
Palos Verdes Peninsula (U)	30-40	39,616	Los Angeles
San Rafael	30-40	38,977	Marin
Carmichael (U)	30-40	37,625	Sacramento
Pacifica	30-40	36,020	San Mateo
Manhattan Beach	30-40	35,352	Los Angeles
Paramount	30-40	34,734	Los Angeles
Beverly Hills	30-40	33,416	Los Angeles
Fountain Valley	30-40	31,826	Orange
Culver City	30-40	31,035	Los Angeles
Cypress	30-40	31,026	Orange
Novato	30-40	31,006	Marin
Rancho Cordova (U)	30-40	30,451	Sacramento
West Hollywood (U)	20-30	29,448	Los Angeles
Westmont (U)	20-30	29,310	Los Angeles
San Gabriel	20-30	29,176	Los Angeles
Willowbrook (U)	20-30	28,705	Los Angeles
Parkway-Sacramento South (U)	20-30	28,574	Sacramento
Burlingame	20-30	27,320	San Mateo
Newark	20-30	27,153	Alameda
Milpitas	20-30	27,149	Santa Clara
Saratoga	20-30	27,110	Santa Clara
Menlo Park	20-30	26,734	San Mateo
Tustin-Foothills (U)	20-30	26,598	Orange
San Carlos	20-30	25,924	San Mateo
El Cerrito	20-30	25,190	Contra Costa
Los Altos	20-30	24,956	Santa Clara

Table 12 (continued)

City	Population Range by Thousands	Population	County
Campbell	20-30	24,770	Santa Clara
San Lorenzo (U)	20-30	24,633	Alameda
Seal Beach	20-30	24,441	Orange
Belmont	20-30	23,667	San Mateo
Claremont	20-30	23,464	Los Angeles
Montclair	20-30	22,546	San Bernadino
Bell	20-30	21,836	Los Angeles
Citrus Heights (U)	20-30	21,760	Sacramento
Tustin	20-30	21,178	Orange
Santee (U)	20-30	21,107	San Diego
Palm Springs	20-30	20,936	Riverside
Coronado	20-30	20,910	San Diego
Oildale (U)	20-30	20,879	Kern
West Whittier- Los Nietos (U)	20-30	20,845	Los Angeles
Millbrae	20-30	20,781	San Mateo
West Puente Valley (U)	20-30	20,733	Los Angeles
La Canada-Flintridge (U)	20-30	20,652	Los Angeles
Lafayette	20-30	20,484	Contra Costa
Lomita	10-20	19,784	Los Angeles
Valinda (U)	10-20	18,837	Los Angeles
Alum Rock (U)	10-20	18,355	Santa Clara
Pleasanton	10-20	18,328	Alameda
East Palo Alto (U)	10-20	17,837	San Mateo
San Clemente	10-20	17,063	Orange
Rowland Heights (U)	10-20	16,881	Los Angeles
Martinez	10-20	16,506	Contra Costa
Lennox (U)	10-20	16,121	Los Angeles
Cerritos	10-20	15,856	Los Angeles
El Segundo	10-20	15,620	Los Angeles
West Carson (U)	10-20	15,501	Los Angeles
Otay-Castle Park (U)	10-20	15,445	San Diego
Carlsbad	10-20	14,944	San Diego
Ashland (U)	10-20	14,810	Alameda
Artesia	10-20	14,757	Los Angeles
Santa Fe Spring	10-20	14,750	Los Angeles
Union City	10-20	14,724	Alameda
Laguna Beach	10-20	14,550	Orange
Port Hueneme	10-20	14,295	Ventura
Moraga (U)	10-20	14,205	Contra Costa
San Marino	10-20	14,177	Los Angeles
Alamo-Danville (U)	10-20	14,059	Contra Costa
Rubidoux (U)	10-20	13,969	Riverside

Table 12 (continued)

City	Population Range by Thousands	Population	County
Pendleton South (U)	10-20	13,692	San Diego
Laguna Hills (U)	10-20	13,676	Orange
Dublin (U)	10-20	13,641	Alameda
Palos Verdes Estates	10-20	13,641	Los Angeles
Pacific Grove	10-20	13,505	Monterey
South El Monte	10-20	13,443	Los Angeles
Isla Vista (U)	10-20	13,441	Santa Barbara
West Athens (U)	10-20	13,286	Los Angeles
Vandenburg (U)	10-20	13,193	Santa Barbara
La Verne	10-20	12,965	Los Angeles
Mill Valley	10-20	12,942	Marin
Rossmoor (U)	10-20	12,922	Orange
Broderick-Bryte (U)	10-20	12,782	Yolo
South San Jose Hills (U)	10-20	12,386	Los Angeles
East La Mirada (U)	10-20	12,339	Los Angeles
View Park-Windsor Hills (U)	10-20	12,286	Los Angeles
Diamond Bar (U)	10-20	12,234	Los Angeles
Alondra Park (U)	10-20	12,193	Los Angeles
Mission Viejo (U)	10-20	11,933	Orange
Del Aire (U)	10-20	11,930	Los Angeles
Yorba Linda	10-20	11,856	Orange
Pendleton North (U)	10-20	11,803	San Diego
Enterprise (U)	10-20	11,486	Shasta
China Lake (U)	10-20	11,105	Kern
Piedmont	10-20	10,917	Alameda
Calexico	10-20	10,625	Imperial
Commerce	10-20	10,536	Los Angeles
Larkspur	10-20	10,487	Marin
Edwards (U)	10-20	10,331	Kern

(U) means that the city is unincorporated.

SUMMARY

In this chapter the data concerning population and C.H.A. church strengths and weaknesses have been presented. These data were presented in three ways. Tables were used to

present comparative population per church by counties. These tables were divided according to Census Bureau population sections. Maps were included to visually point out areas of need. These maps indicate cities of ten thousand or more population without a C.H.A. church with red underlining and cities with more than fifty thousand population per church with blue underlining. The third way in which these data were presented was a written analysis of each section. A listing of cities without C.H.A. churches was presented in table twelve.

Some basic observations can be made in summary. The two sections of greatest need are section three, mainly because of the sparsity of C.H.A. churches in the Bay area and section eight, with the great areas of need in Los Angeles metropolitan area. There does not seem to be any county in California that can be considered overly crowded with C.H.A. churches. This chapter has graphically pictured the need for cooperative research and comity planning in California.

Chapter 4

COMITY RESEARCH AND PLANNING QUESTIONNAIRE

The Christian Holiness Association affiliate denominational leaders have been encouraging comity research and planning since 1964. Denominational leaders are agreed to the idea but the actual plans for such cooperation seem to be slow in transition from the idea to the practical. If such comity research and planning is to be accomplished successfully the district leaders must handle the application of the idea either both in the research and planning stages or at least in the implementation of such research and planning.

With this in mind a questionnaire concerning comity research and planning was sent to each of the Christian Holiness Association affiliate district leaders in California (See Appendix A). There are twelve district leaders in California as follows: Brethren in Christ (1), Evangelical Methodist (1), Free Methodist (2), Church of the Nazarene (5), Salvation Army (2), and Wesleyan (1). It should be noted here with gratitude that all of these men responded to the questionnaire.

Since some of the district leaders preferred not to be identified by name, in this study each will be identified by a capital letter, A through L. The responses to the questionnaire will be summarized and analyzed for each question begin-

ning with Roman Numeral II since Numeral I was biographical material.

CURRENT EXTENSION PROGRAMS

The second section of the questionnaire (II) was included to determine the current church extension program of each of the denominations. Under this section six questions were asked to determine (1) denominational or district policy of church extension, (2) major responsibility for locating and choosing extension sites, (3) criteria used for determination of the sites, (4) degree of current cooperation among Christian Holiness Association affiliate denominations and (5) degree of favor for cooperation in a church extension program.

Church Extension Policy

The first question of section II requested information as to denomination or district policy for church extension. Eleven of the twelve affirmed that they had a specific policy. One district leader admitted to only having a partial policy.

When asked to state the current policy briefly a variety of answers were given. The Brethren in Christ have a Regional Board of Extension which submits church extension plans to the regional conference. The Evangelical Methodists have an extension program that includes (1) Evangelical Builders, (2) Target District Plans, (3) Guarantee Loan Fund and (4) the J. H. Hamblen Memorial Fund. The last two of these plans are financing apparatuses. The Free Methodists have a

Board of Evangelism that supplies guidelines, recommendations, and procedures for church extension. One Free Methodist leader stressed the matter of personnel rather than property. The Church of the Nazarene leaders reported both denominational and district policies. On the denominational levels they have a Department of Home Missions and on the district level a Board of Home Missions and Church Extension. This board works cooperatively with the district leader in church extension on the district. One of the districts of the Church of the Nazarene seeks to start one new church each year. The Salvation Army church extension policy is predicated on requests emanating from the area and availability of officer personnel. The Wesleyan Church has a Church Extension and Evangelism Department on the denominational level. The district structure includes a District Building Committee. The district has set policies for starting and funding new churches and techniques for the same are presently being formulated.

Location of Sites

When asked to identify the person or committee having the major responsibility for locating new sites, two responses were dominant. Five of the leaders responded that an elected/appointed committee had the major responsibility. Two of these included the district superintendents working cooperatively with this committee and one included the district administrative board with the committee. Four of the leaders identified this as a responsibility of the district superintendent and the district administrative board. The other three leaders

responded that the major responsibility for locating sites for new churches was that of the district superintendent.

All three of these responses pointed to systems that would have to be modified if cooperative research were done by a committee other than an outside source. All, however, could be used as a second step for cooperative research. That is, they could receive cooperative research done by a non-partisan committee and make recommendations based on that research as to the planning of new churches.

Choice of Sites

The power of final decision concerning the location of new churches is in the hands of the district administrative board according to nine of the district leaders. Four of these nine included the district superintendent with the district administrative board. The two Salvation Army districts named the Territorial Corporation Board and the Territorial Commander as the one with the final power of choice. One of the Free Methodist districts delegated this power to the Board of Buildings and Locations.

Here again a complete change of structure would be required for these denominations to work directly in cooperative planning. These boards could, however, have the final power to accept or reject the comity planning decided upon by a smaller cooperative committee for planning.

Criteria for Site

The fourth question under section II asked for a list of criteria used in determining sites for new locations. The

criteria listed seemed to center around three major points: potential people, suitable available land, and financing. The one criterion mentioned most by the district leaders was population trends, listed by nine leaders. The second most noted criterion was that of community interest. This criterion was listed in various manners--community interest, families living in area, desire of people--but the same idea was expressed by all. The availability of resources was listed by four of the leaders while only three mentioned the availability of personnel. About five criteria for the actual land purchased were listed, including: amount of land (two acres desired), accessibility, zoning, type of building in the area, present and future road and other improvements, and proximity to other churches of the same denomination. Religious and social needs were especially listed by the two Salvation Army leaders. Two leaders noted that the sites must meet the approval of the district leaders. The Southern California-Arizona district leader of the Free Methodist church had four pages of various criteria to be followed by a church in purchasing new land. Only two of the questionnaires listed the nearness of other Christian Holiness Association churches as a criterion to be considered.

Based on these criteria, research would be profitable in determining areas of potential population growth, availability of suitable land, and survey work determining community need and interest. The matters of financing and personnel must be handled by the separate denominations. The fact that only

two of the district leaders mentioned the nearness of other Christian Holiness Association affiliate churches seems to indicate that better communication and cooperation is needed among C.H.A. affiliate denominations in California.

Past and Future Cooperation

The final two questions of section II determined past cooperation and feeling of the leaders toward cooperation in church extension. In responding to the question of whether they had worked cooperatively in their church extension program, eight of the twelve leaders answered negatively. The leaders that responded affirmatively pointed out that their cooperation with other Christian Holiness Association affiliate denominations was not an organized cooperation. One affirmative reply mentioned that his cooperation consisted of being aware of what the other denominations were doing.

The final question asked in section II had two parts. Firstly, each was asked whether he would favor cooperation in church extension and secondly, each was asked to briefly state why or why not. Six district leaders responded affirmatively and four responded negatively as to favoring cooperation in church extension. The other two did not answer directly yes or no.

The list of reasons for or against favoring cooperating in church extension were strongly stated. Of the six favoring cooperation, district leader (F) seemed to summarize the position by stating he favored cooperation "to avoid odious evangelical competition and more wisely use the resources we have

as holiness groups." The two reasons most noted were the great need for the spread of the doctrine of scriptural holiness, and good stewardship of resources.

Negative responses were stated as strongly but did not seem to reflect as much thought. The total response of district leader (B) was, "They are not progressive enough." The indefinite "they" must refer to other Christian Holiness Association affiliate denominations. District leader (J) echoed this sentiment by writing only, "The lack of aggressive program." This statement could possibly refer to a cooperative program as of yet not formalized. District leader (K) responded, "This has been tried with various degrees of failure." The two leaders of the Salvation Army noted that their particular organizational structure and involvement in the social needs of people would make such cooperation extremely difficult if not impossible.

The reasons for favoring such cooperation seem to be far more substantial than the nebulous responses of those not favoring such cooperation. Nevertheless, it must be noted here that with only half of the district leaders favoring such cooperation it would be virtually impossible to organize such cooperation at this time.

COOPERATIVE RESEARCH AND PLANNING

Section three (III) of the questionnaire was entitled "Cooperative Research and Planning." The questions in this section were based on the following hypothetical statement,

"Should cooperative research and comity planning ever become feasible in siting new churches in the California area based on the criteria listed above (Section II, No. 4), what would your response be on the questions listed below?" With that statement for a basis, the district leaders were asked four basic questions concerning personnel and level of cooperative research and planning and one opinion question concerning the advantages and disadvantages of such research and planning. The first four questions were multiple choice. The list for the personnel of cooperative research and planning included: denominational leaders, district leaders, non-partisan committee, cooperative committee (made up for cooperating denominations), C.H.A. committee, state or county holiness association committee, or other. The list for the level of cooperative research and planning included: state, district, county, metropolitan area, or other. District leader (E) refused to answer the questions of personnel and level because he does not favor such planning.

Cooperative Research

When asked who should be in charge of cooperative research, all eleven responding to these questions marked district leaders. Three of these included denominational leaders and a cooperative committee. Two included only a cooperative committee and one included just denominational leaders.

In choosing the level that would be most practical for this research nine of the leaders marked district. It must

be noted here that district to some of the leaders meant the entire state while to others it only meant a portion of the state. In dealing with practical application of this research this could be a real problem. One leader marked district, county, and metropolitan area. One leader marked state and one marked county. It is obvious from these responses that district leaders think in terms of their denominational structure.

Cooperative Planning

Questions three and four asked for the personnel and level most practical for cooperative planning. Again, all eleven marked that district leaders should be in charge. Three of the leaders also marked denominational leaders and a cooperative committee. One leader included only denominational leaders and one included only a cooperative committee. The only thing that can be noted here is that these leaders feel the responsibility of planning must be handled by district leaders.

Question four asked for the level at which they felt such planning would be most practical. Ten district leaders marked district and nine of these marked only district. One marked state and one marked district, county, and metropolitan area. Again the men seem to agree that the denominational boundaries should be the boundaries for planning. The problem is that these boundaries are not the same for all of the denominations.

Advantages and Disadvantages

Question five of section III was, "In your opinion what would be the advantages and disadvantages of cooperative research and comity planning in locating new churches?" In the lists of advantages that were received three answers stood out. These three represented the opinion of four of the district leaders. The first of these three advantages was that such research and planning would stop duplication of efforts. The second was that it would be good stewardship of finances and personnel. The third advantage mentioned by four was that it would bring the denominations closer together. District leader (C) noted that it could be a means of sharing policy-making and methods in church extension. It could be a means of using better expertise and producing more competent research according to district leader (F). District leader (I) noted that such cooperation would focus the emphasis upon the advantages of cooperation rather than competition. The crowning advantage was listed by district leader (L), "It would be a testimony to the grace of holiness in its practical power to unite minds and hearts of divergent organizational tastes, to see cooperative efforts in church extension materialize."

District leader (E) summarized the lists of disadvantages thus, "The red tape in getting all the organizations together for a comity effort is burdensome and in my mind defeating to the progress of each denomination." District leader (H) stated this case much more strongly, "Comity has

never worked so [to] speed new churches, but to retard growth." A fear of unfair or incompetent research was expressed by district leader (B), "Comity planning would not have the full picture of our needs and possibly not understand our financial structure." District leader (F) listed as a disadvantage that such research and planning might become too institutionalized. District leader (I) started his list of disadvantages by pointing out that such action would be "adding extra administrative burdens to administrative personnel who are already [already] loaded with responsibility."

In summarizing, the advantages seem to center around the idea of comity while the disadvantages center around the implementations of comity. If any actual program or organization is ever to materialize for implementation of comity research and planning, the idea must be translated into a clear simple working plan. The red tape involved would have to be cut to a minimum.

SUMMARY

In summary, the answer to question number six of section II, concerning the leaders' opinions of cooperation in church extension, must be emphasised. Since only half of these men favor such action any immediate structured program would most likely fail. The responses as noted were firstly that all of the denominations had at least a partial policy of church extension which was "filled-in" in detail on the district level. The responsibility of locating new sites for

church extension was predominately that of the district leader and his administrative board. The power of final choice of sites was largely in the hands of the district administrative board. A long list of criteria for locating sites was given centering around people, land, and finances. Eight of the district leaders have not worked cooperatively with other Christian Holiness Association affiliate denominations in church extension.

In section III the leaders almost unanimously favored research and planning on the district level to be handled by district leaders. When listing the advantages of such cooperative research and planning the ones most often mentioned were: (1) it would stop duplication, (2) it would be good stewardship, and (3) it would bring the denominations closer together. The disadvantages listed centered around the difficulty of implementation of a structure to handle such research and comity. The total response seems to be that this comity research and planning is a good and needful thing but the complexities of its implementation are too great at this time. For any cooperative effort to be successful it would take a united effort of all involved.

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS FOR FURTHER STUDY

The problem that has been investigated was the need for comity research and planning among Christian Holiness Association affiliate denominations in the state of California. The major objective of this study was to stimulate cooperative research and comity planning among these denominations. This study sought this stimulation through: (1) pointing out the desire of the denominational leaders for such cooperation, (2) presenting data identifying the specific areas of need in California, and (3) allowing the district leaders of California to state their views of such action.

The limitations of the study were: (1) geographically, the state of California; and (2) denominationally, six affiliate denominations of the Christian Holiness Association. These six were: The Brethren in Christ, The Evangelical Methodist, The Free Methodist, The Church of the Nazarene, The Salvation Army, and The Wesleyan Churches. The 1970 census figures were used. The questions of race, economics, occupation and church growth were not covered.

The method of procedure followed three major steps. The first step was that of collection of data. Data concerning the location of churches were taken from the official denominational journals. The population data were taken from

reports of the Bureau of Census, 1970. The material for chapter two was taken mainly from minutes and papers given at various C.H.A. committee meetings and conferences. Material was also included from personal interviews with Dr. Paul P. Petticord, President of Western Evangelical Seminary and Dr. Arthur M. Climenhaga, Dean of Western Evangelical Seminary. Material for chapter four was taken from the responses of the district leaders of California to a questionnaire concerning comity research and planning.

The second step was that of summarization and analysis of the data. Tables and maps were prepared to visually present the census and church data. The third major step was that of presentation. The material was organized and presented in four chapters.

SUMMARY

The first chapter presented the problem as previously stated in this summary, the justification of the study, the objective of the study, the limitations of the study and method of procedure for the study.

Chapter two of the study entitled, "History of Cooperative Ministries," traced the emphasis upon cooperation and comity from 1964 to the present as seen by the workings of the Christian Holiness Association. In 1964 the idea of a "federation" among the holiness churches was formulated and presented to the C.H.A. then known as the National Holiness Association. A conference for the study of federation was

held in Chicago, November 30th to December 2nd of 1966. At this conference the idea of comity and cooperation was given a real basis. Bishop Myron F. Boyd in his keynote address, "Why Federation," pointed out that the ground for federation was already laid in the scriptures and in the doctrines of the holiness churches. Paul N. Ellis in his paper entitled, "Church Federation and Comity," said that if the denominations were afraid of comity in church extension they should cease to speak of any form of cooperation. The goals set by this study conference, both long range and immediate, included comity in church extension.

The following year, 1967, the Steering Committee on Research and Planning, a committee elected to carry on the study of federation, met three times. The most significant decision was that the National Holiness Association should be structured to serve as an umbrella for federation.

In 1968, a meeting of the Steering Committee on Research and Planning recommended a new structure for the National Holiness Association based on commissions that made it to the holiness bodies what the National Association of Evangelicals is to the evangelical bodies. The other major step of that meeting was the adoption of the term "cooperative ministries" to replace "federation."

In 1970 the National Holiness Association Implementation Conference on Cooperative Ministries met. One of the specific recommendations of this conference was that church leaders should seek comity in early stages of church planting to avoid overlapping and missing communities.

Through all of these meetings and through the present Christian Holiness Association Commission on Church Extension, the denominational leaders of the holiness churches have been seeking means of effective comity in church extension.

Chapter three was entitled, "Presentation of Data." The present strength of the Christian Holiness Association affiliate denominations was compared to the population of California. The data were presented through tables, maps, and script. Areas of need were defined as: (1) cities of over ten thousand population without a single C.H.A. affiliate church, and (2) cities having over fifty thousand people per C.H.A. affiliate church. The state was analysed in ten sections based on Census Bureau divisions. In these sections the population per church was presented by county and the areas of need as defined above were indicated in script and on the maps.

Three areas of great need were discovered: (1) the San Francisco Bay area, (2) the Los Angeles area, and (3) the area of racial minorities. The state of California has over one million Negroes and about eight hundred thousand people of other minority races. Many of these are located in the other two areas of need. In the San Francisco Bay area one county had over two hundred thousand population and only one C.H.A. church. Five other counties in that area had over fifty thousand people per C.H.A. affiliate church. In the Los Angeles area both Los Angeles county, with over seven million people, and Orange county, with nearly one and a half million

people, had over fifty thousand people per C.H.A. affiliate church. The final table of chapter three presented the list of cities with population over ten thousand which did not have a single Christian Holiness Association affiliate church. This list was over two and a half pages long. This points to the great need for action without duplication in California.

Chapter four of this study was entitled, "Comity Research and Planning Questionnaire." The responses of the leaders in California were summarized and presented. The questionnaire was divided into two sections: current extension policy, and comity research and planning.

Eleven of the twelve district leaders reported having a denominational or district policy for church extension. The majority responded that the district leader and his administrative board had both the responsibility of locating, and the power of choosing sites for new churches. The list of criteria given for choosing these sites was long but could be broken down into categories of people, land, and finances. Eight of the twelve district leaders admitted that they had not worked cooperatively with other Christian Holiness Association affiliate denominations. The most significant response of the section was that only six of the twelve leaders favored cooperative research and planning in church extension.

The section on comity research and planning was based on the condition that cooperative research and comity research would ever become feasible. The leaders almost unanimously favored research and planning on the district level to be

handled by the district leaders. The leaders were asked to list the advantages and disadvantages of cooperative research and comity planning. The advantages centered around the ideas of cooperation: (1) stopping duplication, (2) aiding good stewardship of resources, and (3) drawing the body of Christ closer together through cooperation. The disadvantages of cooperation were seen in the red tape of implementation. Most felt cooperation and research were good but many saw great difficulty in their implementation.

CONCLUSIONS

Several distinct conclusions can be made based upon the data presented. The history of cooperative ministries, although it includes far more discussion and study than actual plans for cooperation, does clearly point out that on the denominational leadership level there is a real desire for cooperation. The fruit of these years of debate and study is being seen in the Aldersgate Publication of Sunday School curriculum and now the cooperative Preacher's Magazine. If these goals can be reached, then the continued desire for comity in church extension must soon reach fruition.

The conclusion which may be drawn from chapter three is that comity in church extension is definitely needful. Although there are 522 Christian Holiness Association affiliate churches in California there are still 107 cities with over ten thousand population and not a single Christian Holiness Association affiliate church. There are over thirty-eight

thousand people per Christian Holiness Association affiliate church in California. The great needs are: (1) the racial minorities, (2) the Los Angeles metropolitan area, and (3) the San Francisco Bay area.

A conclusion of great concern is one drawn from the responses to the questionnaire sent to the district leaders in California. That conclusion is that only one half of these leaders favor cooperation in research and planning. On the basis of this response, this study must conclude that barring any change of attitude on the part of these men, an organized cooperative effort in California would fail. The major disadvantages of such cooperation as pointed out by these leaders was that of difficulty and red tape in implementation. Therefore, any attempt at such cooperation would have to be structured in a simple, non-binding format.

RECOMMENDATIONS FOR FURTHER STUDY

The great need reflected in chapter three cannot be ignored. Even though the responses of the district leaders leave little hope for organized cooperation in research and planning at this time, some action should be taken progressing to that type of cooperation.

Firstly, some form of communication lines should be opened between the denominations that would permit plans for new churches and their locations to be shared. This communication could be handled through the state Christian Holiness Association chapter.

Secondly, the areas of great need: (1) racial minorities, (2) Los Angeles metropolitan area, and (3) San Francisco Bay area, should be the subject of further study. Such study could be done through a professional research firm or more economically through a team of college or seminary students as a summer employment. The sources of population, racial, and economic data are numerous. Such information could then be channeled through the existing denominational church extension programs to aid in reaching the communities without a holiness witness.

The great need for the spread of scriptural holiness in California and the urgent call of the Great Commission in these last days constitute a mandate for some form of cooperation in California.

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APPENDIXES

APPENDIX A
COMITY AND RESEARCH QUESTIONNAIRE

I. Biographical

Name: _____ Date: _____

Address: _____

Denomination: _____ Position: _____

II. Current Extension Program

1. Do you have a denominational or District policy for church extension?
 _____ Please state policy briefly.

2. Who has the major responsibility for locating sites for new churches?
 (Check one or more)

_____ District Administrative Board
 _____ District Superintendent
 _____ Elected/appointed committee
 _____ Other _____

3. Who has the power to make final choice in sites for new churches?
 (Check one or more)

_____ District Administrative Board
 _____ District Superintendent
 _____ Elected/appointed committee
 _____ Other _____

4. What are the criteria for determination of these sites?
 (List several)

5. In your church extension program have you worked cooperatively with
 other Christian Holiness Association denominations?

Yes _____ No _____ If so, at what level?

6. Would you be in favor of cooperation in church extension?

Yes _____ No _____ Why/why not? (state briefly)

III. Cooperative Research and Planning

Should cooperative research and comity planning ever become feasible in siting new churches in the California area based on the criteria listed above (No. 4), what would be your response on the questions listed below:

1. Who should be in charge of cooperative research?
 - ☐ Denominational leaders (general church level)
 - ☐ District leaders
 - ☐ Non-partisan committee
 - ☐ Cooperative committee (made up for cooperating denominations)
 - ☐ CHA committee
 - ☐ State or county holiness association committee
 - ☐ Other _____
2. On what level would this research be most practical?
 - ☐ State
 - ☐ District
 - ☐ County
 - ☐ Metropolitan area
 - ☐ Other _____
3. Who should be in charge of planning?
 - ☐ Denominational leaders
 - ☐ District leaders
 - ☐ Non-partisan committee
 - ☐ Cooperative committee
 - ☐ State or county holiness association committee
 - ☐ Other _____
4. On what level would such planning be most practical?
 - ☐ State
 - ☐ District
 - ☐ County
 - ☐ Metropolitan area
 - ☐ Other _____
5. In your opinion what would be the advantages and disadvantages of cooperative research and comity planning in locating new churches?
(Use back of this page if necessary)

IV. Do you prefer not to be identified by name in the writing up of the report on my research project?

Yes _____ No _____

APPENDIX B
CORRESPONDENCE



Western Evangelical Seminary

A Graduate School of Theology

4200 S.E. Jennings Avenue, Portland, Oregon 97222

Phone 1-503-654-5468

August 9, 1972

To Whom It May Concern:

This is to certify that R. Kenneth Blake, a senior at Western Evangelical Seminary, is doing research on the subject:

A Survey of Christian Holiness Association Denominations in California:
Their Location, Membership, and Relationship to Census Population.

This subject for research has been approved by his Research Adviser, and is required for graduation by the Seminary. It is hoped that the data may be gathered during the late summer and fall of 1972 and that the research project may be completed during the winter term, 1972-73.

Any assistance which may be granted Rev. Blake in gathering the data for research will be appreciated.

Signed, Norman N. Bonner

Norman N. Bonner, Ed.D.
Research Adviser

September 12, 1972

Dear Sir:

Greetings in the name of our Lord, Jesus Christ. I am a student at Western Evangelical Seminary, Portland, Oregon, in my final year of study. In writing my graduate research, A Survey of Christian Holiness Association Denominations in California; Their Location, Membership, and Relationship to Census Population, I need your help. Could you please supply me with your latest district or denominational journal giving the location and membership of your churches in California. I will be glad to pay any cost or postage involved.

I plan to have my research complete by the time of the C.H.A. National Convention here in Portland. I would be glad to supply you with a copy of my research at the cost of reproduction.

Please send the journals to:

Ken Blake
1403 8th Street
Oregon City, Oregon 97045

Thank you for your cooperation.

In Christ,

Ken Blake

December 17, 1973

Dear Sir:

Greetings in the name of Jesus Christ, our Lord. I want to express my appreciation for your response to my request for your church statistics.

Since I know this is a busy time of the year I will be brief and to the point. Enclosed you will find a questionnaire and a self-addressed stamped envelope. The questionnaire has been designed to take only a few minutes of your time. Please fill out the questionnaire today or tomorrow and return it in the enclosed envelope.

Thank you for your prompt attention. May God grant you a blessed Christmas season and a prosperous New Year in His service.

Thank you again.

In Christ,

Ken Blake,
Western Evangelical Seminary

P.S. Since this questionnaire is being sent to all C.H.A. affiliate denominational leaders in California the term "district" was chosen. It corresponds to your "conference" (Free Methodist and Brethren in Christ), and "areas" (Salvation Army).

Second Letter

January 8, 1973

Dear Sir:

Greetings in Jesus' name. I really need your help. I mailed you a questionnaire on December 17th. Since this was in the Christmas rush perhaps it was lost in the mail. I am, therefore, enclosing a copy of the questionnaire. I would greatly appreciate your quick reply since my research deadline here at Western Evangelical Seminary is rapidly approaching.

Thank you so much for your cooperation. May God grant you a great year in His service.

In Christ,

Ken Blake,
Western Evangelical Seminary

APPENDIX C
ALPHABETICAL LISTING OF C.H.A. CHURCHES
IN CALIFORNIA

APPENDIX C

Alphabetical Listing of C.H.A. Churches in California

City	Denomination	Population
Aguanga	Nazarene	Under 1,000
Alameda	Nazarene	70,968
Albany	Nazarene	14,674
Alhambra	Nazarene	62,125
Altadena	Nazarene	42,380
Alta Loma	Brethren in Christ	Under 1,000
Alturas	Nazarene	2,799
Anaheim	Free Methodist	166,701
	Nazarene (2)	
	Salvation Army	
Anderson	Nazarene	5,492
Angels Camp	Nazarene	Under 1,000
Antioch	Nazarene	28,060
Anza	Nazarene	Under 1,000
Apple Valley	Nazarene	6,702
Arcata	Nazarene	8,985
Arvin	Nazarene	5,090
Atascadero	Nazarene	10,290
Atwater	Nazarene	11,640
Auberry	Nazarene	Under 1,000
Auburn	Nazarene	6,570
Azusa	Nazarene	25,217
Bakersfield	Free Methodist	69,515
	Nazarene (5)	
	Salvation Army	
Baldwin Park	Nazarene	47,285
Banning	Nazarene	12,034
Barstow	Free Methodist	17,442
	Nazarene	
Baywood Park	Nazarene	3,487
Bellflower	Nazarene	51,454
Bell Gardens	Nazarene	29,308
	Wesleyan	
Berkeley	Nazarene	116,716
Bishop	Nazarene	3,498
Bloomington	Nazarene	11,957
Blythe	Nazarene	7,047
Bonita	Wesleyan	Under 1,000
Brawley	Nazarene	13,746

APPENDIX C (continued)

City	Denomination	Population
Brea	Nazarene	18,447
Buena Park	Nazarene (2)	63,646
	Wesleyan	
Burbank	Nazarene	88,871
	Salvation Army	
Burney	Nazarene	2,190
Camarillo	Nazarene	19,219
Canoga Park	Nazarene	Under 1,000
Carnelian Bay	Nazarene	Under 1,000
Caruthers	Nazarene	Under 1,000
Castro Valley	Evangelical Methodist	44,760
	Nazarene	
Ceres	Nazarene	6,029
Chatsworth	Nazarene	Under 1,000
Chester	Wesleyan	1,531
Chico	Free Methodist	19,580
	Nazarene	
	Salvation Army	
Chino	Brethren in Christ	20,411
	Free Methodist	
	Wesleyan	
Chowchilla	Nazarene	4,349
Chula Vista	Nazarene	67,901
	Salvation Army	
Clairmont	Nazarene	23,464
Clearlake	Nazarene	2,836
Cloverdale	Nazarene	3,251
Clovis	Nazarene	13,856
Coalinga	Nazarene	6,161
Colton	Nazarene	19,974
Colusa	Nazarene	3,842
Concord	Nazarene	85,164
Corcoran	Nazarene	5,249
Corning	Nazarene	3,573
Corona	Nazarene	27,519
	Wesleyan	
Corralitos	Free Methodist	Under 1,000
Costa Mesa	Nazarene	72,660
Covina	Nazarene (2)	30,380
	Wesleyan	
Crescent City	Nazarene	2,586
Cudahy	Evangelical Methodist	16,998
	Nazarene	
Cupertino	Nazarene	18,216
Daly City	Nazarene	66,922
Davis	Nazarene	23,488
Delano	Nazarene	14,559

APPENDIX C (continued)

City	Denomination	Population
Denair	Nazarene	1,128
Dinuba	Nazarene	7,917
Dorris	Nazarene	Under 1,000
Downey	Free Methodist	88,445
	Nazarene	
Duarte	Free Methodist	14,981
	Nazarene	
Dunsmuir	Nazarene	2,214
Eagle Mountain	Nazarene	2,453
El Cajon	Nazarene	52,273
	Wesleyan	
El Centro	Nazarene	19,272
El Monte	Evangelical Methodist	69,834
	Nazarene	
	Wesleyan (2)	
Elsinore	Evangelical Methodist	3,530
	Nazarene	
El Sobrante	Nazarene	Under 1,000
Escondido	Free Methodist	26,792
	Nazarene (2)	
	Salvation Army	
	Wesleyan	
Eureka	Nazarene	24,337
	Salvation Army	
Exeter	Nazarene	4,475
Fairfield	Nazarene	44,146
Fair Oaks	Wesleyan	11,256
Fillmore	Nazarene	6,285
Fontana	Free Methodist	20,673
	Nazarene	
Fort Bragg	Nazarene	4,455
Fortuna	Nazarene	4,203
Fremont	Nazarene (2)	100,869
Fresno	Free Methodist	165,972
	Nazarene (5)	
	Salvation Army	
Fullerton	Nazarene	85,826
Garden Grove	Free Methodist	122,524
	Nazarene	
Gilroy	Nazarene	12,665
Glenn	Nazarene	Under 1,000
Glendale	Free Methodist	132,752
	Nazarene (2)	
	Salvation Army	
Glendora	Evangelical Methodist	31,349
	Nazarene	

APPENDIX C (continued)

City	Denomination	Population
Grass Valley	Nazarene	5,149
	Wesleyan	
Gridley	Nazarene	3,534
Grover City	Nazarene	5,939
Hacienda Heights	Evangelical Methodist	35,969
	Nazarene	
Hanford	Free Methodist	15,179
	Nazarene	
	Salvation Army	
Hawthorne	Free Methodist	53,304
	Nazarene	
Hayward	Free Methodist	93,058
	Nazarene	
	Salvation Army	
Hemet	Nazarene	12,252
Hermosa Beach	Nazarene	17,412
Highland	Nazarene	12,669
Holtville	Nazarene	3,496
Hughson	Nazarene	2,144
Huntington Beach	Nazarene	115,960
Huntington Park	Evangelical Methodist	33,744
	Nazarene	
	Salvation Army	
Imperial Beach	Nazarene	20,244
Indio	Nazarene	14,459
Inglewood	Nazarene	89,985
	Salvation Army	
Ione	Free Methodist	2,369
Ivanhoe	Nazarene	1,595
Jackson	Nazarene	1,924
Kingsburg	Nazarene	3,843
	Salvation Army	
La Habra	Nazarene	41,350
Lake Isabella	Nazarene	Under 1,000
Lakeside	Wesleyan	11,991
Lakewood	Free Methodist	82,973
La Mesa-Grossmont	Free Methodist	39,178
La Mirada	Nazarene	30,808
Lamont	Nazarene	7,007
Lancaster	Nazarene (3)	30,948
	Salvation Army	
La Puente	Nazarene	31,092
	Wesleyan	
Lawndale	Wesleyan	24,825
Lemon Grove	Wesleyan	19,690
Lemoore	Nazarene	4,219

APPENDIX C (continued)

City	Denomination	Population
Lindsay	Nazarene	5,206
Littlerock	Nazarene	Under 1,000
Live Oak	Nazarene	6,443
Livermore	Nazarene	37,703
Lodi	Nazarene	28,691
Lompoc	Nazarene	25,284
Lone Pine	Nazarene	1,241
Long Beach	Free Methodist	358,633
	Nazarene (4)	
	Salvation Army	
	Wesleyan	
Los Angeles	Free Methodist (4)	2,816,061
	Nazarene (10)	
	Salvation Army (6)	
	Wesleyan (2)	
Los Banos	Nazarene	9,188
Los Gatos	Nazarene	23,735
Lynwood	Nazarene	43,353
Madera	Nazarene	16,044
Manteca	Nazarene (2)	13,845
Marysville	Nazarene (2)	9,353
Maywood	Nazarene	16,996
McKinleyville	Nazarene	Under 1,000
	Wesleyan	
Merced	Nazarene	22,670
	Salvation Army	
Midway City	Nazarene	Under 1,000
Mira Loma	Free Methodist	8,482
Modesto	Free Methodist	61,712
	Nazarene (2)	
	Salvation Army	
Mojave	Nazarene	2,573
Monrovia	Free Methodist	30,015
	Nazarene	
Montebello	Nazarene	42,807
Monterey	Salvation Army	26,302
Monterey Park	Nazarene	49,166
Montrose	Nazarene	19,594
Moreno	Brethren in Christ	Under 1,000
Mountain View	Nazarene	51,092
Mt. Shasta	Evangelical Methodist	2,163
Napa	Nazarene	35,978
	Salvation Army	
New Cuyama	Nazarene	Under 1,000
Newhall	Nazarene	9,651
Norco	Nazarene	14,511

APPENDIX C (continued)

City	Denomination	Population
North Hollywood	Nazarene	Under 1,000
Northridge	Nazarene	Under 1,000
Norwalk	Nazarene	91,827
	Wesleyan	
Oakdale	Free Methodist	6,594
	Nazarene	
Oakland	Nazarene (3)	361,561
	Salvation Army (2)	
Oceanside	Nazarene	40,494
Ojai	Nazarene	5,591
	Wesleyan	
Olivehurst	Nazarene	8,100
Ontario	Brethren in Christ	64,118
	Nazarene	
	Salvation Army	
Orange	Free Methodist	77,374
	Nazarene	
Orangevale	Evangelical Methodist	16,493
	Free Methodist	
	Nazarene	
Oroville	Free Methodist	7,536
	Nazarene	
Oxnard	Nazarene	71,225
	Salvation Army	
Pacoima	Evangelical Methodist	Under 1,000
Palmdale	Nazarene	8,511
Palo Alto	Nazarene	55,966
Panorama City	Nazarene	Under 1,000
Paradise	Nazarene	14,539
Pasadena	Free Methodist	113,327
	Nazarene (3)	
	Salvation Army	
	Wesleyan	
Paso Robles	Nazarene	7,168
Petaluma	Nazarene	24,870
Pittsburg	Nazarene	20,651
Pixley	Nazarene	1,584
Placentia	Nazarene	21,948
Placerville	Nazarene	5,416
Pleasant Hill	Free Methodist	24,610
Pomona	Free Methodist	87,384
	Nazarene (2)	
	Salvation Army	
	Wesleyan	
Porterville	Nazarene	12,602
Quincy	Nazarene	3,343

APPENDIX C (continued)

City	Denomination	Population
Red Bluff	Nazarene	7,676
Redding	Nazarene (2)	16,659
	Salvation Army	
Redlands	Free Methodist	36,355
	Nazarene	
	Salvation Army	
Redondo Beach	Nazarene	56,075
	Salvation Army	
Redway	Nazarene	Under 1,000
Redwood City	Free Methodist	55,686
	Nazarene	
	Salvation Army	
Reedley	Nazarene	8,131
Reseda	Nazarene	Under 1,000
Rialto	Nazarene	28,370
Richmond	Nazarene	79,043
	Salvation Army	
Ridgecrest	Nazarene	7,629
Ripon	Free Methodist	2,679
Riverbank	Nazarene	3,949
Riverside	Free Methodist	140,089
	Nazarene (2)	
	Salvation Army	
	Wesleyan	
Rosemead	Nazarene (2)	40,972
	Wesleyan	
Roseville	Nazarene (2)	17,895
Sacramento	Free Methodist	254,413
	Nazarene (11)	
	Salvation Army	
	Wesleyan (3)	
Salinas	Nazarene	58,896
	Salvation Army	
San Anselmo	Nazarene	13,031
San Bernardino	Free Methodist	104,251
	Nazarene (2)	
	Salvation Army	
San Bruno	Nazarene	36,254
San Diego	Evangelical Methodist	696,769
	Free Methodist	
	Nazarene (5)	
	Salvation Army (2)	
San Dimas	Wesleyan	15,692
San Fernando	Nazarene	16,571
San Francisco	Brethren in Christ	715,674
	Free Methodist	

APPENDIX C (continued)

City	Denomination	Population
	Nazarene (3)	
	Salvation Army (5)	
Sanger	Nazarene	10,088
San Jacinto	Nazarene	4,385
San Jose	Free Methodist	445,779
	Nazarene (6)	
	Salvation Army	
San Leandro	Nazarene	68,698
San Luis Obispo	Nazarene	28,036
	Salvation Army	
San Mateo	Nazarene	78,991
San Pablo	Nazarene	21,461
San Pedro	Free Methodist	Under 1,000
	Nazarene	
	Salvation Army	
Santa Ana	Nazarene (2)	156,601
	Salvation Army	
	Wesleyan	
Santa Barbara	Free Methodist	70,215
	Nazarene	
	Salvation Army	
Santa Clara	Nazarene	87,717
Santa Cruz	Free Methodist	32,076
	Nazarene	
	Salvation Army	
Santa Maria	Nazarene (2)	32,749
	Salvation Army	
Santa Monica	Nazarene	88,289
	Salvation Army	
Santa Paula	Nazarene	18,001
Santa Rosa	Nazarene	50,006
	Salvation Army	
Saugus	Nazarene	Under 1,000
Scotts Valley	Free Methodist	3,621
Seaside	Nazarene	35,935
Selma	Nazarene	7,459
Shafter	Nazarene	5,327
Sierra Madre	Nazarene	12,140
Simi Valley	Nazarene	56,464
Solana Beach	Wesleyan	5,023
Sonoma Valley	Nazarene	Under 1,000
Sonora	Nazarene	3,100
South Gate	Nazarene (2)	56,909
South Pasadena	Nazarene	22,979
South San Gabriel	Wesleyan	5,051
South Tahoe	Nazarene	12,921

APPENDIX C (continued)

City	Denomination	Population
Spring Valley	Nazarene	29,742
Springville	Nazarene	Under 1,000
Stanton	Nazarene	17,947
Stockton	Evangelical Methodist	107,644
	Free Methodist	
	Nazarene (2)	
	Salvation Army	
Sunland	Wesleyan	Under 1,000
Sunnymead	Brethren in Christ	6,708
	Nazarene	
	Wesleyan	
Sunnyvale	Nazarene	95,408
Sun Valley	Nazarene	Under 1,000
Susanville	Nazarene	6,608
Sylmar	Free Methodist	Under 1,000
	Wesleyan	
Taft	Nazarene	4,285
Tehachapi	Nazarene	4,211
Temple City	Nazarene	29,673
Terra Bella	Nazarene	1,037
Thousand Oaks	Nazarene	36,334
Torrance	Nazarene	134,584
Tracy	Nazarene	14,724
Tujunga	Nazarene	Under 1,000
Tulare Wayside	Nazarene	16,235
Turlock	Free Methodist	13,992
	Nazarene	
Twentynine Palms	Nazarene	5,667
Ukiah	Nazarene	10,095
Upland	Brethren in Christ (2)	32,551
	Free Methodist	
	Nazarene	
Vacaville	Nazarene	21,690
Vallejo	Nazarene (3)	66,733
	Salvation Army	
Van Nuys	Nazarene	Under 1,000
Ventura	Evangelical Methodist	55,797
	Nazarene	
	Salvation Army	
Victorville	Free Methodist	10,845
	Nazarene	
Visalia	Nazarene (2)	27,268
Vista	Nazarene	24,688
Walnut	Nazarene	5,992
Walnut Creek	Nazarene	39,844
Wasco	Nazarene	8,269

APPENDIX C (continued)

City	Denomination	Population
Waterford	Nazarene	2,243
Watsonville	Nazarene	14,569
	Salvation Army	
Waukena	Brethren in Christ	Under 1,000
Weaverville	Nazarene	1,489
West Covina	Nazarene	68,034
Whitier	Nazarene (2)	72,863
	Salvation Army	
	Wesleyan	
Willits	Nazarene	3,091
Willow Creek	Nazarene	Under 1,000
Willows	Nazarene	4,085
Wilmington	Nazarene	Under 1,000
Woodlake	Nazarene	3,371
Woodland	Nazarene	20,677
Woodville	Nazarene	1,031
Yreka	Nazarene	5,394
Yuba City	Nazarene	13,986
Yucaipa	Free Methodist	19,284
Yucalpa Valley	Nazarene	Under 1,000
Yucca Valley	Free Methodist	3,893
	Nazarene (2)	

APPENDIX D

SOURCES OF INFORMATION FOR
FURTHER RESEARCH

SOURCES OF INFORMATION FOR
FURTHER RESEARCH

A. STATE

Number of Inhabitants, U.S. Department of Commerce, Bureau of
Census, 450 Golden Gate Ave., San Francisco, California,
94102.

General Population Characteristics, U.S. Department of Commerce,
Bureau of Census, 450 Golden Gate Ave., San Francisco,
California, 94102.

General Social and Economic Characteristics, U.S. Department
of Commerce, Bureau of Census, 450 Golden Gate Ave., San
Francisco, California, 94102.

Population Research Unit, State Department of Finance, 1623
10th Street, Sacramento, California.

Estimated and Projected Population of California 1960-2000,
California Department of Finance, Revenue and Management
Agency, Sacramento, California.

California Labor Force Projections, 1960-1980, Overview and
Problems, Division of Labor Statistics and Research
Department of Industrial Relations, Sacramento, California.

Preliminary Projections of California Area and Counties to
1985, Financial and Population Research Section, Depart-
ment of Finance, Sacramento, California.

B. SPECIFIC AREAS

Alameda County	1960, 1970, 1980, 1990 Total Popula- tion of Alameda County by Planning Units, Alameda County Planning Com- mission, 399 Elmhurst Street, Hayward, California 94544, March, 1964 and May, 1967.
Anaheim SMSA (Orange County)	1960, 1970, 1980, and 1985 Population of County by statistical area, 1970, 1971 ...75, 1980, and 1985 Projections for entire county, Orange County Plan- ning Commission, 400 West Eighth Street, Santa Ana, California 92701, April 1967.

Bakersfield SMSA (Kern County)	<u>Kern County Population Estimates and Projections for Local Statistical Areas and Places and for Census Tracts: 1960 to 1985</u> , Kern County Planning Commission, 1103 Golden State Highway, Bakersfield, California; April, 1968.
City of Long Beach	<u>Population Projections, Long Beach, California</u> , Department of City Planning, 209 City Hall, Long Beach, California, 1965.
Fresno County	<u>Fresno County Population--1964, Information Series</u> , Fresno County Planning Department, 4499 East Kings Canyon Road, Fresno, California 93702; June, 1964.
Fresno urbanized area, 1980	<u>The Population and Economy of the Fresno-Clovis Metropolitan Area</u> , Fresno County Planning Department, 4499 East Kings Canyon Road, Fresno, California 93702; April, 1963.
Los Angeles SMSA (Los Angeles County)	<u>Industrial Land Requirements in Los Angeles County</u> , Los Angeles County Regional Planning Commission, 320 West Temple Street, Los Angeles, California 90012; December, 1968.
Napa County	<u>Population Data of Napa County</u> , Napa County Planning Department, 1436 Polk Street, Napa, California, 1968.
Riverside County	<u>Population Projections for Riverside County; 1960-1985</u> , Riverside County Planning Commission, 4080 Lemon Street, Riverside, California 92501; March, 1968.
Sacramento County	<u>Projections of Sacramento County Population</u> , Sacramento County Planning Department, Sacramento, California, March, 1965.
Sacramento SMSA	<u>Population Trends and Forecasts for the Sacramento Area</u> , Sacramento Regional Area Planning Commission, 926 "J" Building, Room 810, Sacramento, California 95814; October, 1967.
Salinas-Monterey SMSA (Monterey County)	<u>Estimated Population Projection from 1965 through 1985</u> , Monterey Planning Department, P.O. Box 1208, Salinas, California 93901, 1965.

- San Bernardino County Technical Supplement, West End 1985 Area Plan, San Bernardino County Planning Commission, 316 Mountain View, San Bernardino, California 92401; August, 1965.
- San Diego County, 1990 Population Projections for San Diego County and City 1960-1990, Regional Plan Division, San Diego County Planning Department, 207 County Administration Center, San Diego, California 92101; January, 1967.
- San Francisco Bay Area, 2000 Future Demographic Growth of the San Francisco Bay Area, by Kingsley Davis and Eleanor Langlois, Institute of Governmental Studies, University of California, Berkeley, California; 1963.
- Economic and Population Growth in the San Francisco Bay Area, San Francisco Bay Conservation and Development Commission; February, 1967.
- San Fernando Valley and statistical area, 1980 "Population Estimates by Statistical Areas", Bulletin 1962-63, Department of City Planning, Los Angeles, California; April, 1962.
- Santa Clara County Information Release on 1960 Census, 1965 estimate, 1970, 1975, 1980, and 1985 projections, Santa Clara County Planning Department, 70 W. Hedding Street, San Jose, California 95110, May, 1965.
- Southern Counties Projected Future Population in the 10 Southern-most Counties of California, Population Study Sub-Committee, Los Angeles Chamber of Commerce; February, 1969.
- Stockton SMSA (San Joaquin County) Population Projections for San Joaquin County, San Joaquin County Planning Department, 1850 E. Hazelton, Stockton, California 95205.
- Ventura County "Printout of Population Projections", Ventura County Planning Commission, 52 North California Street, Ventura, California, November, 1967.