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Church Growth: Factors Influencing The Evangelical Church in Canada

Donald P. Adolf

CHURCH GROWTH: FACTORS INFLUENCING
THE EVANGELICAL CHURCH IN CANADA

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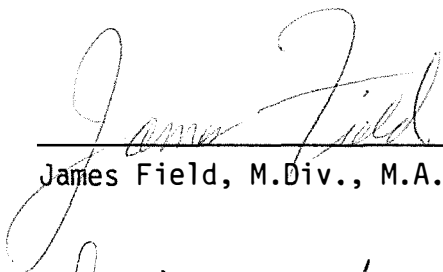
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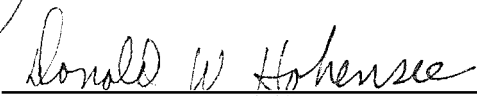
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Professors:

A handwritten signature in cursive script, reading "James Field", written over a horizontal line.

James Field, M.Div., M.A.

A handwritten signature in cursive script, reading "Donald W. Hohensee", written over a horizontal line.

Donald W. Hohensee, M.Div., Th.M., D. Miss.

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INTRODUCTION

This paper is a study in church growth in the Evangelical Church in Canada. I chose to research this subject, first, because of my growing interest in the subject of church growth. It is a subject that is relatively new in the Canadian Church scene and is a subject that is fascinating and challenging.

Secondly, I chose to study church growth in Canada because of my anticipated soon involvement in full time pastoral ministry in the Evangelical Church in Canada. I wish to discover, how our denomination is fulfilling the great commission, what problems it has incurred and has yet to overcome and what possibilities exist for its future.

Thirdly, I chose to study church growth because I believe it is the expected result of a church's fruitful ministry. The greatest Biblical Imperative for the Church involves an ever-expanding ministry of sharing the saving gospel of Jesus Christ to a lost world. If this is obeyed and the body of Christ functions as did the given model of early New Testament Church then church growth must be expected.

I have approached this paper with the desire to provide a workable model. I hope this study will serve to assist anyone interested in the growth of their local church, including national and provincial, contextual and institutional factors that have a bearing on that growth. Within the local church are many factors

which either foster or hinder the growth of that church. There is an increasing number of books and materials that speak to the internal dynamics necessary for growth. I wish to write concerning external factors which aid or limit growth in the local church.

The basis for this study is first of all scriptural. What does the Bible say about church growth? Does the head of the Church, Jesus Christ, expect His bride, the Church today, to grow? If so, what are some of the Biblical examples of growth? I will try to show the urgency and imperative of church growth from the Acts of the Apostles.

The second basis for this study is people. It is people that was the concern of Christ's mission to this earth. It is to take the good news of salvation through Him to people that becomes the Biblical Imperative basic to church growth. To understand more clearly the Church's Mission in our Jerusalem and Judea, we study the demographic trends. From this we see where people are, what areas they are moving to and those areas they are leaving.

When we see where people are and the extent of our mission field it is necessary to understand national religious factors which influence the spread of the Christian Church. To help understand the receptivity of the people of Canada and the success of the Christian Church to impact the Canadian people with its eternal message we look at the Canadian national religious trends.

Then to better understand the ecclesiastical environment in which the local church must minister, we look at the national and provincial factors with emphasis on the provincial denominational

growth trends. To understand how our denomination has fared in relation to the demographic trends and the national religious trends will certainly influence and help explain the growth trends of a local church in that same environment.

This paper will look at the growth trends of the Evangelical Church in Canada with a special emphasis on the province of Alberta. Alberta was selected because it represents the largest number of churches in one province. It is also the province I know more intimately because of personal experience. The denomination is headquartered in Alberta so it is beneficial to be acquainted with the trends which most directly influence the leadership.

To make application of these larger external factors to a local church, I have chosen the Medicine Hat Evangelical Churches of Hillcrest, Memorial and Little Plume. These churches will illustrate on a local level the trends that have occurred provincially and to a degree even nationally.

Several major sources have influenced me in this study. Research and study in two courses at Western Evangelical Seminary have been of major importance. These two courses were, "Church Growth" and "The Acts of the Apostles." Dr. Don Hohensee, Professor Jim Field and Superintendent Leroy Myers have provided encouragement, motivation and help in interpretation. The study of demographic trends is based on information from Statistics Canada and studies done by the Planning Secretariat of Alberta Advanced Education and Manpower. Canadian national religious trends are based on studies done by the Canadian Church Growth Center in Regina, Saskatchewan. Statistical

information for the Evangelical Church in Canada is drawn from the "Official Record, Northwest Canada Conference." Other helpful insights were received from the many authors on church growth and a seminar held in Portland by the Institute for American Church Growth.

In the concluding chapter I will summarize some of the trends which must be considered by the churches in our denomination as they plan for growth. I will summarize some considerations that we as a denomination must consider in our larger plans to fulfill the great commission in our Judea.

BIBLICAL FOUNDATIONS FOR CHURCH GROWTH FROM ACTS

The Acts of the Apostles shows the expansion of the Church from a group of afraid people to a bold explosion of the Christian movement. As Luke describes the expansion of the Church he shows the beginning organization of the Church. He shows the beginning of the spread of the Gospel in the world and its affect not only on Jews but also on the Gentiles. Referring to the Gentiles, Acts speaks forty times of the nations and turning them to God.

As we consider the question "Does God want His Church to grow?" or even more important, "Does God want this Church to grow?" we could consider a variety of places in Scripture. One of the clearest sources for this answer is found in the book of Acts. Let us look at the pattern of development to see how God led the early Church to grow.

There are many ideas and sounds concerning Church growth today. In order to make sense out of the sometimes conflicting material on Church growth we need to seek growth that is biblical. In other words, we should seek Church growth which has its guidelines, genesis, and basis in the Bible. We ought to seek to understand it from the Old and New Testaments. The beginning of the Christian Church as described in Acts is only part of God's work with man in history. It, however, is the beginning of a new emphasis brought to

mankind through His Son Jesus Christ.

The Church as described in Acts has its goal and precedence set by our Lord in Matthew 16:18 when He said: "I will build My Church and the gates of Hades shall not overpower it" (NASB). It was the Church which was at the heart of Jesus' command in Matthew 28:19-20 that says "make disciples." This command to make disciples was to be a continuous process by which men were to be converted to Jesus Christ and to relate themselves to each other and to become responsible, reproducing church members. The imperative in Jesus last command in Acts 1:8 emphasizes world evangelism, the preaching of the gospel to every creature. The central imperative again is to "Make Disciples." The other action words in these verses are helping verbs. They are "going," "baptizing," and "teaching." When we look closely at the Great Commission as well as other texts such as Mark 16:15 and Luke 24:47, 48, we see three central issues. They are the Church "proclaiming and evangelizing," the Church "perfecting and edifying," and the Church "planting and expanding." Evangelism and the Mission of the early Church was not something reserved for a week or two each year or even one evening each week. These mandates were the very life of the Church and were very basic to its reason for existence.

Jesus begins the Church by winning 12 people to Himself. When he finished, the 12 had become a committed group in Jerusalem of no less than 120 disciples, but more probably upwards of 500, as hinted in I Corinthians 15:6. Peter Wagner says, "This growth from 12 to 120 in three years represents a decadal growth rate of 215,343% or

an annual growth rate of 115%."¹ This enormous growth was not to be continued under the bodily leadership of Jesus. Instead, under the headship of the glorified Christ and through the power of His Holy Spirit, the work of building His Kingdom was committed to His disciples.

When Jesus ascended into heaven, he commanded the disciples to wait for the promise of the Holy Spirit. The power by which the disciples were to carry out their commission was to be the same spirit that annointed Jesus at His Baptism. The Holy Spirit was to be the life source of the Church not only throughout the Acts but throughout all the following generations of the Church. The Church began in Jerusalem - Acts 1:4 and spread into Judea and Samaria - Acts 8-12 and extended to the uttermost parts of the earth - Acts 13-28.

ACTS

1	7	8	12	13	28
Jerusalem		Judea & Samaria		Uttermost Part of the Earth	

Following the day of Pentecost the scriptures give account of the Church growing numerically, in strength and spiritually. Throughout scripture we see that God always shows concern for numbers of people. His desire is that all the world would turn and pledge

¹C. Peter Wagner, Your Church Can Grow, (Glendale, Ca.: Regal, 1976), p. 165.

their allegiance to Him. His concern and love is expressed personally, stressing that *each one* should believe in Him and obey Him. God's concern is in such detail he said the hairs of our head are even numbered. His concern is also in terms of spiritual growth, maturity or holiness. It is easier to measure numerical growth than it is to measure spiritual growth, yet we find Luke showing us evidence of both.

When the Church began in that small upper room with that band of fearful disciples it indeed appeared to be a shaky and hopeless beginning. But as a result of being obedient to Christ's command, the promised Holy Spirit came in His powerful presence and the First Church in Jerusalem began. The Holy Spirit filling the hearts and lives of the disciples became the power that launched this new Church. The Holy Spirit in the lives of His people continued and still continues to provide the impetus for the Church to grow.

In Acts 2:41, 42, after the indwelling of the Holy Spirit, the result was *empowered disciples* preaching and witnessing in such a way that they began to affect the entire city of Jerusalem. The result was that 3000 were added and they received the Word, were baptized and instructed in the Word. Belief and baptism in the early church resulted in believers being *added* to the particular fellowship group of believers.

The word is used in four places in the book of Acts 2:41 and 47, 5:14 and 11:24. The word in Greek for "added," *prostihemi*, is a compound word connecting the preposition, *pros*, meaning "toward," with the verb, *tithemi*, meaning, "to place" or "to set." The Greek writers make use of this verb to signify that act by which cities, towns or provinces

changed their masters, and put themselves under another government. Thus, the word is not merely a mathematical numbering. If based on Greek usage, it carries the sense of placing oneself under a new command or authority, leaving the old picture of the transition from being under Judaism and the law, to being under Christ. Literally, the word means "to place forward," that is, the placing of certain things next to things already in existence, for the increase of that which is already in existence.²

The New Testament Church in its simple straight forward obedience to Christ's last directive, recognized that believers who were brand new disciples were to be perfected after becoming one in Christ, not before. Three thousand were added to the Church on the day of Pentecost but it was only the beginning, for the Lord was adding to their number daily, Acts 2:47. What kind of Church was emerging so new people were putting their faith in Christ daily? Some of the characteristics of the new Church as recorded in Acts 2:42-47 are:

- a. A teaching church (verse 42).
- b. A fellowshiping church (verse 42).
- c. A praying church (verse 42).
- d. A reverent church (verse 43).
- e. A church where things happen (verse 43).
- f. A sharing church (verses 44, 45).
- g. A worshiping church (verse 46).
- h. A joyful church (verse 46).
- i. A contagious church (verse 46).

²David L. Hocking, "What Is The Church?", Dissertation, (California Graduate School of Theology, 1970), p. 65.

j. A soul winning church (verse 47).³

Daily the Church grew as the believers witnessed and unbelievers throughout Jerusalem were saved. They were continually teaching and proclaiming in the power of the Holy Spirit. As we see the direction given in Acts 1:8 and its fulfilment here we must conclude that:

Proclamation must have priority. Not necessarily pulpit preaching but proclamation: teaching, witnessing, declaring the "good news." The pulpit has its place, but somehow every believer must feel a responsibility to carry the "good news" everywhere. This must have priority in a program of growth in a local church. Unless proclamation of the "good news" has priority in the life of every believer, the true purpose of the church will be thwarted.⁴

One of the major hindrances to reaching "all the nations" is clearly all the believers who are not participating in the Church's mandate. Christ did not give His Commission to the eleven or to the gifted or full-time preachers but to all who would follow Him. We see the universal acceptance of this mandate as we observe the continued development of the Church in Acts.

In Acts 4:4 the Church has grown to 5000 men and is still centered in the city of Jerusalem. No doubt believers from Pentecost may have travelled back to their homelands by now, but the central focus of Acts is still in Jerusalem. Although the Church was

³ Donald E. Riggs, Make It Happen, (Warsaw, Ind: LP Productions, 1981), p. 35.

⁴ Hollis Green, Why Churches Die, (Minneapolis: Bethany Fellowship, 1972), p. 59.

calculated as having a membership of 5000 men, the women and children would have most surely doubled that number or more.

Persecution of Christians, far from hindering Church growth, has often fostered it. The early Church already experiencing the forces of opposition is not to be eradicated. Perhaps when Christians take trouble in their stride, unbelievers become convinced that God and Christianity are realities worth considering.

The impact of growth was such that Acts 5:14 emphasizes that "multitudes of both men and women" were added to the Lord with regularity (vs. 28). All this was going on in the city of Jerusalem and within a period of two years. Such a growing influence did the Church have upon Jerusalem that it is said, "Ye have filled Jerusalem with your doctrine."

When we get to Acts 6 the Church must deal with one of the problems of a growing Church. The problem clearly points out that the gospel has made its impact not only among the Hebrew speaking Jews but also among the Hellenistic or Greek speaking Jews. In Acts 6:1 we see the growth of the Church has continued to the point where Church growth is recorded as the disciples *multiplied*. We notice the process has changed from addition (2:41) to multiplication. With growth at this momentous rate we wonder how much of it is contained in Jerusalem.

The growth of the early Church was not limited to Jerusalem. With the stoning of Stephen, persecution arose that was so bitter and so severe the Church in Jerusalem was forced to flee to avoid destruction. By the scattering of these believers the gospel now spreads

throughout the regions of Judea and Samaria. We are shown in Acts 8:6, 12 that Philip went to Samaria and a Church was planted there when *multitudes* of both men and women responded to the Gospel and were baptized.

The scripture in Acts 9:31, 35 moves from emphasizing the multiplication of believers to pointing out that Churches are multiplying and being established across many geographical lines. Church growth involves people movements where "multi-individual, mutually-interdependent decisions" take place. Here we see an example of the conversion of all the individuals of Lydda and Sharon as a decision made in mutual affection. Each individual had to make up his own mind but each chose to turn to the Lord so two complete villages respond to the message of the gospel.

It was as though the contagious and explosive nature of this new Church could not be contained within Judaism that we see it begin to spread to the Gentile world. Luke's use of the term for Gentiles some forty times is as if he is trying to show Gentiles were always part of God's plan. We cannot be sure just when the Gentile flame was lit, but we can see the spreading of that flame through the rest of Luke's account. Perhaps the Ethiopian Eunuch was the first recorded Gentile to be converted or it may have been Cornelius and his household. Luke seems more concerned to show the affect of the gospel as it spreads to the Gentile world.

The Gentiles in Acts seem to be the idol worshiping, pork eating, sabbath breaking people that represented everything the Jews

did not want to be. By comparison the God fearers, when referred to as a class of people, were Gentile people who rejected idol worship and became worshipers of the one true God. They did not submit to the rite of circumcision but were allowed to attend and worship in the synagogue. Although the Jews considered them still Gentiles they became the key bridge that Paul used to reach the bulk of the Gentiles.

The first Church which began among the Gentiles is recorded in Acts 11:19-24. We see this Church was the result of lay evangelism and was not initiated by the Apostles. Donald McGavran writes that:

Antioch was where the New Testament church first jumped the culture barrier. Up to that time, only Jews had become Christians, but at Antioch some laymen, not knowing any better, I suppose started to talk "to the Greeks also" about the Lord Jesus. Now, the Greeks were uncircumcised; they ate pigs, and they had statues of naked women in their gardens. Nevertheless, laymen talked to them about Jesus Christ. The preachers would have known better; those laymen didn't. Yet when the laymen presented Christ, the Greeks believed, the Holy Spirit fell on them, and they became good Christians despite the fact that they still ate bacon for breakfast.

The Church at Antioch began to grow among both the Jews and the Gentiles. It grew so much that when the apostles heard about it, they sent Barnabas to check on the queer business. Barnabas found that the church was growing among the Gentiles as well as the Jews. The ministry was larger than Barnabas could handle, so he went to Tarsus and brought Saul back with him. For a year they had a wonderful experience. The record says that these churches grew very greatly. Many little congregations sprang up throughout the great city of Antioch.⁵

The Church which began among the Gentiles, a work which

⁵Donald A. McGavran and Win Arn, How to Grow A Church, (Glendale: Regal Books, 1973), p. 25.

continues until this day, is recorded as spreading in rapid numbers, Acts 14:1. Through chapters 13 and 14, Churches increased in number so that in 16:5 the emphasis was upon *churches* being planted, built up and increasing **daily** - to fulfill the Great Commission.

The Church continued to spread from Asia to Greece. Churches were planted and people became believers in Philippi, Thessalonica, Berea, Athens, Corinth and other centers. Church growth under Paul's missionary endeavors, during the first century, was so effective that Scripture says **all** Jews and Greeks in Asia heard the Word of the Lord, Acts 19:10.

Toward the close of Paul's ministry, which was basically spent evangelizing the Gentiles, the Churches included many thousands of Jews. The word *muriades*, Acts 21:20 which is translated "thousands" comes from the Greek word *myriads* which means "innumerable" or "tens of thousands." So the number of Jews alone who were at the time identified with the Church would only be spoken of in multiples of ten thousand. Along with these are vast numbers of Gentiles who if not already greater in number would soon become the driving force to carry the Church forward.

From this account we must recognize that the Church grew in the first century. Its leaders were extremely conscious of both seeing and recording that growth in obedience to the Great Commission.

Why did the Church grow and what patterns have we seen develop? We see that God wants His Church to spread and hundreds of thousands to be added to Him in every people all over the world. We

see that evangelization was not an annual campaign but was as Donald McGavran states:

God's people understanding the straight gate and the narrow way, spreading everywhere cells of committed Christians, followers of Christ the risen and reigning King, and thus preparing the way for his speedy return.⁶

The early Church was driven forward by the power of the Holy Spirit and the clarity that there was only one Way and one Name. There were NO other Gods. The central focus of the gospel proclaimed by this early Church was the death and resurrection of Jesus Christ. The fantastic growth of the early Church was powerfully influenced by one unshakable conviction: that belief in Jesus Christ was essential for salvation.

The emphasis in the early Church was not on church buildings but rather on groups of people. It seems that "church buildings" as such did not exist until the second or third century. We do see that Christians gathered for instruction and fellowship in the temple, in homes and in local synagogues. God has built His Church in many different settings.

God also uses a variety of methods to build His Church. There were no sacred methods.

There is only one gospel but many methods. The gospel is absolute, final, complete, perfect; it is revelation given. Not so the methods; they are conditioned by time, culture and psychology. Methods are relative. They are

⁶Donald McGavran and Win Arn, Back to Basics in Church Growth, (Wheaton: Tyndale House, 1981), p. 130.

people-related. The Bible,⁷ therefore, does not lay down absolute patterns in methods.

Paul clearly demonstrates this principle in Acts. To the Jews he spoke interpreting and quoting scriptures they already were familiar with. To the Gentiles he found other bridges of familiarity on which to explain and build upon with the saving gospel of Jesus Christ.

We see two kinds of growth taking place in this early Church. We see maturing growth, where people were continually being instructed, fellowshiping, praying, witnessing and being appointed as elders. This growth is clearly balanced with multiplying growth. There cannot be multiplication without maturation but neither can there or should there be maturation without multiplication. The Church must grow like a family. When healthy children come they grow and develop until they reach adulthood! When they reach adulthood they in turn become parents producing more healthy children. The result of effective nurture must be multiplication growth.

This phenomenal growth did not occur as a result of the apostles only. Key to the spread of this early Church was the laity's involvement in ministry. One of C. Peter Wagner's vital signs of a healthy Church is a well mobilized laity. Lay people need to be active and enthusiastic and wholehearted in their service to God and the Church. Their activity needs to be concentrated on ministry functions rather than leadership functions in order for the Church

⁷Delos Miles, Church Growth, A Mighty River, (Nashville: Broadman, 1981), p. 80.

today to experience growth like that of first century Christians.⁸

Tom Wolf describes the New Testament's use of lay involvement when he says:

The apostolic Church used the interlocking social systems of common kinship/community/interests as the backbone for communicating the Gospel. The basic thrust of New Testament evangelism was not individual evangelism, it was not mass evangelism, and it was definitely not child evangelism. The normative pattern of evangelism in the early Church was *oikos evangelism*.

An *oikos* is a social system composed of those related to each other through common ties and tasks. The New Testament *oikos* included members of the nuclear family, but extended to dependents, slaves and employees. *Oikos* members often lived together, but always sensed a close association with each other. And, note this carefully, the *oikos* constituted the basic social unit by which the early Church grew, spreading the Good News of Jesus Christ, the risen Lord.⁹

The laity were involved in evangelizing family members. It was the kind of evangelism that would share with a neighbor who questioned how such a difference had come over his old friend. It would reach the guy on the job or the *oikos* that played racket ball together. Tom Wolf believes *oikos* evangelism is the God-given and God-ordained means for naturally sharing our supernatural message. Key to the penetration and persuasion of this message is the transformed life of the believer. It is a Christianity with its most powerful demonstration in the lives of ordinary people.

Examples from the New Testament indicate the '*Oikos Evangelism*'

⁸C. Peter Wagner, "Good Pastors Don't Make Churches Grow," Leadership, 2:1, (Winter 1981), p. 71.

⁹Tom Wolf, "The Biblical Pattern of Effective Evangelism," The Pastor's Church Growth Handbook, ed. Win Arn (Pasadena: Church Growth Press, 1979), pp. 112-114.

was common as the early faith spread: In Luke 8:39, Christ told the demoniac to return to his *house* and describe the great things that happened to him.

In Luke 19:9, Zacchaeus was told that salvation had come to his *house*.

John 4:52 describes how the centurion's entire *household* believed, following the healing of his son.

In Acts 10, we read how Cornelius, who feared God with all his *household*, had a vision, sent for Peter, and when Peter arrived, gathered his close friends (*oikos*) together.

In Acts 18:8, Luke describes how Crispus, the leader of the synagogue at Corinth, believed in the Lord with all his *household*.

First Corinthians 1:16 records how Paul baptized the *household* of Stephanas.

In addition to these direct references to the *Oikos* of believers in the rapid spread of the new faith, there are other numerous references where the "web principle" is seen in practice:

Mark 2:14-15 describes how Jesus called Matthew, the tax collector. Soon after, many other tax collectors were dining with Jesus and following him.

Luke 7:37- 8:3 recounts how the sinful woman was forgiven, and soon other sinful women were brought to Jesus.

Luke 15 describes the man who found the lost sheep and called his friends and neighbors together to rejoice. In the same parable, Jesus tells of the woman who found the lost coin and brought her

friends and neighbors (*oikos*) to rejoice. Finally, the celebration of the son who was found resulted in friends coming together for the joyful reunion.

John 1:40-41 tells of Andrew bringing his brother to Christ.

John 1:44-45 tells of Philip bringing his friend Nathaniel to Christ.¹⁰

Michael Green, in Evangelism in the Early Church, observes that the New Testament Church religiously adhered to the strategy of using the household (*oikos*) in the Christian advance.¹¹

The early Christian knew that when the message of faith was heard and demonstrated by friends and family who were known and trusted, who were "their kind of people," barriers were removed and receptivity to the gospel increased tremendously.¹²

Research conducted by the Institute for American Church Growth (Pasadena, CA) on why people first come to Christ and the Church, provides support of the *oikos* strategy of growth and outreach. After asking 10,000 lay people, "What was responsible for your coming to Christ and this church?", the following results were discovered.¹³

¹⁰Charles Lowry, "Oikos Evangelism" (Research Project, New Orleans Baptist Seminary, December 1979).

¹¹Michael Green, Evangelism in the Early Church, (Grand Rapids: Eerdmans, 1970), p. 210.

¹²For a detailed study of the homogeneous unit principle and Church Growth, see Peter Wagner, Our Kind of People, (Atlanta: John Knox, 1979).

¹³Charles Arn, Donald McGavran, Win Arn, Growth A New Vision For The Sunday School, (Pasadena, CA.: Church Growth Press, 1980), p. 76.

Special Need	2%
Walk-In	3%
Pastor	6%
Visitation	1%
Sunday School	5%
Evangelistic Crusade	0.5%
Program	3%
Friend/Relative	79%

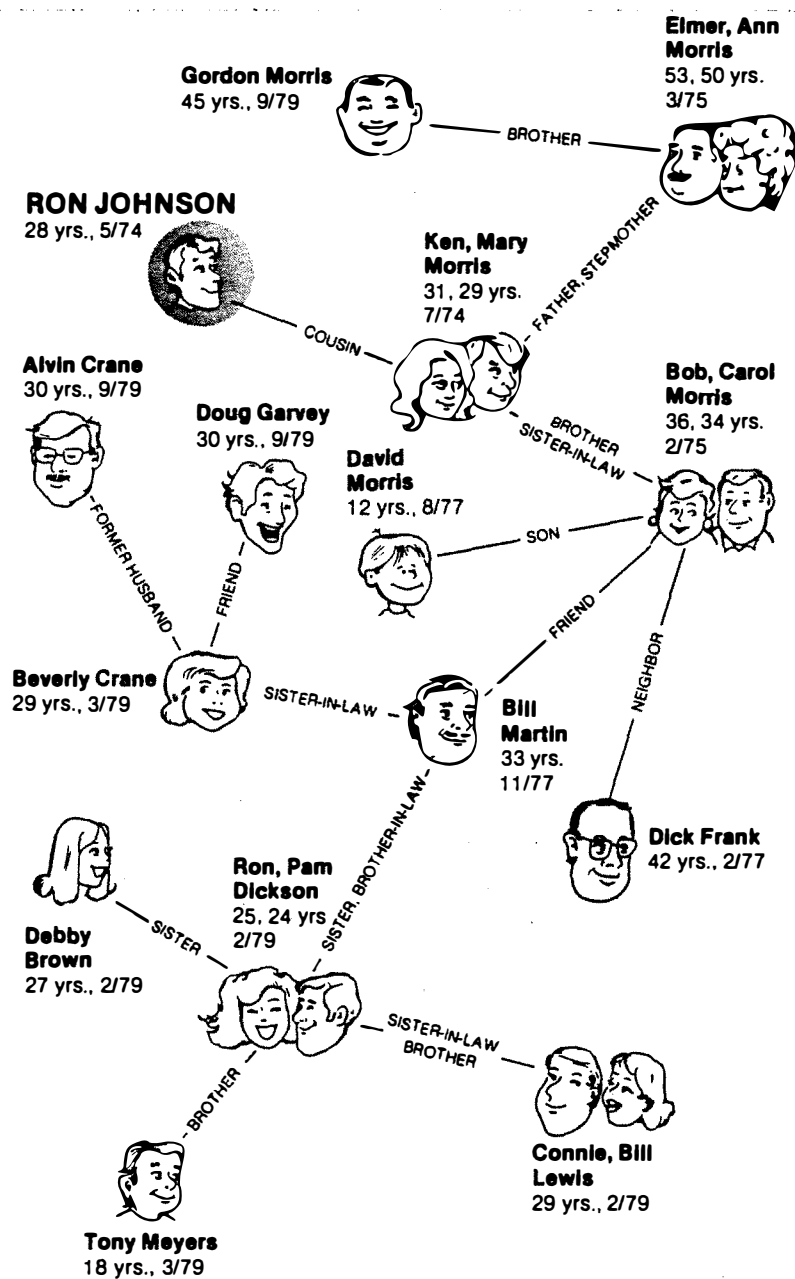
This emphasis in evangelism cannot be stressed too heavily. It is the most effective way by which people come and by which people stay or are assimilated into the local church. A typical example of this *oikos* evangelism or growth by the web principle began by a young man named Ron Johnson from the Free Methodist Church in Bellingham, Washington.¹⁴ (Figure 1.1)

An additional dimension of evangelism in Acts and done by Paul was Church planting which crossed cultural lines. The Great Commission did not limit the spread of the Church to friends and relatives of the Church in Jerusalem but was meant to extend to people on the fringes. As a result Paul used and built bridges to reach cross culturally into the Gentile world.

Barnabas, as an example, was a levite of Cyprus. It is then no accident that Paul and Barnabas go to Cyprus on their first missionary journey. Also they continue to travel to Derbe, Iconium, and Antioch which are towns less than 200 miles west of Tarsus on the main Roman road. It is possible that Saul's father had commercial dealings with the Jews in those towns. They were probably familiar with Saul the brilliant young rabbi of Tarsus who always studied under Gamaliel

¹⁴Ibid., p. 78.

Figure 1.1



Source: Charles Arn, Donald McGavran, Win Arn, Growth a New Vision For The Sunday School, (Pasadena, CA.: Church Growth Press, 1980), p. 78c.

in Jerusalem, and always invited him to speak in the synagogues.¹⁵ Paul used bridges to reach into synagogues. From there he used bridges to reach Gentiles who were God-Fearers. These bridges extended so the gospel went from Gentile God-Fearers to pagan Gentiles. The gospel continued to spread using natural networks of friends and relatives until it had bridged cultural gaps and had been spread throughout all of Asia.

As we see the spread of the gospel in Acts by the laity, we also see the role and responsibility assumed by Paul and the apostles. The leadership given to the Church in Acts relates the leadership given to local churches today by their pastors. We see both authority and responsibility for theological and administrative leadership. Paul both led with authority by giving direction to those he worked with and submitted himself to the authority of Antioch, the Church which commissioned him and the Jerusalem Council. The Jerusalem Council became a restraining force which prevented the Gentile Church from practicing paganism as well as becoming a catalyst to encourage and support its leaders and members in its endeavor to carry the gospel to the whole world.

Pastors also must provide leadership which will not only constrain paganism and worldiness but will be a catalyst for spreading the gospel into that world. Of the seven "vital signs" that Wagner lists for a growing church he says that the first is: "A pastor who

¹⁵Donald A. McGavran, Understanding Church Growth, (Grand Rapids: Eerdmans, revised ed., 1980), p. 396.

is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth."¹⁶ Strong leadership is an important element in building the local church. Robert Schuller states that:

Leadership is the key to church growth. If the church is to really succeed in its mission of witnessing effectively to the non-churched world in the Twenty-first Century, we must develop dynamic, aggressive and inspiring leaders.

And what is leadership? Leadership is thinking ahead, planning for the future exhausting all possibilities, envisioning problems and dreaming up solutions to them, and then communicating the possibilities and the problem-solving ideas to the decision makers. This is leadership.¹⁷

He balances this definition with this:

Even a cursory observation would indicate that the average ordained pastor is not a ten-talented man. He may be a good preacher - or a good pastor - but he is generally not strong in both areas . . . it remains incomprehensible that intelligent church planners could assume that a single pastor arrangement is the ideal arrangement.¹⁸

The role of the pastor is by example and precept to become an enabler and equipper. The pastor must play a key role for growth to take place but that role must be to equip the saints and motivate them in their ministry.

Paul's ministry was not a solo flight. We see him starting churches but setting those churches on a course which others would

¹⁶C. Peter Wagner, Your Church Can Grow, (Glendale, CA.: Regal Books, 1976), p. 57.

¹⁷Robert H. Schuller, Your Church Has Real Possibilities! (Glendale, CA.: Regal Books, 1974), p. 49.

¹⁸Ibid., pp. 10,11.

navigate or co-pilot. From time to time Paul would return or write letters to encourage and motivate the saints in their ministry.

Church growth in Acts also depicts the use of Spiritual gifts in the spread of the gospel. Barnabas, the encourager, is an example of one using his gift to enhance the spread of the gospel. It was Barnabas who was brave enough to take the zealous persecuting Saul and introduce him to the Church in Jerusalem. Barnabas recruited Paul from Tarsus to help in Antioch. He went with Paul on his first missionary journey gradually turning leadership over to him. After his disagreement with Paul, Barnabas goes on to disciple and encourage Mark.

It is the study of spiritual gifts and their application to ministry that is necessary in the local churches today. People must be equipped and given opportunity to use their gifts in ministry for the church to go forward.

To summarize what we see in Acts regarding the growth of the Church we see:

1. God wants His Church to spread to every people all over the world.
2. The Early Church was driven forward by the power of the Holy Spirit and the clarity there was one Way and one Name.
3. The emphasis was not on church building but rather on groups of people.
4. Methods were flexible and God used a variety of methods to build His Church.

5. There were two kinds of growth: Maturing growth and Multiplying growth.

6. Key to the spread of the Church was lay involvement in the ministry.

7. The Church spread along natural lines of friends and relatives.

8. Evangelism involved bridging to reach those on the fringes even cross-culturally.

9. Key to church growth was dynamic leadership.

10. Spiritual gifts were important to ministry and church growth.

The evidence of scripture is that God wants His Church to grow numerically and spiritually. While every Church may not have the same opportunities for numerical growth, if a church has a reason for existence God desires for it to experience growth. The Church has a two fold command: 1) to evangelize and, 2) to edify. It is a command pertaining to each local body of believers but its fulfillment reaches in responsibility to the world.

If the first century Church could experience such phenomenal growth in its first struggling days of its new existence and under such adverse conditions, the same Lord can cause the Church today in this last half of the twentieth century to grow. The opportunity for growth today is greater than ever before. There are more winnable people, more money, more resources, and more methods than ever before. That growth can only come as we utilize the knowledge

and power God had provided for this occasion.

The issue is not: "Does God want His Church to grow?" He does! The issue is not: "Can God's Church grow?" It can! The issue is not: "Will God's Church grow?" It will! The issue is HOW and what our response will be in structure, priority, and ministry to get in on God's divine prescription for the growth of His Church.

ALBERTA'S DEMOGRAPHIC TRENDS

Alberta's population passed the 2-million mark during 1979. The Province recorded a population growth rate of about 3 percent annually in 1977 and 1978, the highest in Canada. Based upon preliminary statistics, Alberta's 1979 growth rate was approximately 3.4 percent (Figure 2.1). In view of Alberta's continuing favourable economic prospects, it is projected that the population will continue to grow, reaching approximately 2.76 million by 1988, an increase of slightly over one-third during the 1979-1988 period (Table 2.1).

Since 1971, the proportion of population growth accounted for by natural increase has been declining. Conversely, migration has assumed the more significant role. The rapid population growth after 1975 was due primarily to migration, especially net interprovincial migration. In particular, net interprovincial migration has been steadily increasing - from 26,130 in 1977 to 32,100 in 1979, with the vast majority of migrants coming from Ontario, Manitoba and Quebec (Figure 2.2).

Assuming continuing prosperity in Alberta and the construction of a number of major resource development projects over the next few years, it is estimated by the Planning Secretariat that an average annual net migration of approximately 53,000 is needed to meet anticipated employment growth. These migration forecasts are based

FIGURE 2.1

ANNUAL POPULATION GROWTH RATES
CANADA AND THE PROVINCES, 1977-1979

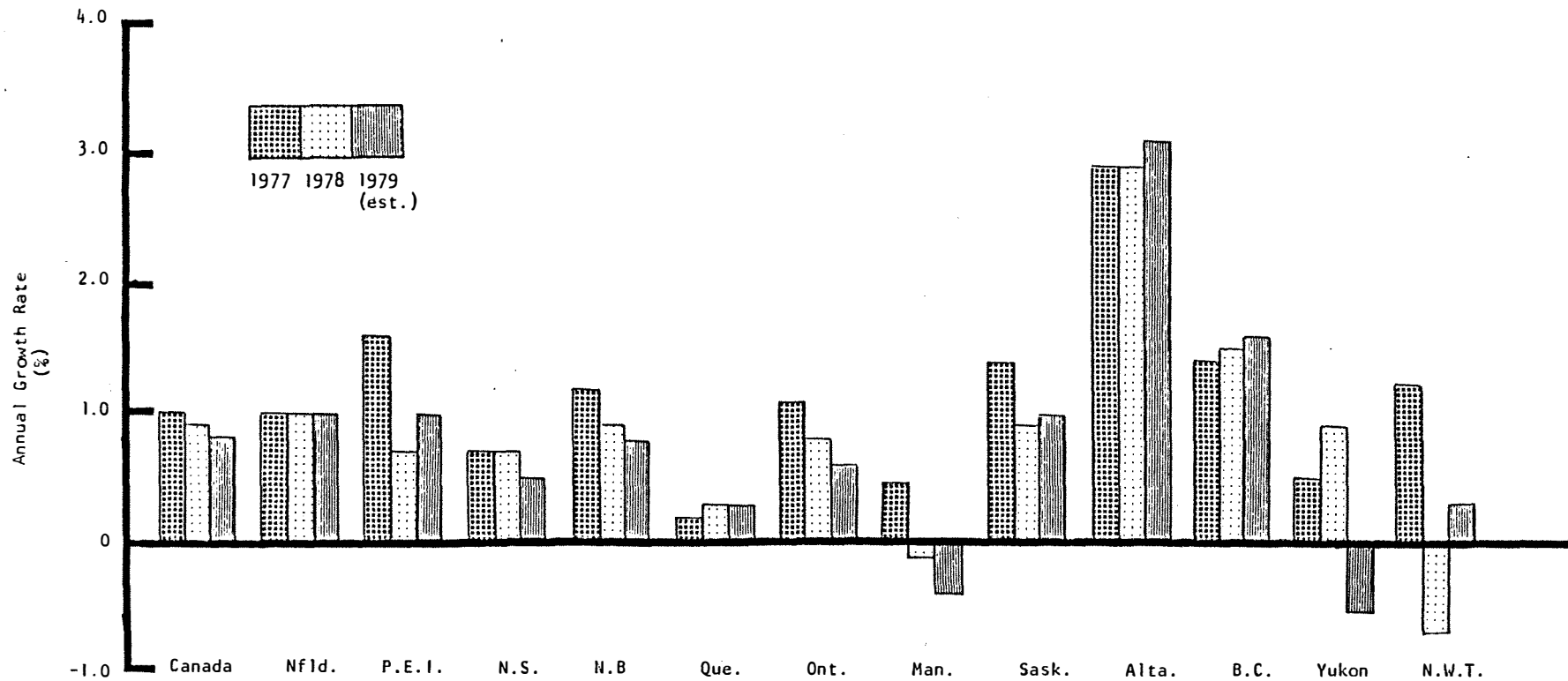


TABLE 2.1

ACTUAL AND PROJECTED POPULATION OF ALBERTA
1961-1979 AND 1980-1988

Year	Population	Average Annual Population Growth Rate	
ACTUAL			
1961(c)	1 332 000		
1966(c)	1 463 200	1961-1966:	1.9%
1971(c)	1 627 900	1966-1971:	2.2%
1976(c)	1 838 035	1971-1976:	2.5%
1979(est.)	2 018 500	1976-1979:	3.2%
PROJECTED			
1980	2 092 700		
1981	2 168 900		
1982	2 253 900	1979-1983:	3.8%
1983	2 343 000		
1984	2 427 100		
1985	2 518 000		
1986	2 595 100		
1987	2 680 700		
1988	2 763 800	1983-1988:	3.4%

Notes: (c) Census population
 (est.) Estimated population

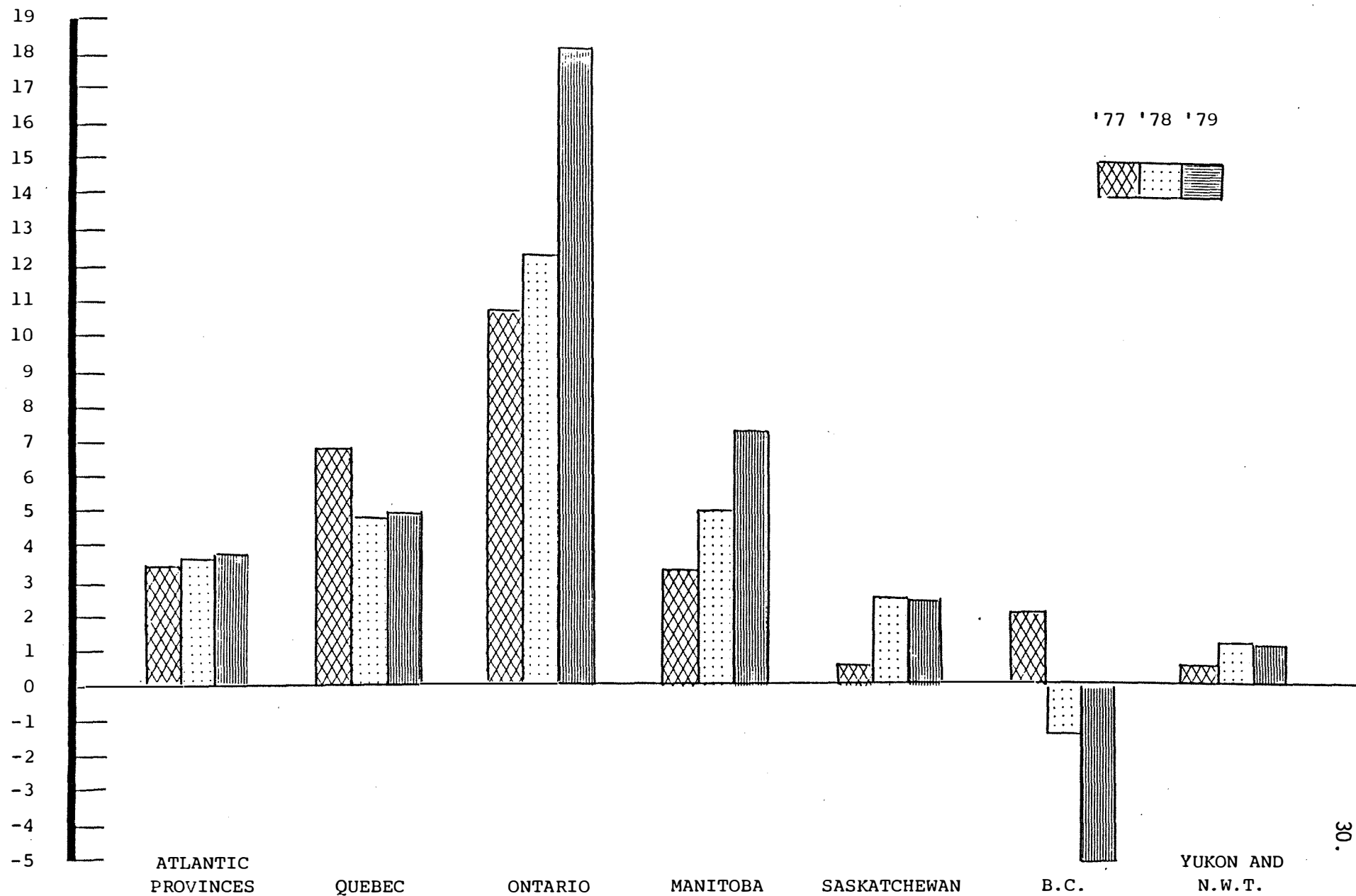
Sources: Statistics Canada, 1961, 1966, 1971 and 1976 Censuses.

Alberta Bureau of Statistics, unpublished population
 projections prepared for the Planning Secretariat,
 May 1980.

('000)

NET INTERPROVINCIAL MIGRATION TO ALBERTA

1977-1979



upon employment forecasts showing an average annual increase of 4.2 percent between 1980 and 1988. Thus, the revised population forecast is due almost entirely to higher migration forecasts over the 1979-1988 period (Figure 2.3).

The projected age-sex composition of Alberta's population is not expected to differ significantly from the previous forecast. In comparing the projected 1988 age-sex distribution of the Province's population with the 1979 distribution, it is apparent that the proportion of persons ages 65 years and over will remain more or less constant. However, that will be a smaller proportion of persons in the younger age groups (i.e., 10-24 years), and a much larger proportion of persons ages 25-44 years. In a sense, Alberta will have a more "mature" population in the late 1980's (Table 2.2).

Regional Population Growth

During the 1970's, the rates of economic development varied from one region to the next within Alberta. Certain regions of the Province experienced higher levels of economic development than others. In the past three years, the rates of economic development ranged from relatively slow growth in such regions as the North Central (Athabasca) and Battle River (Camrose), primarily agricultural economies, to relatively high growth in such regions as Fort McMurray and Calgary, primarily because of resource industry and related development. Consequently, the growth of Alberta's population varied from region to region. These differences in population growth are

FIGURE 2.3

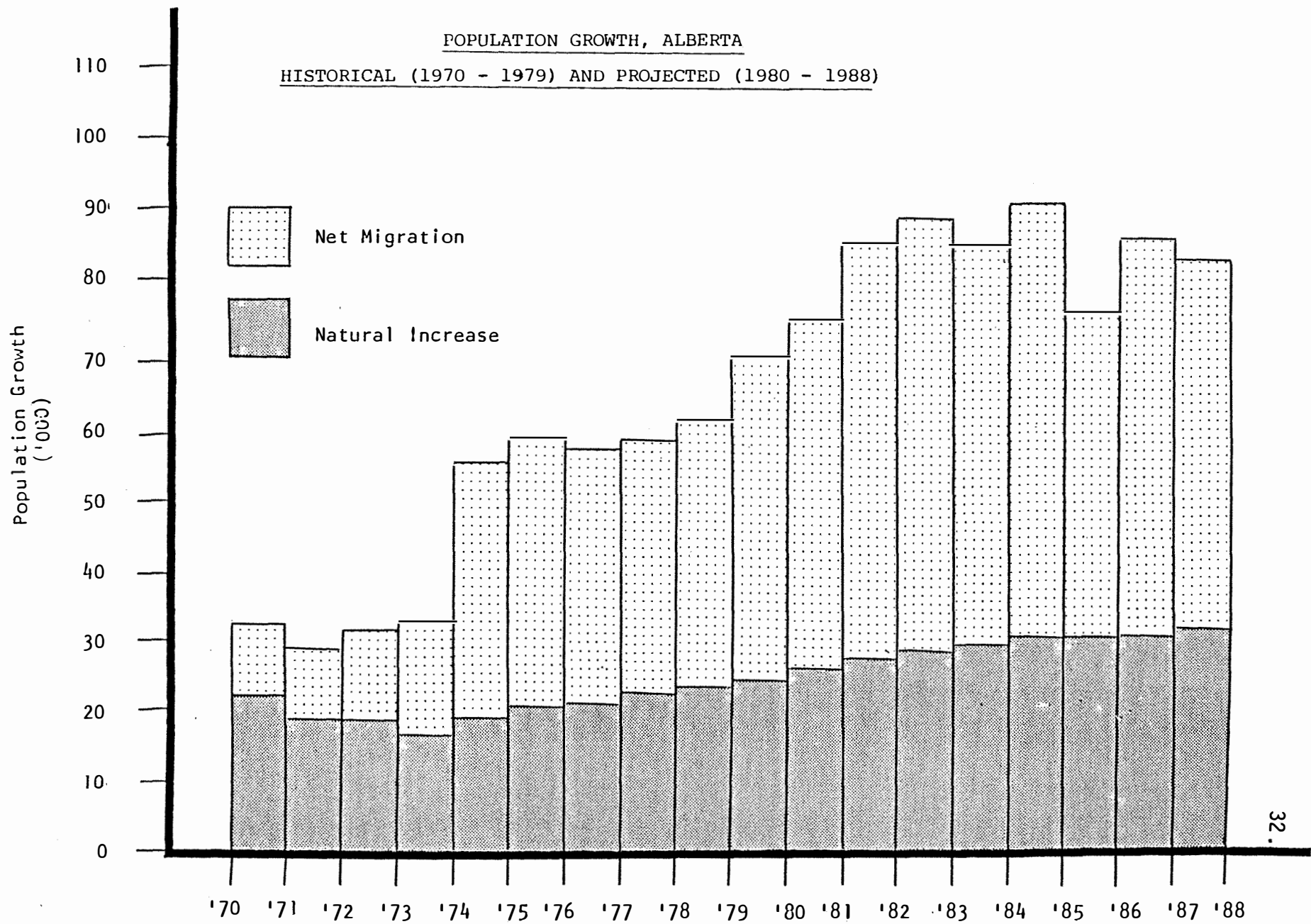


TABLE 2.2

ALBERTA'S CHANGING AGE STRUCTURE
1971-1988

Age Group	Total Number Of People In Age Group (Percentage of Total Population)			% Change	
	1971	1979	1988	1971-1979	1979-1988
0- 4 Yrs.	151 600 (9.3)	175 900 (8.7)	243 700 (8.8)	16.0	38.5
5-14 Yrs.	362 900 (22.3)	341 800 (16.9)	443 500 (16.0)	-5.8	29.7
15-24 Yrs.	303 200 (18.6)	422 100 (20.9)	454 600 (16.5)	39.2	7.7
25-34 Yrs.	218 600 (13.4)	358 900 (17.8)	607 300 (22.0)	64.2	69.2
35-44 Yrs.	193 100 (11.9)	226 900 (11.2)	389 900 (14.1)	17.5	71.8
45-64 Yrs.	279 700 (17.2)	340 900 (16.9)	416 500 (15.1)	21.9	22.2
65 Yrs. and Over	118 750 (7.3)	152 000 (7.5)	207 900 (7.5)	28.0	36.8

Source: Planning Secretariat, Alberta Advanced Education and Manpower,
August, 1980.

summarized in Table 2.3 in which the actual and projected population growth of each region over the 1976-1988 period is given.

With reference to Alberta's urban municipalities, most of them have experienced significant change in their population in recent years. Of 101 municipalities having a 1971 population of over 1,000, 74 experienced a higher growth rate in 1976-79 than in the 1971-76 period. Consequently, population growth is filtering throughout the Province and affecting communities of all sizes, including those which have traditionally been slow growth areas (Figure 2.4).

1. Historical Regional Population Growth

Over the last three years (i.e., 1976-1979), in terms of average annual population growth rates, the fastest growing regions were (Figure 2.5):

TABLE 2.4
Fastest Growing Centres in Alberta

	<u>Average Annual Growth Rate</u>
Fort McMurray	20.5%
Red Deer	4.6%
Calgary	4.3%
South East (Medicine Hat)	3.7%
Edmonton	3.0%
West Central (Hinton)	2.8%
Peace River (Grande Prairie)	2.7%
Cold Lake	2.5%

The Edmonton and Calgary regions together accounted for 67 percent (approximately 131,000 people) of the Province's total

TABLE 2.3

ACTUAL AND PROJECTED POPULATION FOR SELECTED REGIONS IN ALBERTA
1976-1988

Region	Population			Population Growth		Average Annual Rates of Growth	
	<u>1976</u>	<u>1979</u>	<u>1988</u>	<u>1976-79</u>	<u>1979-88</u>	<u>1976-79</u> (%)	<u>1979-88</u> (%)
1. Peace River (Grande Prairie)	96 456	104 500	135 100	8 044	30 600	2.7	2.9
2. West Central (Hinton)	30 155	32 800	52 700	2 645	19 900	2.8	5.4
3. North Central (Athabasca)	34 952	36 000	39 400	1 048	3 400	1.0	1.0
4. Fort McMurray	15 424	27 000	58 400	11 576	31 400	20.5	9.0
5. Cold Lake	19 500	21 000	37 800	1 500	16 800	2.5	6.7
6. East Central (Lloydminster)	76 805	81 800	102 300	4 995	20 500	2.1	2.5
7. Edmonton	621 700	681 700	914 000	60 000	232 300	3.0	3.3
8. Battle River (Camrose)	60 000	62 000	75 600	2 000	13 600	1.1	2.2
9. Red Deer	112 020	128 250	182 500	16 230	54 250	4.6	4.0
10. Calgary	527 528	598 000	855 800	70 472	257 800	4.3	4.1
11. Palliser (Drumheller)	21 020	21 400	23 200	380	1 800	0.6	0.9
12. Old Man River (Lethbridge)	130 400	140 000	174 800	9 600	34 800	2.4	2.5
13. South East (Medicine Hat)	60 500	67 500	94 400	7 000	26 900	3.7	3.8
14. Mountain	7 508	7 600	8 200	92	600	0.4	0.8
15. Rural North-East	10 505	10 800	11 800	295	1 000	0.9	1.0

Source: Prepared by the Planning Secretariat, Alberta Advanced Education and Manpower, using various data sources including Regional Planning Commission and Planning Secretariat forecasts, April, 1980.

FIGURE 2.4

Alberta
CANADA
POPULATION GROWTH IN ALBERTA'S
URBAN CENTRES
1976 - 1979

CENTRES of 1000 and OVER

- 1 000 to 4 999
- 5 000 to 9 999
- ◇ 10 000 to 49 999
- 50 000 and OVER

- 1976-1979 population growth greater than provincial average rate of 3.2 percent per year.
- ◻ 1976-1979 population growth twice or more than provincial average rate of 3.2 percent per year.

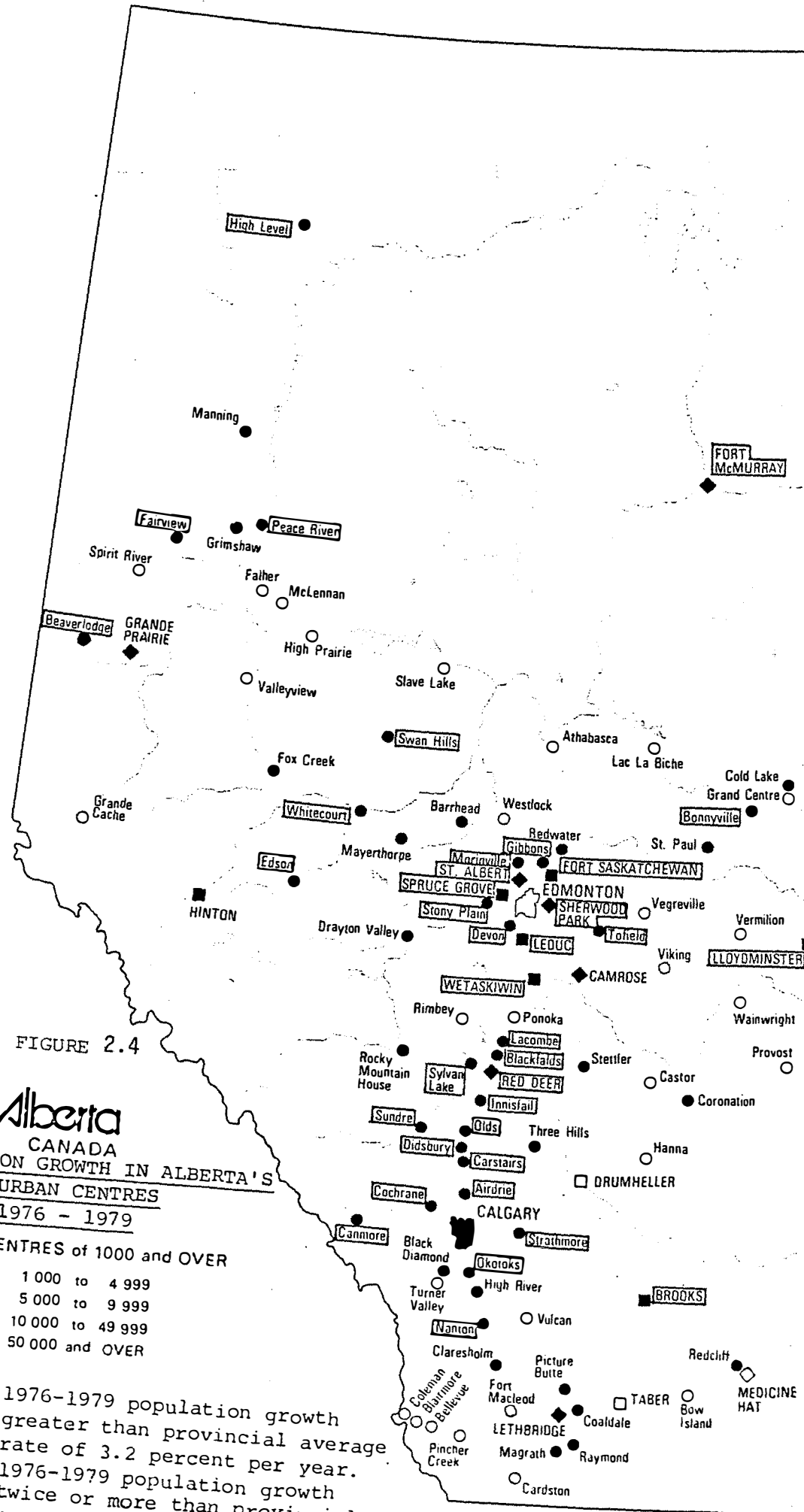
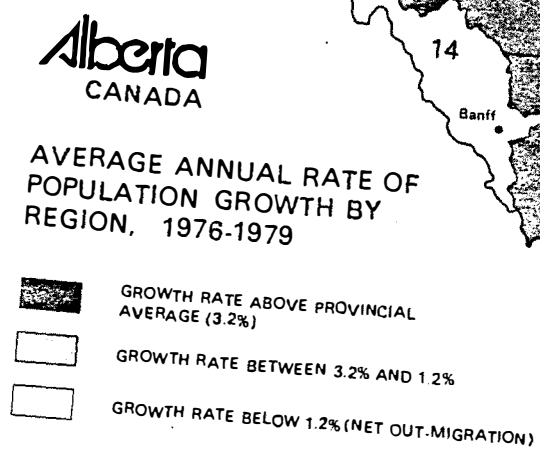


FIGURE 2.5



population growth during the 1976-1979 period. This is a decline from the 73 percent that these two regions absorbed during 1971-1976. Historically (i.e., prior to 1971), however, the Edmonton and Calgary regions had accounted for an even larger share of population growth in Alberta.

Regions surrounding such centres as Red Deer, Lethbridge, Medicine Hat and Grande Prairie have increased their share of the provincial growth from 18 percent during 1971-1976 to 21 percent during 1976-1979. In the regions where large resource development projects have been undertaken, very high rates of population growth have occurred. These high growth areas, however, accounted for only 7.0 to 8.0 percent of the total provincial population growth during the 1976-1979 period. This is because of the relatively small population bases in most resource centres. Fort McMurray, for example, had a base population of only 15,424 in 1976 but experienced an average annual growth rate of 20.5 percent over the following three years, reaching a total population of 27,000 in 1979.

Other regions experienced growth rates well below the provincial annual average of 3.2 percent for the 1976-1979 period. These regions are predominantly rural and have agriculturally-based economies. For example, the North Central (Athabasca) region experienced an average annual growth rate of only 0.5 percent over the 1976-1979 period. Other regions that fit into the same category are the Battle River (Camrose), Palliser (Drumheller) and Rural North-East regions.

2. Projected Regional Population Growth: 1979-1988

It is expected that major resource developments will provide the impetus for Alberta's economic expansion in the 1980's. The requirements for skilled manpower associated with these projects are enormous. Employment will also be created in other industrial and occupational sectors as an indirect result of these projects. Therefore, significant population increases can be expected in those regions where development of major resource projects occur. This is the basis for the Planning Secretariat's forecasts relating to manpower requirements, employment, and ultimately population.

For the 1979-1988 period, the Alberta population is expected to increase at an average annual rate of approximately 3.5 percent. The following regions are forecasted to have growth rates greater than the Alberta average (Figure 2.6), and thus, can be expected to increase their share of the provincial population over the forecast period:

TABLE 2.5

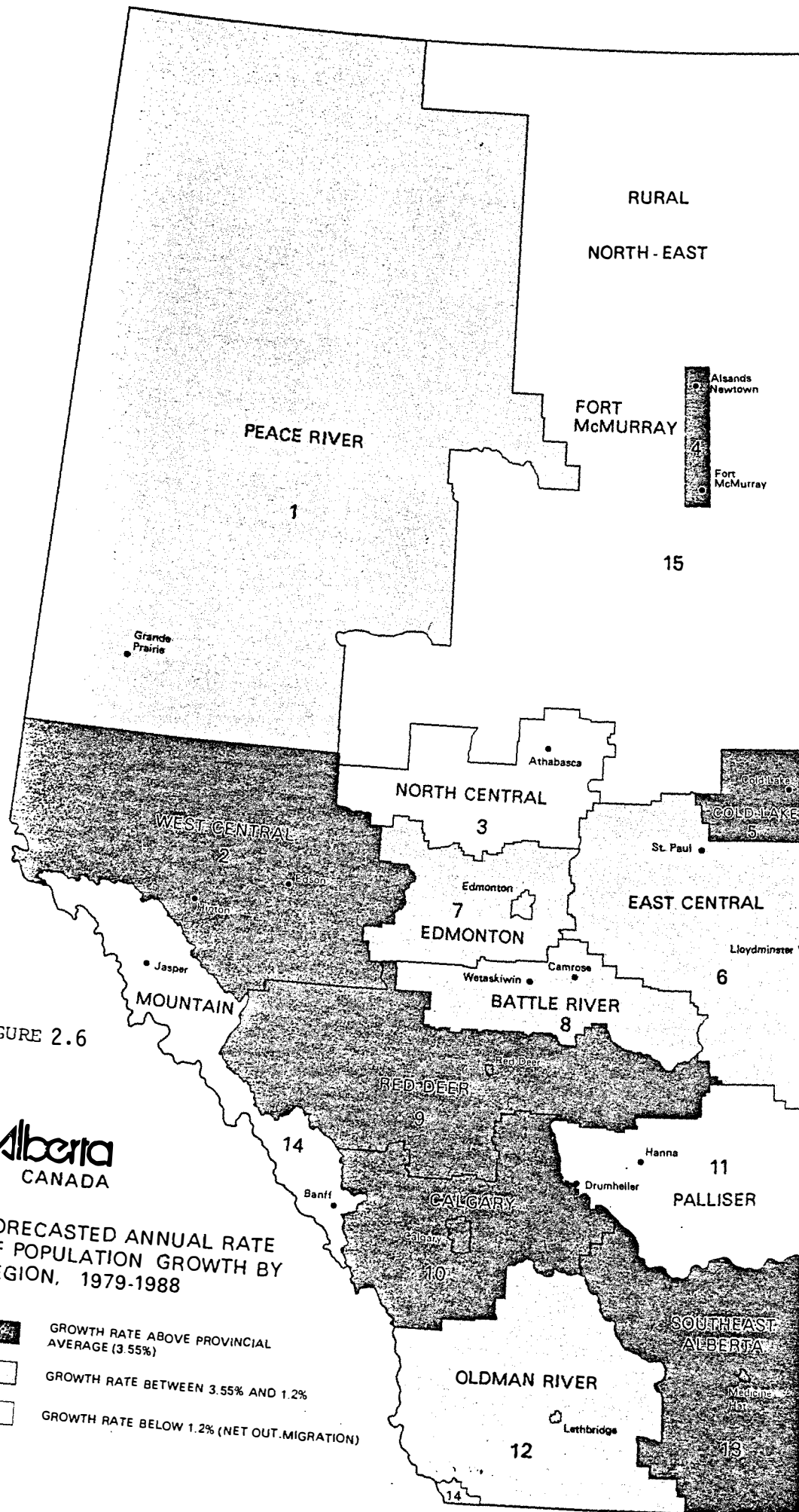
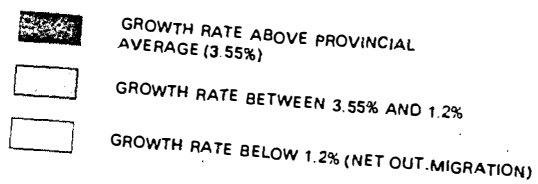
Regions With Growth Rates
Greater Than the Alberta Average

	<u>Average Annual Growth Rate</u>
Fort McMurray	9.0%
Cold Lake	6.7%
West Central (Hinton)	5.4%
Calgary	4.1%
Red Deer	4.0%
South East (Medicine Hat)	3.8%

FIGURE 2.6

Alberta
CANADA

FORECASTED ANNUAL RATE
OF POPULATION GROWTH BY
REGION, 1979-1988



The following regions are expected to experience growth rates slightly below the provincial average:

TABLE 2.6

Regions With Growth Rates
Slightly Below the Alberta Average

	<u>Average Annual Growth Rate</u>
Edmonton	3.3%
Peace River (Grande Prairie)	2.9%
Old Man River (Lethbridge)	2.5%
East Central (Lloydminster)	2.5%
Battle River (Camrose)	2.5%

There are a few regions that are expected to have growth rates well below the Province's growth rate, and will likely experience net out-migration. These regions are identified as follows:

TABLE 2.7

Regions With Growth Rates
Well Below the Alberta Average

	<u>Average Annual Growth Rate</u>
North Central (Athabasca)	1.0%
Rural North East	1.0%
Palliser (Drumheller)	0.9%
Mountain	0.8%

The above forecasts indicate that the faster growing regions will gradually accommodate a larger share of provincial population growth. However, Edmonton and Calgary, by virtue of the growth

generated by their size, can be expected to continue to accommodate a substantial proportion of provincial population growth - approximately two-thirds of the total growth each year.

3. Age Distribution: 1988

Age distributions within the various regions are expected to differ from the Province as a whole. The Cold Lake region is an example. Because of the massive resource development expected to be undertaken in the region, the estimated manpower requirements will result in the in-migration of a large number of working age persons and their dependents. This will most likely result in a regional age distribution dominated by the 25 to 39 years of age - a relatively "young" population base compared to that of the Province. The opposite type of trend could be expected in regions where below average population growth is expected to occur. The North Central (Athabasca) and Palliser (Drumheller) regions are possibilities where the population bases are expected to have proportionately more people in the older age groups than the Province as a whole.

Summary

Since the early 1970's, Alberta has been experiencing rapid population growth due primarily to high levels of migration, especially interprovincial migration, resulting from rapid economic development of the Province. Assuming that the construction of a number of major resource development projects will begin over the next few years, it is estimated by the Planning Secretariat that an average

annual net migration of approximately 53,000 will be needed to meet anticipated employment growth. At this migration level, Alberta's population is expected to reach 2.76 million by 1988.

Population growth has become increasingly more diffused and decentralized during the 1970's. This growth appears to be affecting communities of all sizes in most geographical regions. Resource development regions such as Fort McMurray and West Central Alberta, as well as regions surrounding major centres such as Lethbridge, Red Deer and Medicine Hat, have been increasing their share of provincial population growth while the Edmonton and Calgary regions have been declining. In terms of future population growth, the faster growing regions will gradually accommodate a larger share of the provincial population growth. However, the Edmonton and Calgary regions, by virtue of their size, can be expected to continue to account for the dominant share of the Province's population growth.

Alberta's anticipated high rate of growth over the next nine years will have implications for various programs and policies, at both, the provincial and regional levels. Increased demands for land, social services and skilled labour force participants are just a few of the consequences increased growth may cause.¹

The church needs to be alert to the demands upon it by this anticipated growth. There will be continued and greater urgency to

¹ This chapter is a summary of a document prepared by the Planning Secretariat of Alberta Advanced Education and Manpower entitled "Demographic and Manpower Trends in Alberta: Possible Impact on the Advanced Education System, 1971-1988", October 1980.

minister to the needs of these people and increasing opportunity for the church to share the good news of Jesus Christ and His love as a result. Win Arn states that people in changing communities are more receptive to the gospel. Below is an abbreviated series of sub-axes which can help determine particular receptivity with a particular community and show the possibilities for the church to reach out in growing communities in Alberta. (Those people falling closer to the left side of the axes will be more responsive than those nearer the right side).²

<u>Receptive</u>	<u>Less Receptive</u>
Visitors to your church	No contact with your church
<hr/>	
New arrivals in Community	Long-term residents
<hr/>	
New arrivals who respond	Indifferent new arrivals
<hr/>	
People with needs you can meet	People with other needs
<hr/>	

²This information was given at a Seminar, "How To Identify, Reach, and Win New People," by Win Arn. The Seminar is arranged by the Institute for American Church Growth, Pasadena, California and was held in Portland, Oregon on October 29-31, 1981.

People in change
or instability

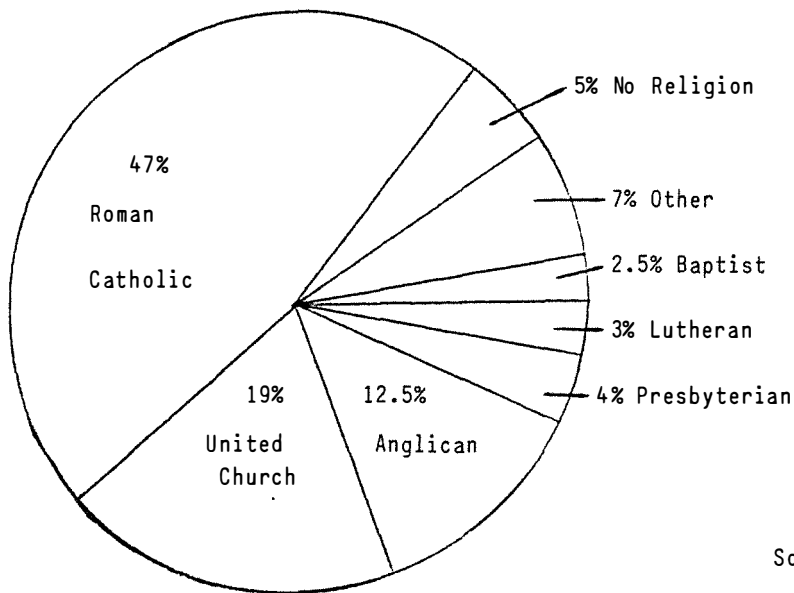
People in stable
situations

This list above is far from complete but serves to identify people in our areas of ministry who will be especially receptive to the message of Christ as presented by our churches.

NATIONAL RELIGIOUS TRENDS IN CANADA

Canada is seen to be a Roman Catholic country, in that this Church was claimed by more Canadians than the combined total of main-line Protestants. Based on 1971 Census date (Figure 3.1) we see that 47% of Canadians identify themselves with Roman Catholicism. These figures represent religious identification, not formal membership or active involvement in a congregation of the denomination which they named.

FIGURE 3.1
Estimated Religious Affiliations

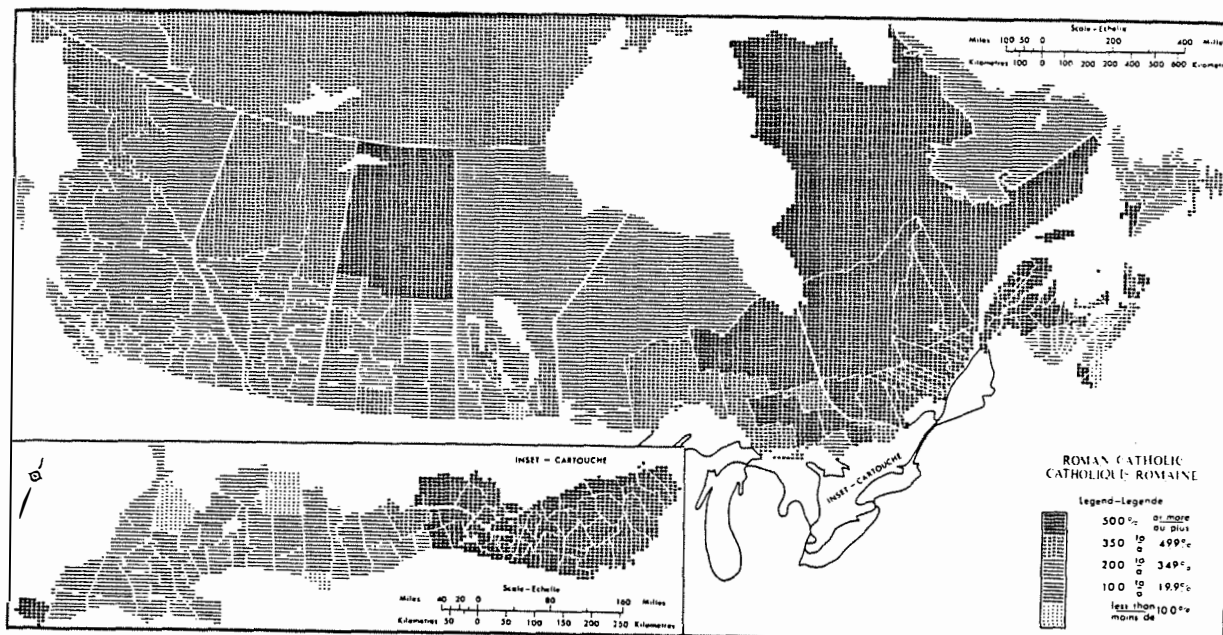


Source: 1971 Census

Although Canada is seen to be Roman Catholic country, Statistics Canada's map of Roman Catholic representation in every census tract area (Figure 3.2) illustrates that Canadian Catholicism is not confined to Quebec. Most of our land mass hosts 20% or more Catholics, with over one in three Catholics in the heavily populated sections of Ontario.

FIGURE 3.2

Roman Catholic Concentration in Canada,
by 1971 Census Tracts



Source: Statistics Canada
Catalogue 92-724 (Bulletin 1.3-3)

The concentration is lightest in Central and Southern Alberta but a significant concentration appears in Northern Alberta

The Protestant representation was dominated by old-line Churches such as the United Church of Canada, Anglican Church of Canada, Lutheran, and Presbyterian. The most striking observation is

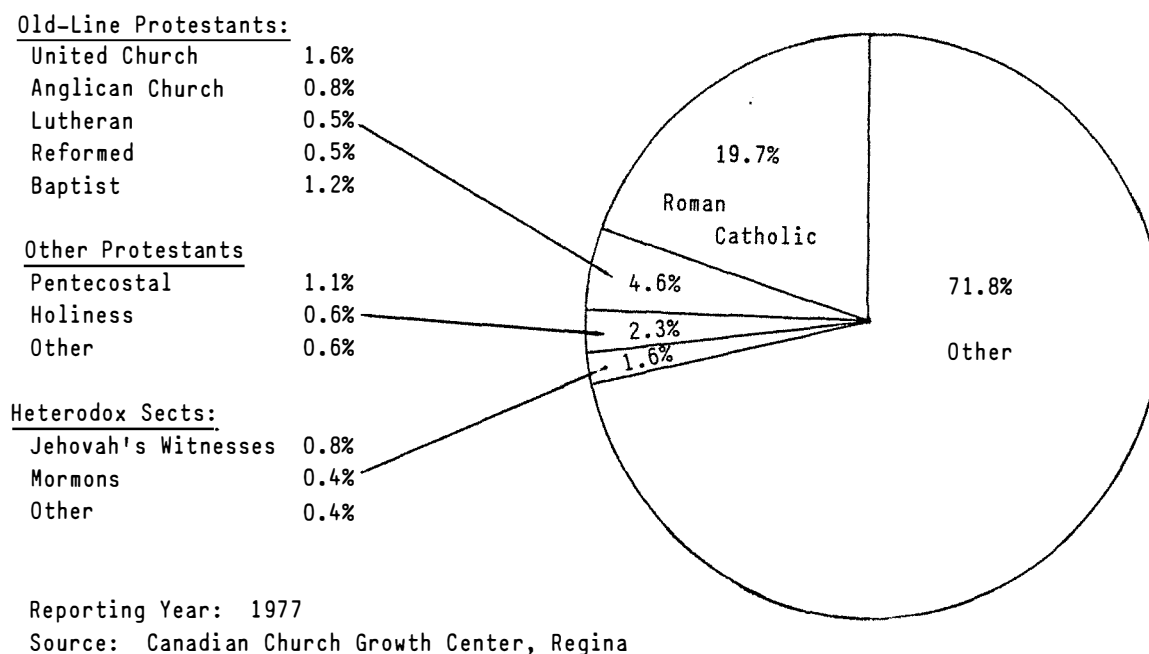
that the fourth largest religious response was the secularist one of "no religion." This category registers the greatest percentage increase from the 1961 census.

When we look at weekly attendance or active constituencies in the Canadian Church scene there is a vitally different picture. From an estimate of Roman Catholic weekly attendance as derived from a 1978 Gallup Poll, 46% of the Roman Catholic sample, claimed to have attended church "in the last seven days." The equivalent Protestant response was 27%. These poll results are confirmed by the Project Canada data of R.W. Bibby, whose 1975 research revealed weekly attendance rates of 45% and 25% of Roman Catholics and Protestants, respectively.¹

Findings regarding relative attendance strengths are presented in Figure 3.3. Perhaps two realities strike the reader most forcefully from this graph. First in contrast with the 1971 Census data (Figure 3.1), the great fact about Canadian religious loyalty is that the majority of Canadians are not actively involved with any religion. Secondly, the great fact about our mainline religious activity is that Roman Catholics outnumber Protestants by almost three to one (19.7 to 6.9%). An analysis of Protestant strength shows us that the active constituencies of the major denominations such as United, Anglican, Lutheran and Reformed is slightly less than those of the Baptist,

¹Dennis M. Oliver, The New Canadian Religious Pluralism (delivered to the Canadian Society of Church History, June 1, 1979, Saskatoon, Saskatchewan), p. 8.

FIGURE 3.3
Estimated Active Constituencies,
Major Traditions



Holiness, Pentecostal and other traditions.

The greatest concern which we in the Evangelical Church in Canada must deal with is the 71.8% "other." (Figure 3.3).

The great reality about these "others" is that most are "secularists" who have no active commitment to any organized religion. This figure represent twelve million or more

Canadians. Although they would not have said so at the 1981 census, they might best represent themselves as having "no religion."²

In his Project Canada research, Reginald Bibby discusses "the failure of even a majority of Canadians to give evidence of having religious system inclinations."³ As he reads the responses of these "secularists" to his 303-item questionnaire, he is impressed by the fact that they are not only absent from religious services, but the traditional religious questions are not a major motivation:

. . . For most Canadians questions of ultimate meaning are not primary concerns. While they warrant being raised periodically, they have relatively low priority in people's lives. Ultimate questions have a "back-burner status;" they may be ultimate, but they are not immediate.⁴

Bibby's findings seem to indicate that the secularists are neither seeking nor particularly open to the messages and involvements provided by Canada's denominations.

Some established denominations have cut themselves off from

²Ibid., p. 11.

As mentioned above there are many non-active "fringe" adherents of Churches who have some religious loyalty. Dennis Oliver's calculations allow for over four and one half million of such nominals. Most are presumed to be moving away from church loyalty towards secularity. Even some active attenders evidence syncretistic attitudes which show an openness to leap established ecclesiastical boundaries. See John S. Savage: The Apathetic and Bored Church Member (Pittsford, N.Y., Lead Consultants, 1970), *passim*, and R.W. Bibby, "Religion and Modernity: The Canadian Case," Journal for the Scientific Study of Religion, 18:1:6-11, 1979.

³R.W. Bibby, "Religion and Modernity: The Canadian Case" (Journal for the Scientific Study of Religion, 1979, 18:1:10).

⁴Ibid.

broad popular appeal by the natural process of upward mobility and consequent social elitism. Some have lost former conversionist dynamics as their dominant values have become secularized and humanized, in growing conformity with the wider social consensus. Dean M. Kelley makes much of the effects of this process in his celebrated study, Why Conservative Churches are Growing:

Wesley's Law of the Decay of Pure Religion describes a danger which overtakes even the most zealous movement: success . . . as men grow older, surmount their difficulties, gather wisdom from experience, and earn the respect of their fellows, the world becomes a broader place . . .

The same broadening of interests and concerns is apparent in churches as well as in their members . . .⁵

Much that is good and commendable results from such individual organizational maturity, acknowledges Kelley. "But," he concludes, "we should not be astonished if it does not prevent the decline of churches." Secularism and individualistic privatism in the non-church going public might well be explained as the fruits of secularist and privatist emphasis in the old-line Churches.

Some of Canada's fastest growing churches such as, the Pentecostal Assemblies of Canada, offer a sectarian alternative to the church-type religious life found in many old-line churches. The sectarian alternative offered by many groups has a strong appeal to many within Protestant church-type structures, leading to widespread

⁵Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper and Row, 1972), p. 105. W.E. Mann's study explores Canadian church and sect dynamics in Sect, Cult and Church in Alberta (Toronto: University of Toronto Press, 1955).

change of affiliation. As John Webster Grant speculates, "perhaps the radical fringes of the major churches have become the most fertile breeding ground of genuine sectarianism . . ."⁶ Whether through proselytism or the initiative of the transferee, many have joined smaller denominations out of a frustration with his or her church life.

For some, promises of spiritual realities never sensed in their old-line churches have prompted the switch. This explains much of the appeal of Pentecostal and (non-pentecostal) Holiness churches. Others have transferred allegiance in the context of searching for "the assurance of salvation." For others the crucial appeal of the newer groups has laid in their well-functioning Sunday School, or their nostalgic "old fashioned" elements in their liturgy and theology. Perhaps the greatest appeal of the sect-type groups is that they provide the excitement and dignity of a claim to reflect Biblical Christianity.⁷

It is precisely along the line of Dennis Oliver's observations that the Evangelical Church in Canada has had much of its appeal. The question of how effective they have been to provide an alternative for the secular tendencies of old-line churches will be dealt with in a later chapter.

R.W. Bibby argued that conservative growth dynamics has depended mainly on a "conservative" constituent base and are relatively ineffective at reaching secularists.⁸ He also argues that "conservative" churches are not even effective in reaching people from

⁶ John Webster Grant, The Church in the Canadian Era (Toronto: McGraw-Hill Ryerson, 1972), p. 221.

⁷ Dennis Oliver, op. cit., p. 14.

⁸ R.W. Bibby, "Why Conservative Churches Really are Growing: Kelley Revisited" (Journal for the Scientific Study of Religion, 1978, 17:2:129-137).

within the old-line denominations.⁹ He contends that evangelical churches are growing by "saint circulation"-- by transfers from like-minded groups and the retention of their children's loyalty.

Immigration patterns have greatly affected the growth and decline of many old-line churches. This is clearly so for Roman Catholicism of which Tom Sinclair-Faulkner writes, "Because of heavy immigration from Europe, the proportion of the population claiming to be Catholic had reached 46 percent by 1971 and bids fair to become a Canadian majority by 1981."¹⁰ Protestant Churches with a distinct ethnic identity have in the past benefitted from immigration of their natural constituents -- such as Scandinavian Lutherans, Scottish Presbyterians, and English Anglicans. However, this easy and natural source of growth has dwindled for two reasons. First, immigration trends have changed, to their detriment. Secondly, the "mother countries" of these faiths have become so secularized that these churches no longer benefit from receiving their emigrants.

A related but contrary dynamic of many smaller and newer denominations is their aggressive commitment to cross-cultural evangelization. "Home missions" often represents for these groups the penetration of their gospel into new cultural constituencies. This contrasts with some old-line concepts, in which "home missions" meant essentially creating new congregations for their mobile members. Our largest conservative-evangelical denomination, the Pentecostal Assemblies

⁹ R.W. Bibby and M.B. Brinkerhoff, "The Circulation of the Saints: A Study of People Who Join Conservative Churches" (Journal for the Scientific Study of Religion, 1973, 12:3:273-283). See also Ken Little, "Are the Conservative Churches Reaching Canada?" (His Dominion, Spring, 1977, 4:2:12-13).

¹⁰ Tom Sinclair - Faulkner, "Listing Where the Spirit Bloweth" (Christian Century, July 19-26, 1978), p. 699.

of Canada, has no less five non-English speaking conferences. Many of the nation's fastest growing congregations are composed of recent immigrant groups, whether Greek, East Asian, or Philippino Baptist congregations in Toronto; Haitian, Chinese and Vietnamese Alliance Churches in Montreal; Chilean Evangelical Covenant congregations in Calgary and Edmonton, or the recently established Italian Pentecostal Church in Winnipeg.¹¹

The Evangelical Church in Canada has begun a similar outreach to the Spanish in Calgary and the Chinese in Vancouver. Some dominantly Anglophone denominations have begun vigorous and successful new church developments in Quebec, which many are heralding as one of North America's ripest mission fields. Some of the newer "ethnic" churches (such as Haitian and Korean congregations) have grown primarily through transfer growth. But others are the fruit of various groups' costly commitment to evangelize outside their natural constituencies. Some of these efforts have resulted in strong indigenous movements which no longer require out-culture evangelists.¹²

If it is true that most Canadian Church growth has been from "transfer" and "biological" sources, rather than "conversion" from other faith orientations then many evangelistic denominations would have relatively few conversions without their ethnic ministries.

Growing Canadian denominations give evidence to conversion-orientated evangelism and thus numerical expansion. Along with this is their concern and commitment to establish new congregations.

¹¹Dennis Oliver, op. cit., p. 16.

¹²Ibid., pp. 16-17.

Donald McGavran and many others have stressed that new church development is essential for denominational expansion.¹³

Church planting was a key factor in the expansionist era of the United Church in the 1950's. The Jehovah's Witnesses have a standing policy of dividing congregations when they reach a size of something over 100. The Canadian Christian and Missionary Alliance has a goal to plant over 100 new churches between 1979 and 1987. Setting goals to plant churches is essential for denominational expansion.

The trend is toward "conservative church growth" and is illustrated by the 1970 Yearbook of American Churches (published by Abingdon Press) data. While not all "conservative" churches are growing, many are; and none of the larger, more "liberal" denominations are increasing.¹⁴ (Table 3.1 and Appendix A).

Many of the trends in Canadian Christianity are discouraging. Other changing trends seem to give hope that Christianity will again become a spreading flame that will engulf Canada with a revival of its dynamic message and influence. As the effects of an uncertain world economy begin to have their effect on Canada many will be brought to reassess their values. As we note the rapid erosion of

¹³ See D. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, rev. 1980), and Jack Redford, Planting New Churches, (Nashville: Broadman Press, 1978, and D. McGavran and George Hunter III Church Growth Strategies That Work (Nashville: Abingdon, 1980).

¹⁴ Dennis Oliver, "Canadian Christianity . . . Where are we Headed? (His Dominion, Spring, 1979), p. 10.

traditional morality and mores I believe many Canadians will become open to the certainty, stability and hope of the Christian faith. Many already believe that the general population is becoming increasingly receptive to the gospel. Certainly the churches are growing in awareness of the responsibilities and opportunities for Canadian evangelization.

TABLE 3.1

Largest % Increase in Communicant Membership	1976-1977	1977 Membership
Buddhist Churches of Canada	66.7%	(5,000)
Christian Church (Disciples of Christ)	21.5%	(3,435)
The Wesleyan Church	17.6%	(4,623)
Christian and Missionary Alliance	17.5%	(15,868)
Christian Reformed Church in North America	15.2%	(38,121)
Canadian Baptist Conference	15.0%	(2,237)
Church of God (Cleveland, Tenn.)	12.1%	(1,803)
The Church of God of Prophecy in Canada	11.8%	(1,215)
Reorganized Church of Jesus Christ of Latter-day Saints	9.5%	(12,479)
The Latvian Evangelical Lutheran Church in America	8.6%	(2,404)

Ten Largest Sunday School Enrolments	1977	Growth from 1976
1. United Church of Canada	242,478	(- 1.6%)
2. Anglican Church of Canada	106,862	(- 0.7%)
3. Pentecostal Assemblies of Canada	98,715	(9.4%)
4. Church of Jesus Christ of Latter-day Saints	68,000	(-12.7%)
5. Baptist Federation of Canada	58,026	(5.8%)
6. The Presbyterian Church in Canada	56,909	(- 5.6%)
7. Christian and Missionary Alliance	32,607	(7.2%)
8. Seventh-day Adventist Church	21,188	(1.5%)
9. Mennonite Brethren Churches of North America, Canadian Conference of	20,093	(11.8%)
10. Christian Reformed Church in North America	20,089	(-23.8%)

Source: 1979 Yearbook of American Churches (Abingdon). Data selected and arranged by the Canadian church Growth, Regina.

THE NATIONAL AND ALBERTA PROVINCIAL
GROWTH TRENDS OF THE EVANGELICAL CHURCH
IN CANADA

This chapter will look at the growth trends of the Evangelical Church in Alberta. The Evangelical Church in Canada had 54 churches in 1961 and over the next 20 years lost a net of 9 churches leaving 45 churches in 1981 (Figure 4.1). Alberta contained 27 of those churches in 1961 and declined to 19 churches by 1981 (Figure 4.2). From this we can see that 50% of the denomination's churches were in Alberta in 1961 but that proportion dropped to 42% by 1981. The number of churches in the denomination becomes one of its most important factors in its ability to grow. From 1961 to 1971 the number of churches in Alberta declined at a decadal rate of 25.9% (Figure 4.3). The period from 1971 shows a much slower rate of decline but still significant decadal rate of - 5% (Figure 4.4).

The decadal rate of decline for the total denomination is - 9.3% for the 1961 to 1971 period (Appendix N) and a slightly slower rate of - 8.2% for the 1971 to 1981 period (Appendix O). Already we can see that the sixties and seventies were not an expansion era for the Evangelical Church in Canada. With Alberta representing almost half of the total denomination in number of churches we will look a little closer at the membership trends in comparison with the provincial population shift.

Figure 4.1

THE TOTAL HISTORY – NUMBER OF CHURCHES

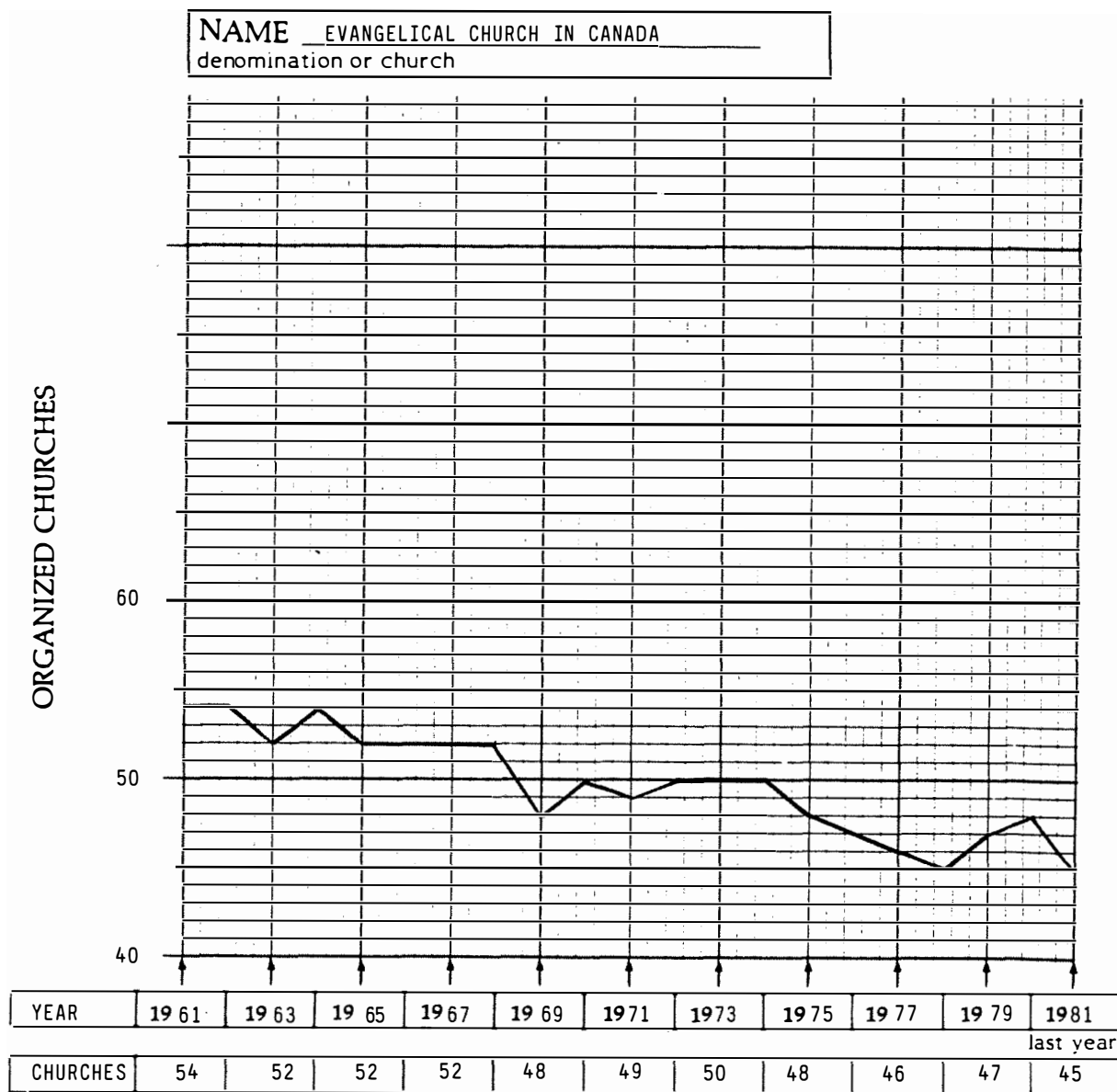


Figure 4.2

THE TOTAL HISTORY – NUMBER OF CHURCHES

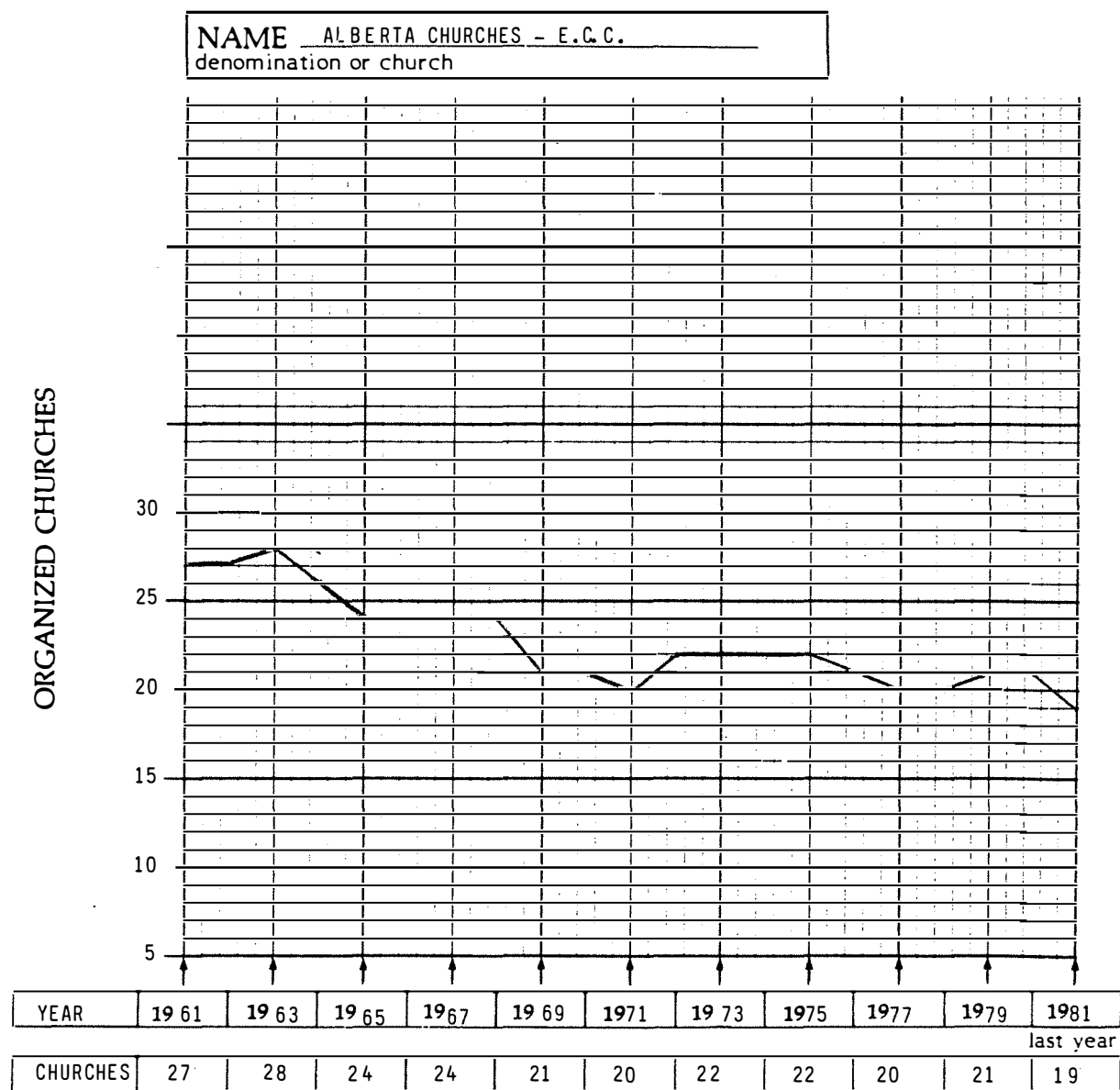


Figure 4.3

THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES

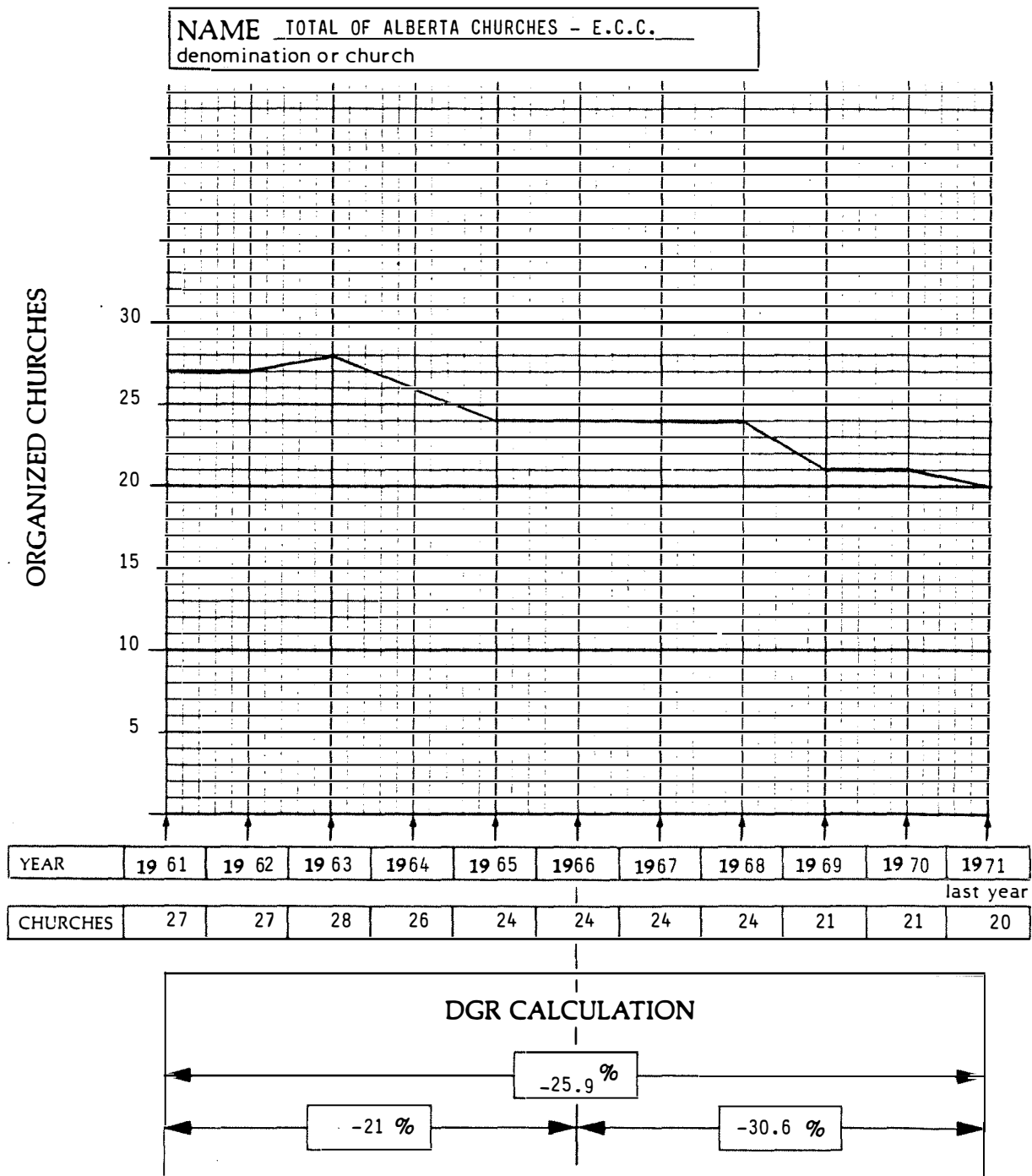
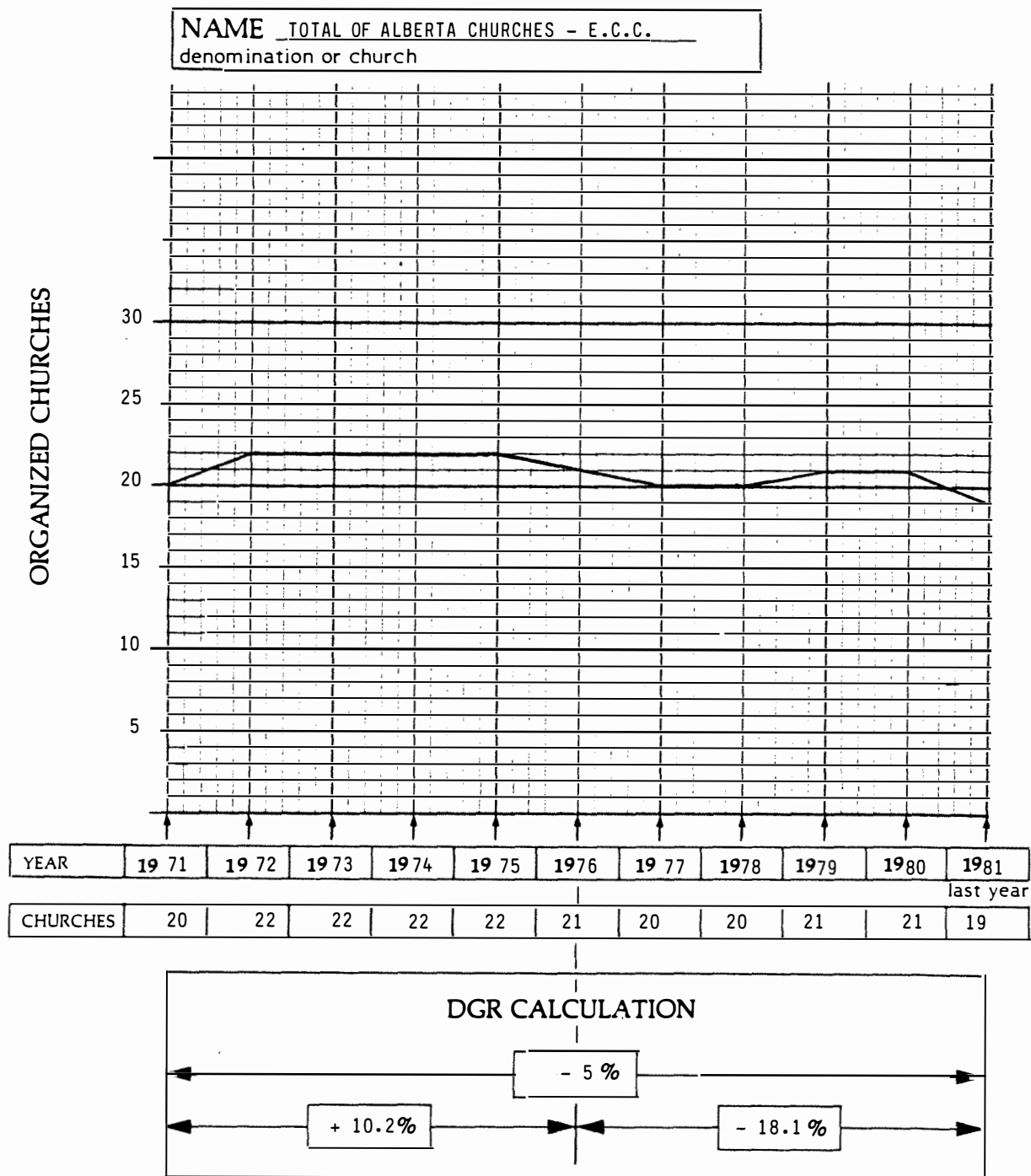


Figure 4.4

THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES



When observing the total history of active members of the Alberta Churches, we see a slow rate of growth (Figure 4.5). We can see that 1966 to 1968 reflect a dramatic decline with a continued struggle to increase and regain those losses in the years that follow. To do a closer analysis of these trends we will look at the composite membership rather than active or present membership figures. The composite membership is computed from the average of the present membership, average attendance at Sunday Morning Worship and total average Sunday School attendance. Total average Sunday School attendance was used instead of average adult Sunday School attendance because of the confusion between adult enrollment and adult attendance in the Conference records.

The comparison of the three components making up composite membership shows approximately a 10% difference between active membership and Worship attendance (Table 4.1). This high proportion of attendance is one of the distinguishing characteristics of evangelical and conservative churches in Canada (see Chapter 3). Although evangelical churches do not have as large an inactive membership as main-line denominations, they also must contend with the fact that membership alone does not give a very accurate picture of the church's active involvement in missions. The inclusion of attendance statistics to comprise a composite membership give a more precise picture of the church's actual growth. It then represents not a mere growth of signatures and names but more accurately represents a growth of active and responsible church members.

The diagnostic period from 1961 to 1971 reveals a decadal or

Figure 4.5

THE TOTAL HISTORY – MEMBERS

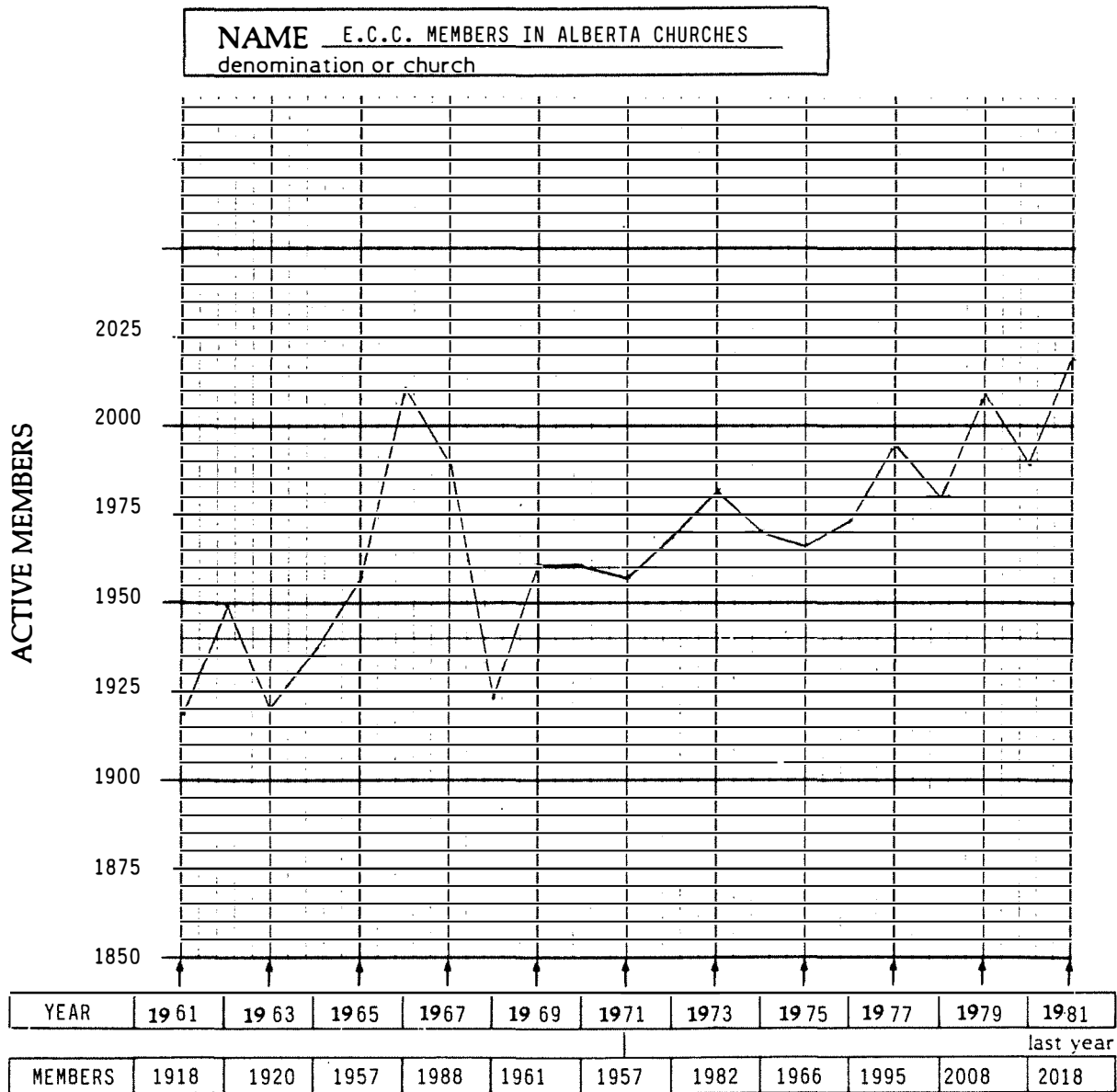


TABLE 4.1

ALBERTA PROVINCIAL STATISTICS FOR THE EVANGELICAL CHURCH IN CANADA

	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
Total S.S. Enrollment	2653	2633	2710	2828	2950	2967	2990	2872	2878	2688	2592
Average S.S. Attendance	1985	1938	2112	2128	2050	2059	2013	2010	1974	1947	1871
Present Membership	1856	1918	1949	1920	1937	1957	2011	1988	1923	1961	1961
Attendance Sunday A.M.	2099	2167	2433	2339	2344	2379	2284	2254	2243	2102	2190
Composite Membership	1980	2008	2165	2129	2110	2132	2103	2084	2047	2003	2007
Number of Churches	27	27	27	28	26	24	24	24	24	21	21
	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981
Total S.S. Enrollment	2525	2474	2430	2457	2294	2205	2325	2413	2426	2286	2588
Average S.S. Attendance	1762	1785	1651	1641	1617	1601	1499	1570	1459	1530	1593
Present Membership	1957	1968	1982	1970	1966	1973	1995	1979	2008	1989	2018
Attendance Sunday A.M.	2186	2157	2135	2114	2120	2056	2058	2060	2123	2191	2228
Composite Membership	1968	1970	1923	1908	1901	1877	1851	1870	1863	1903	1946
Number of Churches	20	22	22	22	22	21	20	20	21	21	19

Source: Conference Journals of the Evangelical Church In Canada

ten year growth rate of - 2.0% in the composite membership of the Evangelical Church in Alberta (Figure 4.6). The decadal rate converts to an average Annual Growth Rate of - 0.2%. The provincial population during the same period grew at an average Annual Growth Rate of 2.05% (Table 2.1). The composite membership, however, grew at a 9.7% decadal or 0.93% average Annual Growth Rate between 1961 and 1966. This is about half the population growth for the same period. From this period there has, however, been constant decline until between 1977 and 1979 (Figure 4.7).

In the decline that follows 1961 there are several important factors to consider. First, the trend to urbanize was taking its toll on the churches. Following 1961 and prior to 1976 eight of the nine churches that discontinued were rural churches in declining rural communities (Table 4.2). The problem was clearly seen by 1960 when the Conference Superintendent reported:

Twenty-six churches show an increase in membership and twenty-six had a decrease. Among the churches that show an increase, over these 30 years, 16 are urban churches and 10 are rural churches. The 26 churches that had a decrease are all rural. The increases are as high as 362 percent and the decreases as low as 65 percent.

The rural churches show up better under attendance than membership. Here 21 show an increase and 15 a decrease. However, the increase in most cases is small. The greater increase shows up in the 15 urban churches where there are increases up to 140%. Some of the decreases are as low as 55%. Only one urban church shows a decrease. In Sunday School attendance 32 churches had an increase, 14 of these were urban and 17 rural. Of the 20 that showed a decrease 2 are urban and 18 rural.¹

¹ 1960 Official Record of the Northwest Canada Conference, Evangelical United Brethren Church.

Figure 4.6

THE DIAGNOSTIC PERIOD – MEMBERS

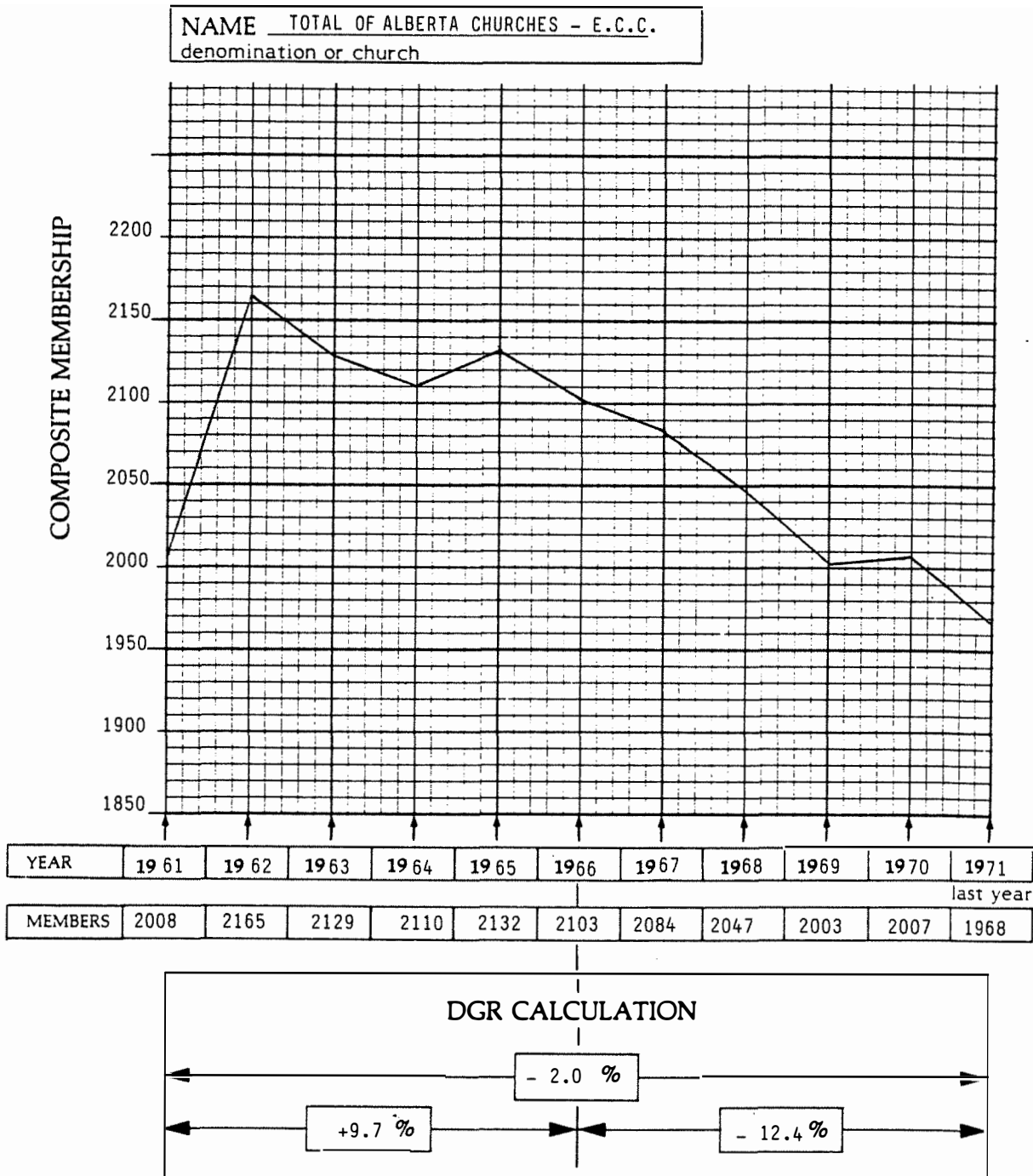


Figure 4.7

THE DIAGNOSTIC PERIOD – MEMBERS

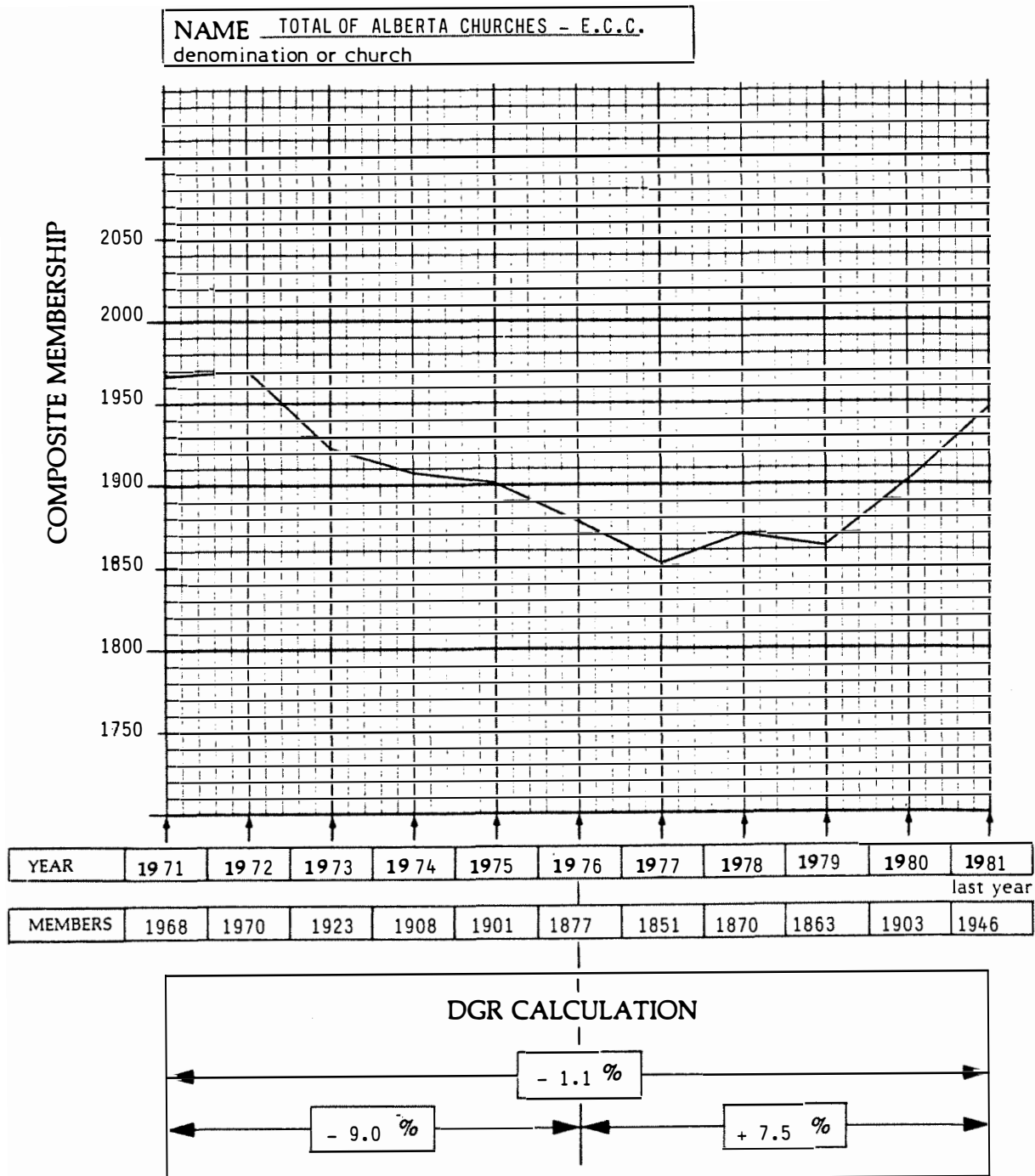


TABLE 4.2

E.C.C. Churches In Alberta Which Were
Started Between 1960 - 1981

	YEAR STARTED
Medicine Hat Norwood	1963
Calgary Raddison Heights (Spanish)	1972
Lethbridge	1973
Edmonton Spanish	1977
Beaumont	1979
Grimshaw	1981

Total = 6

E.C.C. Churches In Alberta Which Were
Discontinued Between 1960 - 1981

	YEAR CLOSED
Hilda - Horsham	1961
Hanna - Salem	1964
Little Plume - Gros Ventre	1964
Medicine Hat - Graburn	1965
Vulcan - Philadelphia	1965
Castor - Salem	1969
Hilda - Hope	1969
Three Hills - Beisiker	1969
Medicine Hat - Wisdom	1971
Calgary Killarney	1976
Three Hills - Torrington	1976
Medicine Hat - Norwood	1977
Edmonton - Bethany	1981
Edmonton Spanish	1981

Total = 14

Source: Conference Journals of the Evangelical Church in Canada

The trend to urbanization was clearly seen, but for a conference who could consider 19 of its 27 churches in Alberta to be rural, there was a problem. Not all these 19 became declining rural churches but many were forced to close their doors in the years that follow. The problem was recognized early, but I was unable to find a written strategy to deal with this problem.

Church Growth has long been the desire of the leaders of the Evangelical Church. Yet the study, planning and formulation of strategy for church growth to take place appears to be weak. The same concern for Church Growth can be seen in Institutions that train Church leaders. At Western Evangelical Seminary, prior to 1981-1982, the catalogue included a course on Evangelism and Church Growth. The weakness, however, becomes apparent when we see that it is listed under the general department of Communication. The emphasis seems more on training students to communicate the gospel evangelistically so the Church will incorporate new converts and grow. This is indeed a very important part of Church Growth but there must be a more careful look from a perspective that enables the student to see societal structures and trends, and be able to develop theological and methodological principles by which he can lead and equip his local church or denomination to adopt suitable growth strategies. This emphasis can be seen in the 1981-1982 Catalogue of Western Evangelical Seminary, when Church Growth becomes a course separate in emphasis from Evangelism and is placed under the Pastoral Studies department rather than Communication.

Church Growth as a science is relatively new and in the past

little effort has been made to study and apply sociological and managerial principles. This can be partly seen in an inability of the Evangelical Church to adopt a strategy to deal with the urbanization trend already long under way. One effective way to have countered the loss of rural churches would have been to plant new urban churches to take their place. This was the method of expansion which established the Evangelical Church in Western Canada and will be a critical factor in the future expansion of the denomination.

The trend to secularism is perhaps another significant factor for the decline of the church in the late sixties and early seventies (Chapter 3). The evangelical evangelistic zeal perhaps had dwindled significantly to become obvious. Related to this was the trend to shift the work of ministry from a lay orientation to a pastor centered ministry. The lack of lay involvement in ministry will certainly limit the effectiveness of the church to grow. Today we see a need to return to lay ministry with the pastor in the role of equipping rather than performing the prime functions of ministry. To be able to grasp and implement this theology and philosophy of ministry in the Evangelical Church will have exciting implications and possibilities for its future growth expectations.

The Evangelical Church in Western Canada did not receive Conference status until 1927 and then was a Missionary Conference until 1947. In 1947 it still was not self-supporting so was considered an Aided Conference until 1970 when it became a self supporting and new denomination as a result of the merger between the Evangelical United Brethren and the Methodist Church. During this time of becoming

autonomous the Church was not only affected financially but was more limited in regard to its available leadership resources. These struggles to begin setting our own strategies and making our own plans must be seen as part of the reason for the Church's failure to surge ahead in the early seventies.

With the exception of 1962 and 1965 there has not been a year with a positive annual growth rate of the composite membership until 1978 (Figures 4.8 and 4.9). The significant annual growth rate for 1962 is largely due to an increase in reported Sunday Morning worship attendance and Sunday School attendance (Table 4.3). Conversely, however, it is these factors of attendance that were the contributors to the decline of composite membership in the years that follow. The lack of lay involvement in ministry and the growing secularism in Canada can be seen in the decline in attendance in contrast to a steady and growing membership role (Figure 4.10).

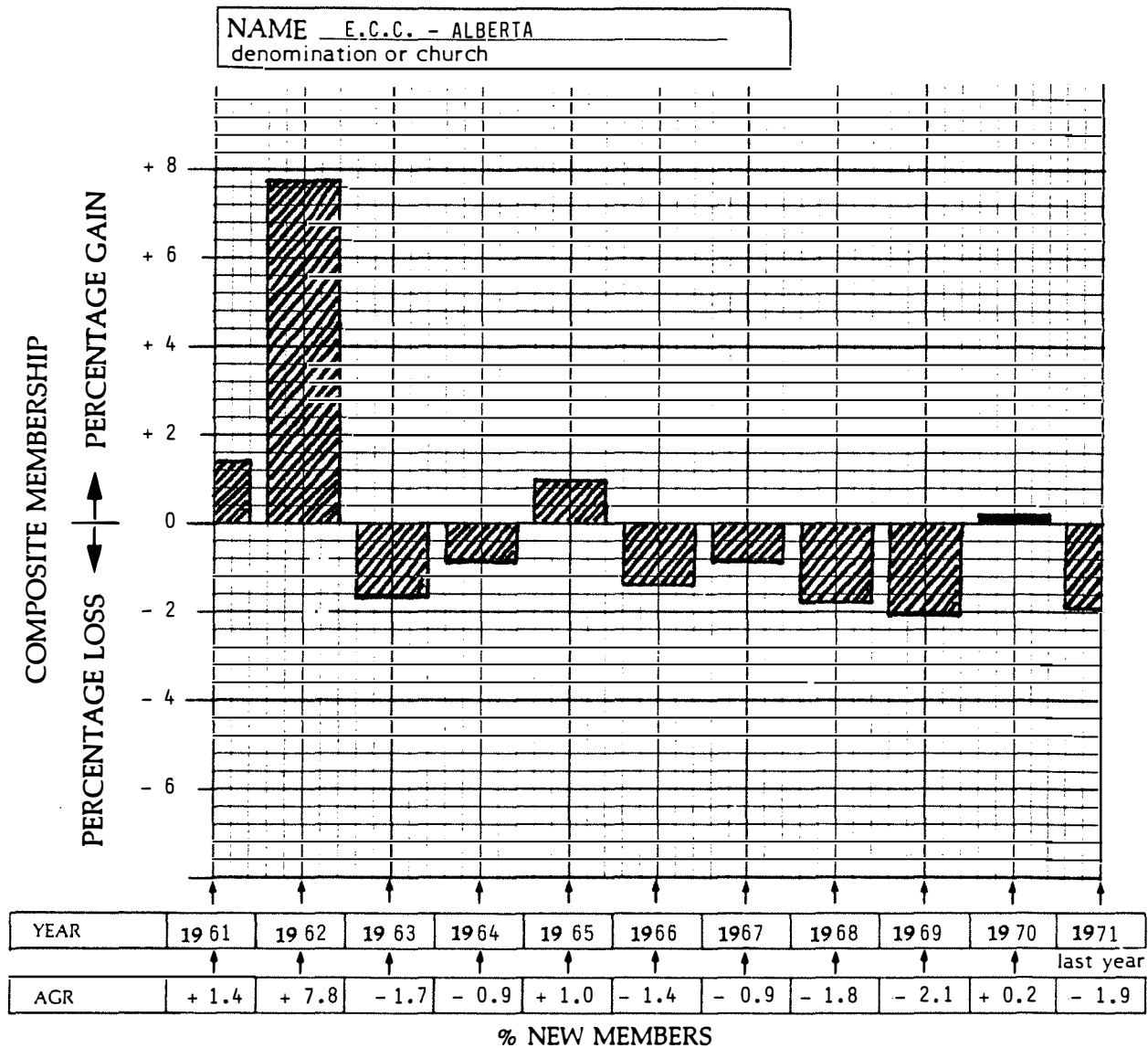
TABLE 4.3

	<u>1961</u>	<u>1962</u>	<u>Growth Difference</u>
Average S.S. Attendance	1938	2112	174
Present Membership	1918	1949	31
Attendance Sunday A.M.	2167	2433	266
Composite Membership	<u>2008</u>	<u>2165</u>	

Since 1977 there has been some indication of a reversal to this trend. It is encouraging to see that since 1977 the average

Figure 4.8

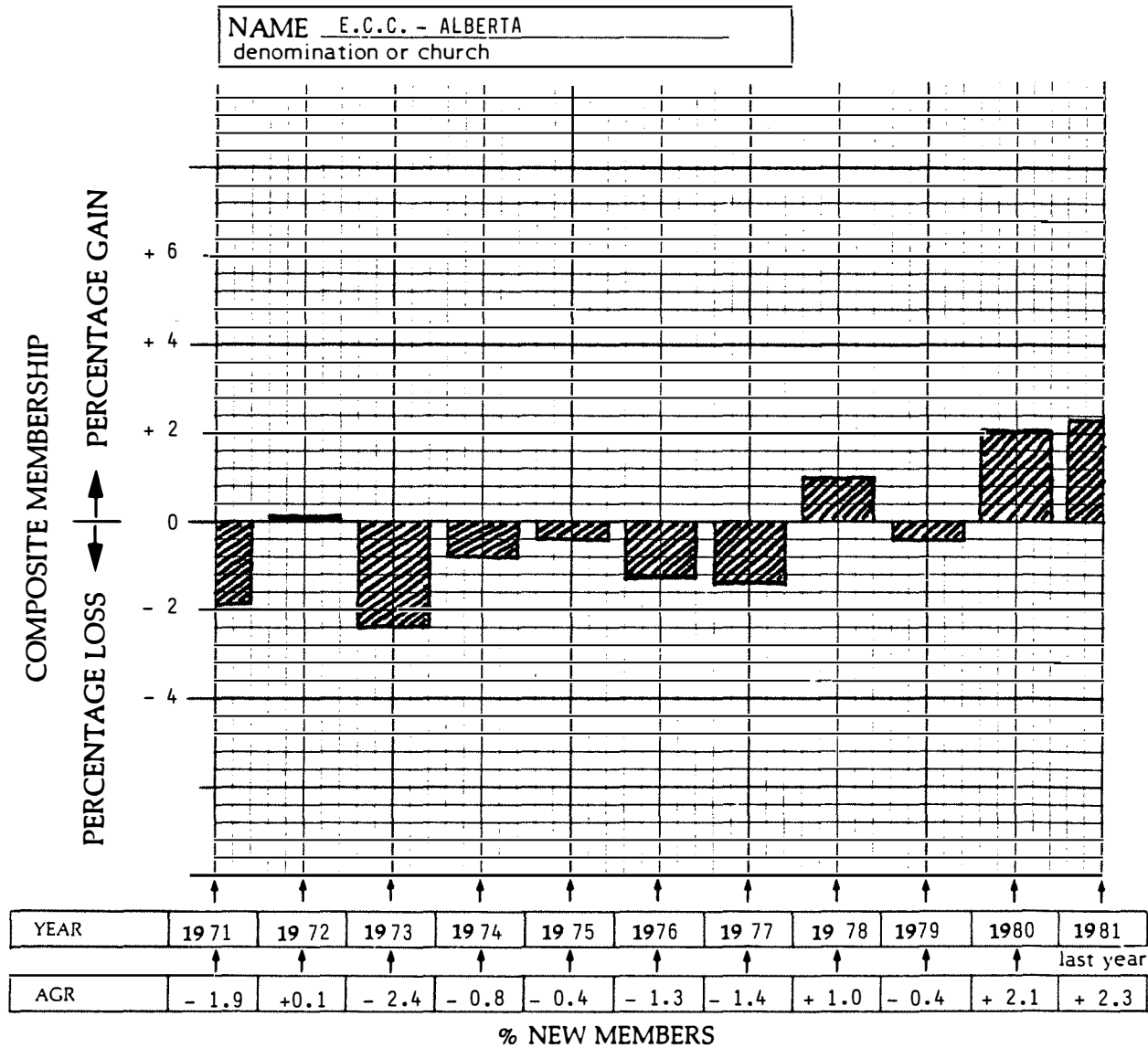
THE DIAGNOSTIC PERIOD MEMBERS ANNUAL GROWTH RATES



Average Annual Growth Rate for 11 years is - 0.03%

Figure 4.9

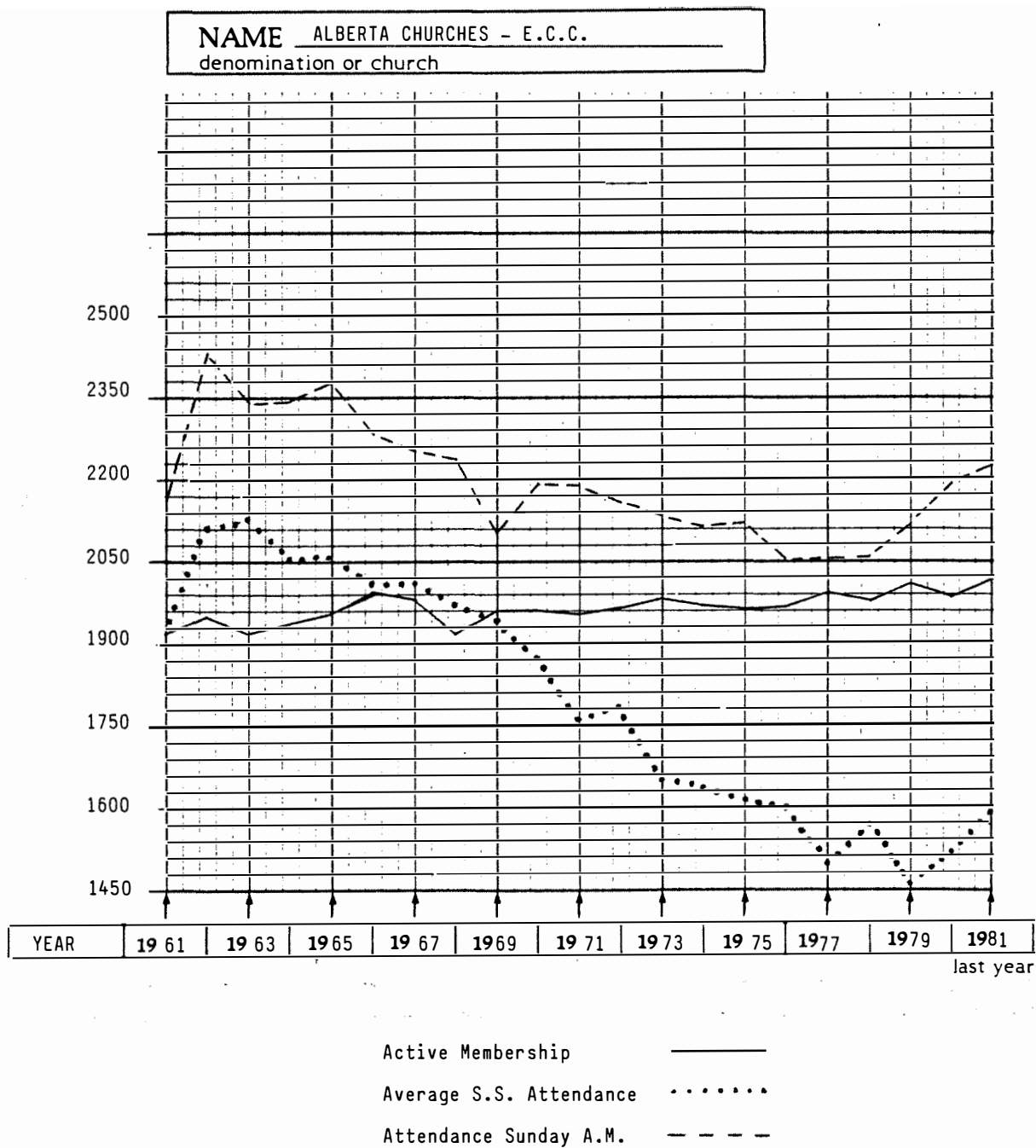
THE DIAGNOSTIC PERIOD MEMBERS ANNUAL GROWTH RATES



Average Annual Growth Rate for 11 years is - 0.3%

Figure 4.10

THE TOTAL HISTORY – MEMBERS



annual growth rate is at +1.25% (Figure 4.9). In order to keep pace with the provincial population growth rate, the Church ought to project no less than an average annual growth rate of 3.5% or decadal rate of 42.4% (Figure 4.11). We must be reminded that to grow at the same rate as population growth is NOT Real Growth! Just to grow at that rate is to merely maintain a ministry equal to what we have now in proportion to the population. For the sake of setting minimum growth goals we will look at what kind of growth we must achieve to maintain our present status. Our goals can be no less than this and must be much more to carry out the mandate and mission given to the Church by the head of the Church, Jesus Christ.

In order to just maintain present levels of ministry we must plan to have a composite membership of 2322 by 1986 in Alberta (Figure 4.11). This growth can be illustrated in the different components of membership and attendance as shown in Table 4.4. If we were to be successful to obtain these minimum growth projections then to exceed them by twice as much we would need only to focus on increased attendance in Sunday School and Sunday Worship.

The close relation of attendance and membership (Figure 4.10) illustrates the fact that our churches, for the most part, concentrate their efforts on their membership. This seems to be a sign of ingrown or inward focused ministry. There seems to be a real need to assess not only the involvement of laity in ministry but the appeal the ministry of the church has to those on the fringes and the unchurched. Because the membership is so high in comparison to attendance, we can

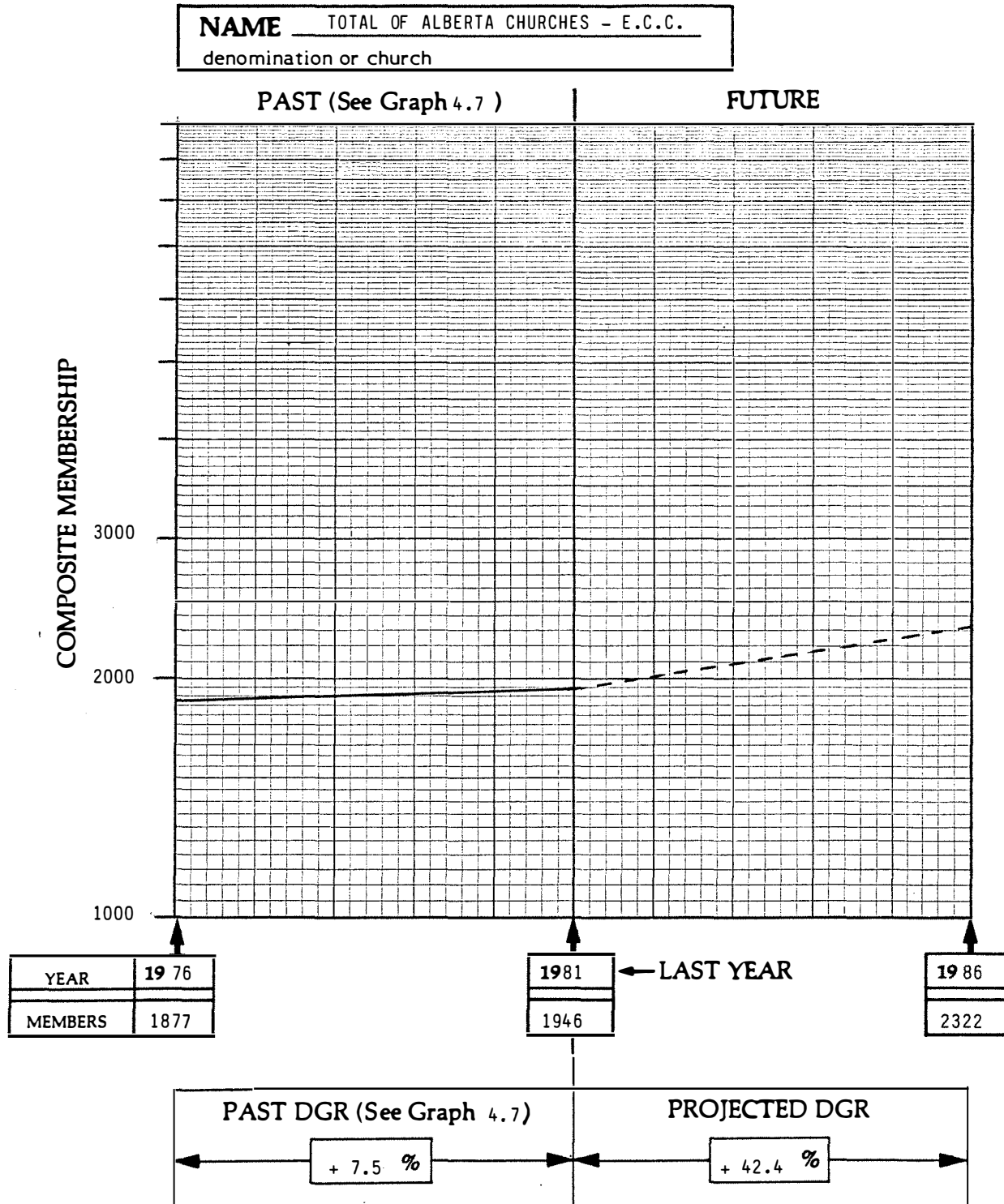
Table 4.4
ACTUAL AND PROJECTED GROWTH
FOR ABLERTA CHURCHES - E.C.C.

<u>Actual</u>	<u>Composite Membership</u>	<u>Sunday A.M. Worship Attendance</u>	<u>Active Membership</u>	<u>Sunday School Attendance</u>
1961	2008	2167	1918	1938
1966	2103	2284	2011	2013
1971	1968	2186	1957	1762
1976	1877	2056	1973	1601
1981	1946	2228	2018	1593

Projected: Using Estimated Provincial Population Growth Rate of 3.6% Annually.

1982	2016	2308	2091	1650
1983	2089	2391	2166	1710
1984	2164	2477	2244	1771
1985	2242	2567	2325	1835
1986	2322	2659	2408	1901
1987	2406	2755	2495	1970
1988	2493	2854	2585	2040
1989	2582	2957	2678	2114
1990	2675	3063	2774	2190

MEMBERSHIP PROJECTIONS



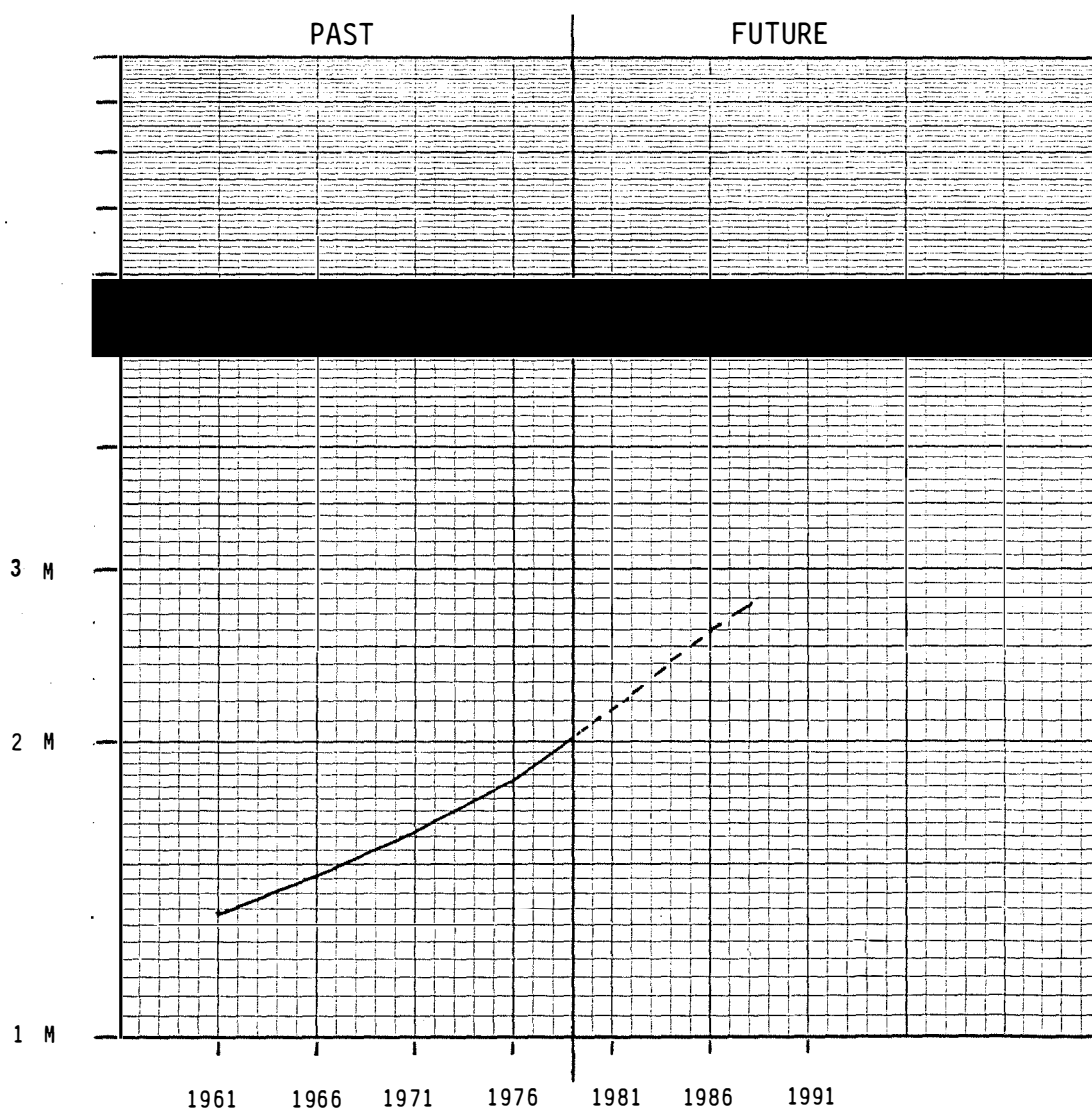
be sure there are many people who are acquainted with the church but live at a distance from its ministry. An active and responsible church membership with an outward focused ministry ought to show attendance comparisons as being somewhat higher. We noted in Chapter three that mainline, liberal and Roman Catholic churches in Canada show a membership much higher than attendance. These trends in the Evangelical Church need to be a warning to re-assess the direction we are taking the Church. We need to seriously question whether the Church is heading toward an institutionalized organization or whether we are still maintaining a vibrant organism representing the Body of Christ with life and vitality.

In order to have a growth rate equal to the population growth (Figure 4.12) the composite membership of the Alberta churches must have a projected rate of growth greater than the 1976 to 1981 rate (Figure 4.11). One of the major factors that must be considered to facilitate that growth must be the reversal of the rate of decline in the number of churches (Figure 4.13).² In order for the projected population growth rate to be accomplished in the number of churches in Alberta, there must be four new churches planted in the next five years (Table 4.5). By 1986 there must be a goal to plant four churches to bring the Alberta total to 23 (Figure 4.13). The denomination must plant two churches a year to maintain the same level of growth nationally.

² See Appendix D & E for annual growth rates for the number Alberta Churches.

Figure 4.12

POPULATION PROJECTIONS for ALBERTA

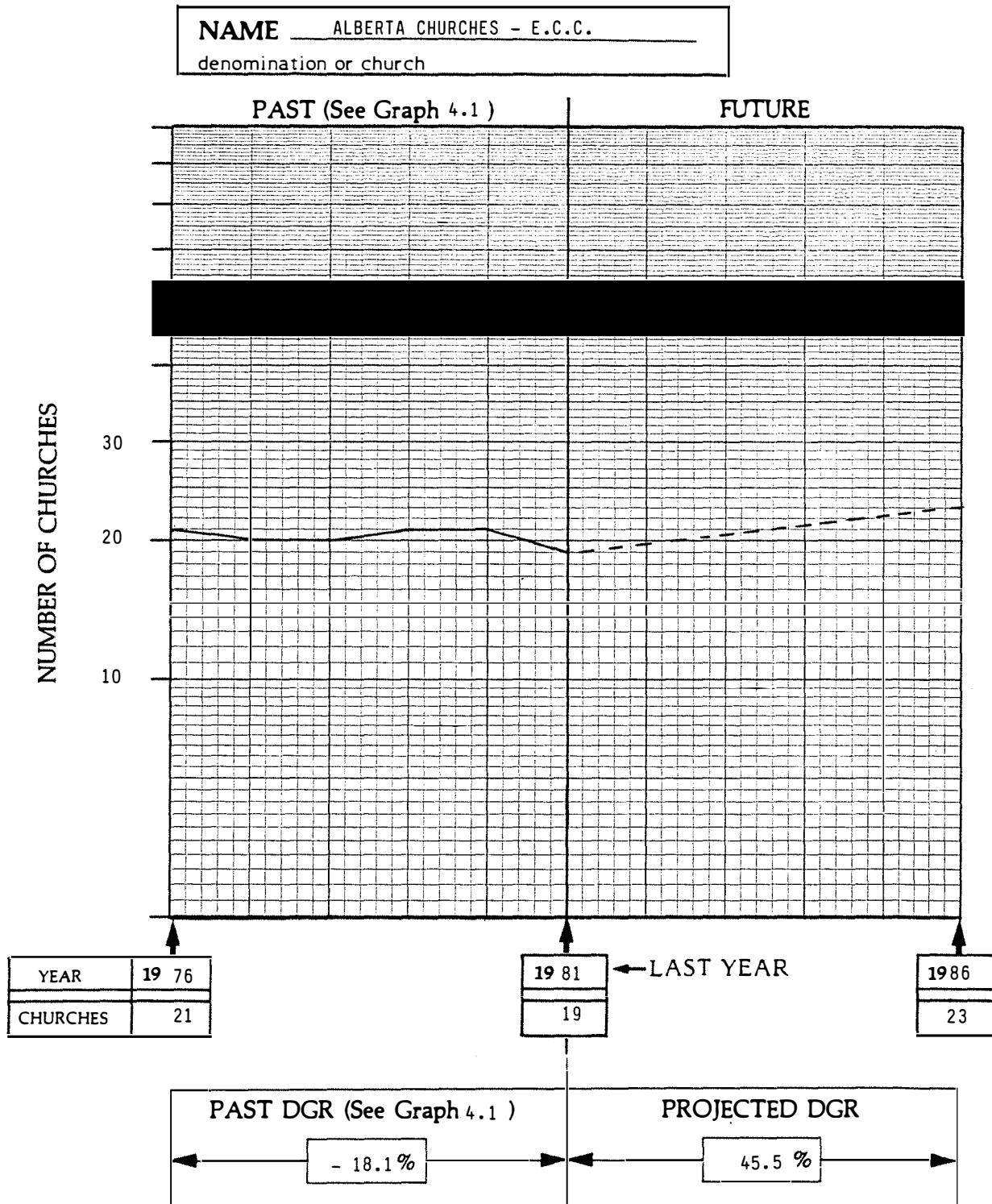


PAST:	<u>AAGR</u>	<u>DGR</u>	PROJECTED:	<u>AAGR</u>	<u>DGR</u>
1961-1966	1.9%	20.7%	1979-1983	3.8%	45.1%
1966-1971	2.2%	24.4%	1983-1988	3.4%	41.7%
1971-1976	2.5%	28.0%			
1976-1979	3.2%	37.1%			

(See Table 2.1)

Figure 4.13

CHURCH PROJECTIONS



Note: Projected Average Annual Growth Rate is 3.6%.

Table 4.5
ACTUAL AND PROJECTED NUMBER OF CHURCHES
IN THE EVANGELICAL CHURCH IN CANADA

<u>ACTUAL</u>	<u>PROVINCE OF ALBERTA</u>	<u>TOTAL DENOMINATION</u>
1961	27	54
1966	24	52
1971	20	49
1976	21	47
1981	19	45

<u>PROJECTED</u>	<u>PROVINCE OF ALBERTA</u>	<u>TOTAL DENOMINATION</u>
1982		46
1983	20	48
1984	21	50
1985	22	52
1986	23	54
1987		56
1988	24	58
1989	25	60
1990	26	62
1991	27	64

These churches must be planted in urban centers and in carefully and prayerfully selected areas where the harvest stands the ripest and the greatest.

To plant churches is not easy but must be seen as mandatory. There will be additional financial considerations for the Conference. There will be a constant need for additional pastoral leadership. It is of extreme importance that careful consideration be given as to where these churches are planted. Chapter two clearly shows that in spite of a 3.2% annual growth rate between 1976 and 1979 (Table 2.1) that many areas are above the provincial average while others are much lower (Table 2.3, Figures 2.4 and 2.5). It is essential that churches be planted where people are moving to not where they are moving from. The importance of careful studies of demographic trends such as chapter two and those done by governmental agencies and marketing researchers,³ cannot be over emphasized.

To conclude this chapter on a note of encouragement, we note the possible reversal of a declining trend to one of growth. The growth trend has been too short to become over jubilant and declare a positive trend upward. Yet positive signs are evident and with careful planning and the initiation of well thought out strategies there are real possibilities for growth.

Church growth means hard work on the part of both its leaders and members. The laity must be equipped and mobilized for ministry.

³See Appendix S for an example of market research done for Medicine Hat, Alberta.

The leadership must be trained and perceptively work hard focusing their attention on the priorities of Evangelism and Church Growth. In spite of the fact that through urbanization 30% of the churches were closed in Alberta since 1961 only 3% of the Composite Membership has been lost. In spite of some churches closing, others must be seen as growing to have maintained the composite membership. In order for the type of growth to take place that would honor God, we must plant churches!

DEMOGRAPHIC TRENDS IN MEDICINE HAT

During the 1970's Alberta experienced unprecedented growth. Employment grew by 5.4% annually while population increased by 2.7% annually, both rates being significantly higher than the Canadian average. It was also a decade of economic expansion and population growth in the Medicine Hat region. This chapter will refer to the city of Medicine Hat as well as the region of Medicine Hat, Census Division 1, Brooks region and County 4, (Figure 5.1).

The population of Medicine Hat--Brooks region grew from 43,689 in 1956 to approximately 67,466 in 1979, an increase of about 54% in 23 years. The rate the population was growing was faster towards the end of this period. The average annual growth rate during the 1956-1971 period was 0.9%. It increased to 3.9% during the 1971-1979 period (Table 5.1).

This growth rate was attained because the region is rich in resources which are in demand throughout the rest of the country and elsewhere. Plentiful supplies of good agricultural land, natural gas, crude oil, heavy oil, coal and clay abound and the development of these resources would seem to ensure continued rapid population growth throughout the 1980's.

While the area as a whole grew considerably over the 1956-1979 period, the growth was not evenly distributed. Some centres grew

FIGURE 5.1

The Medicine Hat-Brooks Region

85.

COUNTY 4 AND
CENSUS DIVISION 1

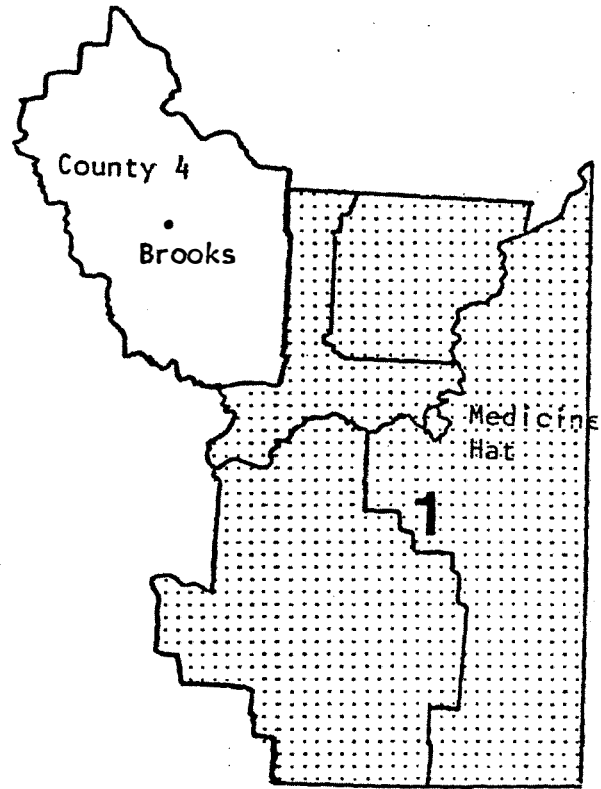


TABLE 5.1

Population Levels in the Medicine Hat - Brooks Area, 1956-1979

Centres	1956	1961	1966	1971	1976	1979
Medicine Hat	20 826	24 484	25 574	26 518	32 811	36 356
Bow Island	1 001	1 122	1 160	1 159	1 296	1 398
Irvine	232	240	209	194	221	336
Redcliff	2 001	2 221	2 141	2 255	3 006	3 695*
Burdett	225	229	207	206	214	225*
Foremost	456	561	554	568	534	515**
I.D. 1	5 531	5 567	4 909	4 521	5 390	5 993**
County 8	4 224	4 716	4 104	3 728	3 518	3 403**
Sub Total	34 496	39 140	38 858	39 149	46 990	51 921
Bassano	753	815	827	861	999	1 148
Brooks	2 320	2 827	3 354	3 986	6 339	7 962
Duchess	177	218	233	228	343	458*
County 4	5 943	6 038	5 898	5 616	5 828	5 977
Sub Total	9 193	9 898	10 312	10 691	13 509	15 545
TOTAL	43 689	49 038	49 170	49 840	60 499	67 466

Notes: *Estimated based on the annual percentage rate of change from 1971-1978.

**Estimated based on the annual percentage rate of change from 1971-1976.

Source: Municipal Affairs, Comparative Population: 1975-1979 Inclusive, 1979.

Statistics Canada, 1976 Census of Canada (Catalogue #92-805) 1976.

quite rapidly while others experienced little change in population over the entire period. For example, Medicine Hat grew from 20,826 in 1956 to 36,356 in 1979, an increase of 74.6% for the 23 years, while the population of Brooks swelled from 2,320 in 1956 to 7,962 in 1979, a staggering 243% increase. Conversely, Bow Island, Burdett, Foremost, Improvement District 1 and County 4 saw little or no change in their population totals over the 1956-1979 period, while County 8 actually saw its population decline over the period in question. (Table 5.1).

An examination of the components of population change (i.e., natural increase and net migration) in the region shows that the region was quite different from the Province as a whole or from Edmonton or Calgary for the 1971-1979 period. The region's major communities received over 75% of their growth from net migration for the 1971-1979 period, while Alberta as a whole received only 56.5% of its growth from this source, the remaining 43.5% came from natural increase. Thus it would seem that the rapid growth of the communities within the region was fueled largely by net migration rather than by natural increase. (Table 5.2).

Characteristics of the Population of the Medicine Hat Region

A comparison of the age distribution of the population of the Medicine Hat region with that of the Province as a whole shows that the regional population has a larger portion of persons in the 45 years and over category than does the rest of the province and, correspondingly, a smaller portion of people in the 14 years and under

Components of Population Change in the Medicine Hat - Brooks Area, 1971-1979

Urban Centre	1971 Population (June 1)	1979 Population (June 30)	1971-1979 Population Change No. %		Components of Population Change			
					Natural Increase		Net Migration	
					No.	%	No.	%
Medicine Hat	26 518	36 356	9 838	37.1	1 788	18.2	8 050	81.8
Bow Island	1 159	1 398	239	20.6	43	18.0	196	82.0
Redcliff	2 255	3 695 ¹	1 440	63.9	338	23.5	1 102	76.5
Bassano	861	1 148	287	33.3	N/A		N/A	
Brooks	3 986	7 962	3 976	99.7	788	19.8	3 188	80.2
<hr/>								
Edmonton	438 152	491 359	53 207	12.1	41 666	78.3	11 541	21.7
Calgary	403 319	530 816	127 497	31.6	41 934	32.9	85 563	67.1
Alberta	1 627 874	2 010 567	382 693	23.5	166 527	43.5	216 166	56.5

Notes: ¹ Estimated based on rate of growth from 1971-1978.

Source: Statistics Canada, 1971 Census of Canada (Catalogue #92-702) 1971.
Municipal Affairs, Comparative Population: 1975-1979 Inclusive, 1979.
Alberta Social Services and Community Health, Vital Statistics, 1979.

age category. Medicine Hat has a very "mature" population as compared to the province (Table 5.3 and Appendix S, pp. 2, 8).

An examination of the level of schooling of the population of the Medicine Hat region and the Province as a whole shows some interesting comparisons. The region has a significantly smaller proportion of people with university training (12.5% - Table 5.4) than does the Province (16.5% - Table 5.4) as a whole. The City of Medicine Hat itself shows a similar comparison with those having university degrees. The City has a significantly smaller proportion of University grads (4.2% - Appendix 5, p. 4) than does the Province (7.4% - Appendix S, p. 4) as a whole. Conversely, the region's proportion of people with less than a high school certificate (63% - Table 5.4) is considerably higher than that of the Province (52.8% - Table 5.4) as a whole. (See also Appendix S, p. 4).

Population Forecast for the Medicine Hat Region 1980-1988

A population forecast for the region was completed by the Planning Secretariat, Alberta Advanced Education and Manpower, utilizing the forecasted employment figures based on the economic region data from Statistics Canada's Labour Force Survey, April 1980 and other Provincial statistical data. The forecast was prepared by applying a population to employment ratio to the forecasted employment figures. Alberta's population to employment ratio was 2.5:1 in 1971, 2.2:1 in 1976 and 2.1:1 in 1979. If the trend of the past few years continues, the ratio will decline even further over the 1980-1988 period. It is anticipated that the ratio will not decline

TABLE 5.3

Age Distribution for the
Medicine Hat-Brooks Region, 1976

Age Category	Total Region %	Medicine Hat %	Brooks %	Alberta %
0-4	8.6	7.7	10.5	8.3
5-9	8.6	7.5	10.0	8.9
10-14	9.8	9.0	8.6	10.2
15-19	10.6	10.4	9.2	10.5
20-24	9.9	10.1	12.1	10.1
25-34	14.3	13.8	17.7	16.0
35-44	10.2	9.7	9.4	11.2
45-54	10.2	10.3	7.2	10.0
55-64	9.0	10.1	7.4	7.3
65-69	3.2	4.0	2.4	2.6
70+	<u>5.7</u>	<u>7.3</u>	<u>5.4</u>	<u>4.9</u>
Total	100.0	100.0	100.0	100.0

Source: Alberta Bureau of Statistics, 1976 Census Community Profiles:
Alberta, 1976.

TABLE 5.4

Population 15 Years and Over, By
Level Of Schooling For The
Medicine Hat-Brooks Region, 1976

Level of Schooling	Total Region %	Medicine Hat %	Brooks %	Alberta %
Less Than Grade 9	24.4	26.0	17.6	17.5
Grade 9-10	21.8	20.0	22.5	18.5
Grade 11-12, No Certificate	17.5	17.0	19.3	16.8
Grade 11-12, Certificate	9.2	9.1	9.8	9.6
Post-Secondary, No Certificate	6.5	6.5	8.1	11.6
Post-Secondary, Certificate	8.7	8.8	10.3	9.5
University, No Degree	6.6	6.7	7.3	7.9
University, Certificate	1.4	1.3	1.3	1.5
University, Degree	<u>3.8</u>	<u>4.5</u>	<u>3.7</u>	<u>7.1</u>
Total	100.0	100.0	100.0	100.0

Source: Alberta Bureau of Statistics, 1976 Census Community Profiles: Alberta, 1976.

lower than 1.8:1 or raise any higher than 2.2:1. Hence, 1.8:1, 2.0:1 and 2.2:1 will be used to provide minimum, medium, and maximum scenarios for the 1980-1988 period.

The regional population forecast shows the population growing quite steadily from 67,466 in 1979 to somewhere between 89,510 (scenario 1) and 99,560 (scenario 3) in 1988. This represents a growth of approximately 33% to 48% over the 9 year period. The annual growth rate for scenario 1 is forecasted to be approximately 3.2% while the scenario 2 growth rate is expected to be 3.7% annually. The scenario 3 growth rate is forecasted to be 4.4% annually. (Table 5.5).

The minimum forecast shows Medicine Hat growing from 36,356 in 1979 to 48,783 in 1988, an increase of approximately 34%. Redcliff may see a growth of approximately 50% over the 1979-1988 period from 3,695 in 1979 to 5,550 in 1988.

The medium growth scenario shows Medicine Hat growing from 36,356 in 1979 to 51,457 in 1988, an increase of approximately 42%. Redcliff may grow from 3,695 in 1979 to 5,854, an increase of approximately 58%.

According to the maximum forecast, Medicine Hat will grow from its 1979 population level of 36,356 to 54,260 in 1988, or approximately 49%. Redcliff will see a growth of approximately 67% over the 1979-88 period from 3,695 in 1979 to 6,173 in 1988. (Table 5.6).¹

¹The statistics and forecasts in this chapter were obtained from a Profile of Demographic and Manpower Trends in the Medicine Hat-Brooks Region, (Alberta Advanced Education and Manpower, Planning Secretariat, April, 1980).

TABLE 5.5

Population Forecast for the Medicine Hat -
Brooks Region, 1980-1988

Year	Scenario 1	Scenario 2	Scenario 3
1979*	67 466	67 466	67 466
1980	69 631	70 010	70 407
1981	71 762	72 704	73 443
1982	73 906	75 296	76 466
1983	76 190	78 054	79 927
1984	78 622	80 996	83 542
1985	81 212	84 206	87 399
1986	83 862	87 394	91 341
1987	86 625	90 708	95 303
1988	89 510	94 416	99 560
Average Annual Growth Rate 1980-1988	3.2%	3.8%	4.4%

Notes: *Actual figures.

Scenario 1 assumes a population/employment ratio of 1.8:1

Scenario 2 assumes a population/employment ratio of 2.0:1

Scenario 3 assumes a population/employment ratio of 2.2:1

Source: Estimates prepared by the Planning Secretariat, April, 1980.

Table 5.6

Population Forecast for Medicine Hat and Redcliff 1982, 1985, 1988Scenario 1 - Minimum Forecast

Centre	1979*	1982	1985	1988
Medicine Hat	36,356	39,983	44,098	48,783
Redcliff	3,695	4,213	4,791	5,550

Scenario 2 - Medium Forecast

Medicine Hat	36,356	40,735	45,724	51,457
Redcliff	3,695	4,292	4,968	5,854

Scenario 3 - Maximum Forecast

Medicine Hat	36,356	41,368	47,458	54,260
Redcliff	3,695	4,358	5,156	6,173

Notes: * Actual figures.

Source: Estimates prepared by the Planning Secretariat, April, 1980.

Conclusion

During the seventies, Medicine Hat experienced substantial growth in both employment and population. This growth was more pronounced in the early seventies with some leveling of growth rates toward the end of the seventies.

The eighties are depicted to be a period of continued growth in Medicine Hat. Population growth may be expected to increase in the region by 3.8% annually. The total population for Medicine hat should thus reach 52,000 by 1988.

GROWTH TRENDS OF THE EVANGELICAL CHURCH IN THE MEDICINE HAT AREA

Brooks Area

The rate of increase in the population of the Medicine Hat Area between 1971 and 1979 was above the average Provincial Growth Rate for the same period. The projections for the population growth in this region depicts a rate which will also be above the Provincial average. This immediately ought to interest those concerned for the growth of the Evangelical Church. Here is a region where the leadership of the Evangelical Church may very well consider church planting. From the report in Chapter Five the church might seriously consider planting a church in the Brooks region. This is an area which presently has no Evangelical Church but from 1956 to 1979 has grown 243%. The 1979 population was 7,962 and based on medium forecasts expects to be 13,407 by 1988 which is almost a 6% average annual growth rate. With a population growth of this magnitude there is bound to be opportunities for church planting and new ministry.

Region of Medicine Hat - Rural Churches

The population of Medicine Hat also grew steadily from 1956 to 1979 (Chapter 5). This average annual growth rate of 2.5% is more moderate than that of Brooks but still reflects a rate slightly higher than the Provincial average. The forecasts also expect Medicine Hat

to continue to grow at a rate which is above the Provincial average.

The Evangelical Church in this area has gone through different experiences. The trends toward urbanization can clearly be seen in the history of the Medicine Hat Region. Since 1960 only one church has been started in the Medicine Hat Area. This church was the Medicine Hat Norwood Church which began in 1963 but closed in 1977 (Figure 4.2). This church was really a college church. It was located on the college campus and was rarely able to carry on a viable program when Hillcrest College was not in session. As the College became more open to having students involved in the ministries of other city churches, the need for Norwood seemed less apparent. However, the decision to close Norwood was probably a mistake in terms of church growth dynamics. The church could no longer function as primarily a college church but could very well have become a base with which to launch out into the fastest growing residential section of Medicine Hat. This would have meant a whole re-evaluation of goals and methods in order to have succeeded. It might also have meant finding leadership that could have directed the church's ministries in such a way that they began to meet the needs of the community.

The urbanization trend resulted in no less than four churches closing during this period between 1960 and 1981. Three of these were definitely the result of the depleting rural constituency and the sociological movement toward urban centers. Little Plume - Gros Ventre, Wisdom and Grayburn are casualties of this trend.

Medicine Hat is served by three churches of which two are

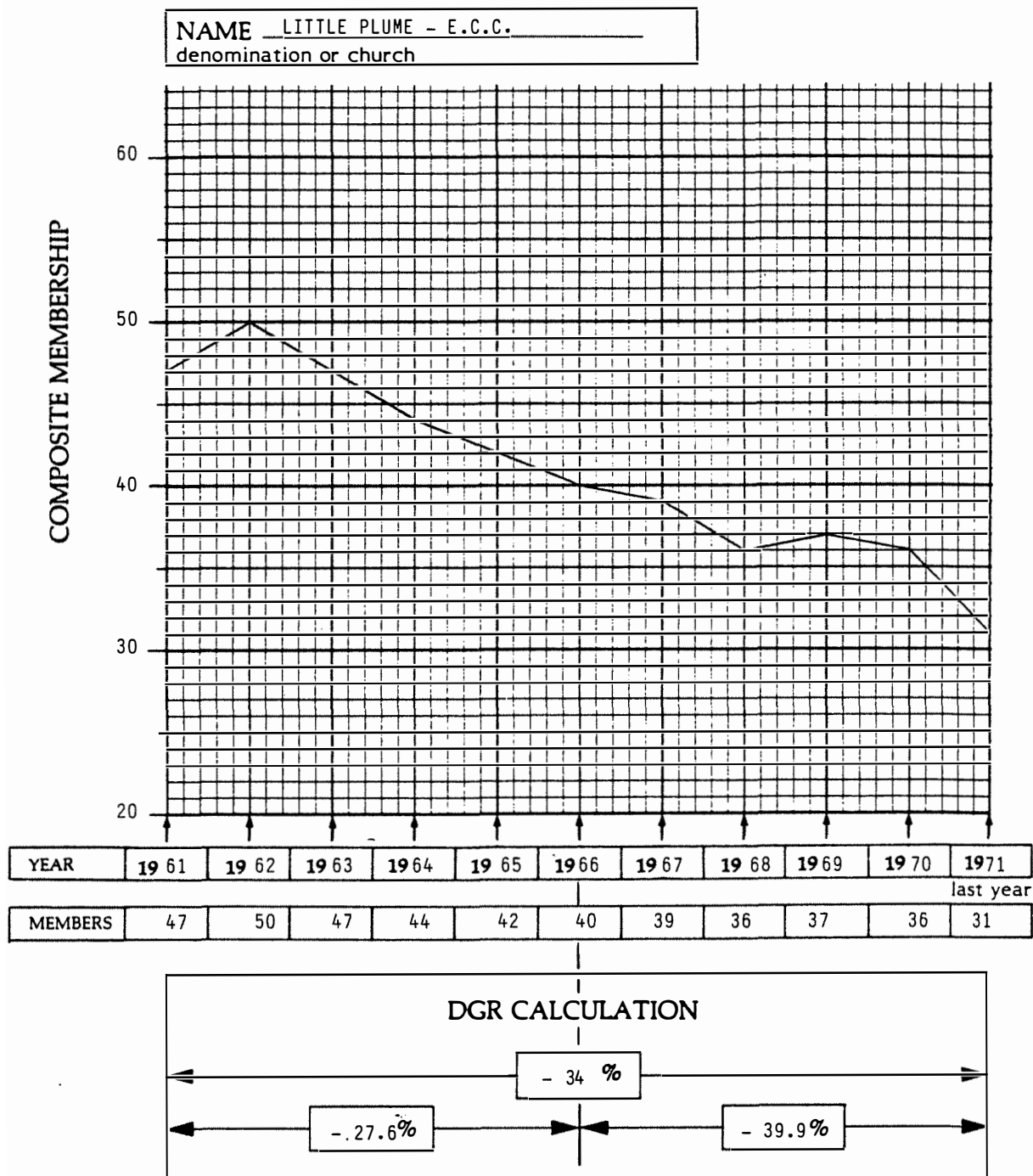
located in the city. Little Plume which is the interesting exception has perhaps survived the urbanization trend to again be a viable possibility for growth in a more recent trend to decentralization. Part of its survival in a rural setting can still be contributed to urbanization. Little Plume today is a growing church but does not represent churches such as Little Plume Tabor, Little Plume - Gros Ventre, and Little Plume Newberg which prior to the 1960's were all separate congregations in the vicinity.

The history of Little Plume's Composite Membership becomes one of the most exciting stories of church growth since 1976 (Figures 6.1 and 6.2). Between 1973 and 1981 the church has almost doubled. The decadal growth rate of 156% between 1976 and 1981 converts to a phenomenal average annual growth rate of 9.86%, which is triple the population rate of growth for the region. It is perhaps ironic that a rural church like this would give us an example of the kind of ministry necessary for the conference as a whole to become all that God would have us become. This growth illustrates the past history of success our denomination has had in planting and developing rural churches. It might also serve to illustrate the need to study our methods in urban centers to see if we are not trying to use a rural mentality of church growth methods in the city where they are futile.

If Little Plume were to continue to grow that next five years at a rate of only 6.6% annually they could expect a composite membership of 77 by 1986 (Figure 6.3). This rate, however, would be exceptional in that it still exceeds the rate of population growth by twice its projected rate. It is, however, not unrealistic to

THE DIAGNOSTIC PERIOD – MEMBERS

Figure 6.1



See: Appendix T

THE DIAGNOSTIC PERIOD – MEMBERS

Figure 6.2

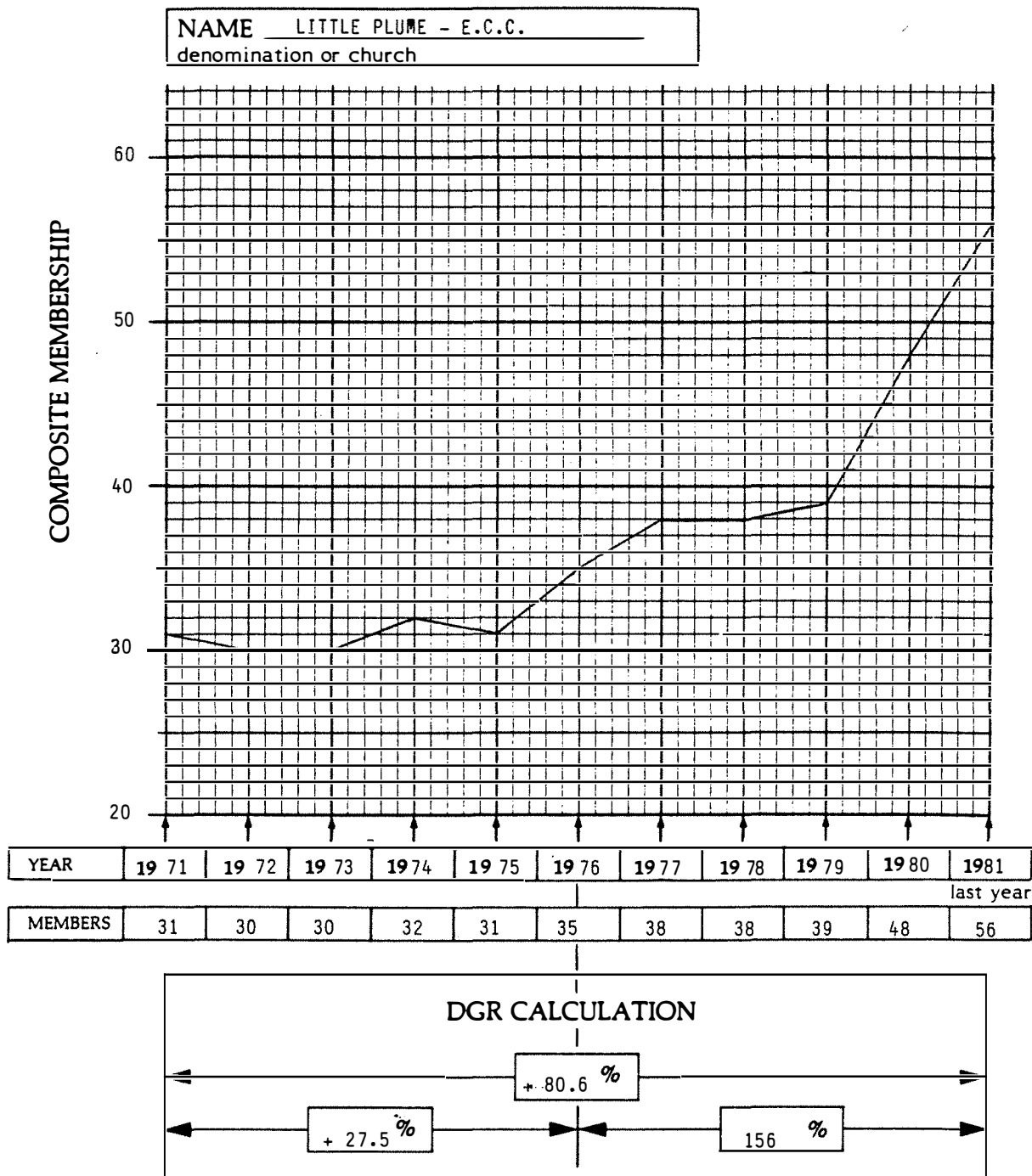
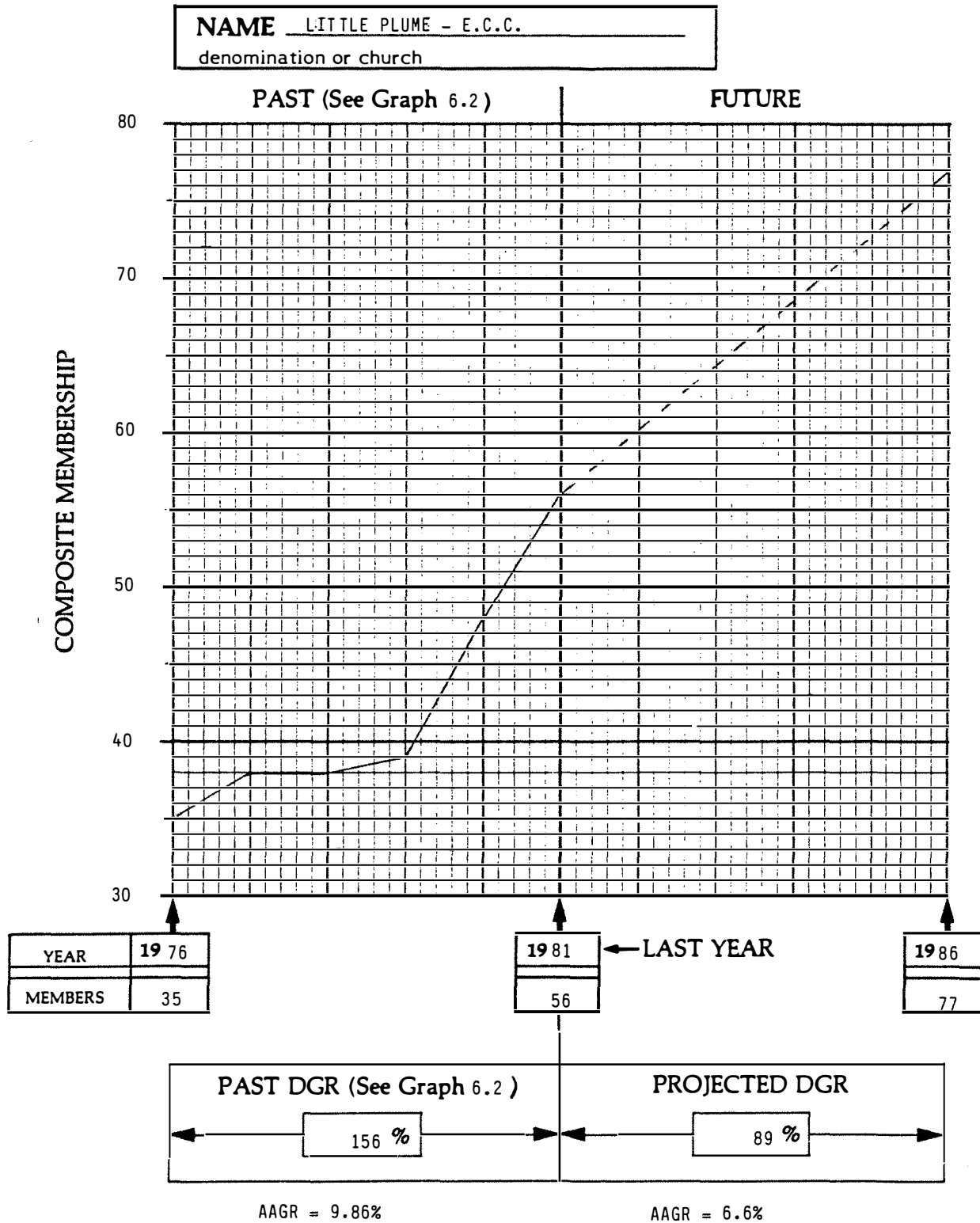


Figure 6.3

MEMBERSHIP PROJECTIONS



expect this trend to continue. With Little Plume being located only eighteen miles from the City they have made successful use of a bus ministry to take people from the busy life of the City to a quiet and serene atmosphere of the country for Worship and instruction. The church can also expect to grow because the population has shifted to higher proportion of younger people thus creating a new field for ministry. When talking to the pastor, there was a feeling that their strong missionary emphasis has been basic to their own local outreach. He also indicated that a new addition, 300 seating capacity, to the church which was made in 1980 will allow for several years of unhindered growth.

City of Medicine Hat - Hillcrest

Hillcrest Evangelical Church is one of the two Evangelical Churches in the City of Medicine Hat. During the twenty years from 1961 to 1981, the composite membership of Hillcrest Church has grown 20%. This, however, only compares to a decadal or ten year growth rate of 9.5% or an average annual growth rate of less than 1% (0.92% - computed from Table 6.1). This rate of growth is much less than the average population growth of Medicine Hat for the same period. When we look at the years from 1961 to 1966 we see there was a commendable rate of growth which exceeded the average population growth rate (Figure 6.4).

The next five year period, however, lost one-third of that gained in the previous five years. From 1966 to 1974 the church seemed in a stage of struggle. The composite membership shows this

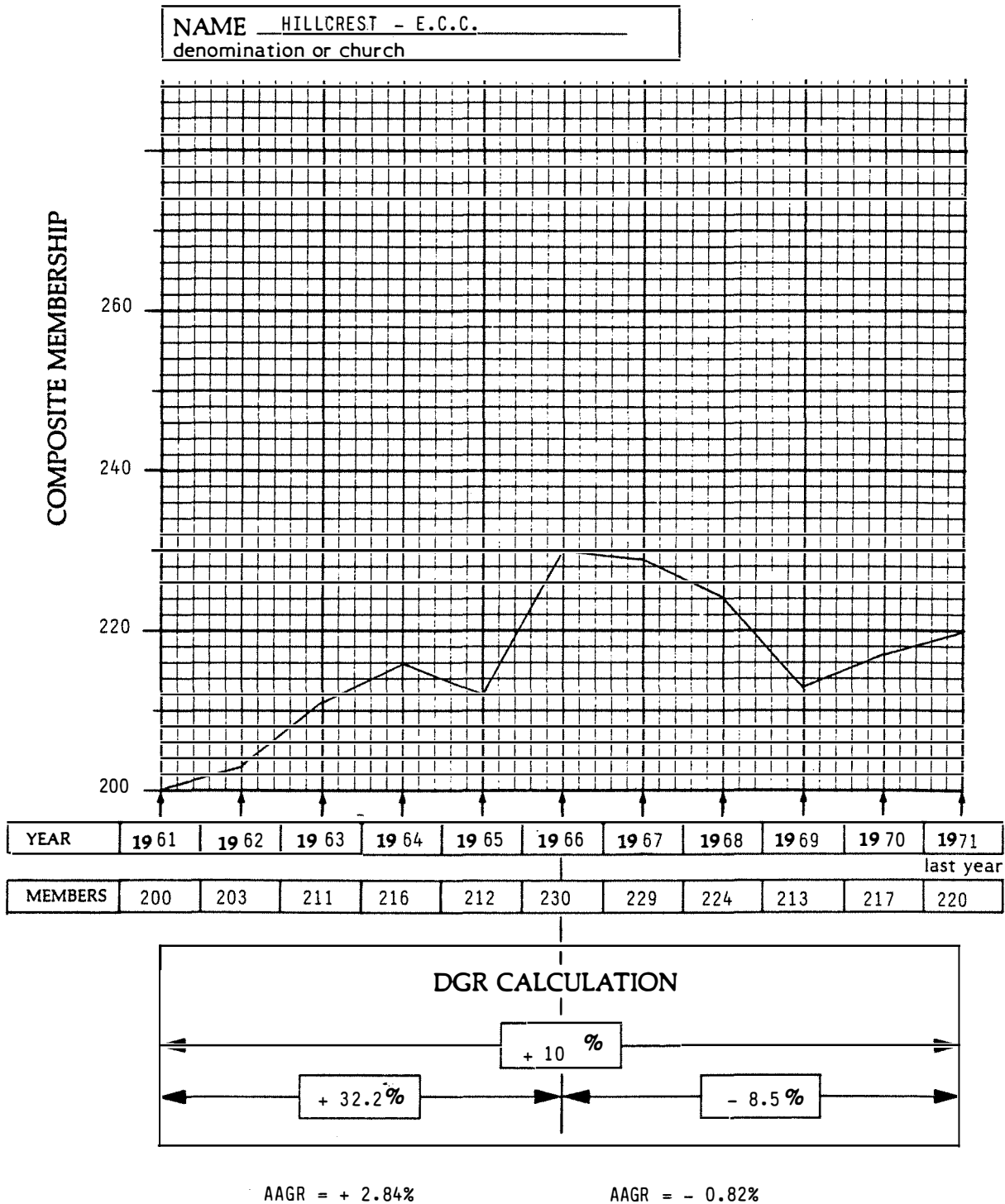
Table 6.1

HILLCREST EVANGELICAL CHURCH - MEDICINE HAT, ALBERTA

	<u>PRESENT MEMBERSHIP</u>	<u>ATTENDANCE SUNDAY A.M.</u>	<u>AVERAGE S.S. ATTENDANCE</u>	<u>COMPOSITE MEMBERSHIP</u>
1960	118	213	179	170
1961	139	251	210	200
1962	159	225	225	203
1963	158	253	221	211
1964	171	259	218	216
1965	173	246	217	212
1966	197	248	244	230
1967	199	253	234	229
1968	174	259	238	224
1969	177	245	218	211
1970	182	258	211	217
1971	187	246	228	220
1972	188	246	225	220
1973	189	238	214	214
1974	196	234	202	211
1975	204	235	226	222
1976	203	256	214	224
1977	205	275	259	232
1978	209	285	259	251
1979	212	295	181	230
1980	199	290	171	220
1981	219	322	178	240

Figure 6.4

THE DIAGNOSTIC PERIOD – MEMBERS



period as a time of decline or plateau (Figures 6.4 and 6.5). The factors that make up the composite membership (Figure 6.6) indicate that the greatest losses occurred in the Sunday School attendance. There was also some decline in Sunday Morning Worship attendance but the greatest drop seemed to be in the area of Sunday School. The growing secularism of these years would perhaps explain some of this decline but more of the reason may be the kind of focus Christian Education was taking through these years.

Christian Education in Hillcrest Church was one of the best programs in our Conference, yet it also suffered decline during these years. The focus of Christian Education at this time was basically nurture orientated and was focused inward. Since that time we have seen the Sunday School shift to a more fellowship and evangelism orientation with nurture taking place in home bible studies and discipleship classes. This shift towards an appeal to those on the fringes of the church and the outsider has since allowed the Sunday School to be used as an agency to bring people into the church.

The Composite Membership and Sunday School Attendance was marked by a tremendous growth rate between 1974 and 1978 (Figures 6.5 and 6.6). This growth was abruptly reversed between 1978 and 1980. This was the time of transition between Pastoral changes and perhaps indicates a time of tension and dissension in the congregation concerning these changes in leadership. By 1981 this trend again seems to be reversed and on a promising path of upward growth. In most growing churches, pastoral longevity is considered a key factor.

Figure 6.5

THE DIAGNOSTIC PERIOD – MEMBERS

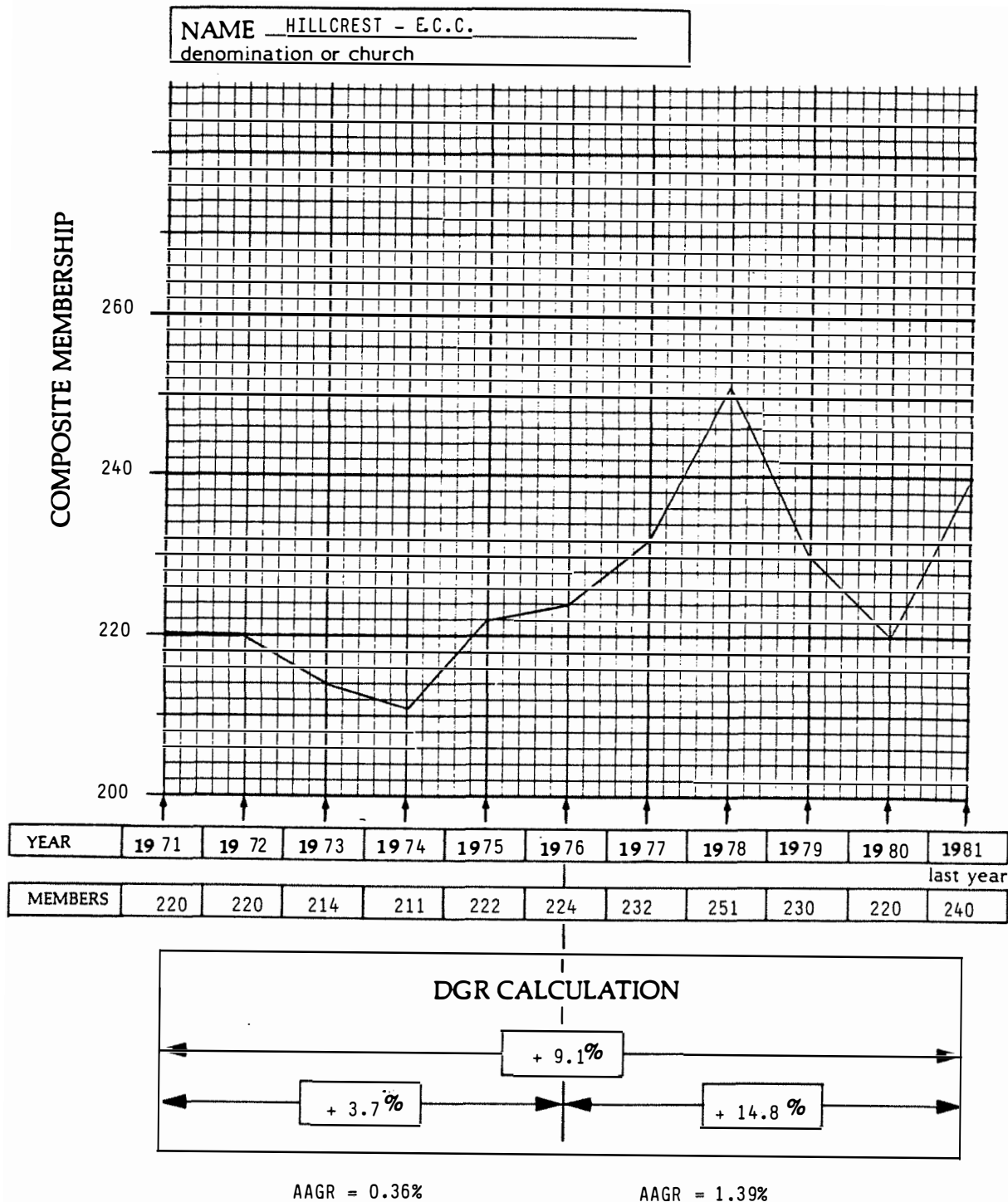
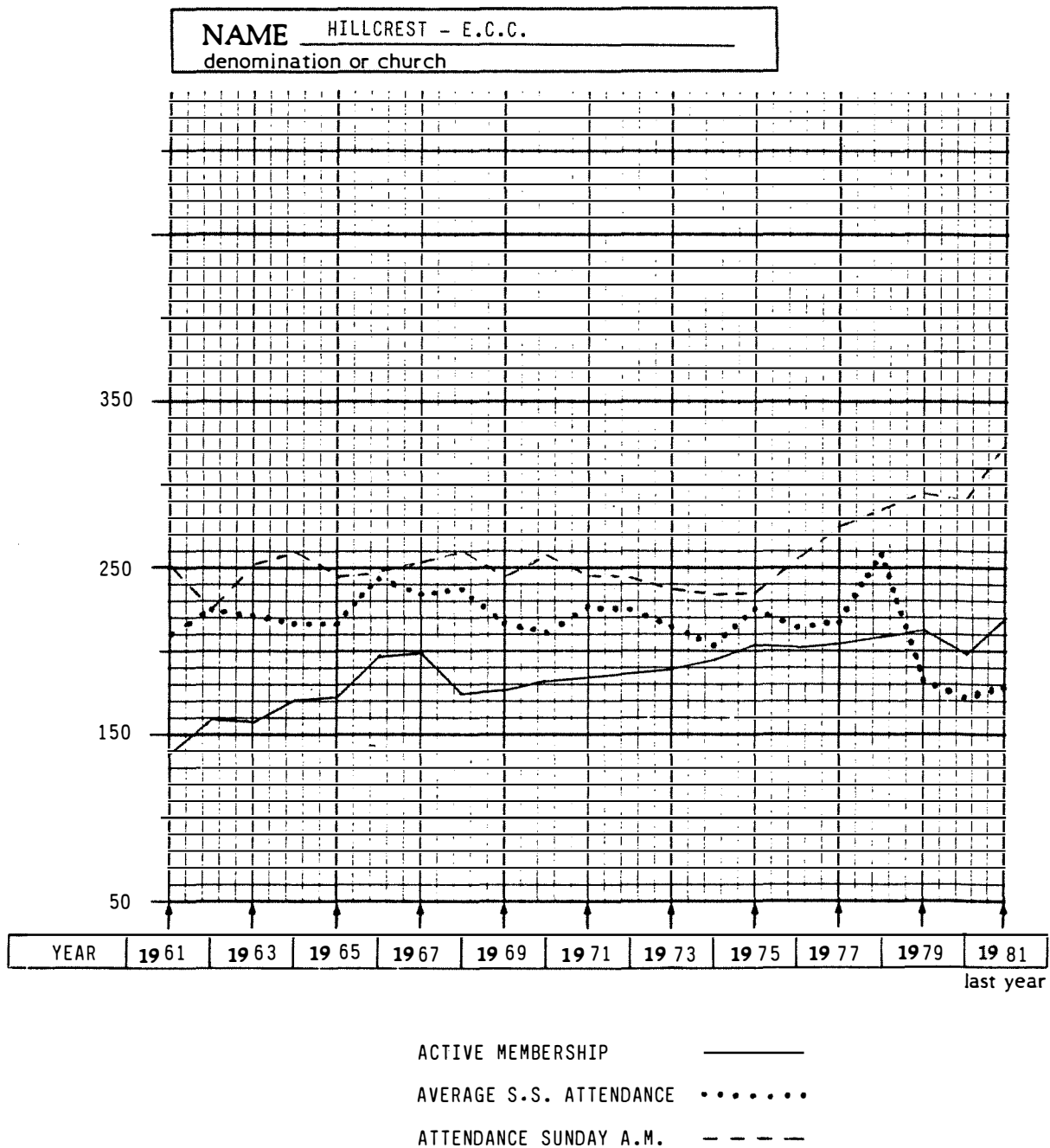


Figure 6.6

THE TOTAL HISTORY – MEMBERS



. . . there is overwhelmingly persuasive evidence that . . . the most productive years of a pastorate seldom begin before the fourth or fifth or sixth year of a minister's tenure in that congregation . . . growing congregations tend to be churches with long pastorates and stable or declining congregations tend to have short pastorates.¹

Other problems might also be indicated by this abrupt decline in 1979 and 1981. The peak year in the growth of Hillcrest Church which was in 1978, perhaps indicates an overcrowding of available facilities. It was a time when the church began to hold two services. A large group of the congregation opposed going to two services and not seeing their usual friends every Sunday so withdrew from regular attendance. This is always a difficult period of transition for any church to go through. By 1981 the plan seems to be again having positive growth indications and at the same time the two services have provided room to grow beyond the 1978 level.

The annual growth rates for the composite membership show a number of years with good positive growth rates (Figures 6.7 and 6.8). The problem seems to be that there are just too many years with a negative growth factor. Out of twenty years 40% or eight years show such declines. This may indicate the ability the church has to reach new people but point to a need to study ways to better incorporate or assimilate new members.

This problem can also be seen in the way members are gained and lost (Figure 6.9). The majority of members gained are by transfer

¹Lyle E. Schaller, Assimilating New Members (Nashville: Abingdon, 1978), pp. 53-55.

Figure 6.7

THE DIAGNOSTIC PERIOD MEMBERS ANNUAL GROWTH RATES

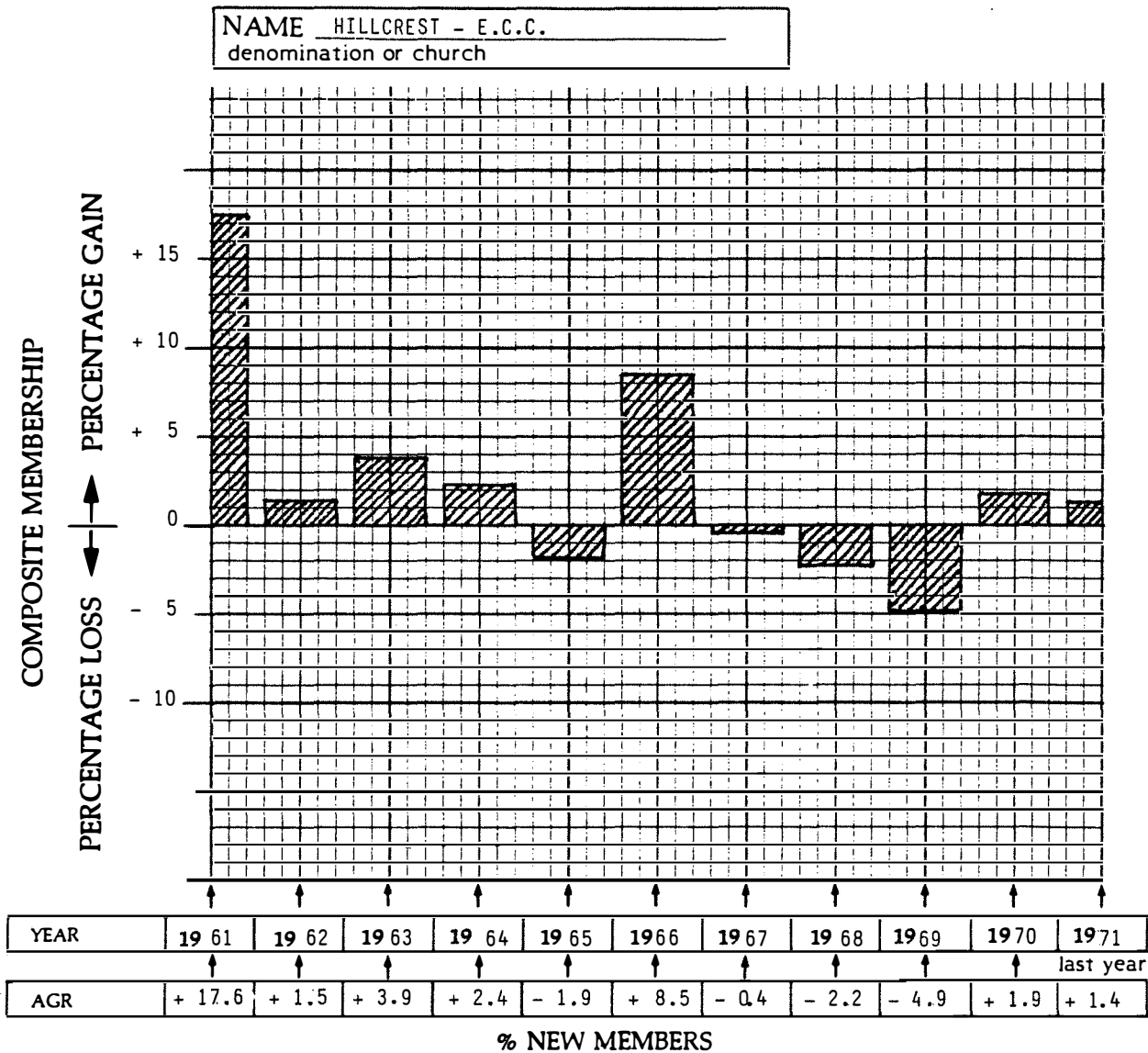


Figure 6.8

THE DIAGNOSTIC PERIOD MEMBERS ANNUAL GROWTH RATES

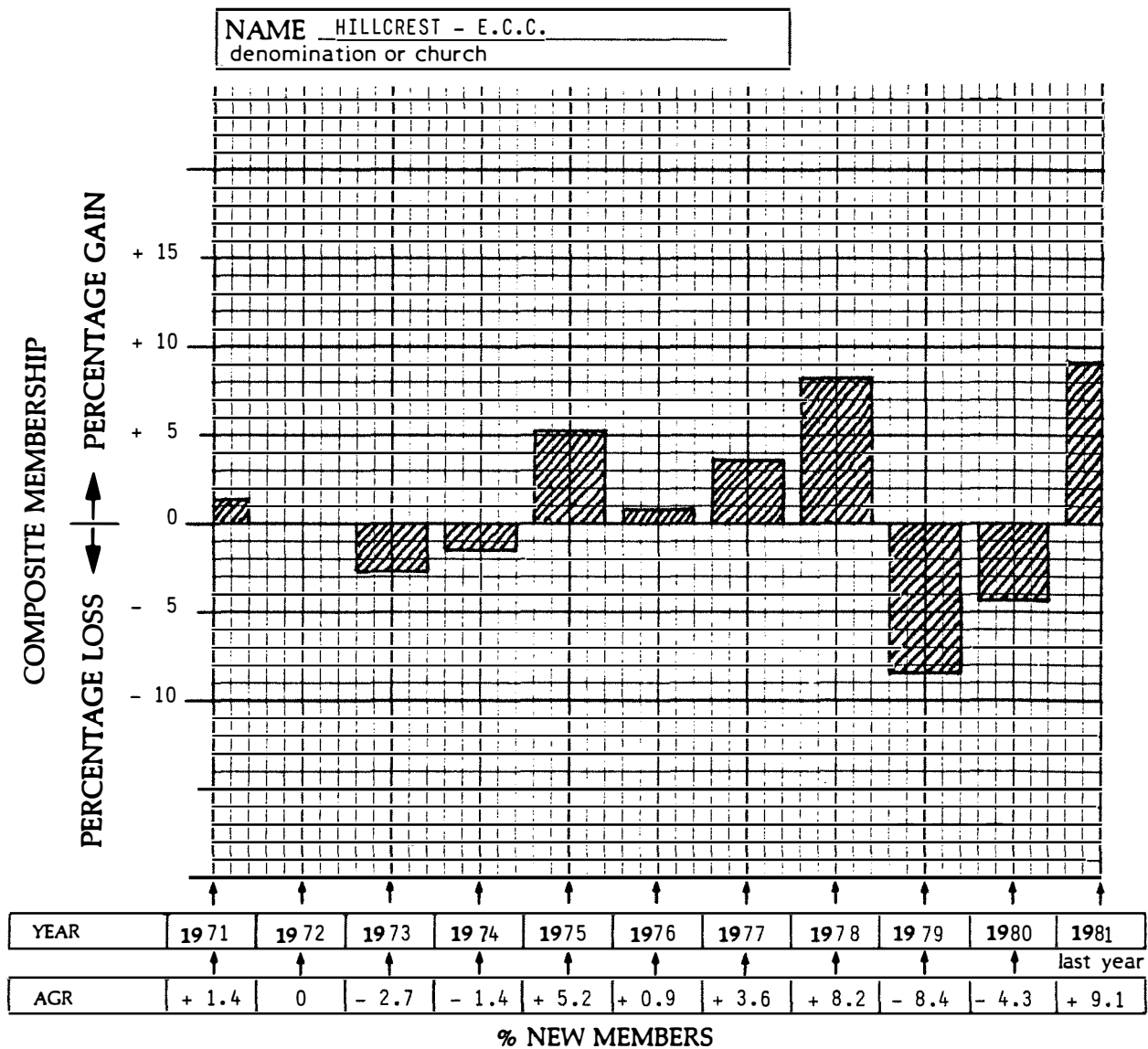
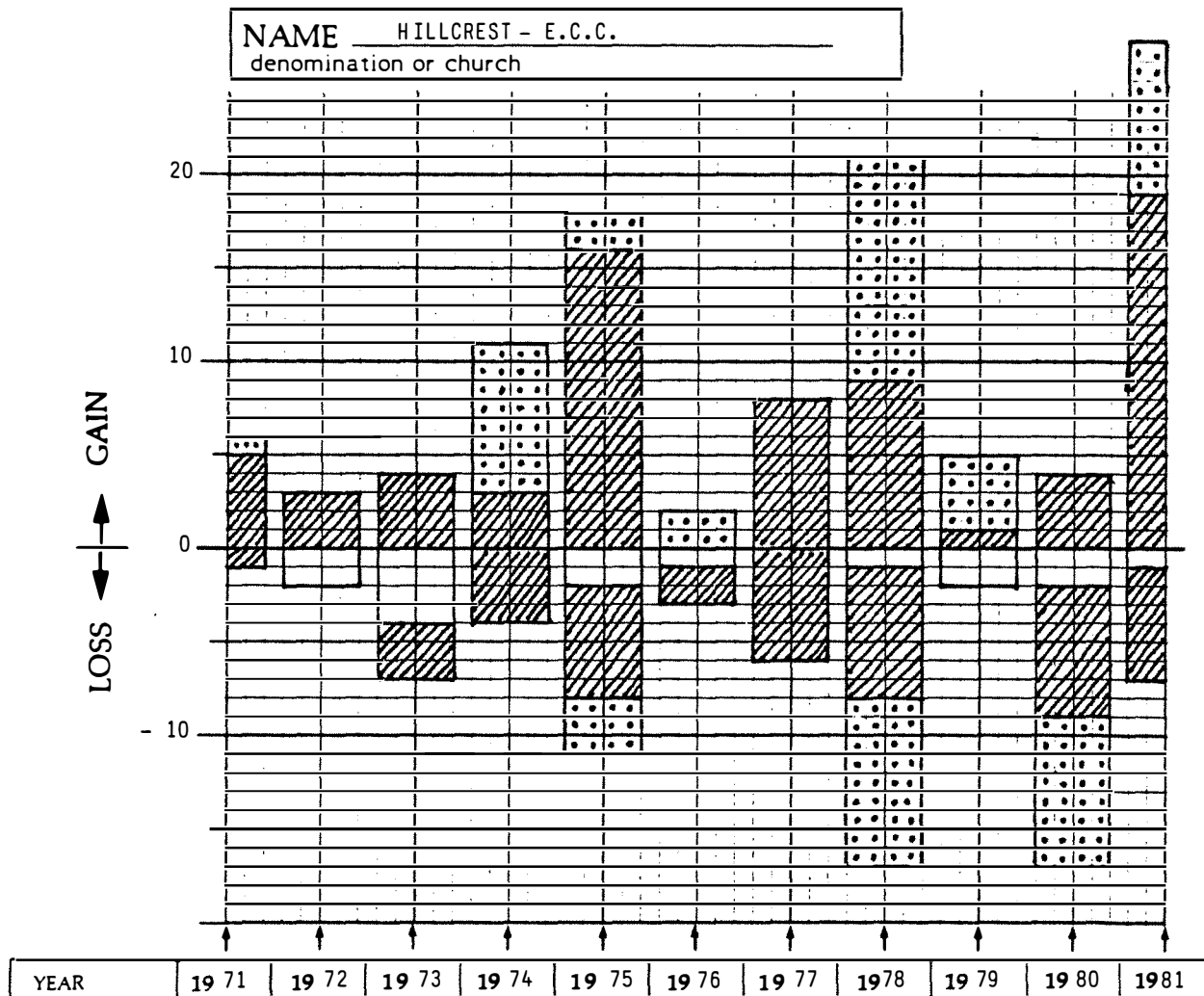
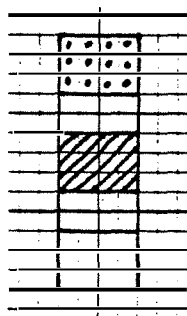


Figure 6.9

MEMBERSHIP



KEY



Conversion or Reversion

Transfer In or Out

Biological Growth or Death

Note: See Appendix

(Figure 6.10) and most of these are from other churches of the same denomination (Appendix U). The summary of membership gains and losses shows a net gain of 32 members. (Table 6.2).

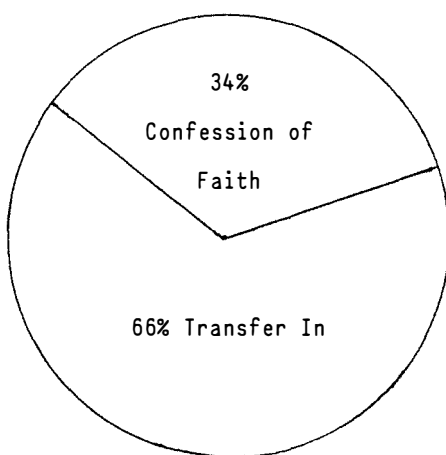
TABLE 6.2

Summary of Members Gained and Lost,
Hillcrest Church, 1971-1981

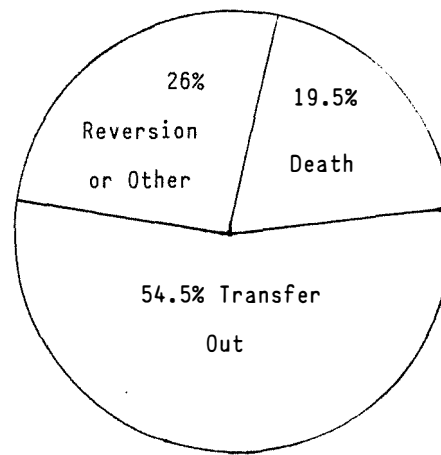
<u>Members Gained</u>		<u>Members Lost</u>	
Confession of Faith	37	Reversion or Other	20
Transfer In	72	Transfer Out	42
		Death	15
Total Gain	<u>109</u>	Total Loss	<u>77</u>

FIGURE 6.10

Proportion of Members Gained and Lost
Hillcrest Church, 1971-1981



Members Gained



Members Lost

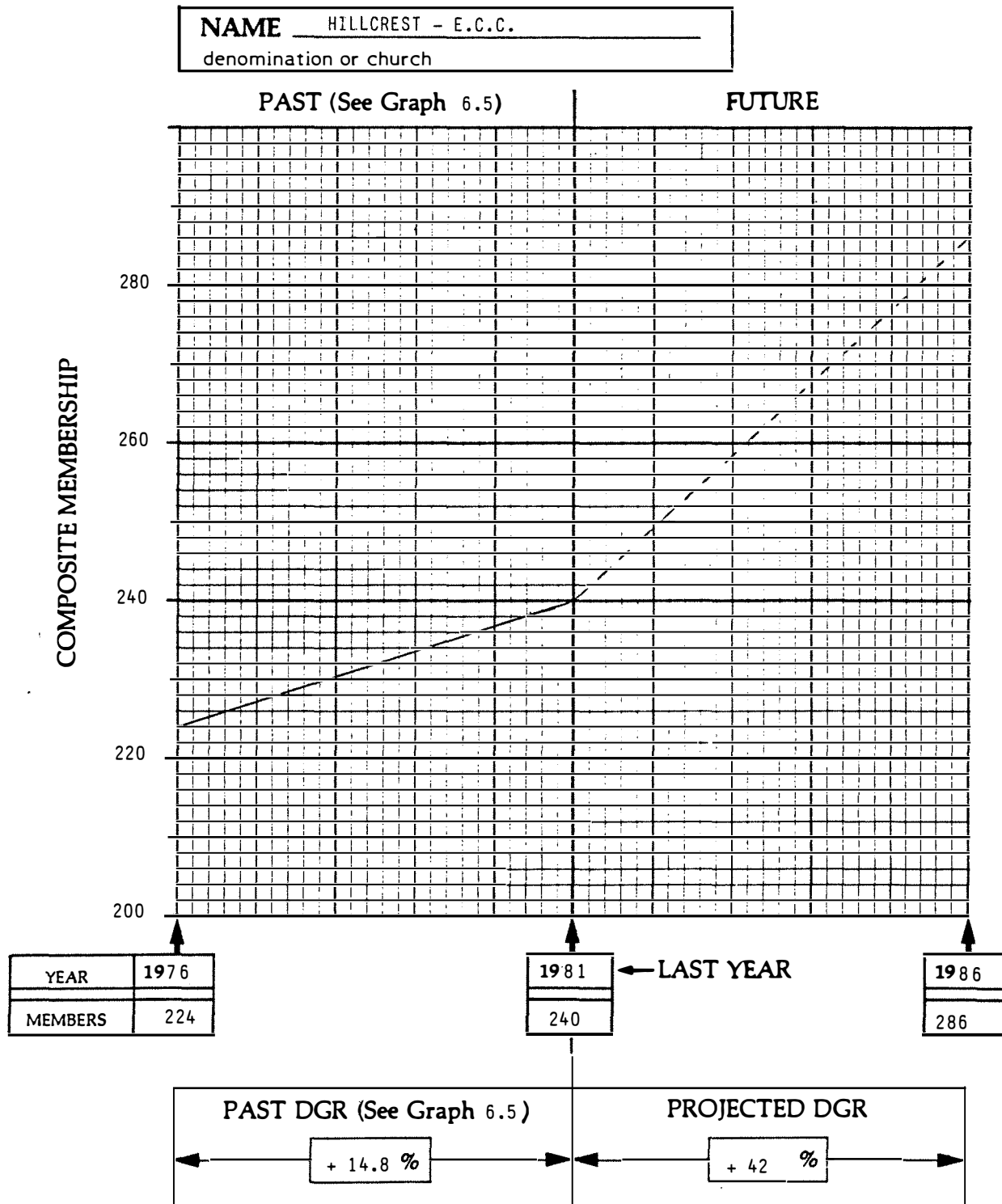
The somewhat impressive conversion factor is diminished when we realize no record is kept of biological growth. The children brought up in homes of believers and who become members of the church after their conversion usually do so after catechism. This shows up in the records every two or three years as members gained by confession of faith. Therefore it would be proper to assume that most of conversion growth in 1974, 1976, 1978 and 1981 was really biological growth. From this we see that Hillcrest can contribute hardly any of its growth since 1971 to evangelistic effort. There seems to be an obvious failure to reach out to the secular or unchurched man in the community in which the church exists.

The population grew 6.75% from biological growth from 1971 to 1979 in Medicine Hat (Table 5.2). Hillcrest only grew 4.5% during the same period which shows that its total growth was not even retaining its own children. Even though some biological growth was no doubt occurring the Church was not successfully assimilating its own children. Again the need to study and implement methods of incorporation of new members seems to be a very important element required for continued growth (Figure 6.10 - 54.5% Transfer Out).

The future growth of Hillcrest Church has great possibilities. The city is a fast growing center. The church has shown signs of growth since 1976 and has gone to two services to accommodate additional growth. They also have plans to relocate and expand in the near future so the people in leadership are planning with growth in mind. Often just to expect growth is a major step in the direction of future growth. God expects His Church to grow and people to be

Figure 6:11

MEMBERSHIP PROJECTIONS



AAGR = 3.6%

saved and we must also expect growth if we are faithful and obedient to Him. But growth does not just happen by itself. It requires careful planning and hardwork. Part of that hard work is training people in evangelistic methods. The recent addition of a full time director of Evangelism is a step in that direction. If Hillcrest just grows at the projected rate of population growth it can expect to have a composite membership of 286 by 1986 (Figure 6.11). I expect that if the congregation of Hillcrest becomes more open to the power of the Holy Spirit in them to win their friends and meet the needs of their neighbors that the 42% decadal growth rate could be more than doubled in the next five years.

City of Medicine Hat - Memorial

The growth trends at Memorial Evangelical Church in Medicine Hat paint quite a different picture than those of Hillcrest Church. Memorial's net composite membership growth over the twenty years from 1961 to 1981 is a lower 7.9%. This growth rate compares to an average decadal or ten year growth rate of 3.9% or an average annual growth rate of 0.38%.

One of the most interesting features of Memorial's growth trends is the extreme variations in growth and decline (Figure 6.12 and 6.13). The 1960's were on the average, a period of decline and the 1970's a period of growth. When we look at the annual growth rates (Figures 6.14 and 6.15) we see erratic fluctuations in growth. The Church suffered its major decline from 1963 to 1968. With the exception of 1969 this period comprises the total span of ministry

Figure 6.12

THE DIAGNOSTIC PERIOD – MEMBERS

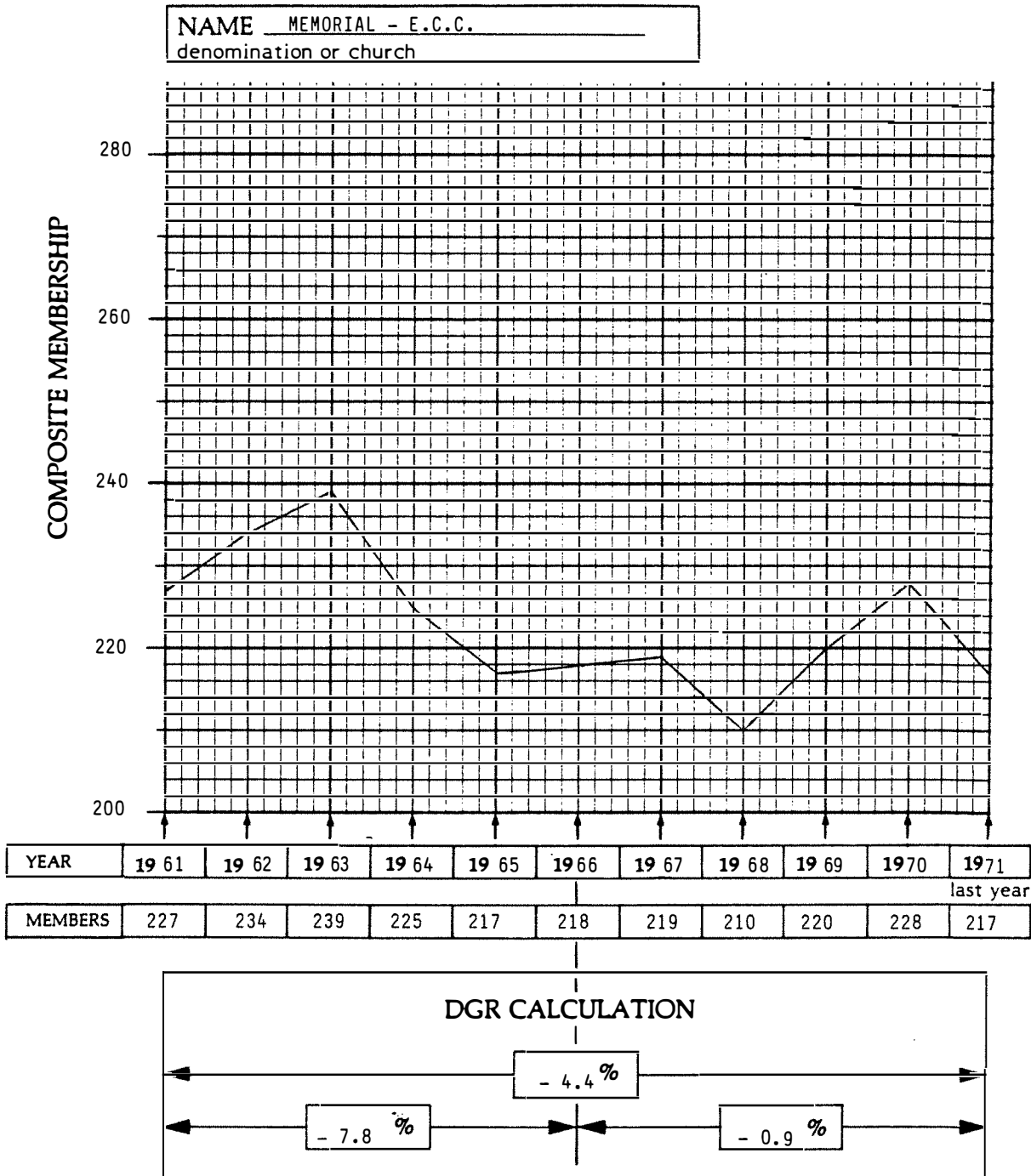


Figure 6.13

THE DIAGNOSTIC PERIOD – MEMBERS

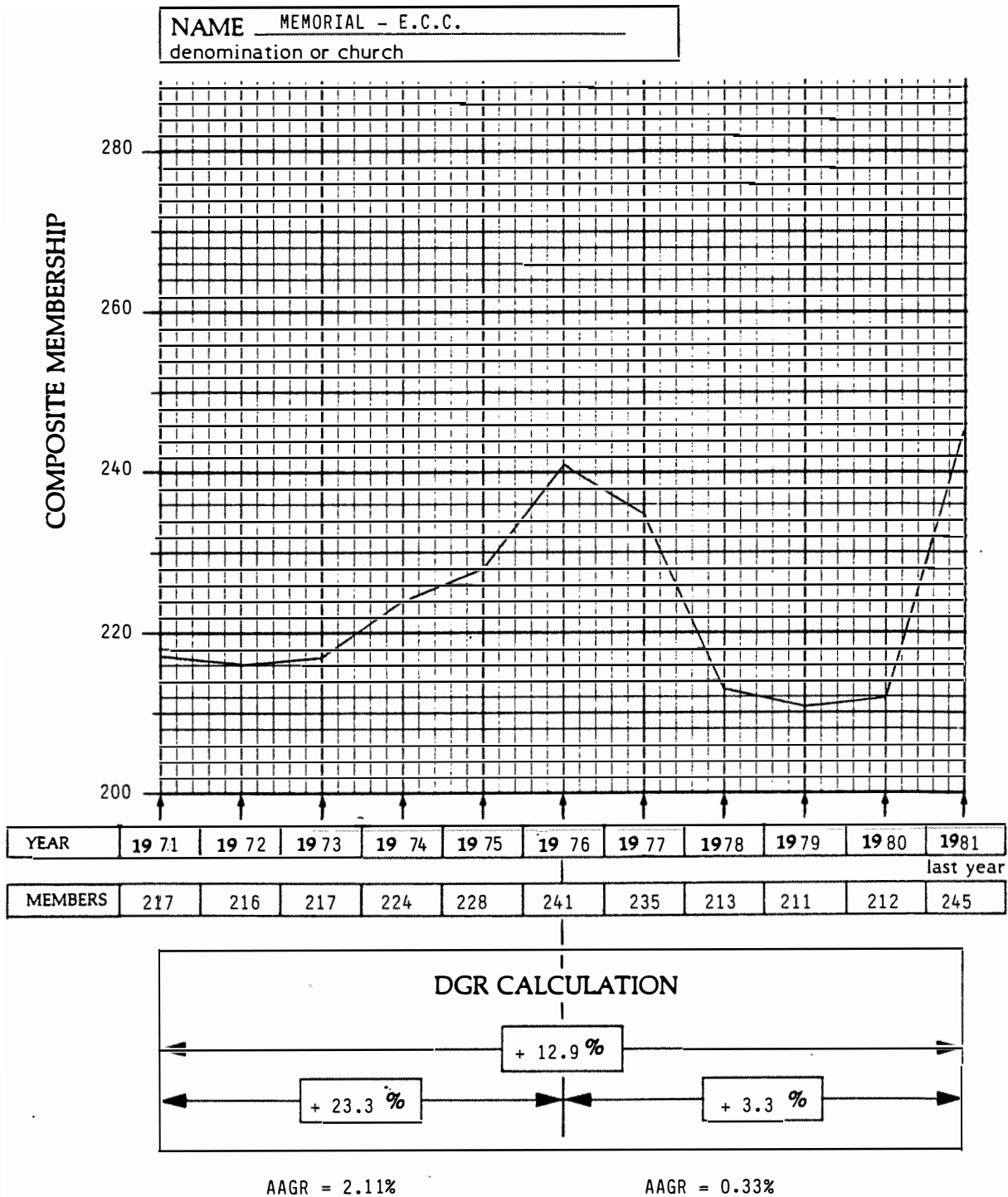


Figure 6.14

THE DIAGNOSTIC PERIOD MEMBERS ANNUAL GROWTH RATES

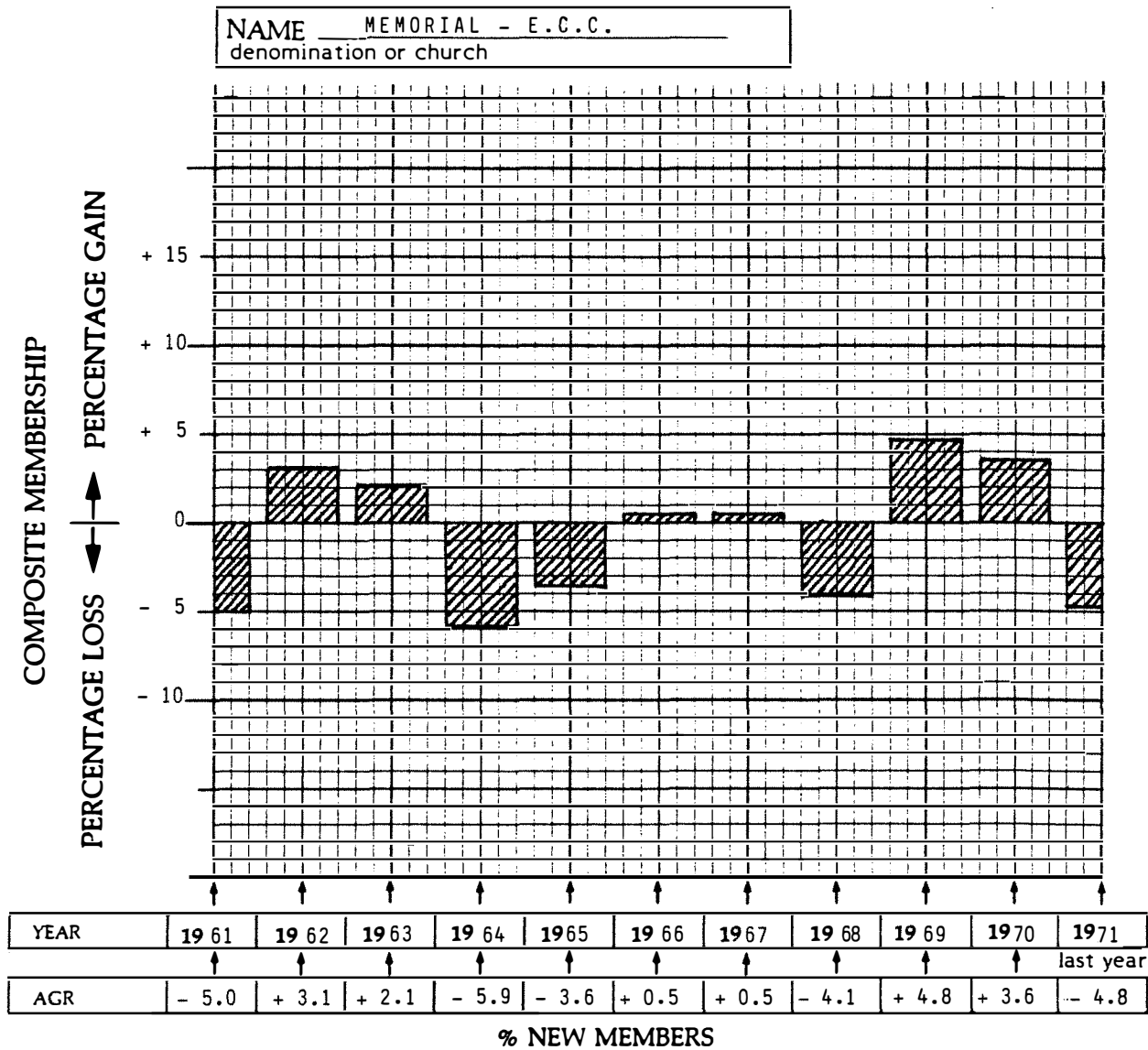
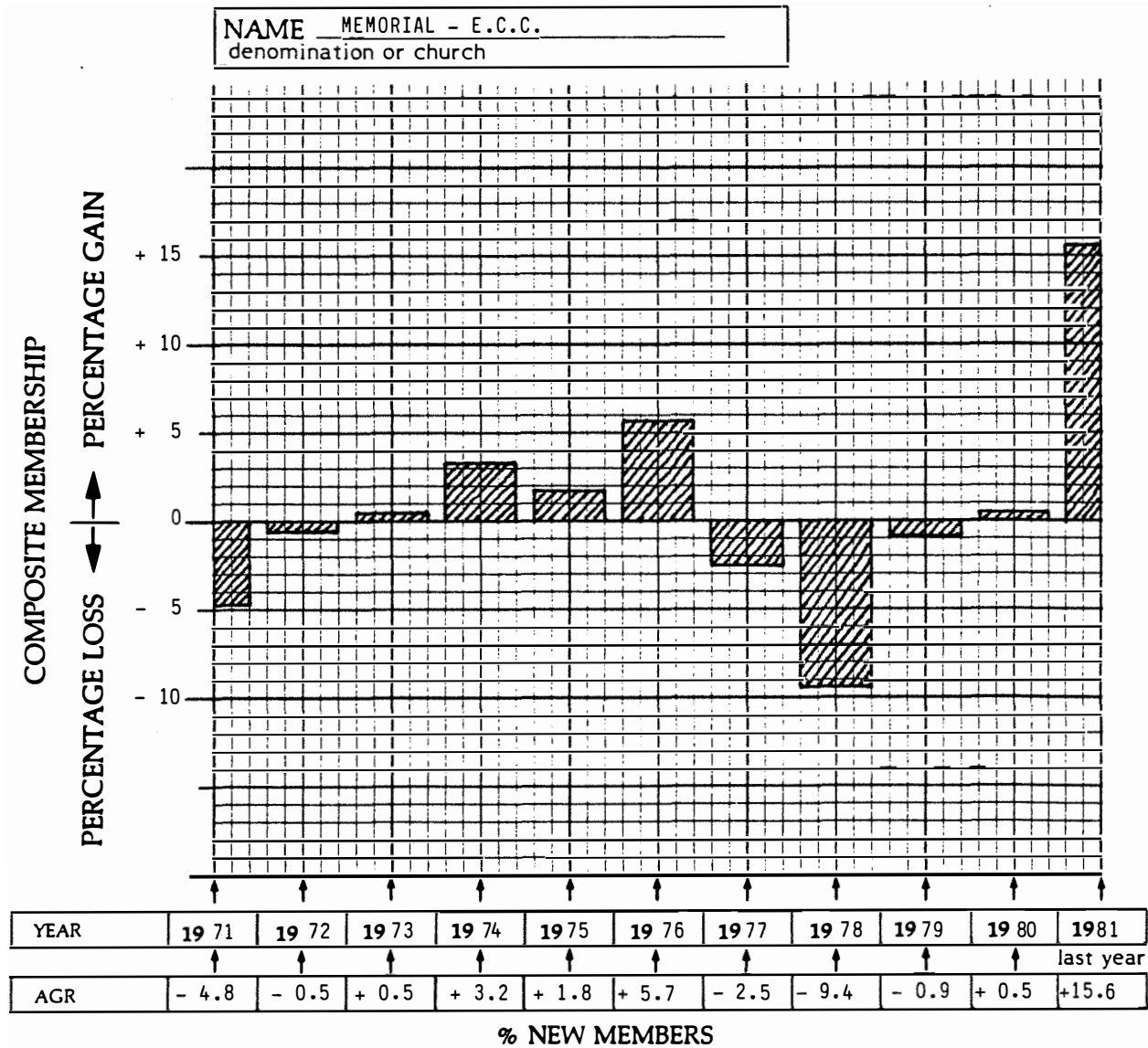


Figure 6.15

THE DIAGNOSTIC PERIOD MEMBERS ANNUAL GROWTH RATES



of one pastor at Memorial. The pastor's ministry was focused on the German speaking people, which were still a major portion of the congregation.

The expansion of the Evangelical Church in Western Canada was in the early years based on its appeal to the German speaking ethnic group. Many of these new found churches held their services in the German language for many years. The transition that each of these churches had to go through to have an appealing ministry to the English speaking children and grandchildren of the charter members of these churches was often traumatic. The transition took much of the energy needed for evangelism and focused it on an internal problem. The period of transition was usually during a period of decline in church membership.

Memorial was and still is one of the strongest German speaking churches in the denomination. Although German services are still held to minister to this ethnic group, the focus is no longer on German people as a target for evangelism. The period from 1963 to 1968 was the time of transition when Memorial was forced to transfer its center of power and leadership from the German speaking people to the English speaking. The decline occurred during the time when Hillcrest was a new church and many of the younger English speaking families simply migrated to it.

The period from 1972 to 1976 shows a rather healthy period of growth (Figure 6.13). This period shows the churches ability to incorporate ministries to both German and English elements and to

serve both young and old alike. The recapture of losses following that period in 1980 to 1981 raises the question why such a sudden decline and recapture would occur. The drastic decline rate of - 9.4% annually in 1978 followed by a healthy growth rate of 15.6% annually in 1981 must certainly point to some major shift in policy or some problem (Figures 6.13 and 6.15).

An interview with the Pastor indicated that this was indeed the case. In 1978 a change in service schedules occurred in which the German Worship Service and English Sunday School were moved back to back with the English Worship Service and German Sunday School. This required the German people to move from the Sanctuary to downstairs for Sunday School and consequently caused a number to withdraw from Sunday School. This accounts for part of the decline in the Sunday School Attendance from 1978 to 1980 (Figure 6.16).

The other factor which caused a decline both in the Sunday School attendance and attendance at Sunday Morning Worship was a problem in the Pastoral Staff. The Associate Pastor resigned in 1978 and with the resignation a number of families withdrew their attendance in protest.

The recent surge in growth has been attributed to an increase in discipleship training and a shift in ministry which is attempting to increase the involvement of laity in ministry. The pastor calls this new emphasis "Everyone a Minister." A bus ministry which began in 1978 has also been a factor in the 1981 growth trend.

The ability for Memorial to grow in the 1970's has been

Figure 6.16

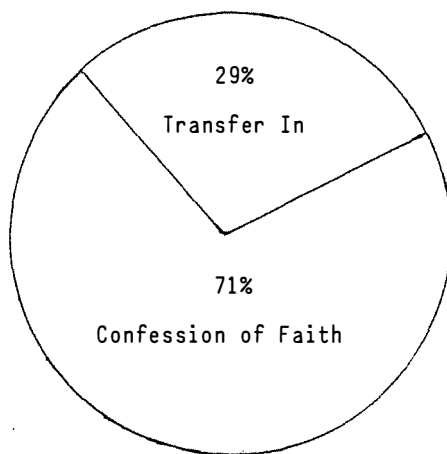
THE TOTAL HISTORY – MEMBERS



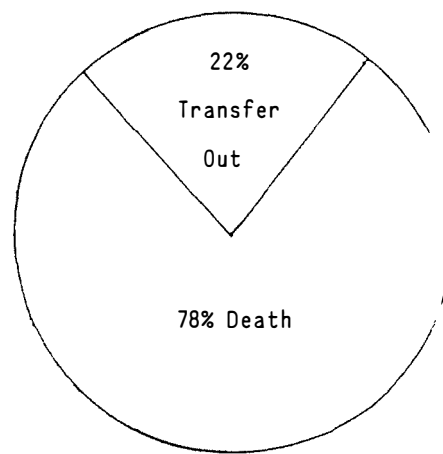
difficult because of the composition of its active membership. A large percentage of the present membership consists of elderly people. This accounts for the high relationship of membership to attendance figures (Figure 6.16). An evidence of this large number of elderly people can be seen by the amount of membership lost through Death (figure 6.17 and 6.18).

FIGURE 6.18

Proportion of Members Lost and Gained,
Memorial Church, 1971-1981



Membership Gained

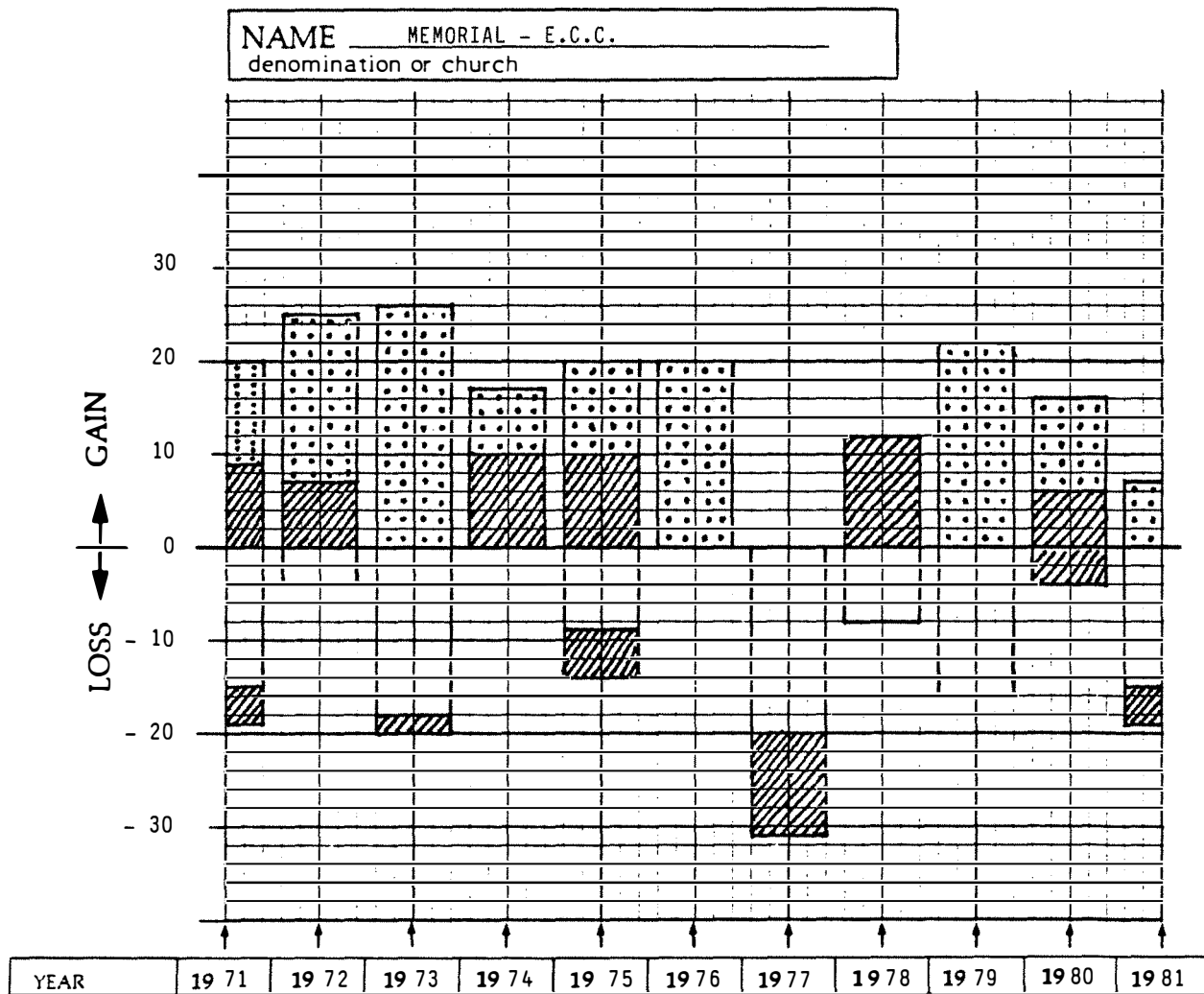


Membership Lost

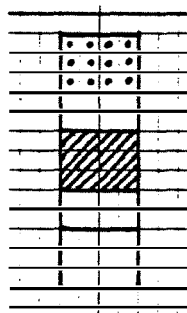
Although 78% of the membership lost was through death, an encouraging factor is seen in the 71% of membership gained by conversion. Although a portion of this must be considered biological growth there still remains a high percentage of conversion as a result

Figure 6.17

MEMBERSHIP



KEY



Conversion or Reversion

Transfer In or Out

Biological Growth or Death

Note: See Appendix

of evangelistic efforts. The total gained by Confession of Faith from 1971 to 1981 was 131 (Table 6.3). Research has shown that as a rule of thumb, biological growth is 25% per decade.¹ With this figure based on a membership of 262 in 1971 (Appendix V), 66 new members in the next ten years would be required to account for biological growth. With this in mind we see that 50% of the members gained by confession of faith must be added through evangelistic efforts.

TABLE 6.3

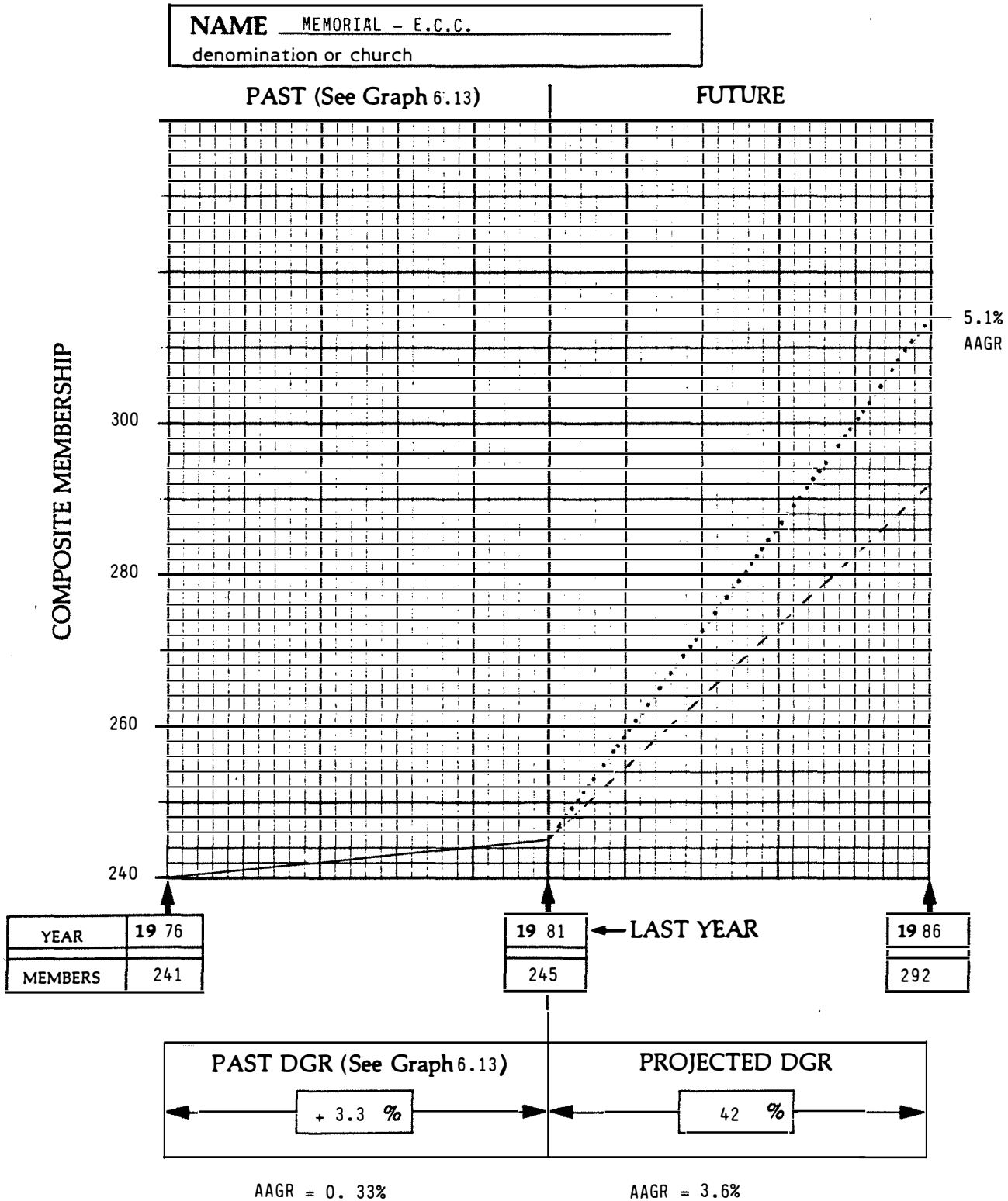
<u>Members Gained</u>		<u>Members Lost</u>	
Confession of Faith	131	Transfer Out	30
Transfer In	54	Death	105
<hr/>		<hr/>	
Total Gain	185	Total Loss	135

The Pastor indicated that opportunities as a result of their radio and television ministry have helped provide occasions for conversion growth. They also have an evangelism program which ministers in their community.

The continuation of these growth efforts indicate a real possibility for a healthy projected growth rate for Memorial Evangelical Church. If they can grow at a rate equal to the projected population growth they can expect to reach a composite membership of 292 by 1986 (Figure 6.19). This is only an average annual growth rate of 3.6%

¹Vergil Gerber, God's Way to Keep A Church Going and Growing (South Pasadena, California: William Cary Library, 1973), p. 54.

MEMBERSHIP PROJECTIONS



which is much lower than the 5.1% average annual growth for the last three years from 1979 to 1981 (Figure 6.15). They could very well expect to have a composite membership of 314 by 1986 if they were able to maintain this average annual growth rate (Figure 6.19).

I believe God has given Memorial Evangelical Church a vital ministry to its community in the City of Medicine Hat. It has had its difficulties and survived them to show moderate growth. Wherever people do not know Him, God wants His Church to be a faithful witness and as a result grow. The future for Memorial has great possibilities and I hope it will prove to be an even more exciting story of Church Growth.

CONCLUSION

The first step to solving a problem is clearly identifying the problem. Symptoms can lead to a wrong diagnosis. A sore joint can be a symptom of either rheumatic fever or rheumatism, each requiring two very different treatments. It is imperative that each church study its growth trends to properly diagnosis any problems hindering that growth. When it comes to reaching the lost and spreading the gospel we do not need to fly by the seat of our pants. Careful examination of scripture, past performance, demographic trends, sociological factors, methodology and leadership can help the church more efficiently apply the healing message of Christ to a hurting world.

Although we often call ourselves Bible believing Christians and accept the authority of scripture for our lives, many of our conservative churches fail to emphasize some of its major teachings. Armin Gesswein in a lecture at Western Evangelical Seminary in 1981 made the statement concerning the teachings of scripture, "The main things are the plain things and the plain things are the main things." One of the plainest and most central concepts of scripture is the Great Commission. We carefully teach that Jesus' life on this earth was the greatest act of love and that His suffering, death, and resurrection provide for every man the opportunity for forgiveness and

freedom from sin. Yet we often forget that surrounding that great truth is one other. Jesus spent three and one half years discipling individuals and groups of people to take the message of that eternal truth to all the world. After His ascension we see that the essential thrust in the New Testament, is a description of the Church taking that saving message to the uttermost parts of the earth. Jesus' teachings contain a harvest theology. His life and teachings were permeated with imagery expecting growth. Some examples are; full nets, many to be brought in, bearing fruit a hundred-fold, and the harvest is plentiful. The story of the early church as found in Acts shows the beginnings of the Church and how it applied this harvest theology to reap an abundant harvest.

Church growth is more than just growth in numbers. Many churches, however, try to rationalize away the problems that keep their churches from adding new members. Peter Wagner summarizes the full dimensions of church growth that took place in Acts, when he says:

Church growth has four dimensions. In commending the church at Jerusalem, chapter two of Acts says that church growth is to *grow up* in our personal and corporate spiritual life; the church at Jerusalem matured in its understanding of apostolic teaching by gathering together for the breaking of the bread, prayer, and fellowship. Second, they *grew together*. In fact, the Jerusalem church lived together in a community; they weren't "lone-ranger" Christians. Third, they *grew out*. They did not exist for themselves; they reached out into the community and performed works of charity, which in turn, created a favorable impression of the church in its neighbor's minds. And fourth, they *grew in numbers*. As a result of the way those people lived, the Lord added daily

to the church such as should be saved, A church that is pleasing to God grows in these four ways.¹

Declining churches must come to grips with their need for multifaceted renewal. As we look at the trends of our denomination we see that it is growing. But when we consider our ability to incorporate biological growth or keep pace with the rate of population growth we must become gripped with the urgency for revitalization. We must face the implications of the fact that most of our growth if any is the result of transfer.

Realizing that more Canadians are functionally unchurched secularists and privatists than are functionally loyal to any religious organization, we see that the most urgent missiological need is for our churches to develop evangelistic approaches which will effectively communicate with and enfold this growing majority of Canadian secularists. What is most effective in winning and enfolding the attention of traditionally conservative Christians is often of minimal appeal to the unchurched. Our methods were perhaps effective twenty years ago and we expect them to be sufficient for the task today. Twenty years ago many farmers used horses and binders to harvest their crops. Because of economics and the pressures of industrialization and cost efficiency these methods have become totally obsolete. The church as well must critically examine its methods if it is going to effectively communicate its life saving message to the secular segments of our society. If obsolete, they

¹C. Peter Wagner, "Must a Healthy Church Be A Growing Church?" Leadership, 2:1 (Winter 1981), p. 128.

must be abandoned for new ones.

One of the most critical areas of strategy for our conference is in the area of church planting. We are desperately trying to increase our membership while we continually allow our number of churches to decline. As Canada rapidly urbanizes, her churches are becoming disproportionately suburban and rural. Neither are they incorporating immigrant groups. If we take seriously our responsibility for the Great Commission, we can do no other than begin to implement a strategy of planting urban and immigrant churches.

Dennis Oliver's study of Canadian Christianity summarizes some missiological implications which are critical to our denominational and church planning. They are:

1. The cruciality of new church development for sustained denominational growth.
2. Protestant groups must face the implications that much of their growth is the result of transfer.
3. Effective strategies of evangelization will emphasize congregation dynamics. The 1000+ member "super-church" will have an increasing prominence in our large and small cities, but growing denominations will continue to be dominated by medium-sized churches (100-300 attending adherents) which evident a vibrant social dynamic. Our experience with "super churches" might encourage the city churches of our denomination to mother new churches with plans to add medium-sized churches instead of trying to build super structures with inexperienced leadership.

4. The Sunday School will remain a crucial institution for sustained church growth and the transmitting of church loyalty to the children of adult adherents.²

Other implications from this study include:

1. Since some areas grow faster than others, the church needs to be ready to expand where new growth most rapidly occurs. Changing communities are more receptive to the gospel, making them an area of productive soil for the Church to plant the pure seed of the gospel.

2. Smaller conservative denominations in Canada show the best ability to grow, therefore, the Evangelical Church in Canada needs to realize its potential. Smaller denominations often become the new forms to replace old ones that have lost their vitality. We must seek to use our potential to provide what is missing in the lives of the secular Canadian as well as the secularized church-type Canadian.

3. The Church must regain the evangelical evangelistic zeal it once had.

4. There must be an increase in lay ministry with the role of the pastor being that of an equipper and leader. The laity must be equipped and mobilized for ministry.

5. The ministry of the Church must regain an outward focus with evangelism being the goal of nurture.

6. Church growth will mean hard work on the part of both its

²Dennis M. Oliver, The New Canadian Religious Pluralism, (delivered to the Canadian Society of Church History, June 1, 1979. Saskatoon, Saskatchewan), p. 22.

leaders and members. Church growth is the result of concentrated effort and planning. "There is no stronger finding than the one that reveals that growth does not just happen . . . it is an adventure in faith."³

7. There will be a constant need for additional pastoral leadership. The Church needs to provide ways to assist and encourage the training of future pastors. There must be continued efforts in the area of recruitment and there must be prayerful placement in order that pastoral gifts may be exercised to the advantage of the Church as a whole.

How churches grow and reasons why some do not ought to be our concern. Growth is necessary as well as natural for Christ's Church.

Healthy churches can be expected to add new members at a rate of 5-15% per year, with at least a third of these coming from the ranks of the unchurched. This is possible for most every congregation that is spiritually attuned, willing to work for growth, and aware of helps and hinderances to outreach.⁴

The Evangelical Church in Canada can be optimistic that most of its congregations can grow. We need to take heed to qualities of growing Canadian churches as observed by the Canadian Church Growth Center in Regina.

1. Churches that keep growing in membership emphasize "quality" as well as "quantity."

³Roger L. Dudley, "How Churches Grow," Ministry (July, 1981), p. 10.

⁴Dennis M. Oliver, "How Churches Grow ... And Why Some Don't," His Dominion (Winter, 1978), p. 5.

2. Strong pastoral leadership seems to be a prerequisite for growth.
3. Widespread lay ministry is another mark of most growing churches.
4. Growing churches provide a place where newcomers feel at home.
5. Growing churches have found ways to make contact with the unchurched.
6. Growing churches have found effective methods of evangelism.
7. Growing churches effectively follow through on initial responses to the gospel.
8. Growing churches are accustomed to overcoming obstacles.
9. Growing churches prayerfully plan for growth.
10. Finally, growing churches work for growth.⁵

We cannot overemphasize that the spiritual dimension is the most essential part of our Church Growth efforts. Apart from the Spirit and Word of God our efforts would be futile. God gives the growth (I Corinthians 3:6); our service is as co-laborers with Him (II Corinthians 6:1); apart from Him, we "can do nothing" (John 15:5). God is willing that His Church grow. The question to be answered by each congregation and each person who is apart of it is "Are we

⁵Ibid., pp. 5-8.

willing?" With our willingness to pay the price and exert the necessary effort in obedience to Christ we can expect the next decade to be a fruitful one for Canadian Christianity, for the Evangelical Church and for His Kingdom.

APPENDICES

APPENDIX A

RELIGIOUS BODY	YEAR REPORTED	CONGREGATIONS (GROWTH FROM 1976)	1971 CENSUS	COMMUNITY	COMMUNICANTS (GROWTH FROM 1976)	SUNDAY SCHOOL ENROLMENT (% MEMBERSHIP)
Anglican Church of Canada	1977	1,812 (-0.7%)	2,543,175	1,001,927	599,903 (5.0%)	106,862 (17.8%)
Antiochian Orthodox Christian Archdiocese of North America	1972	. 4 N.A.	N.A.	25,000	N.A. N.A.	N.A. N.A.
Apostolic Church of Pentecost of Canada	1978	120 N.A.	N.A.			
Armenian Church of North America, Diocese of Canada	1978	4 (0.0%)	N.A.	23,500	1,500 N.A.	500 (33.3%)
Associated Gospel Churches	1977	102 (-3.0%)	N.A.	11,558	7,558 N.A.	N.A. N.A.
Baptist Federation of Canada	1977	1,117 (0.9%)	N.A.	129,762	120,462 (-13.0%)	58,026 (48.2%)
Baptist General Conference	1977	69 N.A.	N.A.	5,038	5,038 N.A.	7,865 (156.1%)
Brethren in Christ Church, Canadian Conference	1976	26 N.A.	N.A.	1,835	N.A. N.A.	N.A. N.A.
Buddhist Churches of Canada	1977	15 (-21.1%)	N.A.	5,000	5,000 (66.7%)	330 (6.0%)
Canadian Baptist Conference	1977	35 (9.4%)	N.A.	2,858	2,237 (15.0%)	3,303 (147.7%)
Canadian Jewish Congress	1971	N.A. N.A.	276,025	276,000	N.A. N.A.	N.A. N.A.
Canadian Yearly Meeting of the Religious Society of Friends	1977	25 (-13.8%)	N.A.	1,124	1,124 (2.6%)	120 (10.7%)
Christian and Missionary Alliance in Canada	1977	218 (4.3%)	23,630	30,403	15,868 (17.5%)	32,607 (205.5%)
Christian Church (Disciples of Christ) all Canada Committee of the	1977	39 (2.6%)	N.A.	5,327	3,435 (21.5%)	1,359 (39.6%)
Christian Churches & Churches of Christ in Canada	1978	69 (0.0%)	N.A.	4,871	4,871 (-1.6%)	N.A. N.A.
The Christian Congregation	1977	26 (0.0%)	N.A.	2,650	2,650 (1.0%)	1,711 (64.6%)
Christian Reformed Church in North America	1977	180 (3.5%)	N.A.	77,063	38,121 (15.2%)	20,089 (52.7%)
Church of God (Anderson, Ind.)	1976	68 N.A.	N.A.	6,600	N.A. N.A.	N.A. N.A.
Church of God (Cleveland, Tenn.)	1977	50 (16.3%)	N.A.	1,803	1,803 (12.1%)	2,891 (160.3%)
The Church of God of Prophecy in Canada	1978	26 (-7.1%)	N.A.	1,215	1,215 (11.8%)	2,388 (196.5%)
The Church of Jesus Christ of Latter-day Saints in Canada	1977	274 (1.5%)	N.A.	72,253	58,801 (-15.8%)	68,000 (115.6%)
Church of the Foursquare Gospel of Western Canada	1977	24 (-4.0%)	N.A.	1,676	1,676 (-0.2%)	1,810 (108.0%)
Church of the Nazarene	1977	137 (0.7%)	N.A.	8,275	8,253 (2.1%)	19,967 (242.0%)
Conference of Mennonites in Canada	1977	133 (-9.5%) ¹	N.A.	26,111	26,111 N.A.	18,443 (70.6%)
Coptic Church in Canada	1977	5 N.A.	N.A.	2,200	2,200 N.A.	70 (3.2%)
Estonian Evangelical Lutheran Church	1977	15 N.A.	N.A.	8,809	N.A. N.A.	N.A. N.A.
Evangelical Baptist Churches of Canada, the Fellowship of	1974	370 N.A.	N.A.	44,000	N.A. N.A.	N.A. N.A.
Evangelical Church in Canada	1977	45 (0.0%)	N.A.	3,673	3,673 (-1.7%)	4,256 (115.9%)
Evangelical Covenant Church in Canada	1977	24 (0.0%)	N.A.	1,153	1,153 (-1.0%)	1,842 (159.8%)
Evangelical Lutheran Church of Canada	1977	317 (-0.3%)	N.A.	81,124	56,750 (1.4%)	16,480 (29.0%)

RELIGIOUS BODY	YEAR REPORTED	CONGREGATIONS (GROWTH FROM 1976)		1971 CENSUS	COMMUNITY	COMMUNICANTS (GROWTH FROM 1976)		SUNDAY SCHOOL ENROLMENT (% MEMBERSHIP)	
Evangelical Mennonite Conference	1977	44	N.A.	N.A.	4,545	4,545	N.A.	N.A.	N.A.
Evangelical Mennonite Mission Conference	1977	31	N.A.	N.A.	3,385	2,349	N.A.	3,594	(153.0%)
Free Methodist Church in Canada	1977	125	(0.0%)	N.A.	5,663	4,410	(2.0%)	11,425	(259.1%)
Greek Orthodox Archdiocese of North and South America, Ninth Archdiocesan District	1977	41	N.A.	N.A.	220,000	220,000	N.A.	N.A.	N.A.
Independent Assemblies of God--Canada	1967	45	N.A.	N.A.	4,500	N.A.	N.A.	N.A.	N.A.
Italian Pentecostal Church of Canada	1976	16	N.A.	N.A.	2,755	N.A.	N.A.	N.A.	N.A.
Jehovah's Witnesses	1977	1,033	(2.2%)	174,810	63,090	63,090	(0.3%)	N.A.	N.A.
Latvian Evangelical Lutheran Church in America	1977	9	(12.5%)	N.A.	2,733	2,404	(8.6%)	113	(4.7%)
Lutheran Church--Canada	1977	364	(10.3%)	N.A.	93,637	66,474	(-2.4%)	19,197	(28.9%)
Lutheran Church in America--Canada Section	1977	322	(-1.2%)	N.A.	123,124	88,067	(1.0%)	20,039	(22.8%)
Mennonite Brethren Churches of North America, Canadian Conference of	1977	129	(-3.0%)	N.A.	20,214	20,214	(3.0%)	20,093	(99.4%)
Mennonite Church (Canada)	1977	110	(1.9%)	N.A.	9,892	9,892	(2.2%)	10,527	(106.4%)
Missionary Church--Canada	1972	75	N.A.	N.A.	4,468	N.A.	N.A.	N.A.	N.A.
Moravian Church in America--Northern Province, Canadian District of the	1977	9	(0.0%)	N.A.	1,721	1,143	(2.3%)	682	(59.7%)
North American Baptist Conference	1977	102	(0.0%)	N.A.	14,494	14,494	(1.5%)	10,858	(74.9%)
The Pentecostal Assemblies of Canada	1977	810	(-4.8%)	191,605 ²	175,000	175,000	(0.0%)	98,715	(56.4%)
The Pentecostal Assemblies of Newfoundland	1978	152	(1.3%)	28,785	30,000	30,000	(0.0%)	16,500	(55.0%)
Plymouth Brethren (Christian Brethren)	1976	395	N.A.	N.A.	34,700	N.A.	N.A.	N.A.	N.A.
Polish National Catholic Church of Canada	1977	11	(0.0%)	N.A.	6,000	4,000	(0.0%)	N.A.	N.A.
Presbyterian Church in Canada	1977	1,067	(-0.6%)	872,330	168,502	168,502	(-0.6%)	56,909	(33.8%)
Primitive Baptist Convention of New Brunswick	1977	15	N.A.	N.A.	1,050	1,050	N.A.	1,300	(123.8%)
Reformed Church in America--Ontario Classis	1977	19	(0.0%)	N.A.	5,651	2,780	(1.8%)	1,552	(55.8%)
Reformed Doukhobors, Christian Community and Brotherhood of	1976	1	N.A.	N.A.	3,000	N.A.	N.A.	N.A.	N.A.
Reorganized Church of Jesus Christ of Latter-day Saints	1977	82	(-1.2%)	N.A.	12,479	12,479	(9.5%)	N.A.	N.A.
Roman Catholic Church in Canada	1978	6,122	(36.5%) ³	9,974,895	9,971,681	N.A.	N.A.	N.A.	N.A.
Romanian Orthodox Church in America (Canadian Parishes)	1972	19	N.A.	N.A.	16,000	N.A.	N.A.	N.A.	N.A.
Romanian Orthodox Episcopate of America (Jackson, Mich.)	1977	13	(0.0%)	N.A.	8,000	8,000	(0.0%)	535	(6.7%)
Russian Orthodox Church in Canada, Patriarchal Parishes	1977	22	N.A.	N.A.	3,500	1,500	N.A.	78	(5.2%)
Salvation Army	1977	458		119,665	N.A.	125,000		N.A.	N.A.
Seventh-day Adventist Church in Canada	1977	240	(5.7%)	28,590	28,145	28,145	(4.8%)	21,188	(75.3%)

<u>RELIGIOUS BODY</u>	<u>YEAR REPORTED</u>	<u>CONGREGATIONS (GROWTH FROM 1976)</u>		<u>1971 CENSUS</u>	<u>COMMUNITY</u>	<u>COMMUNICANTS (GROWTH FROM 1976)</u>		<u>SUNDAY SCHOOL ENROLMENT (% MEMBERSHIP)</u>	
Ukrainian Greek Catholic Church in Canada	1970	228	N.A.	227,730	140,000	N.A.	N.A.	N.A.	N.A.
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada)	1972	25	N.A.	N.A.	21,300	N.A.	N.A.	N.A.	N.A.
Unitarian Universalist Association	1977	42	(6.7%) ¹	N.A.	5,573	4,524	N.A.	1,049	(23.2%)
The United Church of Canada	1977	4,290	(-0.1%)	3,768,805	2,104,088	930,226	(-1.1%)	242,478	(26.1%)
United Pentecostal Church in Canada	1978	124	N.A.		20,000	13,000	N.A.	N.A.	N.A.
The Wesleyan Church	1977	101	(20.2%)	N.A.	7,522	4,623	(17.6%)	13,115	(283.7%)
Wisconsin Evangelical Lutheran Synod	1977	6	(-14.3%)	N.A.	1,084	743	(-1.2%)	138	(18.6%)
Baptist affiliation (all groups)	--	--		667,245	--	--		--	
Lutheran affiliation (all groups)	--	--		715,745	--	--		--	
Mennonite affiliation (all groups)	--	--		168,150	--	--		--	
Mormon affiliation (all groups)	--	--		66,630	--	--		--	

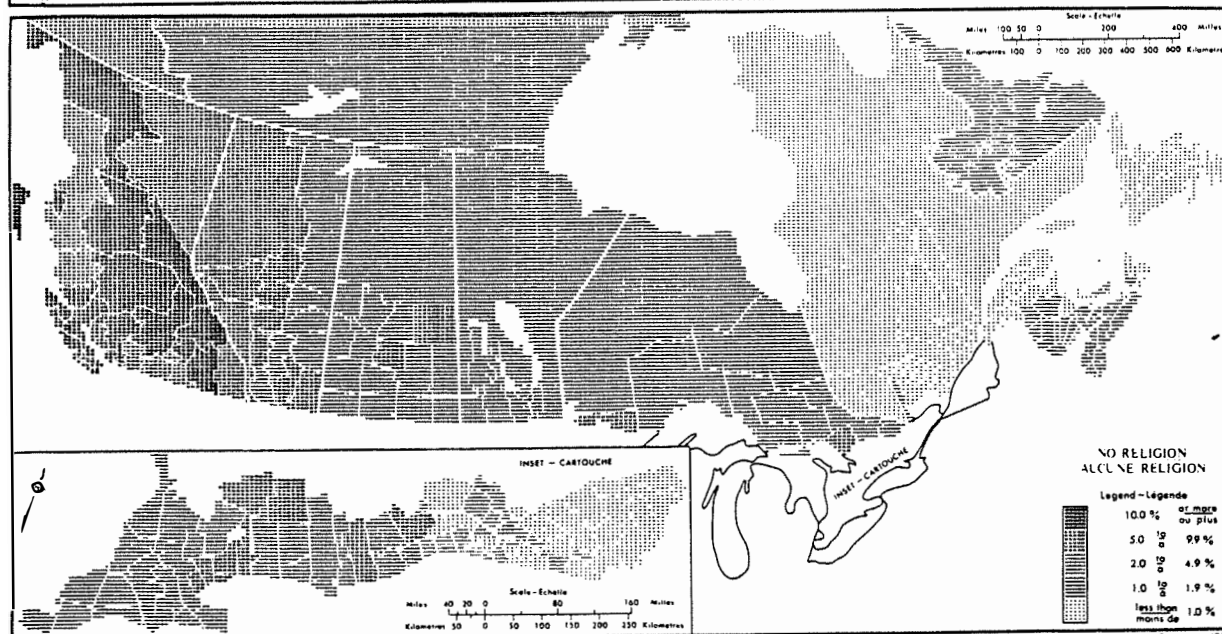
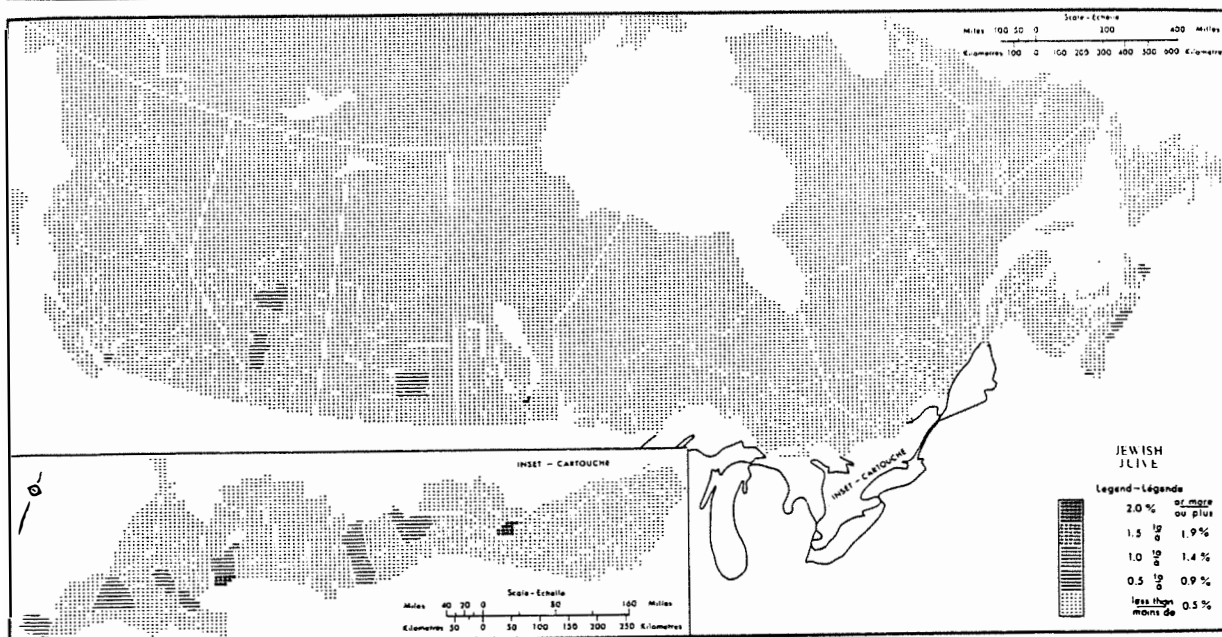
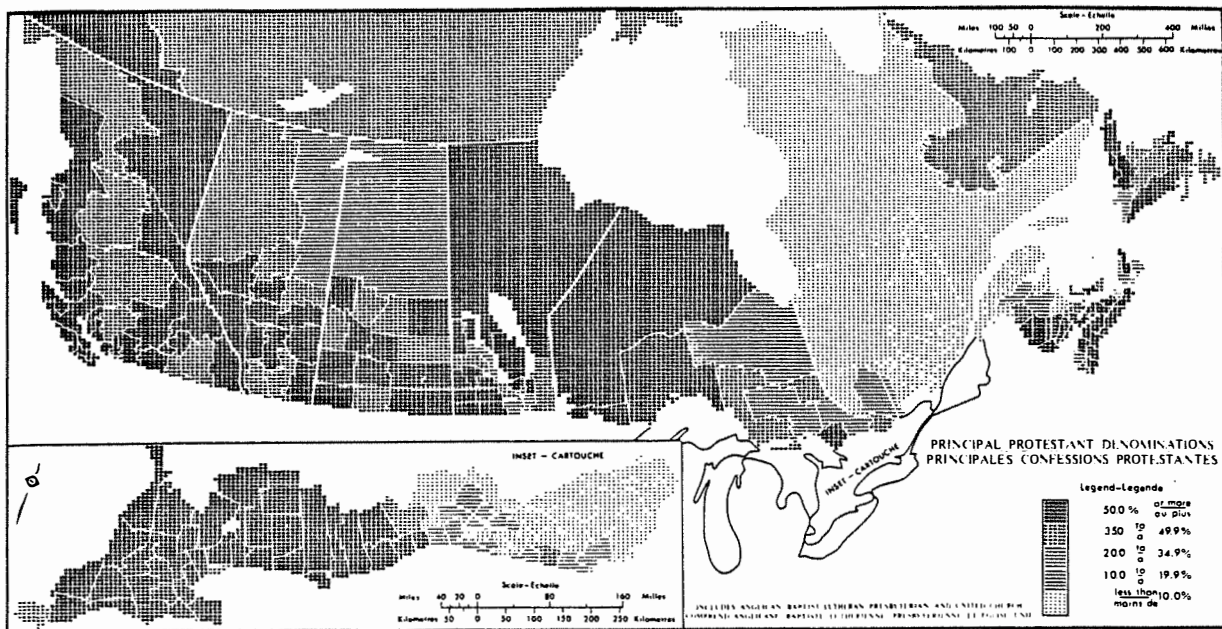
¹reflecting the 1975/1977 data

²including all Pentecostal affiliations

³this growth probably reflects refinements in reporting

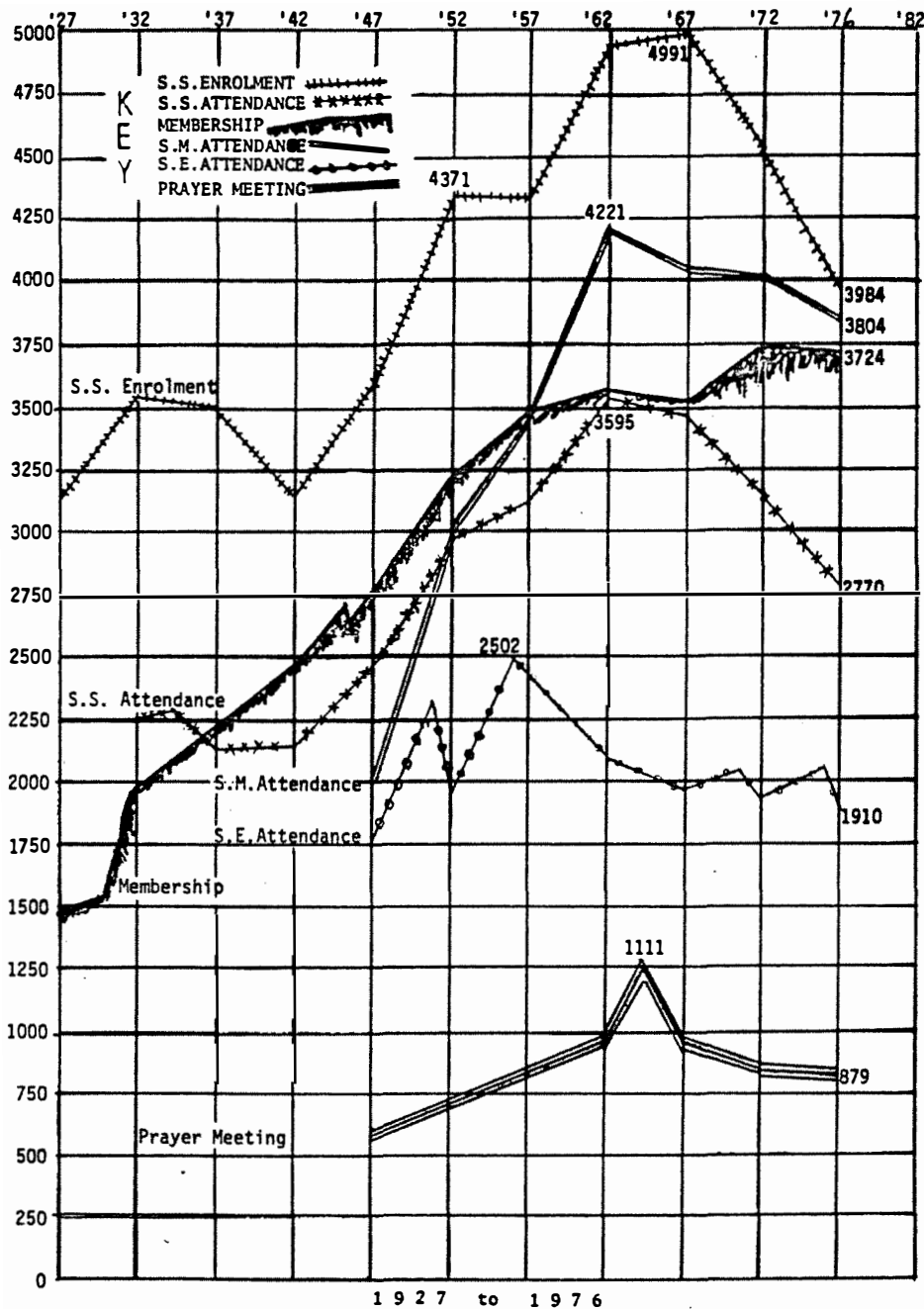
RELIGIOUS DENOMINATION BY CENSUS DIVISIONS CONFESSION RELIGIEUSE PAR DIVISION DE RECENSEMENT

140.



Appendix C

EVANGELICAL CHURCH IN CANADA: NORTHWEST CANADA CONFERENCE

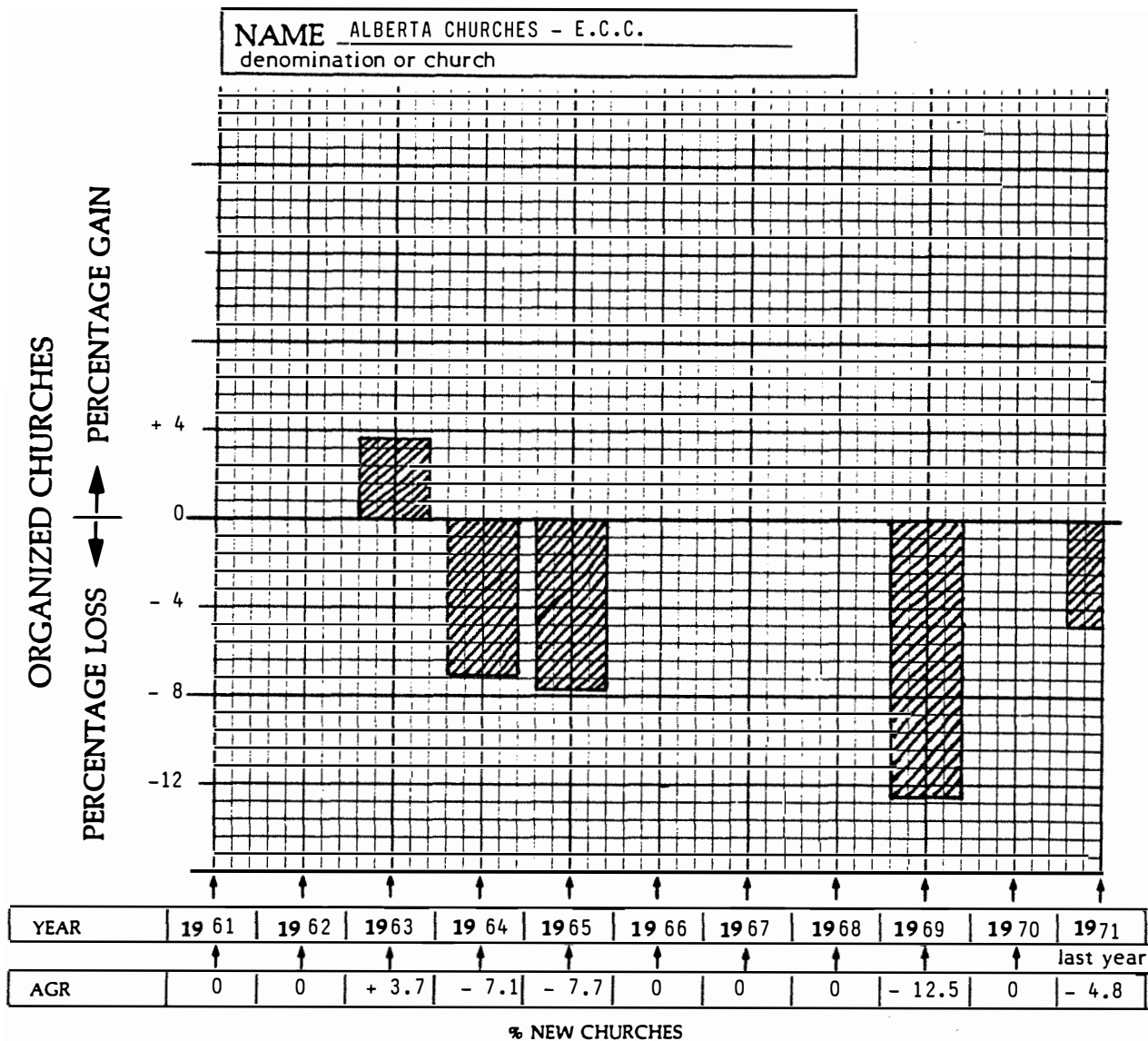


Source: Official Record: Northwest Canada Conference, 1976, p. 51.

Appendix D

THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES ANNUAL GROWTH RATES

As you study these two graphs, you should realize that as far as the evangelization of a particular area is concerned, no methodology has been found that is more effective and efficient than multiplying new churches.

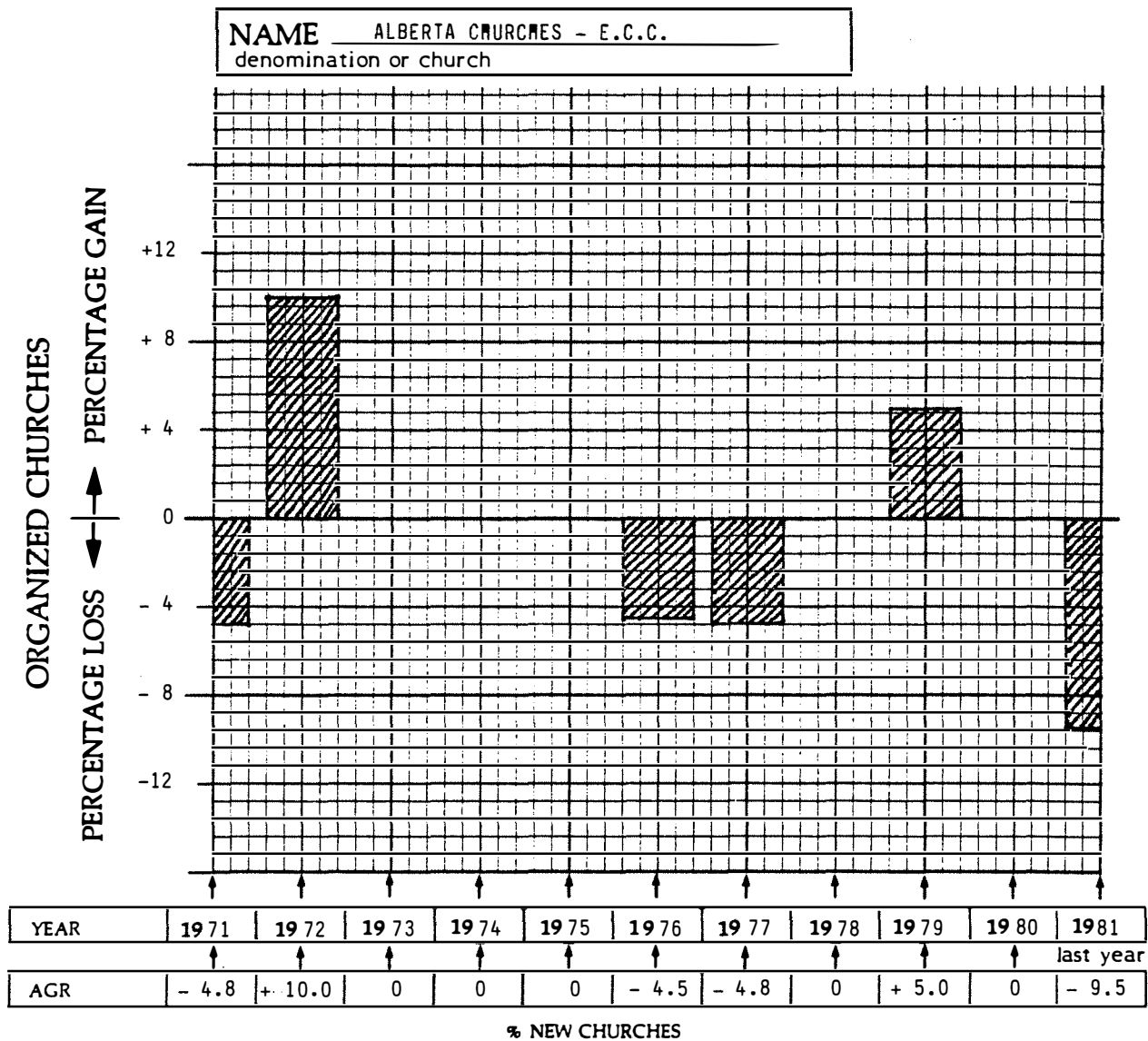


Average Annual Growth Rate for 11 years is - 2.6%

Appendix E

THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES ANNUAL GROWTH RATES

As you study these two graphs, you should realize that as far as the evangelization of a particular area is concerned, no methodology has been found that is more effective and efficient than multiplying new churches.



Average Annual Growth Rate for 11 years is - 0.8%.

Appendix F

DENOMINATIONAL STATISTICS FOR THE EVANGELICAL CHURCH IN CANADA

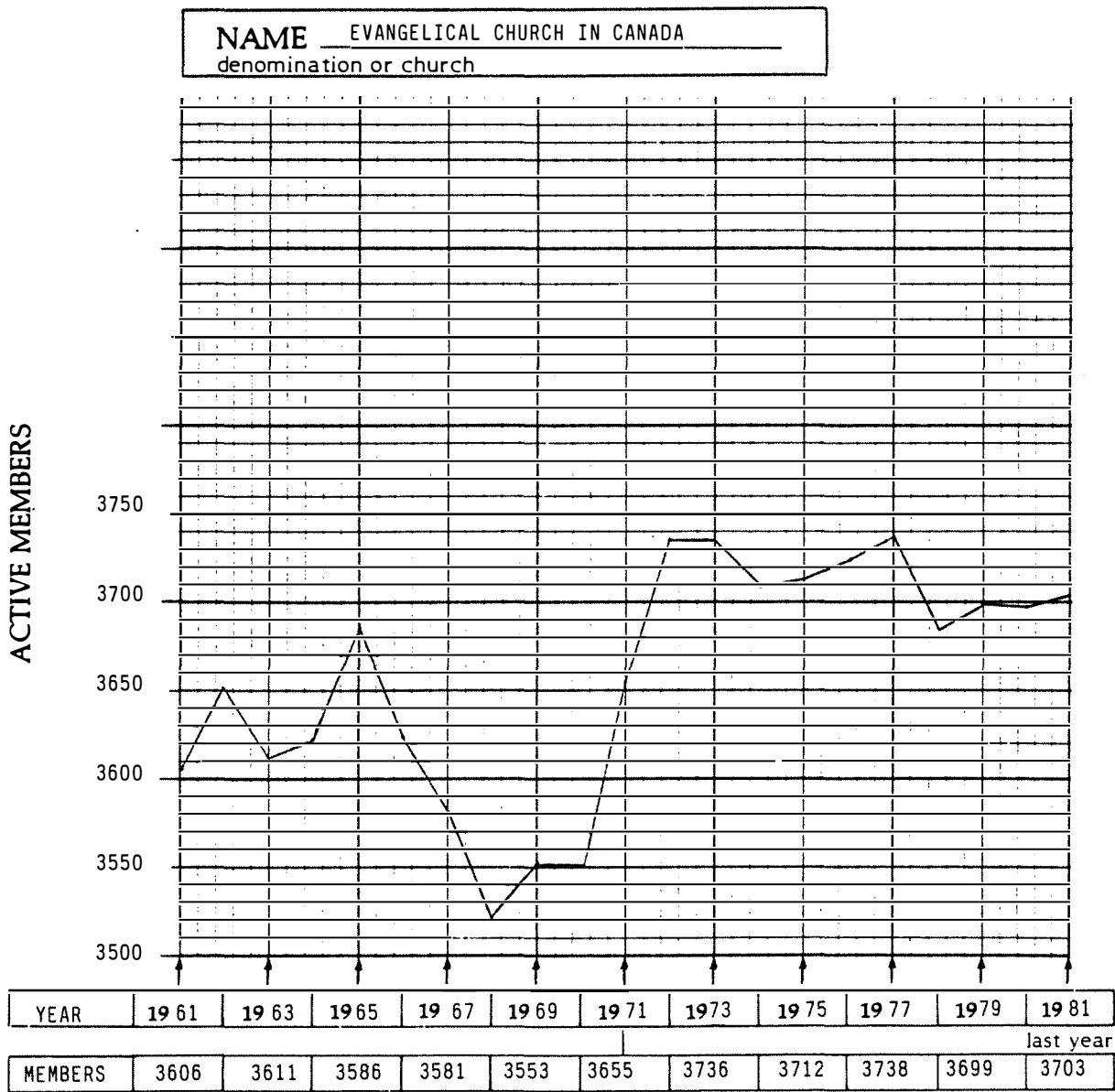
	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971
Total S.S. Enrollment	4520	4466	4826	5060	5174	5074	5081	4991	4966	4780	4760	4636
Average S.S. Attendance	3354	3475	3595	3657	3606	3600	3407	3478	3487	3591	3387	3209
Present Membership	3547	3606	3651	3611	3623	3586	3623	3581	3521	3553	3551	3655
Attendance Sunday A.M.	3800	3943	4205	4221	4113	4198	4051	4078	4080	3972	4138	4025
Composite Membership	3567	3675	3817	3830	3781	3795	3694	3712	3696	3705	3692	3630
Number of Churches	54	54	54	52	54	52	52	52	52	48	50	49

	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981
Total S.S. Enrollment	4760	4636	4553	4510	4341	4202	3984	4172	4256	4269	4204	4298
Average S.S. Attendance	3387	3209	3131	3034	2971	2817	2770	2663	2286	2467	2532	2620
Present Membership	3551	3655	3736	3736	3709	3712	3724	3738	3673	3699	3698	3703
Attendance Sunday A.M.	4138	4025	4032	3978	3973	3911	3804	3781	3750	3797	3757	3869
Composite Membership	3692	3630	3633	3582	3551	3480	3432	3394	3236	3321	3329	3397
Number of Churches	50	49	50	50	50	48	47	46	45	47	48	45

Source: Official Record of Northwest Canada Conference.

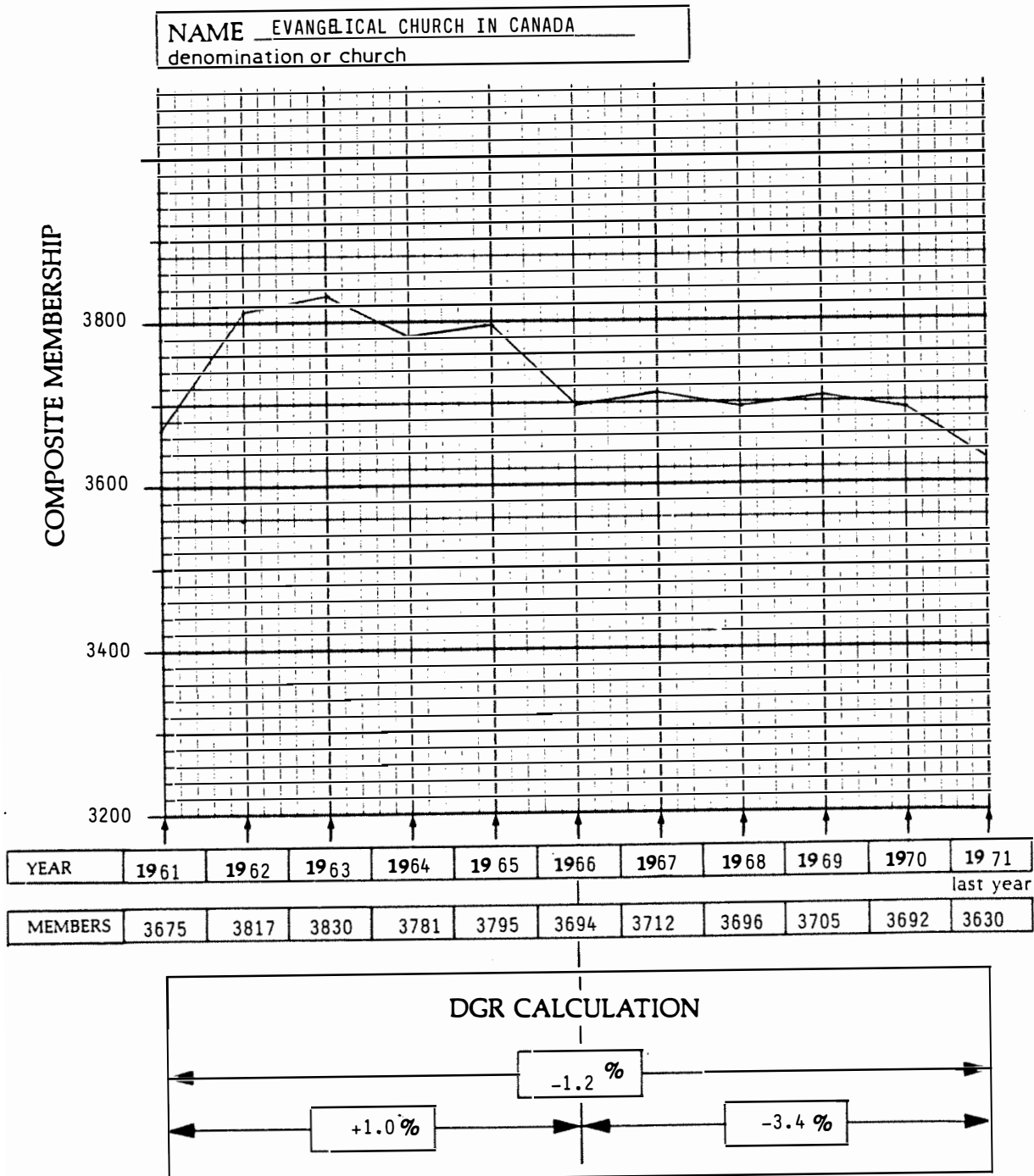
Appendix G

THE TOTAL HISTORY – MEMBERS



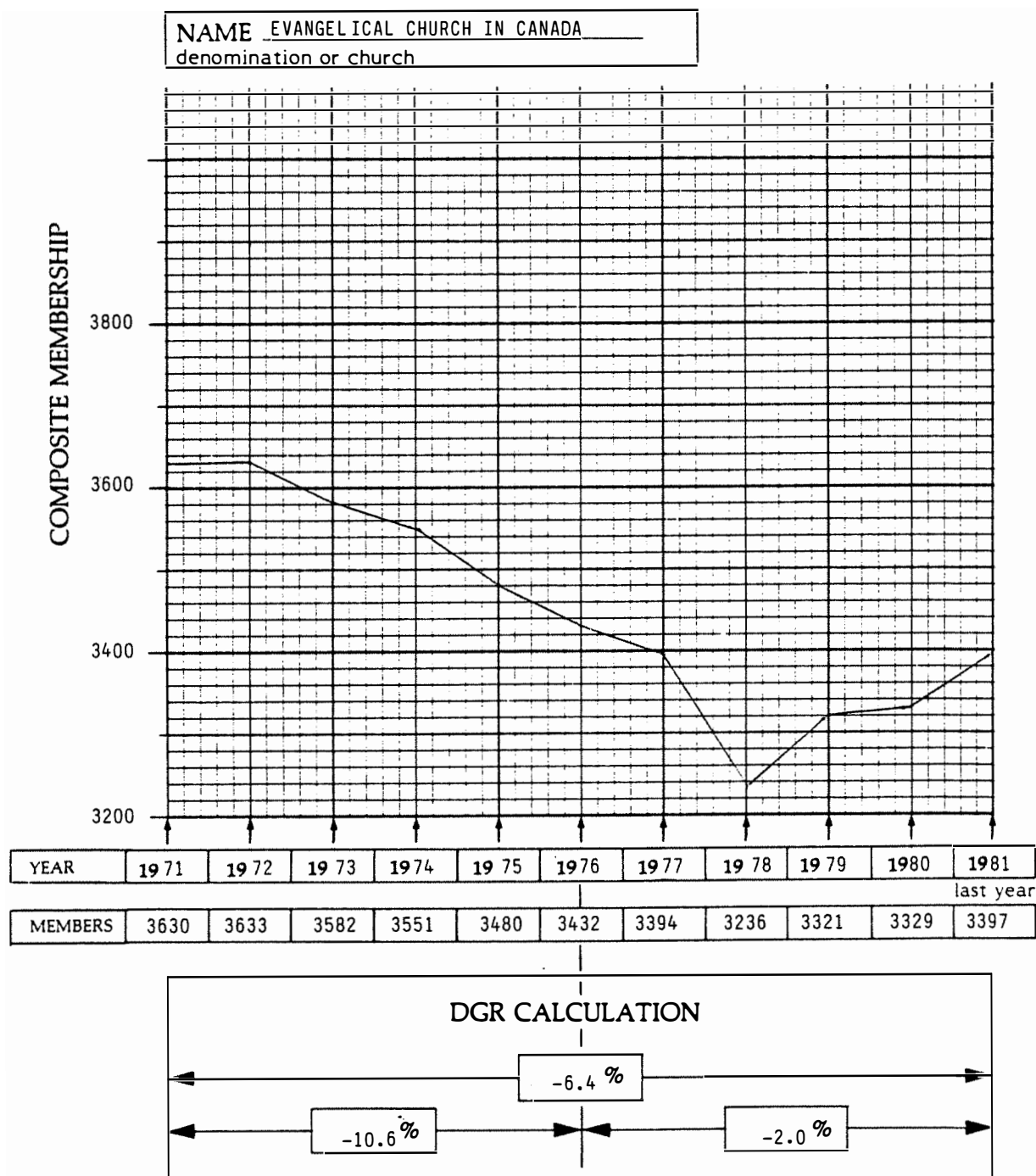
Appendix H

THE DIAGNOSTIC PERIOD – MEMBERS



Appendix I

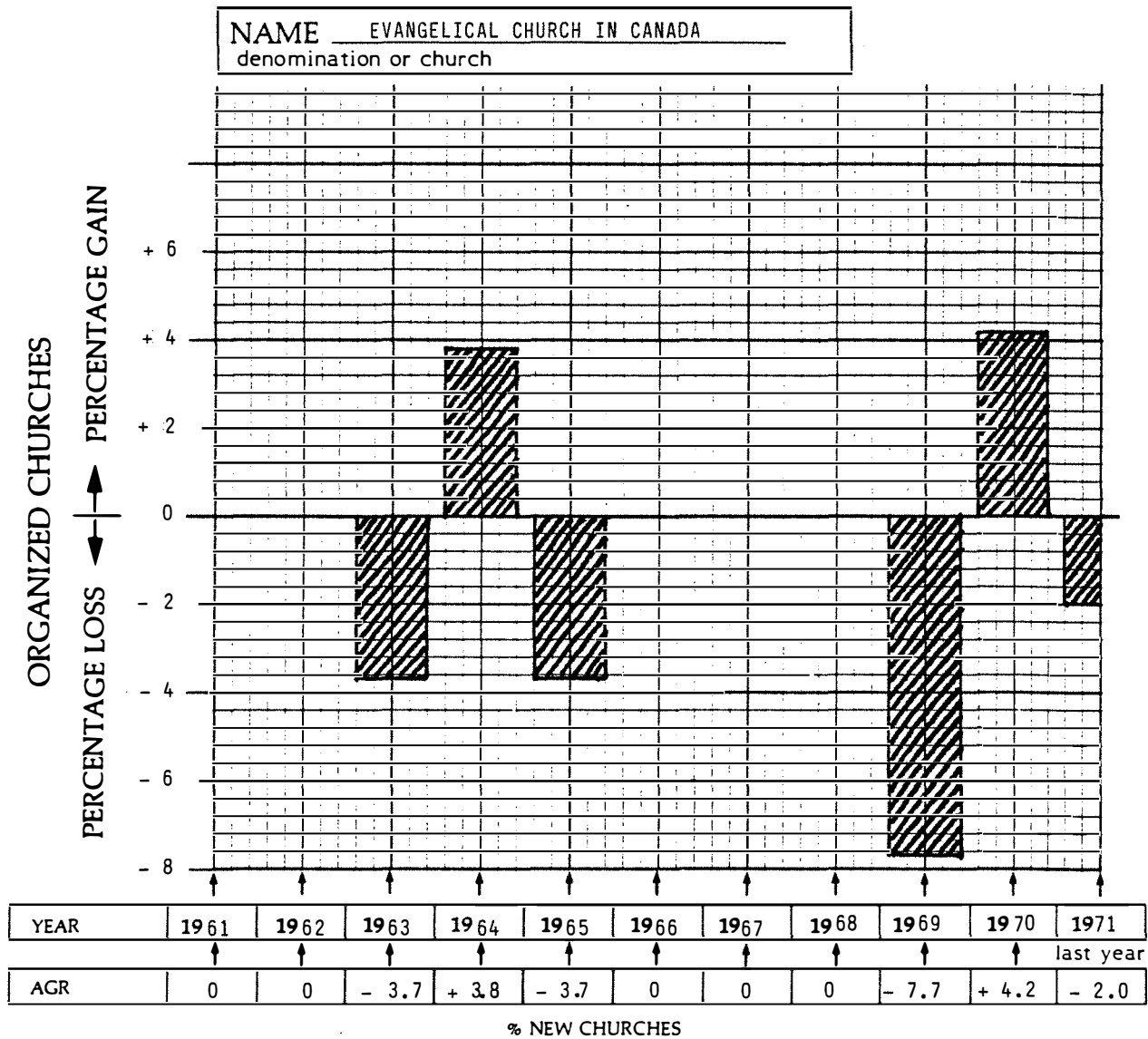
THE DIAGNOSTIC PERIOD – MEMBERS



Appendix J

THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES ANNUAL GROWTH RATES

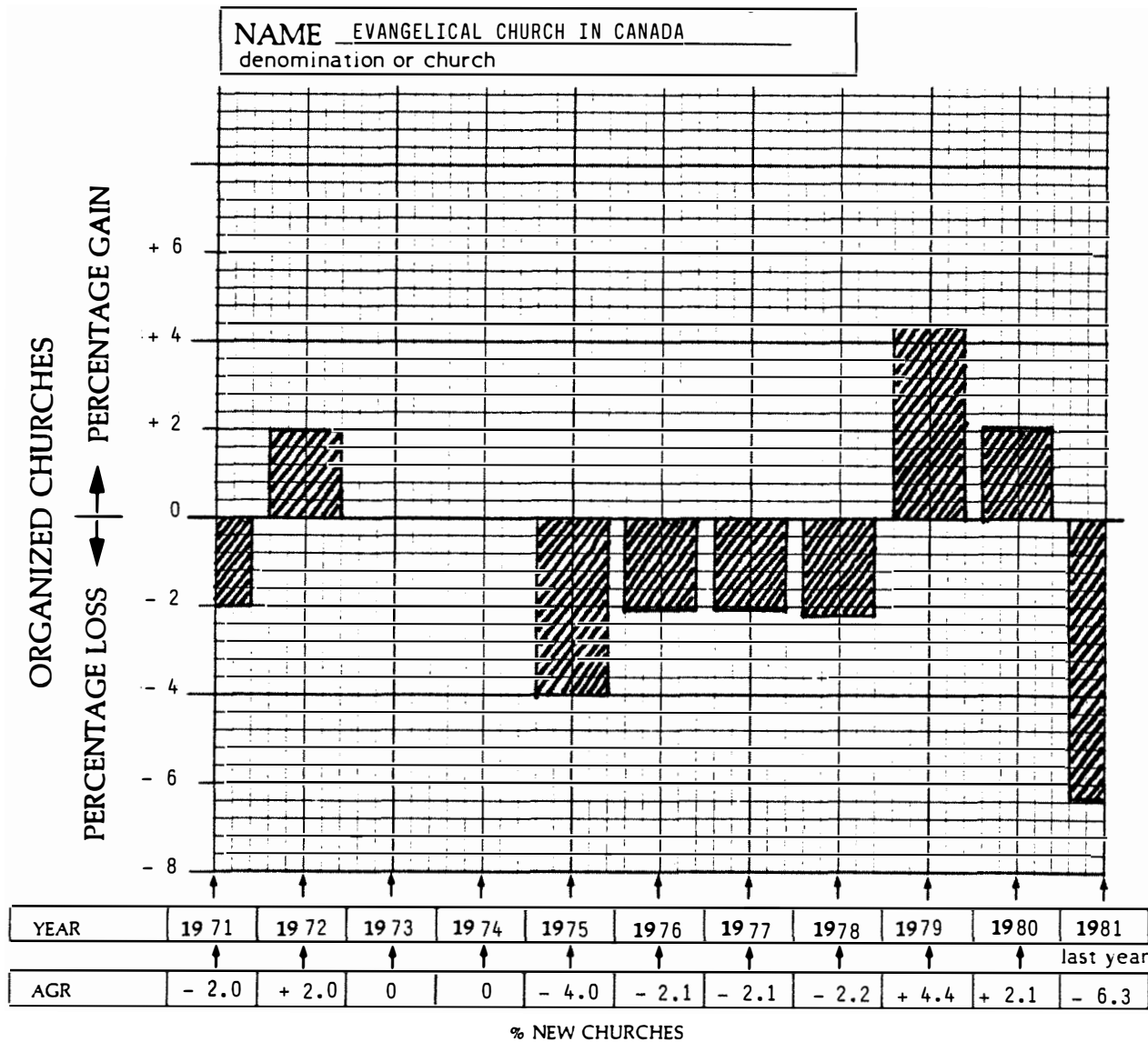
As you study these two graphs, you should realize that as far as the evangelization of a particular area is concerned, no methodology has been found that is more effective and efficient than multiplying new churches.



Appendix K

THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES ANNUAL GROWTH RATES

As you study these two graphs, you should realize that as far as the evangelization of a particular area is concerned, no methodology has been found that is more effective and efficient than multiplying new churches.



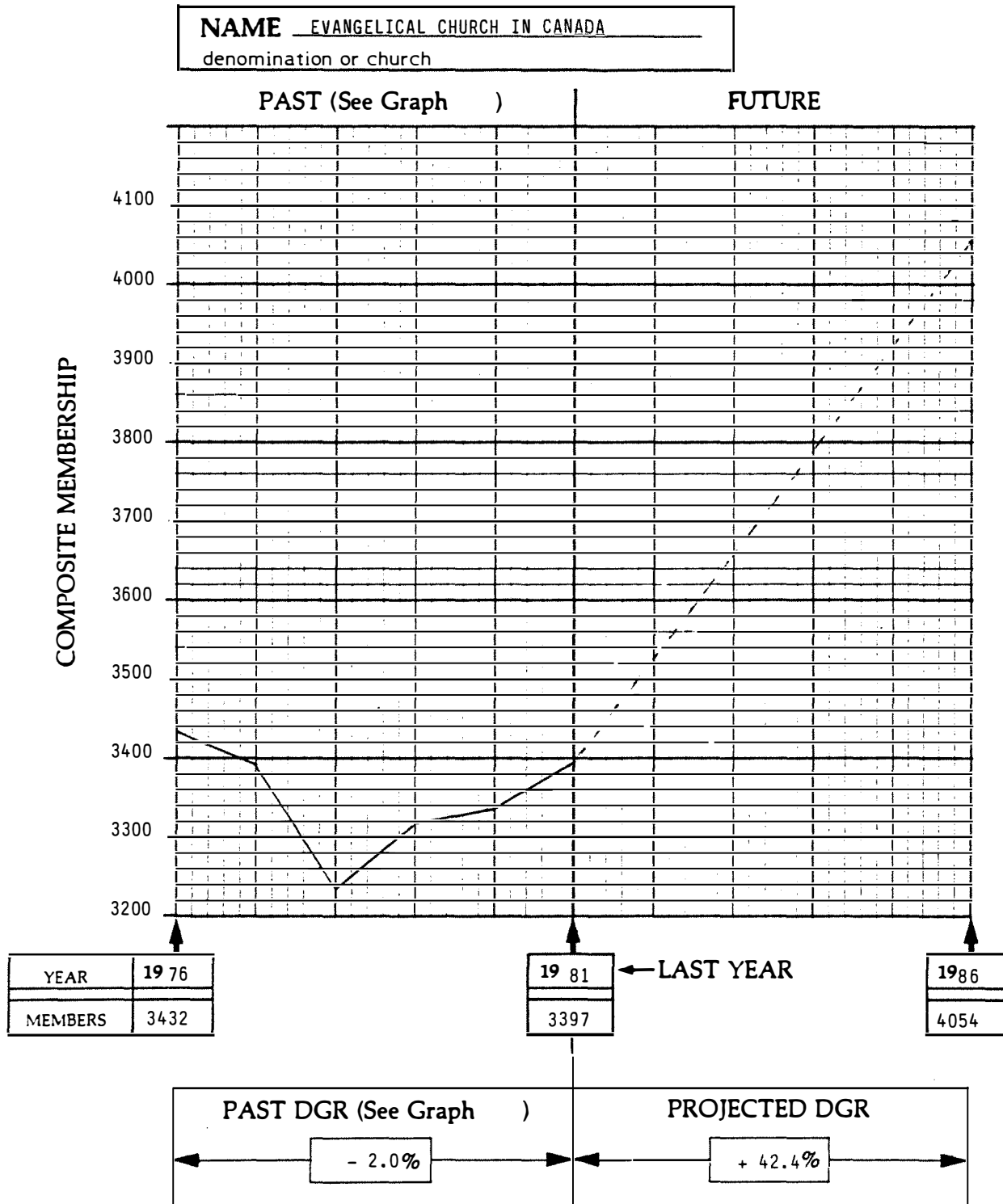
Appendix L

Table 4.
ACTUAL AND PROJECTED GROWTH FOR
THE EVANGELICAL CHURCH IN CANADA

<u>Actual</u>	<u>Composite Membership</u>	<u>Average Annual Growth Rate</u>	<u>Decadal Growth Rate</u>
1961	3675	1961-1966 + 0.2%	2.0%
1966	3694	1966-1971 + 0.4%	-3.4%
1971	3630	1971-1976 + 1.1%	-10.6%
1981	3397	1976-1981 + 0.2%	-2.0%
 <u>Projected</u>			
1982	3519		
1983	3646		
1984	3777		
1985	3913		
1986	4054	1981-1986 + 3.6%	+42.4%
1987	4200		
1988	4351		
1989	4508		
1990	4670		
1991	4838	1986-1991 + 3.5%	+42.4%

Appendix M

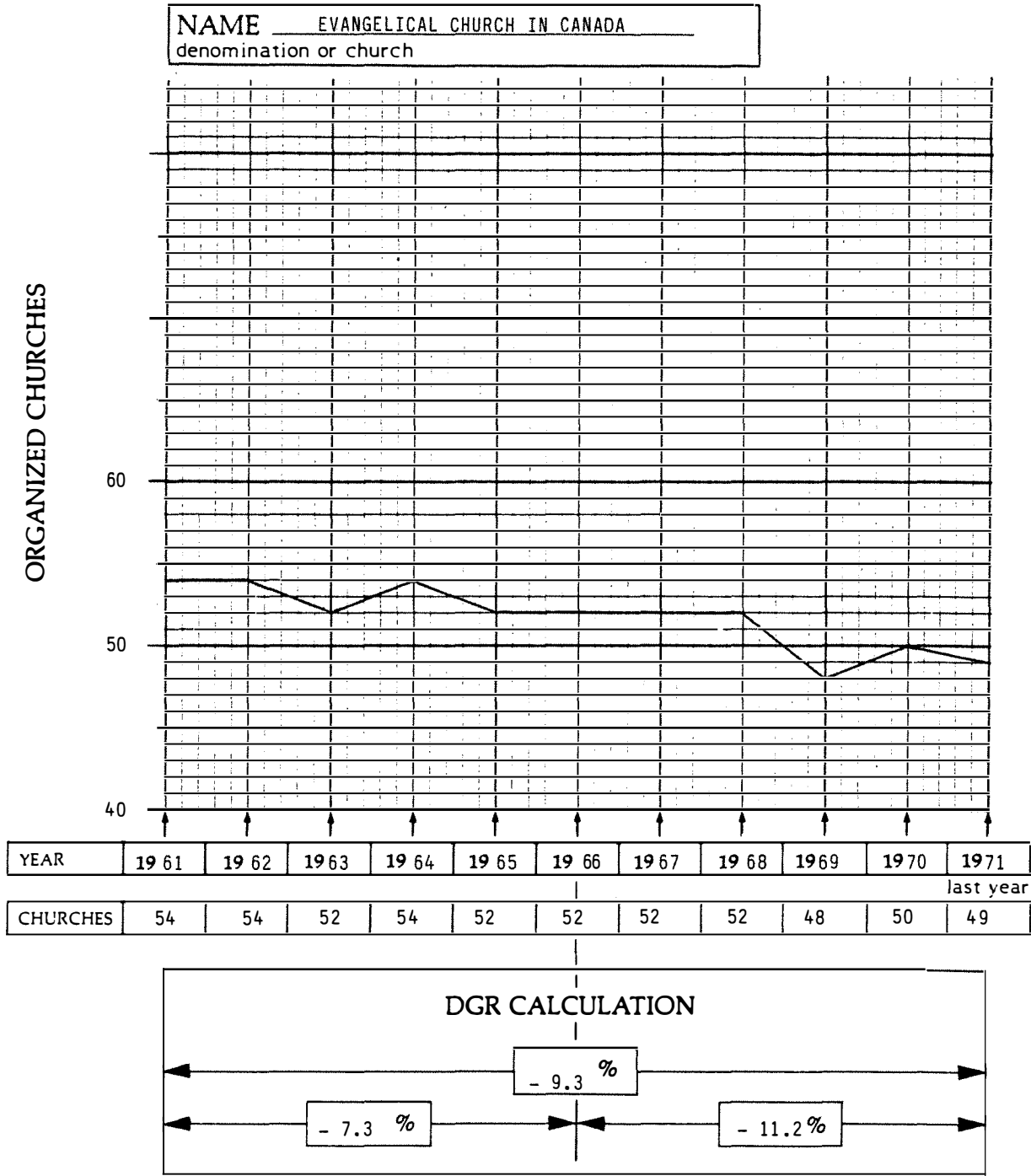
MEMBERSHIP PROJECTIONS



APPENDIX N

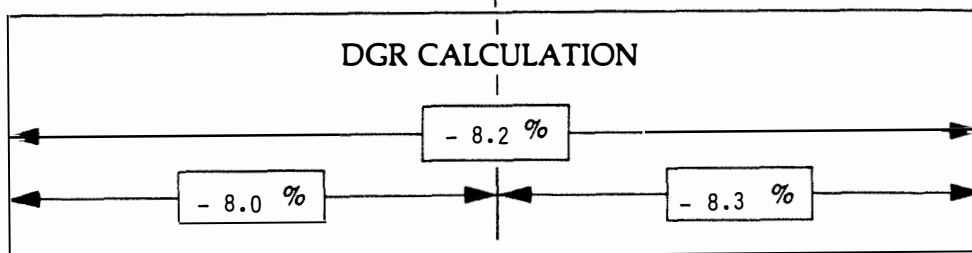
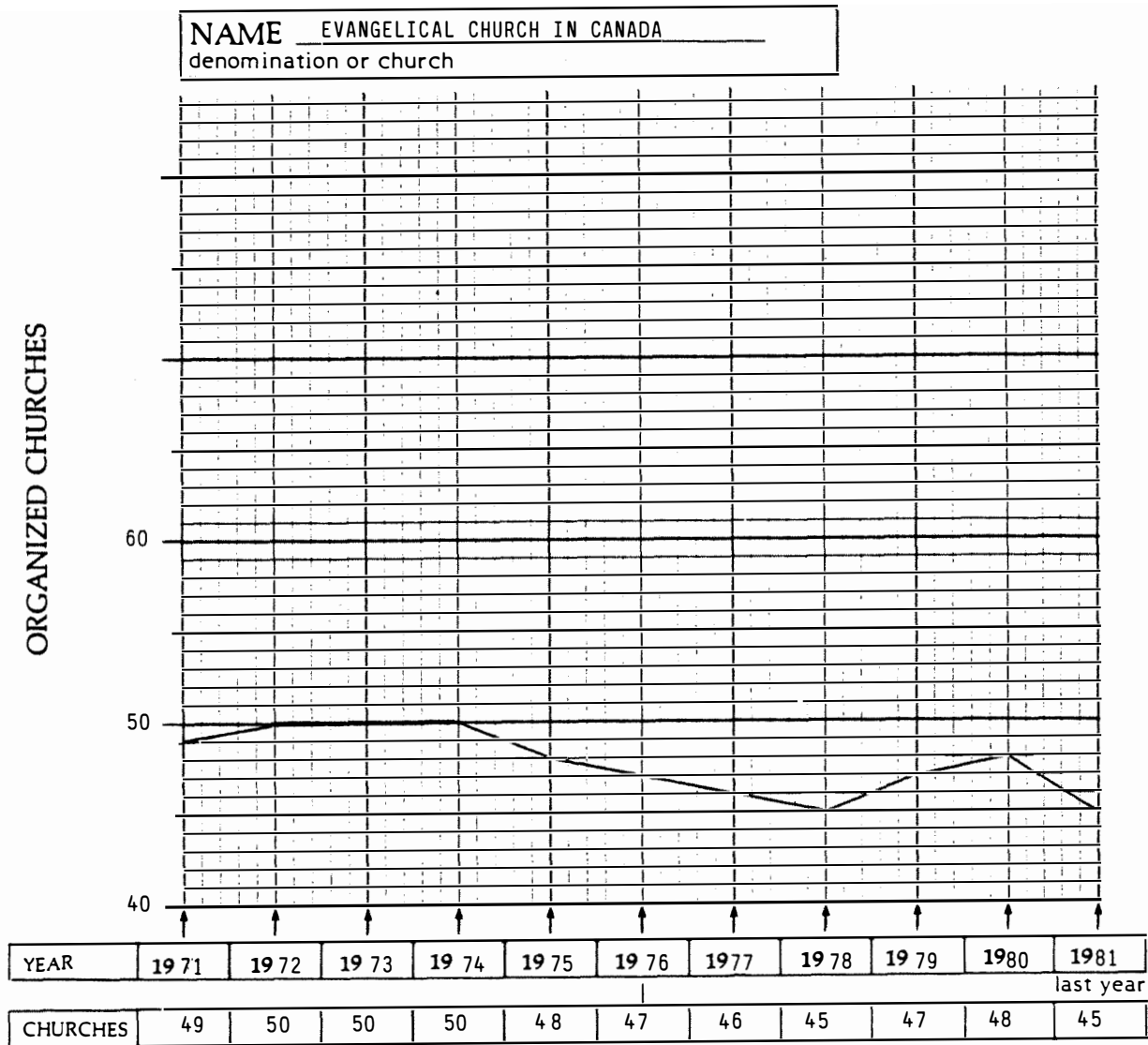
THE DIAGNOSTIC PERIOD

GROUPS OF CHURCHES



APPENDIX O

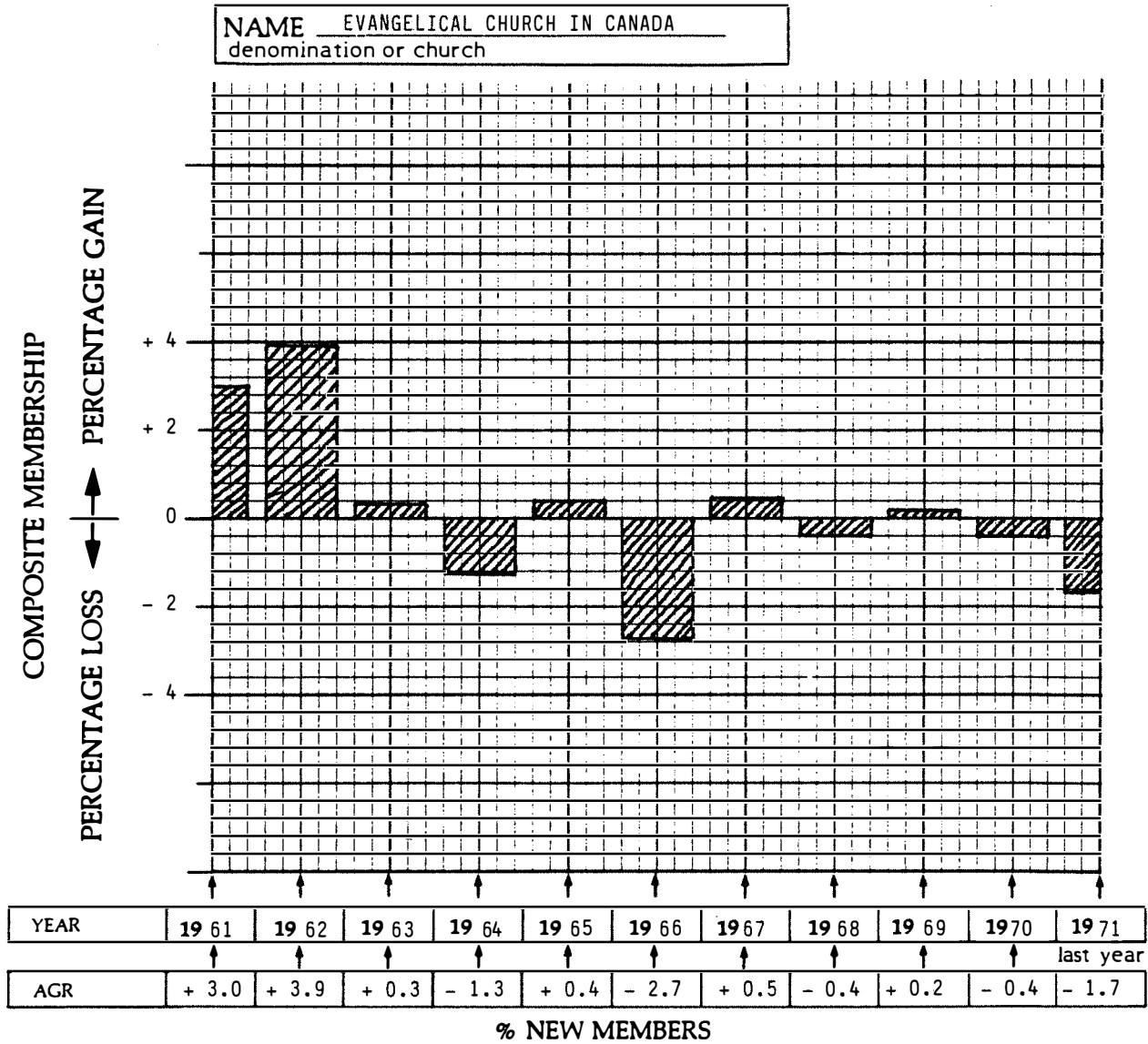
THE DIAGNOSTIC PERIOD GROUPS OF CHURCHES



APPENDIX P

THE DIAGNOSTIC PERIOD

MEMBERS ANNUAL GROWTH RATES

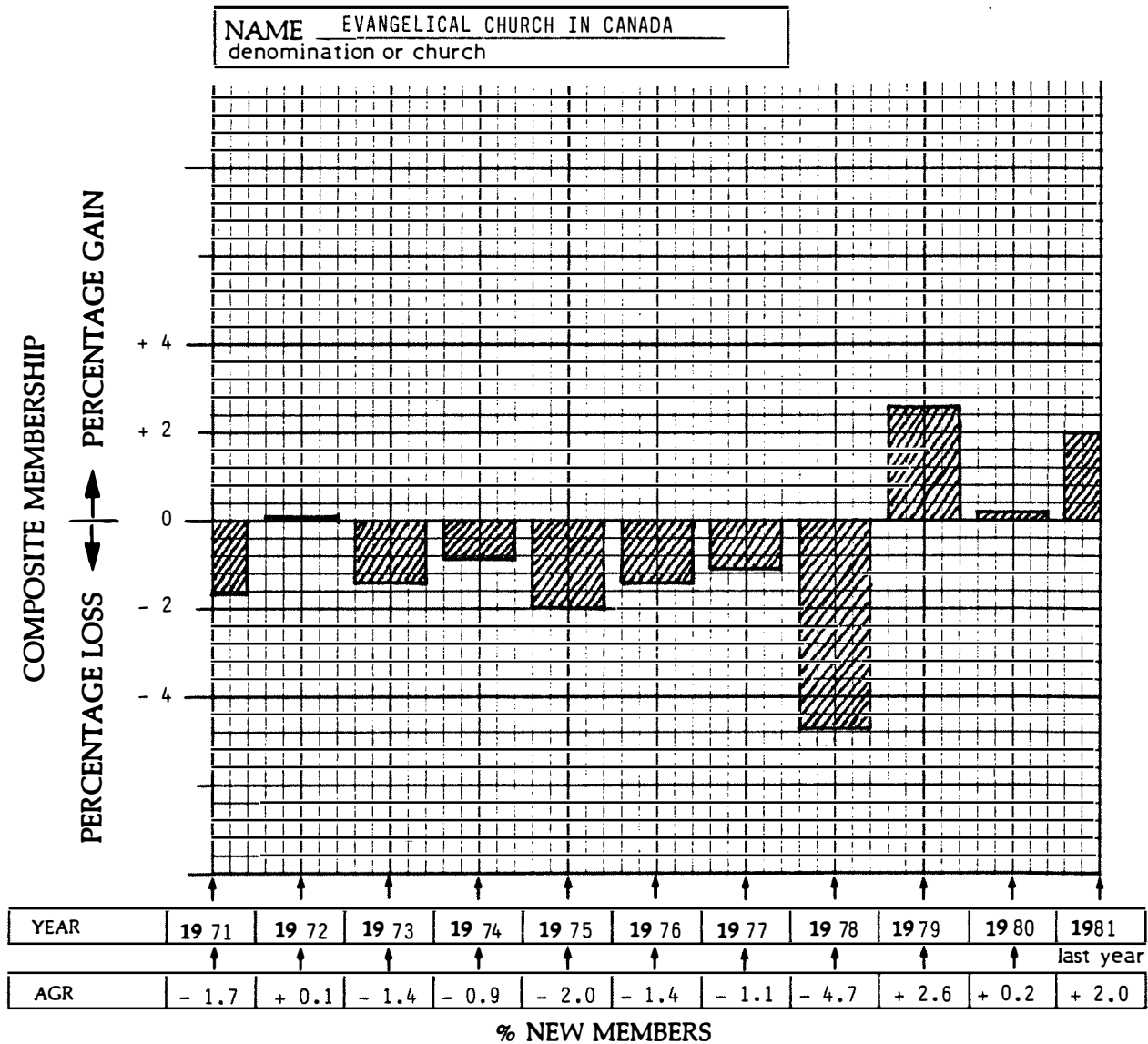


AVERAGE ANNUAL GROWTH RATE FOR 11 YEARS IS + 0.2%.

APPENDIX Q

THE DIAGNOSTIC PERIOD

MEMBERS ANNUAL GROWTH RATES



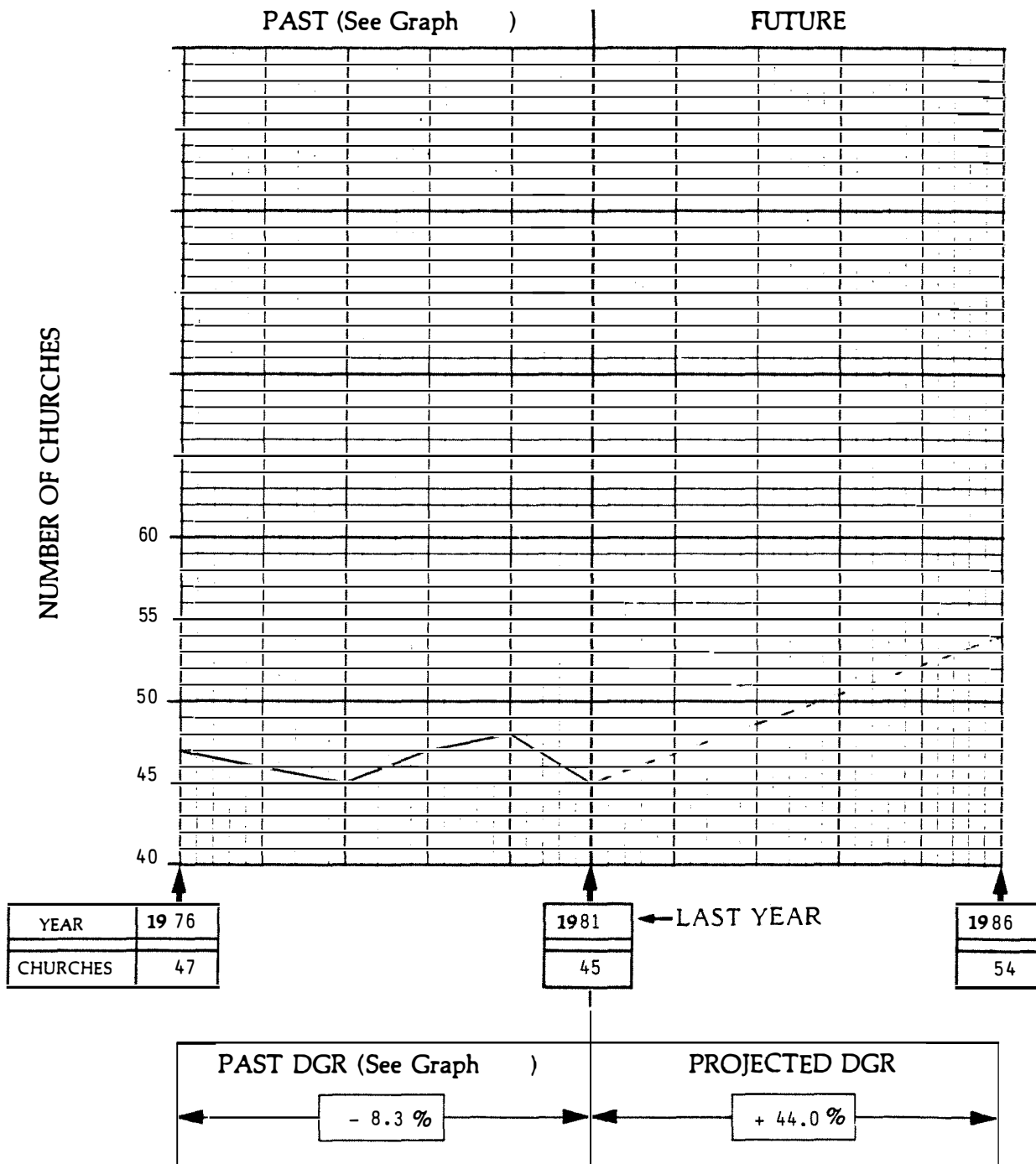
AVERAGE ANNUAL GROWTH RATE FOR 11 YEARS IS - 0.8%.

Appendix R

CHURCH PROJECTIONS

NAME EVANGELICAL CHURCH IN CANADA

denomination or church



Appendix S

•TRADAREA•

MEDICINE HAT [ALBERTA]

03-Nov-81

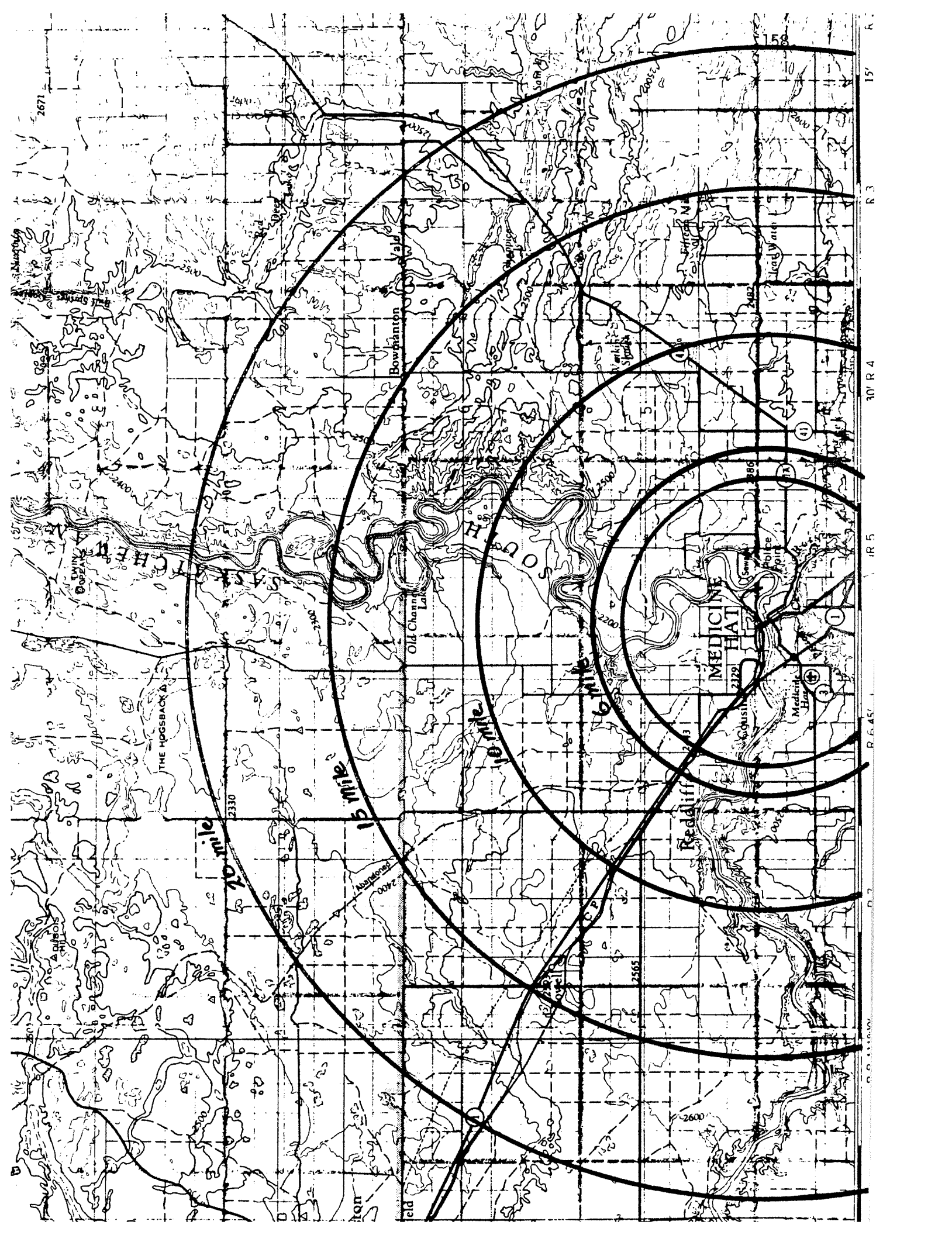
Purchased for \$63.00 from:

Compusearch Market and Social Research Limited

347 Bay Street, Suite 703

Toronto, Ontario M5H 2R7

Telephone (416) 862-8869



		-----POPULATION-----					-----CUMULATIVE-----		
Distance (Miles)		1966 Urban	1971 Total	1976 Total	%71-76 Change	% of Total	1976 Total	%71-76 Change	% of Total
0.00 to	1.00	0	15565	12740	-18%	33%	12740	-18%	33%
1.00 to	2.00	0	10965	16738	53%	43%	29478	11%	75%
2.00 to	3.00	0	0	3336	0%	9%	32814	24%	84%
3.00 to	4.00	0	0	0	0%	0%	32814	24%	84%
4.00 to	5.00	0	0	9	0%	0%	32823	24%	84%
5.00 to	6.00	0	2255	3950	75%	10%	36773	28%	94%
6.00 to	10.00	0	1075	756	-30%	2%	37529	26%	96%
10.00 to	15.00	0	840	932	11%	2%	38461	25%	98%
15.00 to	20.00	0	640	709	11%	2%	39170	25%	100%
Trade Area Total		0	31340	39170	25%	100%			

		-----HOUSEHOLDS-----					-----CUMULATIVE-----		
Distance (Miles)		1971 Total	1976 Total	Per/ Hhd	%71-76 Change	% of Total	1976 Total	%71-76 Change	% of Total
0.00 to	1.00	5395	4830	2.64	-10%	38%	4830	-10%	38%
1.00 to	2.00	2900	5060	3.31	74%	40%	9890	19%	78%
2.00 to	3.00	0	1010	3.30	0%	8%	10900	31%	86%
3.00 to	4.00	0	0	0.00	0%	0%	10900	31%	86%
4.00 to	5.00	0	5	1.80	0%	0%	10905	31%	86%
5.00 to	6.00	640	1185	3.33	85%	9%	12090	35%	95%
6.00 to	10.00	265	210	3.60	-21%	2%	12300	34%	97%
10.00 to	15.00	230	255	3.65	11%	2%	12555	33%	99%
15.00 to	20.00	155	165	4.30	6%	1%	12720	33%	100%
Trade Area Total		9585	12720	3.08	33%	100%			

ALBERTA

POPULATION CHARACTERISTICS (1976)

1971 Population	28,785		1,628,040
1976 Population	36,773		1,838,037
Percent Change		27.75%	12.90%
Total Males	18,395	(50.02%)	50.72%
Total Females	18,355	(49.91%)	49.27%
Population <5 Yrs	2,930	(7.97%)	8.32%
Population 5-14 Yrs	6,215	(16.90%)	19.06%
Population 15-24 Yrs	7,545	(20.52%)	20.62%
Population 25-34 Yrs	5,175	(14.07%)	16.00%
Population 35-44 Yrs	3,570	(9.71%)	11.19%
Population 45-54 Yrs	3,760	(10.22%)	9.98%
Population 55-64 Yrs	3,570	(9.71%)	7.31%
Population 65+ Yrs	3,950	(10.74%)	7.52%
Single Persons	15,635	(42.52%)	47.29%
Married Persons	18,165	(49.40%)	45.68%
Widowed Persons	1,890	(5.14%)	3.78%
Divorced Persons	1,070	(2.91%)	3.23%

OTHER TONGUE (1976)

Moth. Tong. English	29,515	(80.26%)	80.67%
Moth. Tong. French	400	(1.09%)	2.42%
Moth. Tong. German	4,990	(13.57%)	4.34%
Moth. Tong. Greek	20	(0.05%)	0.09%
Moth. Tong. Italian	85	(0.23%)	0.75%
Moth. Tong. Other	1,865	(5.07%)	11.73%

ETHNIC GROUPS (1971)

Eth. Group British	11,675	(40.56%)	46.80%
Eth. Group French	770	(2.68%)	5.82%
Eth. Group German	10,760	(37.38%)	14.20%
Eth. Group Italian	335	(1.16%)	1.54%
Eth. Group Jewish	125	(0.43%)	0.45%
Eth. Group Ukrainian	640	(2.22%)	8.34%
Eth. Group Other	4,790	(16.64%)	23.00%

HOUSING CHARACTERISTICS (1971)

1971 Dwellings	8,900		464,620
Dws. Built <1946	3,105	(34.89%)	26.76%
Dws. Built 1946-1960	3,750	(42.13%)	38.67%
Dws. Built 1961-1971	2,005	(22.53%)	34.52%
Dws. With No Auto	1,610	(18.09%)	16.89%
Dws. With 1 Auto	4,840	(54.38%)	55.18%
Dws. With 2 Autos	2,115	(23.76%)	23.61%
Dws. With 3+ Autos	355	(3.99%)	4.26%
Dws. With Vac. Home	240	(2.70%)	2.91%

161.

ALBERTA

HOUSING CHARACTERISTICS (1976)

1976 Dwellings	12,070		575,295
Percent Change		35.62%	23.82%
Owned Dwellings	8,665	(71.79%)	64.82%
Rented Dwellings	3,435	(28.46%)	35.23%
Sing. Det. Dwellings	8,460	(70.09%)	64.73%
Sing. Att. Dwellings	795	(6.59%)	7.58%
Apartment Dwellings	1,820	(15.08%)	18.81%
Duplex Dwellings	585	(4.85%)	3.93%
Total Automobiles	16,317		692,121

FAMILY STRUCTURE (1976)

1971 Families	7,205	(80.64%)	82.34%
1976 Families	9,600	(79.40%)	78.02%
Families No Child	3,445	(35.89%)	30.14%
Families With Child	6,175	(64.32%)	69.91%
Families 1 Child	2,115	(22.03%)	22.12%
Families 2 Children	2,195	(22.86%)	24.78%
Families 3+ Children	1,855	(19.32%)	23.03%
Avg. Child per Fam.	1.4		1.5
Total Lone Par. Fam.	780	(8.13%)	9.17%

INCOME BREAKDOWNS (1976 Estimates)

Avg. Hhd. Income	21,839		19,888
Percent Change		183.43%	120.39%
Hhd. Inc. <6000	815	(6.74%)	9.96%
Hhd. Inc. 6000-9999	1,105	(9.14%)	12.09%
Hhd. Inc. 10K-15K	1,706	(14.11%)	14.82%
Hhd. Inc. 15K-25K	4,523	(37.41%)	35.28%
Hhd. Inc. 25000+	3,947	(32.65%)	27.83%

HOUSEHOLD CHARACTERISTICS (1976)

1971 Households	8,935		464,865
1976 Households	12,090		575,295
Percent Change		35.31%	23.76%
1-Person Households	2,065	(17.08%)	17.31%
2-Person Households	3,905	(32.30%)	27.89%
3-4 Person Household	4,125	(34.12%)	35.46%
5-7 Person Household	1,905	(15.76%)	17.85%
8+ Person Households	100	(0.83%)	1.41%
Avg. Pers. per Hhd.	3.0		3.2
Male Hhd. Heads	9,820	(81.32%)	81.37%
Female Hhd. Heads	2,250	(18.61%)	18.63%
Hhd. Heads <25 Yrs	1,400	(11.58%)	11.49%
Hhd. Heads 25-34 Yrs	2,520	(20.84%)	24.58%
Hhd. Heads 35-44 Yrs	1,870	(15.47%)	18.89%
Hhd. Heads 45-54 Yrs	1,880	(15.55%)	17.14%
Hhd. Heads 55-64 Yrs	2,025	(16.75%)	13.34%
Hhd. Heads 65+ Yrs	2,405	(19.89%)	14.56%

162.

ALBERTA

EDUCATIONAL LEVELS (1976)

Population 15+ Yrs	27,655	(75.20%)	72.63%
Pop. 15+ <Grade 9	7,060	(25.53%)	18.23%
Pop. 15+ Grade 9-13	12,935	(46.77%)	46.76%
Pop. 15+ Some Univ.	6,525	(23.59%)	27.62%
Pop. 15+ Univ. Deg.	1,165	(4.21%)	7.40%

LABOUR FORCE CHARACTERISTICS (1971)

Total Exp. L. F.	11,510		688,345
Exp. L. F. White Col	6,085	(52.87%)	52.79%
Exp. L. F. Blue Col.	3,625	(31.49%)	34.12%
Other & Not Stat	1,800	(15.64%)	13.09%
Exp. L. F. Place-Wor	9,294		540,925

LABOUR FORCE CHARACTERISTICS (1976)

Pop. 15+ Lab. Force	16,550	(59.84%)	65.45%
Employed Lab. Force	15,835	(95.68%)	96.02%
Unemployed Lab. Force	690	(4.17%)	3.97%
H-W Fam. Wife Works	3,550	(36.98%)	43.64%
Fam. Wives Working	3,875	(40.36%)	47.87%

COMPUSEARCH Market and Social Research Limited
 EDICINE HAT [ALBERTA]
 TM Zone 12 X=523129 Y=5542618
 Summary: 5 - 20 Mile Band

TradArea
 11/03/81
 163.

ALBERTA

POPULATION CHARACTERISTICS (1976)

1971 Population	2,555		1,628,040
1976 Population	2,397		1,838,037
Percent Change		-6.18%	12.90%
Total Males	1,265	(52.77%)	50.72%
Total Females	1,130	(47.14%)	49.27%
Population <5 Yrs	225	(9.39%)	8.32%
Population 5-14 Yrs	580	(24.20%)	19.06%
Population 15-24 Yrs	480	(20.03%)	20.62%
Population 25-34 Yrs	330	(13.77%)	16.00%
Population 35-44 Yrs	335	(13.98%)	11.19%
Population 45-54 Yrs	265	(11.06%)	9.98%
Population 55-64 Yrs	130	(5.42%)	7.31%
Population 65+ Yrs	75	(3.13%)	7.52%
Single Persons	1,190	(49.65%)	47.29%
Married Persons	1,165	(48.60%)	45.68%
Widowed Persons	30	(1.25%)	3.78%
Divorced Persons	15	(0.63%)	3.23%

OTHER TONGUE (1976)

Moth. Tong. English	1,930	(80.52%)	80.67%
Moth. Tong. French	5	(0.21%)	2.42%
Moth. Tong. German	380	(15.85%)	4.34%
Moth. Tong. Greek	0	(0.00%)	0.09%
Moth. Tong. Italian	0	(0.00%)	0.75%
Moth. Tong. Other	60	(2.50%)	11.73%

ETHNIC GROUPS (1971)

Eth. Group British	790	(30.92%)	46.80%
Eth. Group French	20	(0.78%)	5.82%
Eth. Group German	1,300	(50.88%)	14.20%
Eth. Group Italian	15	(0.59%)	1.54%
Eth. Group Jewish	0	(0.00%)	0.45%
Eth. Group Ukrainian	40	(1.57%)	8.34%
Eth. Group Other	495	(19.37%)	23.00%

HOUSING CHARACTERISTICS (1971)

1971 Dwellings	630		464,620
Dws. Built <1946	250	(39.68%)	26.76%
Dws. Built 1946-1960	275	(43.65%)	38.67%
Dws. Built 1961-1971	135	(21.43%)	34.52%
Dws. With No Auto	75	(11.90%)	16.89%
Dws. With 1 Auto	355	(56.35%)	55.18%
Dws. With 2 Autos	170	(26.98%)	23.61%
Dws. With 3+ Autos	55	(8.73%)	4.26%
Dws. With Vac. Home	5	(0.79%)	2.91%

ALBERTA

DELLING CHARACTERISTICS (1976)

1976 Dwellings	630		575,295
Percent Change		0.00%	23.82%
Owned Dwellings	545	(86.51%)	64.82%
Rented Dwellings	90	(14.29%)	35.23%
Sing. Det. Dwellings	480	(76.19%)	64.73%
Sing. Att. Dwellings	5	(0.79%)	7.58%
Apartment Dwellings	5	(0.79%)	18.81%
Duplex Dwellings	0	(0.00%)	3.93%
Total Automobiles	759		692,121

FAMILY STRUCTURE (1976)

1971 Families	600	(92.31%)	82.34%
1976 Families	570	(90.48%)	78.02%
Families No Child	120	(21.05%)	30.14%
Families With Child	445	(78.07%)	69.91%
Families 1 Child	145	(25.44%)	22.12%
Families 2 Children	150	(26.32%)	24.78%
Families 3+ Children	160	(28.07%)	23.03%
Avg. Child per Fam.	1.8		1.5
Total Lone Par. Fam.	10	(1.75%)	9.17%

COME BREAKDOWNS (1976 Estimates)

Avg. Hhd. Income	15,709		19,888
Percent Change		123.45%	120.39%
Hhd. Inc. <6000	106	(16.83%)	9.96%
Hhd. Inc. 6000-9999	130	(20.63%)	12.09%
Hhd. Inc. 10K-15K	143	(22.70%)	14.82%
Hhd. Inc. 15K-25K	166	(26.35%)	35.28%
Hhd. Inc. 25000+	85	(13.49%)	27.83%

HOUSEHOLD CHARACTERISTICS (1976)

1971 Households	650		464,865
1976 Households	630		575,295
Percent Change		-3.08%	23.76%
1-Person Households	55	(8.73%)	17.31%
2-Person Households	135	(21.43%)	27.89%
3-4 Person Household	280	(44.44%)	35.46%
5-7 Person Household	155	(24.60%)	17.85%
8+ Person Households	5	(0.79%)	1.41%
Avg. Pers. per Hhd.	3.8		3.2
Male Hhd. Heads	605	(96.03%)	81.37%
Female Hhd. Heads	25	(3.97%)	18.63%
Hhd. Heads <25 Yrs	75	(11.90%)	11.49%
Hhd. Heads 25-34 Yrs	145	(23.02%)	24.58%
Hhd. Heads 35-44 Yrs	155	(24.60%)	18.89%
Hhd. Heads 45-54 Yrs	135	(21.43%)	17.14%
Hhd. Heads 55-64 Yrs	65	(10.32%)	13.34%
Hhd. Heads 65+ Yrs	45	(7.14%)	14.56%

165.

ALBERTA

EDUCATIONAL LEVELS (1976)

Population 15+ Yrs	1,610	(67.17%)	72.63%
Pop. 15+ <Grade 9	385	(23.91%)	18.23%
Pop. 15+ Grade 9-13	825	(51.24%)	46.76%
Pop. 15+ Some Univ.	360	(22.36%)	27.62%
Pop. 15+ Univ. Deg.	45	(2.80%)	7.40%

LABOUR FORCE CHARACTERISTICS (1971)

Total Exp. L. F.	1,080		688,345
Exp. L. F. White Col	185	(17.13%)	52.79%
Exp. L. F. Blue Col.	745	(68.98%)	34.12%
Other & Not Stat	150	(13.89%)	13.09%
Exp. L. F. Place-Wor	731		540,925

LABOUR FORCE CHARACTERISTICS (1976)

Pop. 15+ Lab. Force	1,325	(82.30%)	65.45%
Employed Lab. Force	1,290	(97.36%)	96.02%
Unemployed Lab. Force	30	(2.26%)	3.97%
H-W Fam. Wife Works	375	(65.79%)	43.64%
Fam. Wives Working	385	(67.54%)	47.87%

COMPUSEARCH Market and Social Research Limited
 EDICINE HAT [ALBERTA]
 FM Zone 12 X=523129 Y=5542618
 Summary: 0 - 20 Miles

TradArea
 11/03/81
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POPULATION CHARACTERISTICS (1976)

1971 Population	31,340		1,628,040
1976 Population	39,170		1,838,037
Percent Change		24.98%	12.90%
Total Males	19,660	(50.19%)	50.72%
Total Females	19,485	(49.74%)	49.27%
Population <5 Yrs	3,155	(8.05%)	8.32%
Population 5-14 Yrs	6,795	(17.35%)	19.06%
Population 15-24 Yrs	8,025	(20.49%)	20.62%
Population 25-34 Yrs	5,505	(14.05%)	16.00%
Population 35-44 Yrs	3,905	(9.97%)	11.19%
Population 45-54 Yrs	4,025	(10.28%)	9.98%
Population 55-64 Yrs	3,700	(9.45%)	7.31%
Population 65+ Yrs	4,025	(10.28%)	7.52%
Single Persons	16,825	(42.95%)	47.29%
Married Persons	19,330	(49.35%)	45.68%
Widowed Persons	1,920	(4.90%)	3.78%
Divorced Persons	1,085	(2.77%)	3.23%

OTHER TONGUE (1976)

Moth. Tong. English	31,445	(80.28%)	80.67%
Moth. Tong. French	405	(1.03%)	2.42%
Moth. Tong. German	5,370	(13.71%)	4.34%
Moth. Tong. Greek	20	(0.05%)	0.09%
Moth. Tong. Italian	85	(0.22%)	0.75%
Moth. Tong. Other	1,925	(4.91%)	11.73%

ETHNIC GROUPS (1971)

Eth. Group British	12,465	(39.77%)	46.80%
Eth. Group French	790	(2.52%)	5.82%
Eth. Group German	12,060	(38.48%)	14.20%
Eth. Group Italian	350	(1.12%)	1.54%
Eth. Group Jewish	125	(0.40%)	0.45%
Eth. Group Ukrainian	680	(2.17%)	8.34%
Eth. Group Other	5,285	(16.86%)	23.00%

HOUSING CHARACTERISTICS (1971)

1971 Dwellings	9,530		464,620
Dws. Built <1946	3,355	(35.20%)	26.76%
Dws. Built 1946-1960	4,025	(42.24%)	38.67%
Dws. Built 1961-1971	2,140	(22.46%)	34.52%
Dws. With No Auto	1,685	(17.68%)	16.89%
Dws. With 1 Auto	5,195	(54.51%)	55.18%
Dws. With 2 Autos	2,285	(23.98%)	23.61%
Dws. With 3+ Autos	410	(4.30%)	4.26%
Dws. With Vac. Home	245	(2.57%)	2.91%

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ALBERTA

HOUSING CHARACTERISTICS (1976)

1976 Dwellings	12,700		575,295
Percent Change		33.26%	23.82%
Owned Dwellings	9,210	(72.52%)	64.82%
Rented Dwellings	3,525	(27.76%)	35.23%
Sing. Det. Dwellings	8,940	(70.39%)	64.73%
Sing. Att. Dwellings	800	(6.30%)	7.58%
Apartment Dwellings	1,825	(14.37%)	18.81%
Duplex Dwellings	585	(4.61%)	3.93%
Total Automobiles	17,076		692,121

FAMILY STRUCTURE (1976)

1971 Families	7,805	(81.43%)	82.34%
1976 Families	10,170	(79.95%)	78.02%
Families No Child	3,565	(35.05%)	30.14%
Families With Child	6,620	(65.09%)	69.91%
Families 1 Child	2,260	(22.22%)	22.12%
Families 2 Children	2,345	(23.06%)	24.78%
Families 3+ Children	2,015	(19.81%)	23.03%
Avg. Child per Fam.	1.4		1.5
Total Lone Par. Fam.	790	(7.77%)	9.17%

INCOME BREAKDOWNS (1976 Estimates)

Avg. Hhd. Income	21,535		19,888
Percent Change		181.16%	120.39%
Hhd. Inc. <6000	921	(7.24%)	9.96%
Hhd. Inc. 6000-9999	1,235	(9.71%)	12.09%
Hhd. Inc. 10K-15K	1,849	(14.54%)	14.82%
Hhd. Inc. 15K-25K	4,687	(36.86%)	35.28%
Hhd. Inc. 25000+	4,032	(31.70%)	27.83%

HOUSEHOLD CHARACTERISTICS (1976)

1971 Households	9,585		464,865
1976 Households	12,720		575,295
Percent Change		32.71%	23.76%
1-Person Households	2,120	(16.67%)	17.31%
2-Person Households	4,040	(31.76%)	27.89%
3-4 Person Household	4,405	(34.63%)	35.46%
5-7 Person Household	2,060	(16.19%)	17.85%
8+ Person Households	105	(0.83%)	1.41%
Avg. Pers. per Hhd.	3.1		3.2
Male Hhd. Heads	10,425	(81.96%)	81.37%
Female Hhd. Heads	2,275	(17.89%)	18.63%
Hhd. Heads <25 Yrs	1,475	(11.60%)	11.49%
Hhd. Heads 25-34 Yrs	2,665	(20.95%)	24.58%
Hhd. Heads 35-44 Yrs	2,025	(15.92%)	18.89%
Hhd. Heads 45-54 Yrs	2,015	(15.84%)	17.14%
Hhd. Heads 55-64 Yrs	2,090	(16.43%)	13.34%
Hhd. Heads 65+ Yrs	2,450	(19.26%)	14.56%

ALBERTA

EDUCATIONAL LEVELS (1976)

Population 15+ Yrs	29,265	(74.71%)	72.63%
Pop. 15+ <Grade 9	7,445	(25.44%)	18.23%
Pop. 15+ Grade 9-13	13,760	(47.02%)	46.76%
Pop. 15+ Some Univ.	6,885	(23.53%)	27.62%
Pop. 15+ Univ. Des.	1,210	(4.13%)	7.40%

LABOUR FORCE CHARACTERISTICS (1971)

Total Exp. L. F.	12,590		688,345
Exp. L. F. White Col	6,270	(49.80%)	52.79%
Exp. L. F. Blue Col.	4,370	(34.71%)	34.12%
Other & Not Stat	1,950	(15.49%)	13.09%
Exp. L. F. Place-Wor	10,025		540,925

LABOUR FORCE CHARACTERISTICS (1976)

Pop. 15+ Lab. Force	17,875	(61.08%)	65.45%
Employed Lab. Force	17,125	(95.80%)	96.02%
Unemployed Lab. Force	720	(4.03%)	3.97%
H-W Fam. Wife Works	3,925	(38.59%)	43.64%
Fam. Wives Working	4,260	(41.89%)	47.87%

Appendix T

LITTLE PLUME EVANGELICAL CHURCH

	<u>PRESENT MEMBERSHIP</u>	<u>ATTENDANCE SUNDAY A.M.</u>	<u>AVERAGE S.S. ATTENDANCE</u>	<u>COMPOSITE MEMBERSHIP</u>
1960	36	57	46	46
1961	37	56	49	47
1962	40	57	54	50
1963	34	56	52	47
1964	36	51	46	44
1965	37	45	44	42
1966	37	43	41	40
1967	35	44	38	39
1968	34	38	35	36
1969	37	40	35	37
1970	35	39	35	36
1971	26	37	30	31
1972	24	34	32	30
1973	22	35	33	30
1974	22	38	36	32
1975	22	39	33	31
1976	31	43	31	35
1977	31	47	37	38
1978	31	45	37	38
1979	34	49	33	39
1980	45	55	43	48
1981	46	69	53	56

Appendix U

HILLCREST EVANGELICAL CHURCH - MEDICINE HAT, ALBERTA

	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981
MEMBERSHIP GAINED BY CONFESSION OF FAITH	1	-	-	8	2	2	-	12	4	-	8
MEMBERSHIP GAINED BY TRANSFER ECC	4	3	4	-	16	-	8	8	1	4	18
MEMBERSHIP GAINED BY TRANSFER OTHER	1	-	-	3	-	-	-	1	-	-	1
MEMBERSHIP LOST BY DEATH	-	2	4	-	2	1	-	1	2	2	1
MEMBERSHIP LOST BY TRANSFER TO ECC	-	-	3	2	4	2	6	5	-	7	3
MEMBERSHIP LOST BY TRANSFER TO OTHER	1	-	-	2	2	-	-	2	-	-	3
MEMBERSHIP LOST BY OTHER WAYS	-	-	-	-	3	-	-	9	-	8	-

MEMORIAL EVANGELICAL CHURCH - MEDICINE HAT, ALBERTA

[illegible]

Appendix V

MEMORIAL EVANGELICAL CHURCH

	<u>PRESENT MEMBERSHIP</u>	<u>ATTENDANCE SUNDAY A.M.</u>	<u>AVERAGE S.S. ATTENDANCE</u>	<u>COMPOSITE MEMBERSHIP</u>
1960	291	263	163	239
1961	291	246	145	227
1962	292	266	144	234
1963	283	266	168	339
1964	260	253	161	225
1965	268	234	150	217
1966	258	236	160	218
1967	265	237	155	219
1968	258	230	143	210
1969	260	238	163	220
1970	261	248	176	228
1971	262	240	149	217
1972	283	228	138	216
1973	289	241	121	217
1974	306	238	127	224
1975	312	244	129	228
1976	332	264	126	241
1977	301	265	140	235
1978	305	222	112	213
1979	311	213	108	211
1980	323	219	93	212
1981	311	226	199	245

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