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A Study of the Factors Which Cause Growth in the Local Church

Wesley R. Nelson

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A STUDY OF THE FACTORS WHICH CAUSE
GROWTH IN THE LOCAL CHURCH

A Research Paper
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
Wesley R. Nelson
March, 1970

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APPROVED BY

Major Professor: _____

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Wesley R. Nelson

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Statement of Purpose	1
Justification of the Study	1
Limitations of the Study	3
Method of Procedure	3
Statement of Organization	4
II. THE MEANING AND IMPORTANCE OF CHURCH GROWTH	6
The Meaning of Church Growth	6
The Importance of Church Growth	8
From the Perspective of Scripture	8
From the Perspective of the Smaller Local Church	11
From the Perspective of the Future	15
Summary	17
III. A DETAILED DESCRIPTION OF CHURCHES VISITED	19
Calvary Temple	19
Past History	20
Property and Facilities	22
People and Personnel	24
Program and Organization	29
Preaching	30
Teaching	31
Prayer	34
Stewardship	36

CHAPTER	PAGE
Outreach	38
Organization	39
Conclusion	40
Skyline Wesleyan Church	42
Past History	42
Property and Facilities	45
People and Personnel	49
Program and Organization	51
Multi-session Sunday School	51
Youth Ministry	53
Music	55
Evangelistic Home Bible Classes	56
Worship and Missions	57
Organization	58
Conclusion	59
IV. THE GROWTH FACTORS WHICH EMERGE FROM A COMPARATIVE STUDY OF THE CHURCHES VISITED	62
Determination of the Basic Growth Factors	62
Growth Factors in the Skyline Wesleyan Church	63
Growth Factors at Calvary Temple	64
Growth Factors given by Pastor Orval Butcher	64
Growth Factors given by Pastor Charles Blair	65
Discussion of the Basic Growth Factors	67

CHAPTER	PAGE
Essential Growth Factor	67
Commitment to and Confidence in Christ	67
Foundational Growth Factors	69
Preaching	69
Teaching	70
Praying	71
Giving or Stewardship	71
Going or Outreach	72
Contributing Growth Factors	73
Pastoral Leadership	73
High-Caliber, Professional Staff	74
Efficient Administration and Organization	74
Personal Interest in the Individual and Concern for the Whole Man	75
Diversified Program	76
Flexibility	77
Summary	78
V. SUMMARY AND CONCLUSIONS	80
Summary	80
Conclusions	81
BIBLIOGRAPHY	84

LIST OF TABLES

TABLE	PAGE
I. Sunday School Growth - Calvary Temple	21
II. Age Grouping - Calvary Temple	27
III. Financial Growth - Calvary Temple	37
IV. Statistical History of Skyline Wesleyan	44

LIST OF FIGURES

FIGURE	PAGE
I. Exterior view of Calvary Temple	19
II. Location of Calvary Temple	23
III. Floor Plan of Calvary Temple	25
IV. Floor Plan of Calvary Temple (cont.)	26
V. Concept V: Calvary Temple's new education program	35
VI. Skyline Wesleyan's Future Sanctuary	42
VII. Sunday School growth at Skyline Wesleyan	46
VIII. Architect's drawing of Skyline Wesleyan's future facilities	48
IX. A Growing Church	66

CHAPTER I

INTRODUCTION

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INTRODUCTION

Some churches fail to grow while others never stop growing. Some churches level off at a certain size and become static while others consistently add new members, expand their program, and enlarge their facilities. What makes the difference? What causes churches to grow?

I. STATEMENT OF PURPOSE

It was the purpose of this research to discover some of the basic factors which cause churches to grow and to acquire an understanding of these factors so that they may be properly applied in a local church.

II. JUSTIFICATION OF THE STUDY

It was the assumption of the writer that church growth does not occur without the application of certain definite factors to the local church situation. But what are those basic factors? J. N. Barnette in his book, The Pull of the People, published in 1956 by Convention Press, enumerated several "laws of growth" used as a guide by Southern Baptists. Yet Elmer Towns observed after studying the ten largest Sunday Schools in America that "these laws of Sunday School growth are either ignored or broken by many of the ten largest

Sunday Schools," yet they continue to grow.¹

To the writer's knowledge, only limited study has been done to determine what causes such growth. Dr. Donald McGavran, dean of the School of World Mission and Institute of Church Growth at Fuller Theological Seminary in Pasadena, California, and his colleagues are doing outstanding research in church growth, but primarily as it pertains to foreign missions. Recently a Church Growth Seminar was held at Emmanuel School of Religion, Milligan College, Tennessee. It was directed by Dr. Medford Jones and was concerned with growth in American churches. Elmer Towns, Associate Professor of Christian Education at Trinity Evangelical Divinity School, has recently completed a study of the ten largest Sunday Schools in the United States to determine why they have become the largest. His findings were published by Baker Book House under the title, The Ten Largest Sunday Schools. But such research has only begun. The necessity for further investigation prompted this study and provided adequate justification.

On a more personal level, the writer belongs to a small, conservative denomination consisting of primarily smaller churches with memberships under 100. This has created a desire to discover and understand some factors of church growth, and to gain from what

¹Elmer Towns, The Ten Largest Sunday Schools, Grand Rapids: Baker Book House, 1969, p. 5.

is being done a vision of what can be done. This added further motivation and justification to engage in such a study.

III. LIMITATIONS OF THE STUDY

After a discussion of the meaning and importance of church growth, the study dealt only with two growing churches and the factors which have caused their growth.

IV. METHOD OF PROCEDURE

This investigation was conducted by means of a personal visit to two churches: Calvary Temple in Denver, Colorado, and Skyline Wesleyan Church in Lemon Grove, California. Both churches were qualified for this investigation since they have on the average increased their Sunday School attendance by 100 each year since their beginning. Three weeks were spent at each church, October at Calvary Temple and November at Skyline Wesleyan Church. At each church the writer participated in as many activities and attended as many meetings as possible, observed carefully the entire program, interviewed the pastor and his ministerial and administrative staff members, and gathered as much pertinent material as possible. Three weeks proved to be enough time to properly conduct such a study. The information was then used to determine the basic growth factors in each church and to discuss the factors common to both.

The material for Chapter two was gathered from written

sources, but primarily from the Church Growth Bulletin published by Dr. Donald McGavran.

V. STATEMENT OF ORGANIZATION

Chapter two contained a discussion concerning the meaning and importance of church growth, including a definition of the expression "church growth."

Chapter three contained a detailed description of the two churches visited.

Chapter four contained the growth factors which were discovered in both churches and a discussion of the factors found common to both.

Chapter five contained the summarization and conclusions of the entire study.

CHAPTER II

THE MEANING AND IMPORTANCE OF CHURCH GROWTH

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The purpose of this chapter was two-fold: to determine the meaning of church growth and to discuss its importance. Three explanations of church growth were selected and from these a working definition was established. The question of importance was discussed from three perspectives: (1) the New Testament Scriptures and the support it provides; (2) the smaller local church and problems it faces; and (3) the future and the challenge it offers.

The Meaning of Church Growth

The term "church growth" has found an increasing popularity among the discussions and writings of church leaders. What does it mean? The first annual Church Growth Seminar held at Emmanuel School of Religion in Tennessee on June 16-20, 1969, defined church growth as "the extensive qualitative and quantitative increase of the living Body of Christ."² H. Boone Porter, an Episcopalian seminary professor, in his book Growth and Life in the Local Church defined the growth of the Christian community as "the ability of the Church to relate its ministry to the vast numbers of people who live in our nation and every other nation."³ He further stated that

²Medford Jones, "American Church Growth Explored," Church Growth Bulletin, 6:30, November, 1969.

³H. Boone Porter, Growth and Life in the Local Church, New York: Seabury Press, 1968, p. 8.

"church growth is not simply the accession of numbers as a result of human promotion," but since the Church belongs to God, "its growth is a gift of God and the Holy Spirit alone can initiate it."⁴ A denominational conference superintendent in an open letter to his pastors stated that

church growth comes as the result of Spirit-filled men and women functioning as the "Body of Christ" united in holy union to Her glorious Head by the indwelling of the Holy Spirit to accomplish the redemptive purposes of the Father through Christ as Lord and Master.

From these sources the following definition was formed for use in this study. Church growth is not simply the accession of numbers as a result of human promotion, but it is the extensive qualitative and quantitative increase which occurs as a gift from God when a community of Spirit-filled believers function as the living Body of Christ to accomplish the redemptive purposes of the Father, and is initiated solely by the Holy Spirit.

Church growth is not something which is pursued as an end in itself; but, according to this definition, growth occurs when the church functions redemptively. On the other hand, growth is hindered or ceases altogether when the church fails to function redemptively. Since this research was limited to growth in the local church, its

⁴Ibid., p. 21.

⁵An open letter from Royal S. Nelson to Arthur Carl, January 28, 1970.

purpose was to discover the basic factors which help the local church to function correctly so that growth can occur naturally as God intended it.

The Importance of Church Growth

From the perspective of Scripture. Porter has stated his conviction that "the very nature of Christianity commits us to the belief that God wishes his church to grow."⁶ Others also studying this matter have reached the same conclusion. After studying church growth from the Biblical perspective, Dr. Alan R. Tippett of Fuller Theological Seminary's Church Growth Institute found strong Biblical support for this belief. He concluded that the spirit of the New Testament shows that physical, numerical, and spiritual growth of the church is to be expected. He stated: "The New Testament Scriptures specifically and by imagery and figures imply development, growth, penetrating into the world, incorporating new people, multiplication, and gains in both quality and quantity."⁷ During the three years that Jesus taught His disciples, He used such imagery as the harvest and harvesters (Matthew 13:8; Mark 4:29-32; John 4:35-38), fishers of

⁶Porter, Loc. cit.

⁷Alan R. Tippett, "Biblical Basis of Church Growth - 2," Church Growth Bulletin, 1:5, March, 1965.

men (Matthew 4:18-22; Luke 5:4-11; John 21:5-11), vine-dressers (Luke 13:6-9), and servants for the feast (Matthew 22:8-10). He was teaching the disciples that their role would include cultivating for harvest, fishing for a catch, and stewardship for fruit.⁸ In the Great Commission (Matthew 28:18-20) Jesus left His followers with the command to make disciples in every nation of the world. Obedience to this command resulted in rapid growth.

The importance of church growth receives support not only from the imagery used in the New Testament, but also from the concept that the Christian is a responsible co-worker in the redemptive mission of the Father. In both I Corinthians 3:9 and II Corinthians 6:1, the apostle Paul used the word sunergoi, meaning a fellow-worker or co-worker with God.⁹ Relating this to church growth, Tippettt concluded:

Our role in this mission to mankind is not mechanical, but human. It implies the existence of special God-given gifts, knowledge of techniques, and responsibility for proficiency. If God sees his sunergoi as cultivators, builders, soldiers, fishermen, harvesters, and shepherds, then we may assume that He has provided the resources and expects us to use them wisely and well. . . .

We are his co-workers; and therefore, we are responsible -- that refers to the administration of the techniques and specialized knowledge of our calling.¹⁰

⁸ Alan R. Tippettt, "Biblical Basis of Church Growth - 5," Church Growth Bulletin, 2:4, September, 1965.

⁹ Alan R. Tippettt, "Biblical Basis of Church Growth - 10," Church Growth Bulletin, 3:3, January, 1967.

¹⁰ Ibid., p. 3.

The experience of the first century church provides added support for the importance of church growth. In Acts the church appears as a worshipping, witnessing, and growing community of believers. Acts 1:8 implies that the 120 were to multiply as they were propelled to the ends of the earth bearing witness to the mighty acts of God in Jesus Christ. A study of Acts indicates how rapidly they did multiply as "the Lord added daily to the church such as should be saved." (Acts 1:15, 2:41, 2:47, 5:14, 6:1, 6:7, 9:31, 16:5.) The church experienced growth as people were added to the many visible groups of believers which were springing up throughout the Roman Empire. Concerning the idea of belonging to a corporate group, Dr. Tippet made this observation:

The offer of entity, of belongingness implies man's need of something to which to belong. To this end the Lord builds his church. The Scripture commits believers to both the corporate group idea of the growing church and the idea of belonging.¹¹

From this brief study it can be concluded that the Scripture does commit us to the belief that a growing church is not only possible, but is to be expected. And since the church is understood in Scripture as a visible community of believers in a particular location working with God to accomplish His redemptive purpose, this growth must occur at the level of the local church. Indeed,

¹¹ Alan R. Tippet, "Biblical Basis for Church Growth - 8," Church Growth Bulletin, 2:5, July, 1966.

it is God's will for the church to grow; and as co-workers with God, we must pray for and seek after the extension and enlargement of the Body of Christ, the Church.

From the perspective of the smaller local church. What is "a smaller local church?" Dr. W. Curry Mavis, professor at Asbury Theological Seminary, has defined it as "a church with Sunday morning congregation and Sunday School of fewer than 150."¹² According to Mavis, there were in 1957 about 273,000 Protestant churches which could be placed in this category.¹³ Many small conservative denominations have an unusually high percentage of smaller churches. In one such denomination, out of approximately 1182 congregations, 1084 would be classified as a smaller local church.¹⁴

Several reasons were discovered which cause churches to remain small. Mavis listed several reasons which can be summarized as (1) limited potential, (2) limited appeal, and (3) limited program. He found that some churches are limited by their community which may either be very small or overchurched. Others remain small because their ministry is limited to minority or racial groups, or because of a highly sectarian emphasis. But he concluded that most congre-

¹²W. Curry Mavis, Advancing the Smaller Church, Grand Rapids: Baker Book House, 1969, pp. 9-10.

¹³Ibid., p. 10.

¹⁴1969 Yearbook of the Free Methodist Church, Winona Lake: Free Methodist Publishing House, 1969.

gations fail to grow because they have not met their problems realistically nor organized an effective program and plan for outreach.¹⁵ Melvin L. Hodges, Field Secretary for Assemblies of God missions in Latin America and The West Indies has noted seven obstacles to growth: (1) leaders have become victims of defeatism; (2) congregations have lost their mobility and have become prisoners of their buildings; (3) a "family-clan" mentality; (4) a "pastor-do-it-all" mentality; (5) self-centeredness; (6) weak spiritual incentive; and (7) bondage to traditions and religious habits.¹⁶

Whatever the reasons, many local churches do fail to grow out of the smaller church category. Therefore, they find themselves surrounded by many problems and difficulties in their struggle for survival. Four such problems were discovered which the smaller local church faces. One problem was a lack of community influence and status which results in introversion. Smaller churches become primarily concerned with their own affairs. Consequently, their self-centeredness causes them to withdraw from the life of their community. Mavis discovered that these churches develop inferiority feelings which hinder vision, undercuts self-confidence, diminishes

¹⁵Mavis, op. cit., pp. 11-12.

¹⁶Melvin L. Hodges, "Surmounting Seven Obstacles to Church Growth," Advance, 5:4-5, October, 1969.

enthusiasm, and obscures challenging opportunities for service.¹⁷

An effective evangelistic outreach is stifled as the introverted church becomes more and more concerned with "perfecting the Christian experiences of their people."¹⁸ Mavis observed that even when evangelistic services are carried on

there is little response from the community because there has been little personal outreach or community action on the part of the congregation. The evangelistic services become then, of necessity, meetings for the further spiritual development of believers.¹⁹

Porter has found that the smaller, introverted church finally loses its original objectives.

In short, there is indeed evidence that church bodies. . . . can lose sight of their professed objectives when they become static at a certain size and cease to grow. The maintenance of existing institutional structures, the perpetuation of agreeable personal relationships, and the reaffirmations of ideals which no longer threaten or challenge those who affirm them -- these become the primary (though perhaps tacit) objectives of a church which cannot or will not grow.²⁰

A second problem discovered was a lack of leadership. The smaller church may only have a part-time pastor, or at most a short-tenure pastor. Usually there is a serious shortage of male leadership as well as lay workers. Therefore, the pastor is over-burdened

¹⁷Mavis, op. cit., p. 31.

¹⁸Ibid., p. 33.

¹⁹Ibid., p. 34.

²⁰Porter, op. cit., p. 17.

with many little time-consuming tasks and much important work is left undone. A third problem was a lack of finances. When finances are limited, the pastor's salary is inadequate, the plant and facilities suffer, and funds for missions and outreach are not available. Jack Willcuts, superintendent of the Oregon Yearly Meeting of Friends, stated: "Churches too small are stifled financially in pastoral support and programming. Mission needs, college needs, and outreach needs cannot be met without growing churches."²¹

Lyle Schaller, director of Evangelical Theological Seminary's Planning and Research Center for Parish Development, commented on this lack of resources in the smaller congregation in his recent book.

There is substantial evidence to support the contention that the minimum size for a congregation served by a full-time pastor is an average attendance of 100 to 150 at Sunday worship. An average attendance of less than 100 at Worship usually means an inefficient use of ministerial manpower and frequently means that an excessive proportion of the total available resources are used simply to keep the institutional machinery running. Only a limited amount of manpower, energy, money, and time is left for mission, witness, and outreach.²²

A fourth problem emerged as the combined result of the three difficulties already discussed, the problem of lack of morale. Mavis has found that this is the number one problem in most smaller

²¹ Jack L. Willcuts, "The Imperative of Church Growth," Evangelical Friend, 3:7, September, 1969.

²² Lyle E. Schaller, The Impact of the Future, New York: Abingdon, 1969, pp. 85-86.

local churches.²³ He described the church with low morale.

Becoming chronically weary, it loses the vision of its opportunities and a sense of futility develops concerning its program. Sometimes those who have supported it strongly come to question the validity of their investments. Worship services are abandoned by many and others attend out of the sense of obligation. Duties become perfunctory and are accomplished with little expectancy and faith. A crippling sense of inertia annuls the effectiveness of every endeavor.²⁴

Though the smaller local church has made a great contribution to the religious life of nations in the past, its problems today can be very demoralizing. Pastor Orval Butcher said to the writer: "There is no need of being small. There actually is a virtue and blessing in growth."²⁵ Part of that blessing is the ability of a growing church to overcome the problems and limitation which it faces as a smaller church. A growing church increases its influence, provides more available workers and finances, and, above all, builds morale. Therefore, it is imperative that the basic factors which stimulate growth in the local church be discovered.

From the perspective of the future. Some have called the next decade, "The Soaring '70's," since all sociological and economic indicators point toward booming growth. But what about the church? Will we see thousands of local churches growing as rapidly as the

²³Mavis, op. cit., p. 42.

²⁴Ibid., p. 44.

²⁵Statement made by Orval Butcher, personal interview.

economy and the population? If current trends continue as predicted, hundreds of established churches will face unlimited opportunity. Lyle Schaller found in his study of future trends that between 1965 and 1985 the increase in population in the United States will be between 60 and 70 million people.²⁶ He discovered that most of this increase will be accommodated in what were essentially rural communities in 1965.²⁷ He predicted that the "small, long established congregations out on the rural fringes will be faced with unprecedented opportunities for growth and service."²⁸

Related to this population explosion is the "new town" movement. According to Schaller, 200 new towns are presently on the drawing boards or under construction.²⁹ The ability to start new churches in these locations will depend on the ability of the established churches to grow and provide adequate resources. Along with this is the challenge of world missions which can only be met by growing churches in providing both money and manpower. Dr. Medford Jones emphasized the importance of this challenge when he said:

The Church, endowed with the means and ability to grow,
is God's instrument for world evangelization. The world

²⁶ Schaller, op. cit., p. 75.

²⁷ Ibid., p. 154.

²⁸ Ibid., p. 85.

²⁹ Ibid., pp. 27-28.

is evangelized and God's will carried out as myriads of rapidly multiplying churches are spread around the world.³⁰

The challenge of the future helps to make growth in this present decade a matter of serious concern to all Christians. For further study of future trends and how they will affect the church of tomorrow, Lyle Schaller's book, The Impact of the Future, is recommended.

Summary

In this chapter it was concluded that growth in the local church is a gift which God gives to the church when it functions redemptively. It was asserted that this growth is not only important, but imperative because the Scripture supports it, the problems of the smaller local church require it, and the challenge of the future demands it.

³⁰Jones, Loc. cit.

CHAPTER III

A DETAILED DESCRIPTION OF CHURCHES VISITED

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The essence of this study was the actual visitation of two growing churches, Calvary Temple in Denver, Colorado, and Skyline Wesleyan Church in Lemon Grove, California. The descriptions in this chapter were a result of spending three weeks at each church, participating in many activities, observing, interviewing pastors and staff, and gathering as much pertinent material as possible. The material has been organized in four sections: Past History, Property and Facilities, People and Personnel, Program and Organization.

I. CALVARY TEMPLE

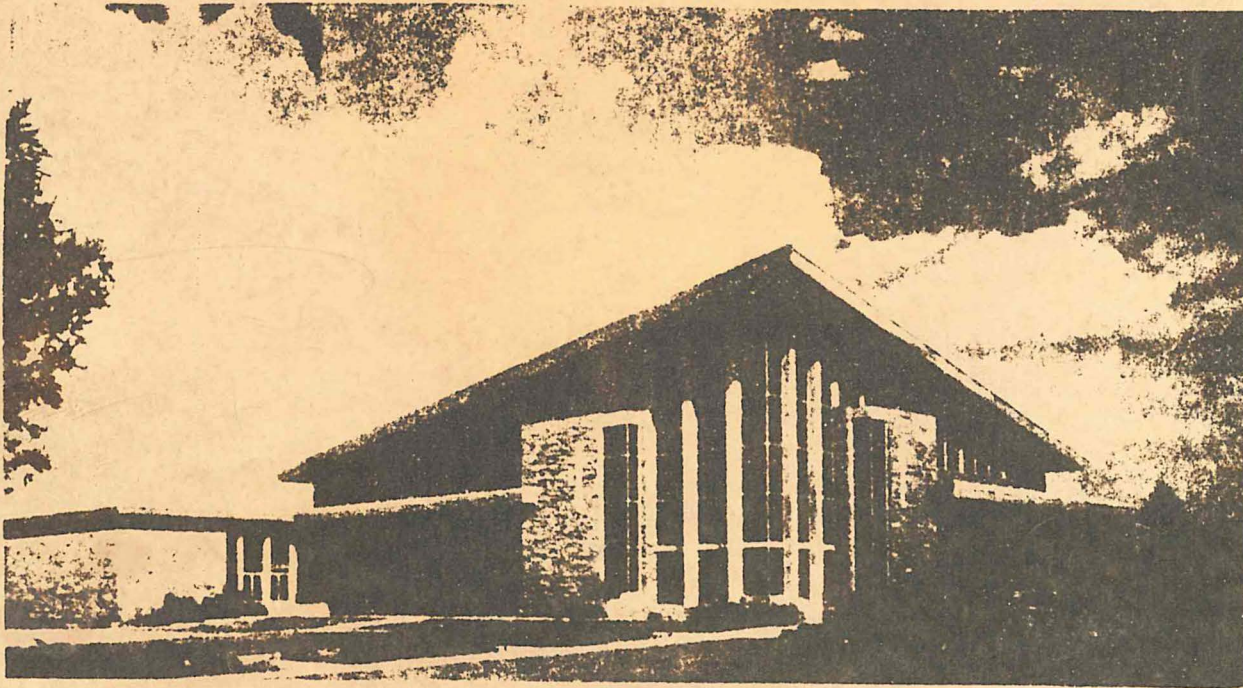


Figure 1. Exterior view of Calvary Temple.

Past History

Organized in January, 1944, Calvary Temple was located at Fourth and Grant Streets in Denver, Colorado. Formerly known as Central Assembly, its first pastors were Vernon J. Crews (1944-46), and R. A. McClure (1946-47). Charles E. Blair received the invitation to be the third pastor of this young church with only thirty-two members while he was engaged in evangelistic work in Edinburgh, Scotland. He accepted their invitation, and on June 22, 1947, seventy adults and children welcomed him to a ministry that has continued and expanded for more than twenty years until it now bears fruit around the world.

Blair's initial objective was simple: reach Denver families with the Gospel and fill the church sanctuary with worshippers and faithful stewards. Eager to accomplish his objective and alert to modern methods of mass communication, Blair branched out in a radio and television ministry. Within a year he was broadcasting daily over station KTLN and soon became known as Denver's Radio Pastor. Television followed and for twenty-two years both have been a major part of Calvary Temple's evangelistic outreach to the families of Denver.

Blair's dynamic leadership, his concern for the salvation of men and women, and a strong emphasis on the Sunday School resulted in rapid growth which soon filled the sanctuary with worshippers and faithful stewards. This required the launching of a major building

program. In June, 1952, ten acres of ground were secured at Alameda and University Streets from Sears Roebuck and Company in exchange for church-owned property nearby. On November 8, 1953, ground breaking ceremonies were held. On July 26, 1954, the name of the church was officially changed; and by June 26, 1955, just eight years after the beginning of Blair's ministry in Denver, the doors of the new Calvary Temple were officially opened for the first time. Some twenty-five thousand worshippers participated in dedication services. Growth continued. The building committee was reactivated and new facilities were planned. By August, 1961, the congregation occupied an additional 36,000 square feet of well-planned educational space. Now there was adequate room to teach 2500 students. The following statistical table indicates the growth in average Sunday School attendance and enrollment that has never slackened in twenty-two years.

TABLE #1: SUNDAY SCHOOL GROWTH

<u>Year</u>	<u>Enrollment</u>	<u>Attendance</u>
1947-48		266
1948-49		354
1949-50	606	474
1950-51	888	633
1951-52	1145	848
1952-53	1178	936
1953-54	1296	1021
1954-55	1346	1179
1955-56	1624	1379
1956-57	1644	1369
1957-58	1596	1350
1958-59	1800	1466
1959-60	2000	1524
1960-61	2150	1550

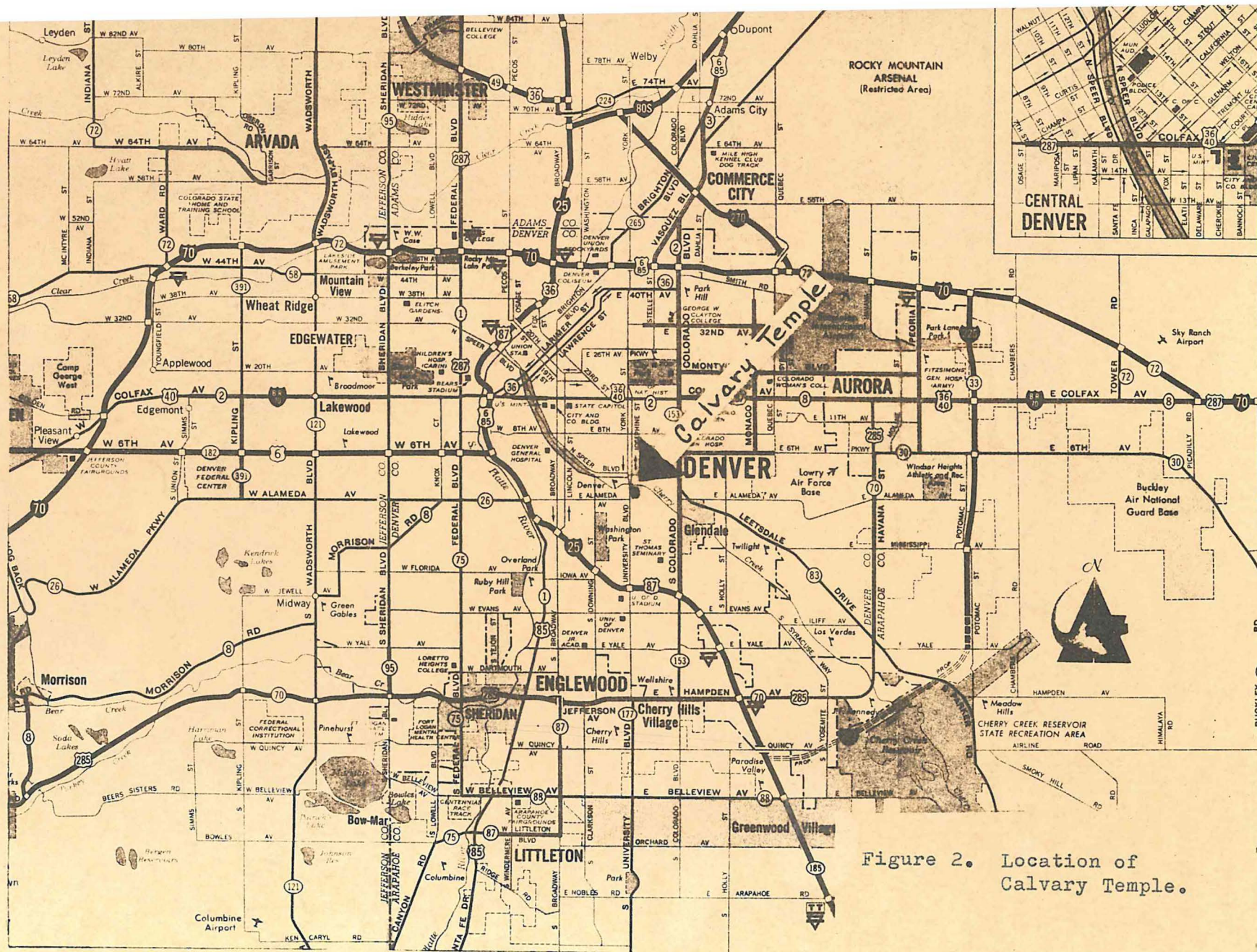
TABLE #1: (cont.)

<u>Year</u>	<u>Enrollment</u>	<u>Attendance</u>
1961-62	2300	1570
1962-63	2500	1600
1963-64		1779
1964-65		1926
1965-66	(not available)	2038
1966-67		2130
1967-68		2283
1968-69	3908	2498

In 1952 Calvary Temple severed connections with the Assemblies of God and has since developed into an interdenominational church serving people of all persuasions. Truly this church has become one of America's great evangelical churches as it has over the years faithfully endeavored to reach the whole world for Christ beginning in Denver and to minister to the needs of the whole man.

Property and Facilities

Calvary Temple is a metropolitan church reaching out to all the people of mile high Denver. The church is located in a predominately white neighborhood a few miles from the central downtown area. Across the street to the west is the private Denver Country Club and to the south lies an underdeveloped 46-acre Polo Ground which the church recently purchased. Behind the church to the east and north are large, expensive homes. Beyond the immediate neighborhood are modest homes in the middle income level, a large shopping center, and several high-rise apartment buildings. (See Figure #2 for exact location.)



The impressive main sanctuary rises into the sky as a soaring, graceful pyramid of stained glass, brick, and Colorado sandstone accentuated by over three acres of grass and a parking area for 1000 cars. The interior of the 2000-seat sanctuary combines warmth, beauty, and simplicity as the setting for reverent worship. Surrounding the sanctuary covering three floors, there are numerous classrooms, offices, large nursery facilities, two large chapels, a fellowship hall and kitchen. (See Figure #3 and #4 for floor plan.) Behind the property the church has purchased two large homes. One is the Omega House for the senior high "Omegans." The other is the Delta House for college, career, and military personnel. This beautiful home has fourteen rooms, a swimming pool, tennis courts, cabana and guest house. On the 46-acre Polo Ground a sixteen acre, \$3 million Christian Education complex is in the initial stages of construction. This Christian Education campus will be made up of modular groups of buildings each housing one grade level and containing a number of classrooms, an activities center, a chapel, office and conference room. Central to all units will be a garden with reflecting pools, picturesque walkways, a large chapel, a swimming pool, and various recreational facilities. The first of these buildings has recently been completed for an estimated cost of \$250,000. The valuation of present buildings and property is near \$5 million.

People and Personnel

People from all sections and segments of Denver consider

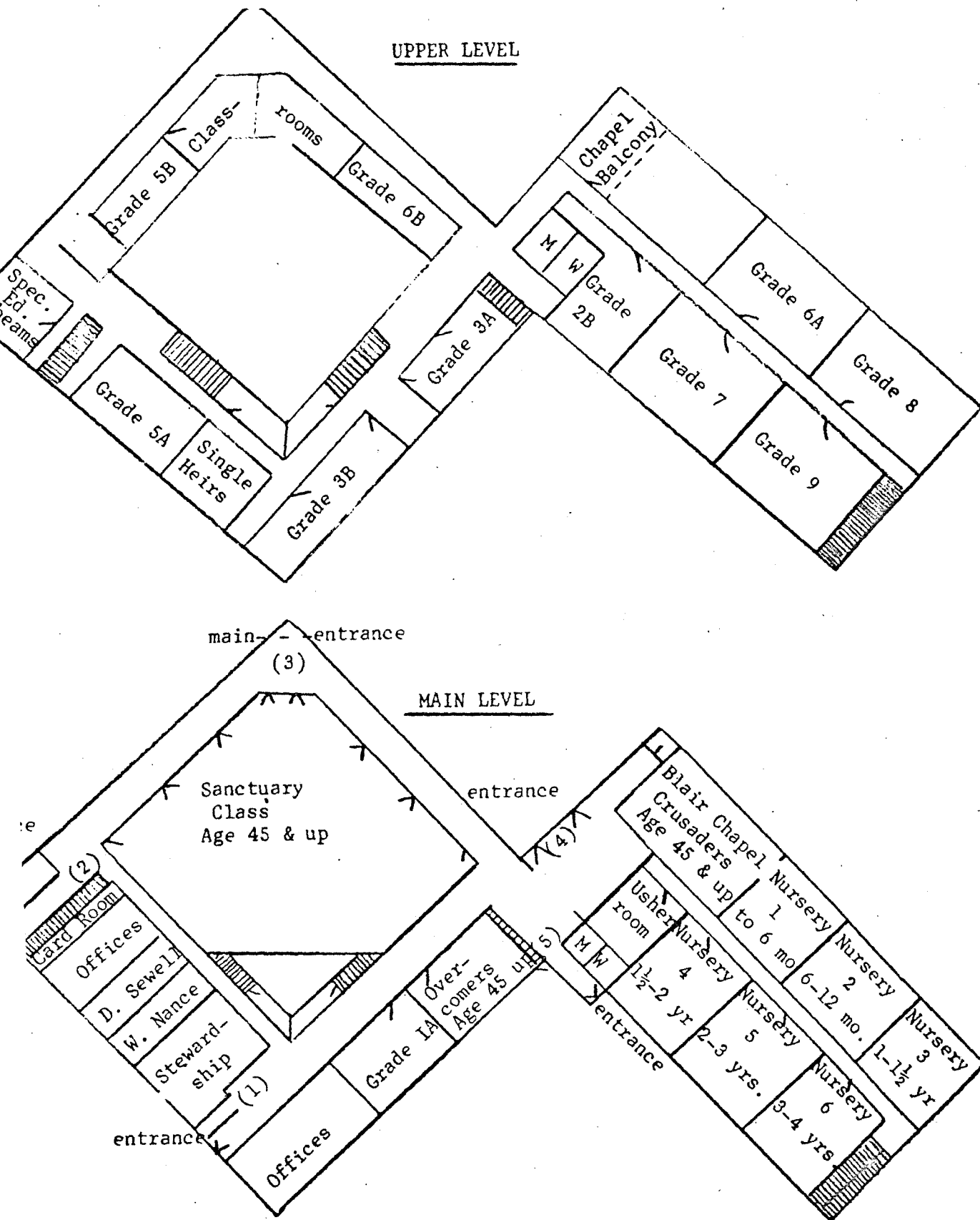


Figure 3. Floor Plan of Calvary Temple.

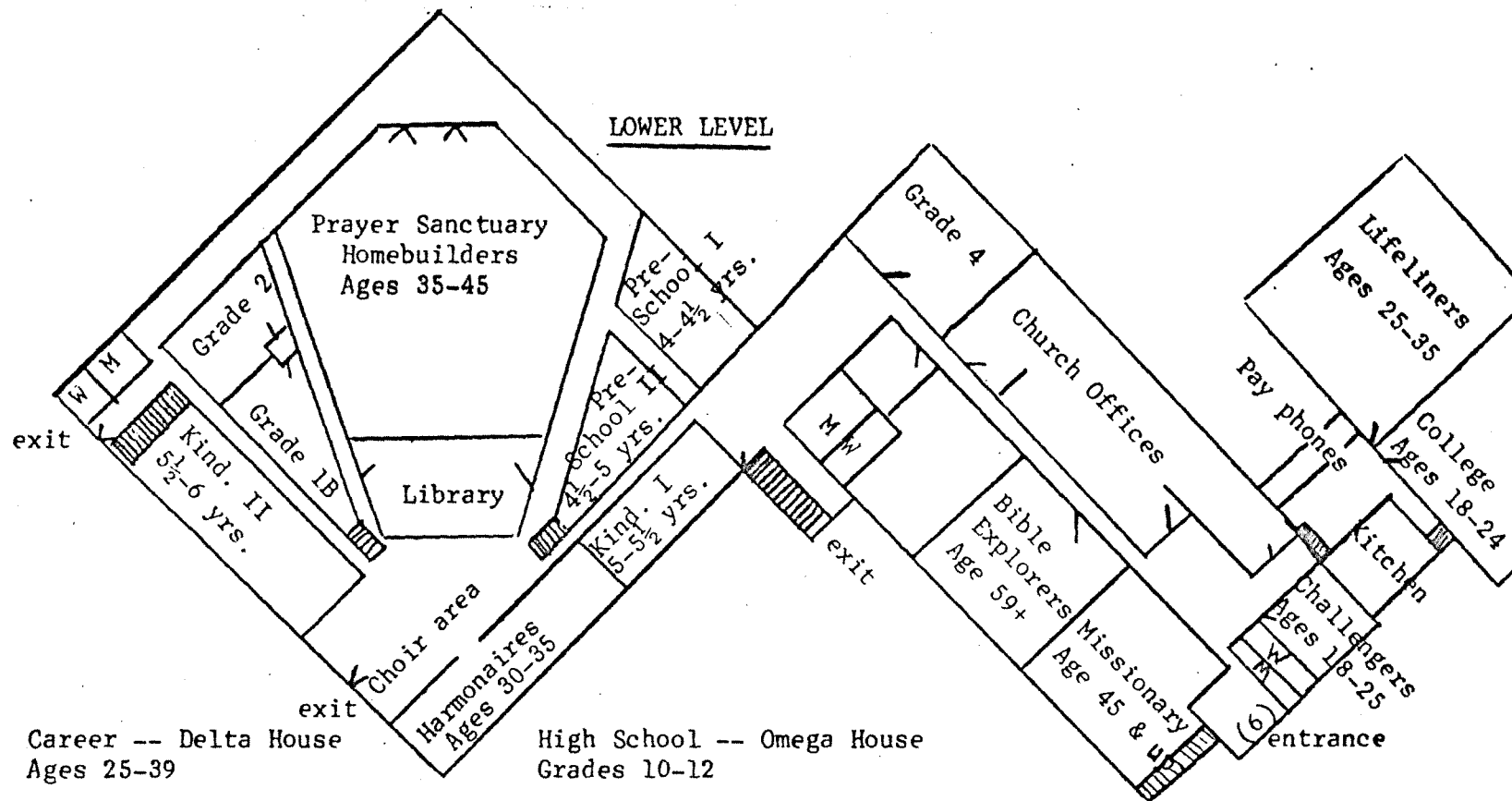


Figure 4. Floor Plan of
Calvary Temple. (cont.)

Calvary Temple their church home and Charles Blair their pastor. Most are white, but there are representative groups of blacks and other minorities. The white-collar and the blue-collar worker, the rich and the poor, the old and the young, all blend into a great mosaic of warm, friendly, responsive, spiritual people. The various age groups are quite evenly represented. On October 20, 1969, the Sunday School attendance was 2419. The Table below gives a breakdown of the age groupings attending that Sunday.

TABLE #2: AGE GROUPINGS

<u>Division</u>	<u>Enrollment</u>	<u>Attendance</u>
Senior Adult		423
Adult		615
Single Career		92
College		188
Senior High	231	107
Junior High	300	190
Grade 6	103	49
Grade 5	123	78
Grade 4	135	89
Grade 3	133	59
Grade 2	123	62
Grade 1	90	47
Kindergarten	80	64
Preschool	85	43
Nursery	179	124

Many worshippers on Sundays are visitors or guests. During the last statistical year (1968-69), 2621 worshippers were "in-town" guests and 3073 were "out-town" guests. It is interesting that 441 indicated they came as a result of the television ministry and 1557 came by personal invitation. During the past year the records report that 142 decisions for Christ and 104 dedications were made. 349

people were added as new members and 204 received Christian baptism.

Membership at Calvary Temple is open to any person who has received Christ as Lord and Saviour. After a person requests membership, he is interviewed by a member of the pastoral staff and when accepted, is formally received into membership during a church service. There are three divisions of membership: Adult (16 years of age and older), Associate (12 to 15 years of age), and Junior (under 12 years of age). The membership commitment is as follows:

I believe Christ is the Son of God, and have accepted Him as my own personal Saviour.

I resolve, with God's help, to serve the Lord Jesus Christ, to keep His commandments, to become a growing and useful member of His church, to attend its services, to take, as far as possible, active part in its work and unselfishly to seek to make His will effective in my community and in the world.

I believe in the fullness of the Holy Spirit, both for endowment of power and guidance of my life (Acts 1:8), and I shall at all times seek to lead a consistent Christian life and honor Christ in my relationships.

I shall give regularly to the support of my church by following the scriptural method of giving into the storehouse treasury of God's house (2 Corinthians 9:7).

Though Calvary Temple is a "staff-led" church, many men and women are involved in many different ways. Forty-five men serve on the Board of Directors. 166 are Sunday School teachers and officers. Others find a place of service as ushers, greeters, and hostesses. The adult Sunday School classes use "group captains" to follow-up visitors and absentees. Many more find their involvement in the 24-hour prayer program. One layman, Harvey Rhodig, has served since

1947 as General Sunday School Superintendent. Many are active; but as several staff members indicated, the one big problem they face is to involve more of the many uninvolved, a problem not uncommon to most big churches.

A full-time paid staff of over forty people are employed at Calvary Temple. Four custodians maintain the buildings. The large secretarial staff efficiently handles the daily work load. The administrative and pastoral staffs include a Business Administrator, Director of Stewardship and Development, Minister of Music, Minister of Education, Adult Minister, CoUniBus (college, university, and business) Minister, Youth Minister, Activities Minister, and three additional Divisional Directors responsible for the junior, primary, kindergarten, and nursery departments of the Sunday School.

Being with these people for three weeks was a wonderful learning experience. Their friendliness, cheerfulness, and helpfulness was appreciated. Their professional ability and love for Christ was evident. Their work load was heavy and they felt the pressure to "produce." One staff member mentioned that a poor staff member would never make it very long at Calvary Temple. But they were all happily involved and no doubt much of the continued success at Calvary Temple can be attributed to this hard-working, dedicated, and outstanding group of people.

Program and Organization

Two things soon became evident while observing the program

at Calvary Temple. First, their program is a balanced one which gives attention to the whole person at every age level. Second, their program is one of highest quality. Calvary Temple is outstanding not because it attracts large numbers of people, but because the staff strives for excellence in everything they do that in the end God might receive the glory. Blair has built the church program on a New Testament foundation of preaching, teaching, prayer, stewardship, and outreach. The following description was organized around these five areas.

Preaching. Many believe that this is the strongest aspect of Blair's ministry. The large attendance at each worship service provides much support for this evaluation. One associate stated that Blair uses the pulpit "to love people and to preach the Good News." On Sunday morning there are two worship services; one at 8:15 A.M. and the other at 10:50 A.M. Over 3000 people attend these services. The 10:50 service is televized by Channel 9 in Denver and viewed by an audience of approximately 100,000 people. The evening service is at 6:00 P.M. and usually the sanctuary fills to capacity. Blair does most of the preaching except when an occassional guest speaker is invited or he is out of town. And at most services there are those who respond to his invitation to receive Christ as Saviour.

These services are very impressive and meaningful. A deep reverence and dignity, plus the warmth of Christ's presence creates a very worshipful atmosphere. The format for the worship service

varies somewhat, but usually includes a call to worship, invocation, two congregational songs, scripture and prayer, welcome with announcements, offering, the Temple Voices or the Teen Chorale, the message, invitation, and benediction. The associate pastors participate in various parts of each service.

Teaching. Early in his ministry Blair decided to accomplish his essential aims through the organization of the Sunday School. He made it the most important department of the church. Today his Sunday School is the tenth largest in the United States. Jim Spillman, Minister of Education, is responsible for the entire program of education at Calvary Temple. Under him are six Divisional Directors, three of whom are Associate Pastors, who are responsible for the complete supervision and coordination of the activities for the nine Sunday School departments. Included in their duties are such things as enlisting and training teachers and superintendents, overseeing of attendance and visitation, regular administrative reports, and attendance at weekly staff meetings. In actuality, these Divisional Directors are pastors for their respective divisions.

The nine departments of the Sunday School are Nursery, Kindergarten, Primary, Junior, Junior High, Senior High, College and Career, Adult and Senior Adult. Each of the departments through high school are closely graded and Gospel Light material is generally used. Each department has a well-balanced program, but the Nursery and Adult Departments are worthy of special mention. The Nursery

Department is divided into six nurseries, one for each level of growth and development through age three. The facilities are located near the sanctuary and are in full operation during every service. They are supervised on a very professional basis with both paid help and volunteer help. The mothers are asked to assist during one service a month. The pastor conducts a baby dedication the first Sunday of each month.

The Adult Department is composed of nine classes, four Senior Adult and five Adult. Two of these have attendances of over 300. Pastor Blair and his wife team-teach one of these. Each class is divided into groups of ten or twenty with a "captain" over each group. These individuals are responsible for the follow-up of visitors and absentees. In this way attention is continually focused on the individual so that his needs may be known and met. Nearly half of the Sunday School is composed of adults, college-age and above.

There are, of course, many activities other than Sunday School at Calvary Temple. The youth program makes use of the Alpha and Omega teen materials. The CoUniBus program centers around the word DELTA meaning Discovery, Excitement, Liberation, Togetherness, and Answers. Personal involvement is the key word. A strong leadership training program is designed to help these young adults infiltrate the campus, business, and industry with an effective witness for Christ. During the summer a full camping program is conducted for primaries on up; pre-schoolers are enrolled in Bible School; and some children

and young people are able to take missionary trips to Mexico or Arizona.

Because of the many activities for each age, the church has added to its staff a Minister of Activities. His job is to coordinate the activities of all the departments and areas of the church from pre-school to Golden-age Fellowship. This includes athletic and recreational programs, trips, tours, retreats, camps, socials, and banquets.

A full music program flourishes under the leadership of Harvey Schroeder, Minister of Music. This program involves about 500 people in ten graded choirs: Cherub Choir - preschool; Carol Choir 1 - 1st grade; Carol Choir 2 - 2nd grade; Celestial Choir 1 - 3rd grade; Celestial Choir 2 - 4th grade; Cadet Choir - 5th and 6th grades; Chancel Choir - Junior High; Teen Chorale - Senior High and College; and Temple Voices - Adult.

The teacher training program is conducted within each department under the supervision of the Divisional Director except for R.E.S.O.U.R.C.E. - Research Education Study Orientation and Upgrading at Rockmont College Extension. This recently developed training program is conducted in conjunction with Rockmont College in Bible and Christian Education. College credit is given for each course.

Attendance and records are kept by the church's IBM department. The system is largely based on the program developed by Church Data Systems, Inc. in Eugene, Oregon. When used properly, it is a very

effective system which provides detailed information concerning the individual student. On Tuesday of each week, the Sunday School secretary issues a complete report including attendance breakdowns by class and the progress made in reaching quarterly and yearly goals. These goals are set for each department by the pastor and Minister of Education.

Not only will Sunday School continue to play a vital role at Calvary Temple, but they are blazing new trails for American Sunday Schools to follow. "Concept V" is a unique new program originated by Jim Spillman. His description of this pioneer effort which appeared in the church's weekly newsletter Temple Times is included in full on the following page because of its importance to the future of the Sunday School in America.

Why has Sunday School been so important at Calvary Temple? Blair believes strongly that "the Sunday School is the best organization in the church to reach people for Christ and build them in the faith."³¹ The fact is, he hopes to soon have the largest Sunday School in America.

Prayer. Prayer has never been delegated to a place of insignificance at Calvary Temple. In addition to a pastor and staff who set an example for the people to follow, there are three main expressions of this vital ministry. First is the 24-hour prayer chain.

³¹"Where Every Person Is Important," Teach, 3:23, Fall, 1961.

THIS IS CONCEPT V!

THIS DYNAMIC NEW PROGRAM OF CALVARY TEMPLE'S CHRISTIAN EDUCATION DEPARTMENT HAS A 5 POINT FOCUS:

- 1—BIBLE LESSON TIME
- 2—MISSIONS STUDY TIME
- 3—PHYSICAL EXPRESSION
- 4—BIBLE STUDY TIME
- 5—WORSHIP TIME

by James R. Spillman, Minister of Education

As the completion of our new education module is drawing near, the excitement mounts daily as we anticipate this new approach to Christian education. The module contains six self-contained classrooms, a library, a chapel, a physical expression area, a conference room, and an office area. This complex is built with windows facing the courtyard greenery so that the planted beauty may be observed from the classrooms.

Our new Concept V derives its name from there being five major areas of involvement during the 25 "mods" or 175 minutes of the scheduled program time. One of the five areas is Bible Lesson Time which will be taught in the traditional Sunday School classroom method.

The second area is Missions Study Time. Each class will shift to another area within the module to receive guided instruction concerning the Mission Field and the Missionary.

The third area is that of Physical Expression where each student may use his hands in constructing Bible memory plaques, missionary projects and art forms which coordinate with the Bible lesson of the day. This Physical Expression Time would also be used for Bible plays and characterizations which could later be presented to the general public.

The fourth area is Bible Study Time which must not be confused with Bible Lesson Time. Personal Bible study will be taught to the children during this time.

The fifth and last area is called Worship Time. Worship Time will be conducted in the module chapel which will be equipped with pews, stained glass windows, a choir loft, pulpit, and all that is essential for a vital worship experience for this age level.

The attendance scheduling at each of these subject sessions is on a module basis of seven minutes each. A module (time block) is seven minutes in length because of the great flexibility of the short time block. Bible Lesson Time, for

example, would be six "mods" in length or 42 minutes. Worship Time would be four "mods" or 28 minutes. A three-minute passing time is allowed for movement to and from each subject session.

Diagnostic and progressive testing will be used to determine where a child is at any given moment in relation to the standard of progression for that child at that particular time. The curriculum will be based on the academic year with the fourth quarter (summer quarter) to be used as a change-of-pace and upgrading time. For example, a student who began in October and continued through Concept V until June and was found to be below standard in one or more areas that he had taken, would be necessarily classified as a special student for summer work. He would be given a heavier modular scheduling in his weaker areas with personal assistance from his teachers and assigned homework under parental supervision.

If, through measurement testing, a student meets standard or above standard level, an accelerated program in each of the five areas will be provided as an alternate pace for him. For example, during Worship Service Time, he may have for nine months worshipped from his place in the pew but during the summer change-of-pace session will be called upon to participate on the platform of the chapel during the worship service.

The uniqueness of Concept V is that by utilizing more time, better and up-to-date teaching methods, diagnostic testing, and flexible modular scheduling, we believe we can teach more than five times as much as has been traditionally possible.

In our first operational year, Concept V will be offered to the first, second, and third grades and will be available to these students by voluntary application.

Look for the opening of our new building and the beginning of Concept V in the near future!

Figure 5. Concept V:
Calvary Temple's new
education program.

Twenty-four hours a day and seven days a week two people an hour come to the prayer chapel in the church for prayer. In this chapel is a telephone and people with needs and requests are encouraged to call anytime. Prayer requests which come by letter as a result of the radio or television ministry are brought to the prayer chapel. Through this prayer chain program dozens of people are involved in the ministry of prayer and intercession. Second is the Service for Believers. This Wednesday evening service is the highlight of the week as 1000 adults gather for worship, instruction from the Scripture, and prayer. At the close of the service, those with needs are invited to the church altar as the pastor, the associates, and the members of the Board of Directors lay their hands on each person and pray for his particular need. The third expression of the prayer program is the weekly prayer list which appears in the Temple Times as "Guidelines for Prayer." The weekly guidelines include many areas of the church's ministry, individual staff members, and missionaries. The spiritual power evidenced at Calvary Temple is the result of this united, intercessory prayer.

Stewardship. A little booklet entitled "Ten Steps to Prosperity" outlines Blair's philosophy of stewardship. He believes that everyone in the church should become a participant in giving and tithing. Therefore, stewardship education begins in the Sunday School at the pre-school level. The month of November is set aside for stewardship education, challenge, and commitment. The evidence of a

strong, well-balanced stewardship emphasis is reflected in the church's giving record for the last twenty-two years.

TABLE #3: FINANCIAL GROWTH

<u>Year</u>	<u>Gross Income</u>	<u>Missions Giving</u>
1947	\$ 14,099	\$ 892
1948	30,353	1,881
1949	49,184	4,376
1950	50,305	4,365
1951	68,673	8,115
1952	103,465	15,557
1953	108,332	15,855
1954	125,000	14,532
1955	206,933	17,820
1956	211,754	27,282
1957	226,118	41,241
1958	243,390	53,794
1959	260,402	71,431
1960	304,300	87,910
1961	367,880	99,300
1962	388,040	96,650
1963	410,882	102,162
1964	458,063	145,635
1965	518,171	174,088
1966	592,735	200,895
1967	707,174	220,863
1968	869,475	289,825

This past November during their stewardship emphasis which highlighted the theme "Aflame for Christ", over 3000 individuals pledged a record \$850,000 to finance the church's ministries for 1970.

The Department of Development is another part of the stewardship program at Calvary Temple. This professionally staffed department is headed by Mr. Wendall Nance who gives guidance and assistance to those who wish Christian counsel in the handling of property and money. The purpose of the department is simply to help families do

Christian stewardship planning. This service is offered to anyone without charge.

Outreach. In the early years of Calvary Temple visitation was stressed and pursued vigorously. Today general visitation is not carried on by the staff. One associate felt that the church had grown out of the visitation minister concept and that growth would continue without this. Hospital visitation is under the direction of the Adult Minister. Other visitation must be done by concerned laymen. The associates do have an expanding counseling ministry. One associate is "on call" each day for anyone who telephones or comes to the church for counseling.

A main method of outreach is done through radio and television. Pastor Blair counsels persons daily for thirty minutes on a unique broadcast that allows the listener to phone in and talk with him person-to-person over the air. Known as "Counsel and Comment", this program is carried over KLIR five days a week from 9:00 to 9:30 A.M. The daily listening audience is estimated at 40,000 people. Each Sunday the 10:50 A.M. worship service is televised by Channel 9 in Denver and released over nine stations located in Denver, Colorado Springs, Grand Junction, Sterling, Montrose, and Durango, Colorado; Cheyenne and Casper, Wyoming; and Scotts Bluff, Nebraska. As stated earlier, this program has a viewing audience of approximately 100,000 people. The budget for radio and television is nearly \$100,000 a year. An average of seventy-five letters a day

is received in response to this radio and television ministry.

A third dimension to the church's program of outreach is through the ministry of healing. Life Center, Inc. is a nonprofit, interdenominational medical complex. The main unit, a convalescent and rehabilitation center, will be located in Denver and is presently under construction for a total cost of \$5 million. It will include 600 beds and will be operated by the Evangelical Lutheran Good Samaritan Society.

The fourth area of outreach carried on at Calvary Temple embraces the world. The church over the past 22 years has contributed \$1,862,500 to missionary outreach. Over one-third of the budget each year is designated for this purpose. 85 missionary families in 43 countries, plus 36 seminary graduates in Korea receive their support from Calvary Temple. During the past year, the church itself sent out 17 family units into missionary service to make a present total of 34 people from Calvary Temple serving around the world. They have also built seven churches and chapels for the nationals. Calvary Temple's outreach has its roots in Denver but reaches out to embrace the world.

Organization. Calvary Temple is a staff-led church. The four main staffs are an Administrative Staff, Ministerial Staff, Secretarial Staff, and Custodial Staff. The Administrative Staff is composed of the Pastor, the Business Manager, Director of Stewardship and Development, Ministers of Education and Music. Blair meets

with them individually once a week and together once a month. The Ministerial Staff is headed by the Minister of Education and includes the Adult, CoUniBus, Youth, and Activity ministers, and the three Divisional Directors. This staff meets once a week. The secretarial and custodial staffs are under the supervision of the Business Manager, Mr. Roy Hudgins. The entire staff meets with the pastor once a week and the associates and administrative heads gather for a Pastor's Breakfast each Sunday morning at 7:00 A.M.

The total membership meets annually in January for the Annual Business Meeting. The Board of Directors meets monthly. These 45 men are elected by the membership or appointed by the pastor for three year terms. Any lay committees such as Finance or Deacons are selected from the Board of Directors.

Conclusion

For 22 years Calvary Temple has reached out to touch hundreds of lives in Christian love. As they look toward the future, the plans indicate more of the same. A full-scale elementary school program, a Senior Citizens Home, a Sunday School of at least 5000, a beautiful Christian Education campus, a 600-bed convalescent hospital - these are either being developed or planned. In the January 16, 1970, issue of Temple Times, Blair offered his congregation a challenge which so adequately reflects the mood of both pastor and people as they look to the future. He wrote

Let us accept the challenge to move forward in Sunday School and become first place in the nation. Why not? We have the ground, and, God helping us, we will be able to build the facilities. We have a strong spiritual base and the greatest people on earth to achieve this goal. God has given us one of the greatest staffs of any church in America, and we believe that with your help we will see glorious things in 1970. . . .

II. SKYLINE WESLEYAN CHURCH

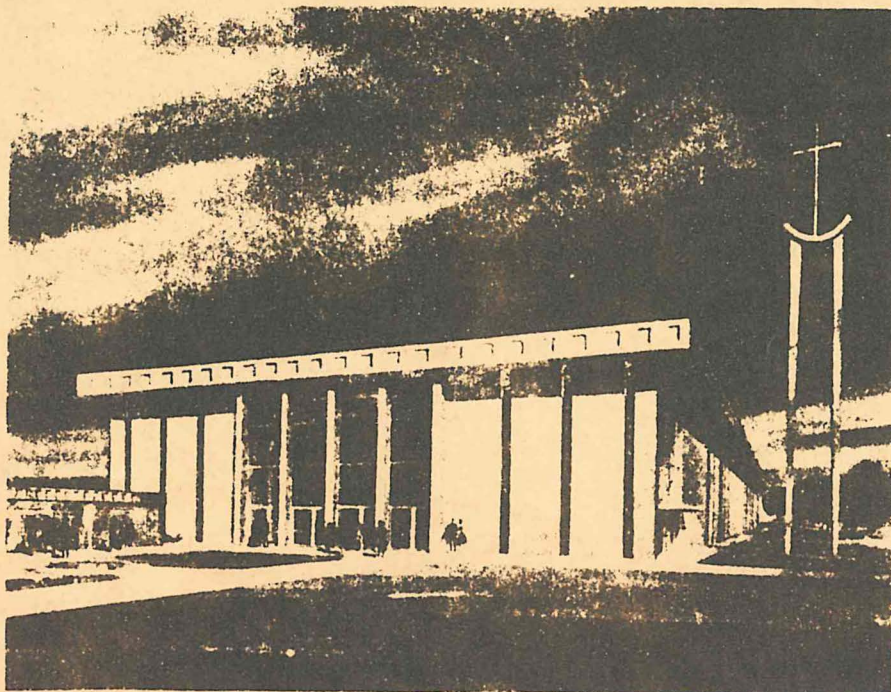


Figure 6. Skyline's Future Sanctuary

Past History

Skyline Wesleyan Church officially opened in the month of July, 1954, and was located in the fast growing community of Lemon Grove, California. Rev. Orval Butcher was appointed the first pastor by the California District of the Wesleyan Church. He had been serving as Youth Minister in the 1st Covenant Church of Minneapolis, Minnesota. The tremendous outreach and influence of this great church inspired him and he entered into this new adventure at Skyline with the belief that there was no need in being small, but actually virtue and blessing in growth. For he was

convinced that "an evidence of a great God is a great work."

Lemon Grove was a new community with about 1200 homes and only one church within a mile of the location chosen for Skyline. The Butcher family moved into the community several months in advance of the church's opening to begin preparation. To get acquainted and to establish himself in the community, Butcher made contacts through the schools, community organizations, and homes. In December, 1953, Christmas cards were mailed to every community family. Some weeks later an introductory letter was sent, followed by a house-to-house survey. Attractive brochures were printed and distributed. During this time a church building was erected on eight acres of ground financed by the California District of the Wesleyan Church. The sanctuary had a seating capacity of 384 and Sunday School facilities were quite limited. Since there was no membership or core group with which to begin, Sunday School teachers were selected in advance by using information on the survey cards. Advertisements were placed in the newspapers and time was purchased on radio and television for weekend spot announcements. The pastor and two families met weekly to pray for God's guidance in all the initial preparation. Finally, official invitations were sent inviting each family in the community to the opening services of the Skyline Wesleyan Church.

On Friday evening, July 9, 1954, 350 people attended the church's first service. Two days later the first Sunday services were held with 177 in Sunday School and 175 in the morning worship

service. The church was chartered with 93 adult and 45 junior members on November 27, 1955.

Growth was phenomenal as Sunday School attendance during the first year reached a high of 400. More space was required almost immediately and for the next five years additional buildings were constructed, mainly by volunteer labor. But growth continued to exceed the available space. To solve this dilemma, additional Sunday School sessions were initiated in 1960. The second session was added in January and the third in November. Additional worship services were needed and by July, 1964, there were three morning worship services running simultaneously with the three Sunday School sessions. During September, 1965 a second Sunday evening service was added after 32 consecutive weeks of "standing room only" crowds. In June, 1967, construction began again on the Skyline property to provide more Sunday School space and a new sanctuary with a seating capacity of 1000. The statistical table below and the growth chart on the following page indicate the growth which Skyline church has maintained for the past 14 years.

TABLE #4: STATISTICAL HISTORY OF SKYLINE WESLEYAN

<u>Year</u>	<u>S.S. Enrollment</u>	<u>Average Attendance</u>	<u>Membership</u>
1957			163
1958	699	362	184
1959	679	368	208
1960	1050	491	274
1961	1110	670	325
1962	1210	768	355
1963	1064	853	461

TABLE #4: (cont.)

<u>Year</u>	<u>S.S. Enrollment</u>	<u>Average Attendance</u>	<u>Membership</u>
1964	1387	917	528
1965	1325	1055	588
1966	1561	1165	726
1967	1724	1282	851
1968	1879	1386	885
1969	1919	1391	909

Additional staff has been added over the years as progress has warranted. Derric Johnson, "Mr. Music" at Skyline, came in August, 1957, to assist in the music and youth emphasis. In July, 1962, Jimmy Johnson arrived from Alabama as third pastor to work with high school youth. The fourth pastor, Ira Shanafelt, left a college professorship to become Minister of Bible in July of 1965. A Business Administrator was added to the staff a year later, and in August, 1969, Dale Bailey was called to work part-time with youth.

Despite inconveniences and limited facilities, Skyline Wesleyan has continued to expand. It has achieved a position of influence in the greater San Diego area, having the most extensive youth program, one of the largest Sunday School enrollments, and several musical groups that are in constant demand. But more important, hundreds of families have been influenced to turn to Jesus Christ because of the ministry of these dedicated pastors and laymen.

Property and Facilities

Skyline Wesleyan is a community-oriented church reaching

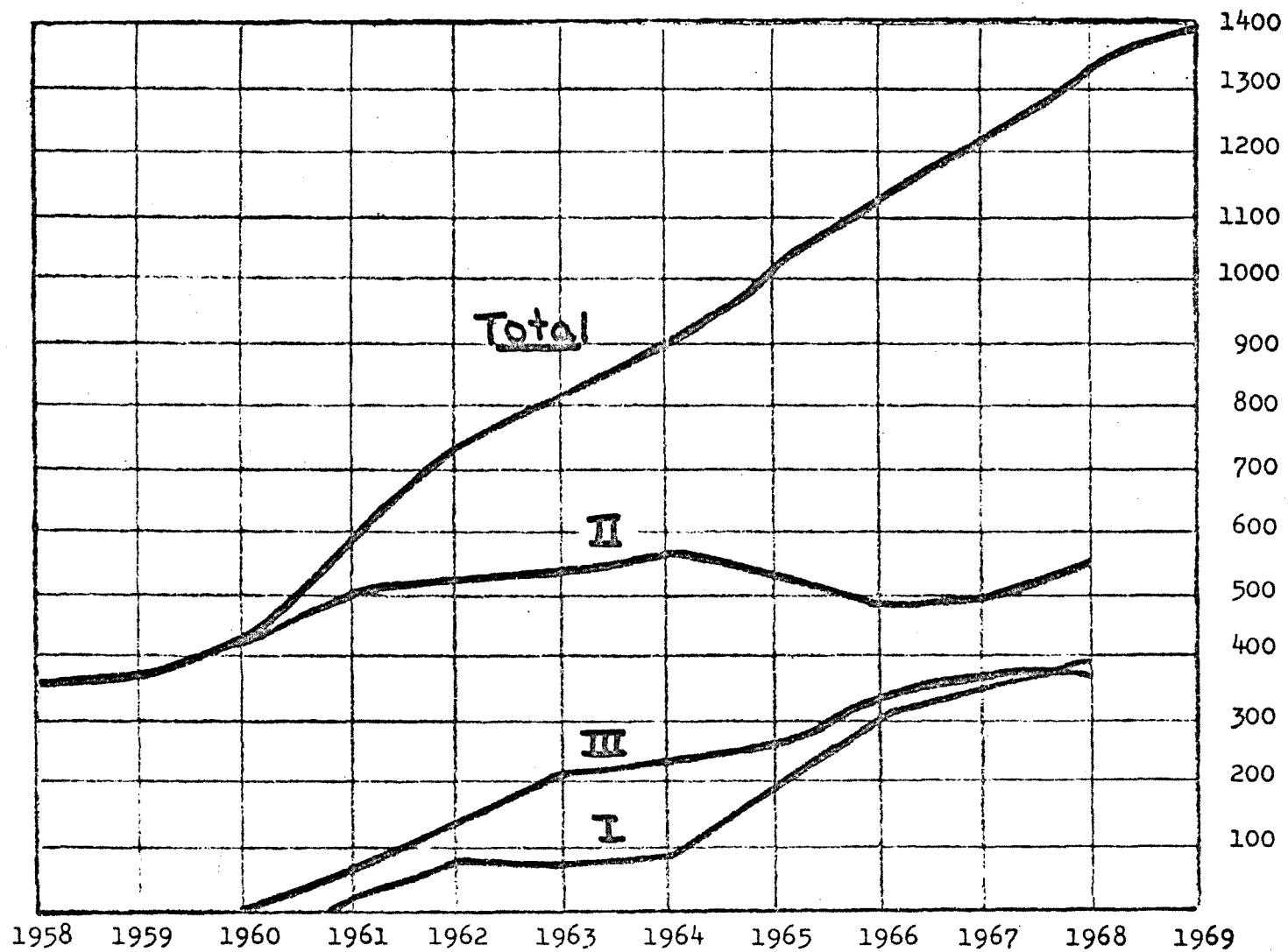


Figure 7. Sunday School growth at Skyline Wesleyan.

primarily the families of Lemon Grove, a suburb of San Diego. At one time 85% of the church attenders lived within a mile radius of the church. This is changing as more people drive several miles from surrounding communities to attend. The community is about fifteen years old, a typical American suburb composed of predominately white, middle-class families, but with an increasing number of black families moving into the area.

The church is located on Skyline Drive at Carlisle-Jamacha Road. The buildings are not impressive nor adequate for a church this size. Their sanctuary, sitting toward the back of the property, seats about 500. The floor is a plain cement slab with no covering and the people sit on plastic, stack-up chairs. Upon completion of the new sanctuary, this building will be used as a multi-purpose facility for socials and youth activities. The Sunday School facilities provide space for about 600 students. The church offices are temporarily located in a rented house, a remodeled garage, and a small, two-room building. The new facilities will provide additional Sunday School space, a chapel seating about 250, a sanctuary with seating capacity of 1000, centralized church offices, and an amphitheater seating approximately 2500. The new facilities are one-third completed and cost an estimated \$1,500,000. Most of the construction is being done by volunteer labor. The valuation of present property and buildings is \$1,663,000. Figure #8 shows the architect's drawing of the future plant.

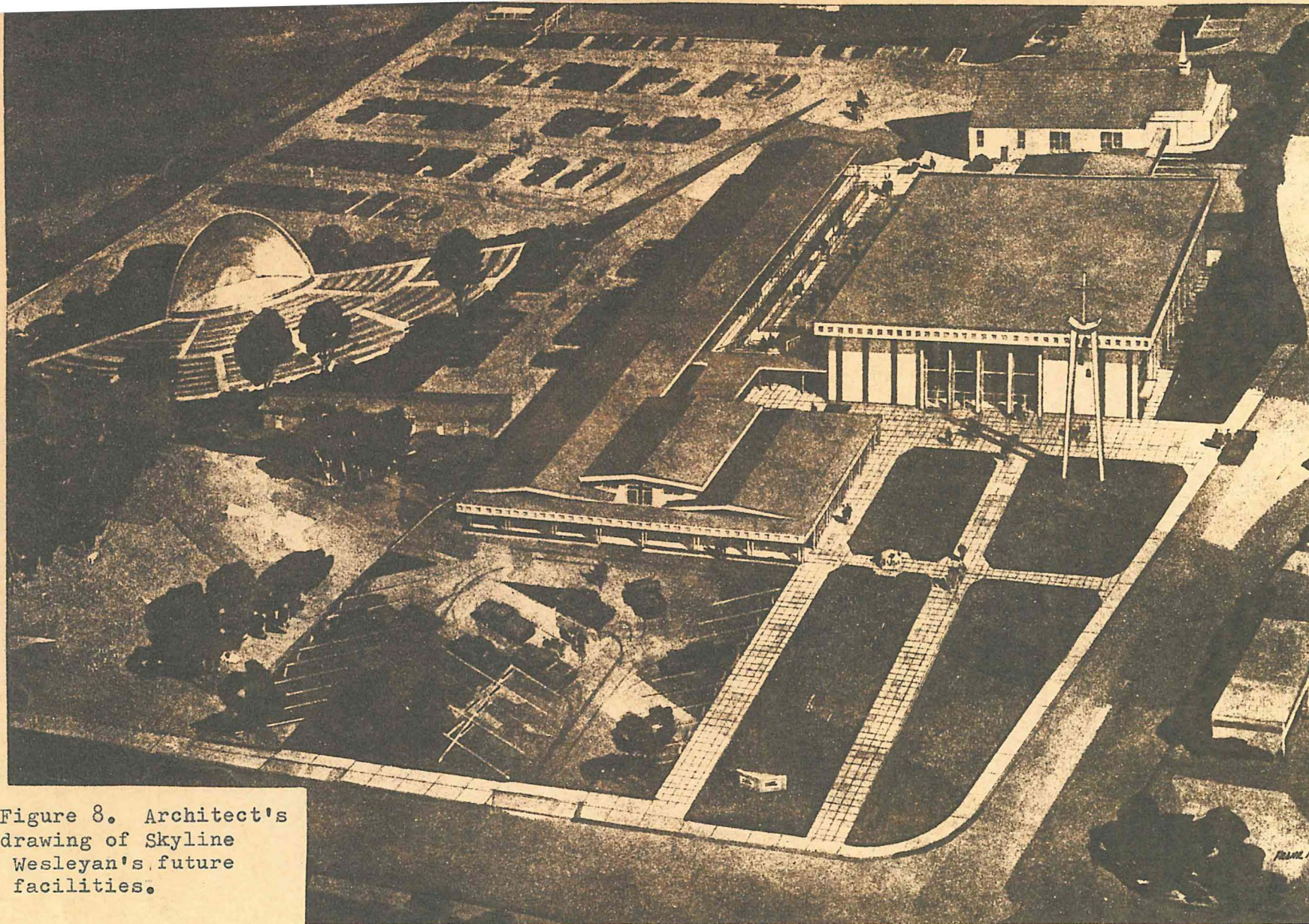


Figure 8. Architect's drawing of Skyline Wesleyan's future facilities.

People and Personnel

Skyline Wesleyan has always focused attention on the young family with special emphasis on teens which gives them "a young look." The congregation is composed primarily of young and middle-aged families with not more than fifteen elderly people in the membership. Kids Crusades were used in the earlier years to reach the young family. This program was conducted by the pastor for one week in the summer in place of a Vacation Bible School. After a few years they were forced to discontinue it because the attendance of 800-900 boys and girls exceeded the capacity of their auditorium. It had provided great opportunities, however, to get into hundreds of homes.

The people at Skyline Wesleyan are friendly and enthusiastic with a deep sense of loyalty to their church. An unusual spirit of love and confidence prevails between pastor and people. Last year the church saw 104 conversions, 130 baptisms by profession of faith, and 108 new members received. Each Sunday during 1969, an average of 1031 people attended the morning worship services, 600 attended the evening services, and 507 participated in the Wednesday evening activities.

Membership at Skyline Wesleyan is open to any person who knows Jesus Christ as Saviour. Each prospective member is requested to attend two membership classes which covers history, doctrine, and government of the church. Then he receives a visit from Pastor

Butcher after which he is received into the church during a Sunday morning worship service. There are four divisions of membership: Adult Full, Adult Preparatory, Associate, and Junior for children under thirteen years of age. The membership covenant is as follows:

You solemnly, severally confess the Lord Jehovah, Father, Son, and Holy Spirit, to be your God, the object of your supreme affection and your portion forever. You cordially accept the Lord Jesus to be your Redeemer, and the Holy Spirit to be your Sanctifier, Comforter, and Guide.

You cheerfully devote yourselves to God in the everlasting covenant of His grace, consecrating all your powers and faculties to His service and glory. And you promise that you will give diligent attention to His Word and ordinance; that you will seek the honor and advancement of His kingdom; and that henceforth, denying all ungodliness and wordly lusts, you will love soberly, righteously, and godly in this present world.

You do also cordially join yourselves to this church, and engage to submit to all of its rules of government; to seek earnestly its peace, purity and edification, and to walk with all its members in charity and faithfulness and sobriety. Do you thus freely and solemnly devote yourselves to be the Lord's?

Another focus through the years has been on male leadership. Men have been trained and entrusted with responsibility and authority. As a result, many capable laymen are in positions of leadership. The people are involved in many areas of the church program serving as members of various committees, personnel for Sunday School, youth workers, deacons, and personal evangelism teams. Over 700 are active in the choirs and musical groups.

The paid professional staff at Skyline are, indeed, a capable team. Led by Pastor Butcher, the staff is composed of a Minister

of Music, two Youth Ministers, a Minister of Bible, a Business Administrator, four secretaries, and two custodians. The Minister of Bible is responsible for most of the calling, for the young married department in the Sunday School, and for the program of Home Bible Classes and personal evangelism. The staff meets together for coffee each morning, a Wednesday morning prayer meeting, and a Tuesday noon lunch. The pastors eat breakfast together one morning a week. These men are deeply spiritual and highly qualified in their specialized areas. An obvious spirit of harmony exists among them. They work hard as they contribute much to the success of the Skyline Wesleyan Church.

Program and Organization

The theme at Skyline for 1970, "Ministry in Motion," expresses the action and vitality of their program. Four outstanding areas of this program are: the multi-session Sunday School, youth, music, and the evangelistic home Bible studies.

Multi-session Sunday School. When Skyline was faced with the problem of limited facilities without the necessary funds for building, they solved it by creating a multi-session Sunday School program. By providing Sunday School sessions at 8:30, 9:45, and 11:00 concurrent with worship services, they have been able to more than double their average attendance since 1960 without additional buildings. The organizational structure is relatively simple, yet efficient.

The general staff which has the responsibility for the administration of all sessions includes (1) the General Sunday School Superintendent, who is elected by the church congregation for a three year term and entrusted with the responsibility of administering the entire Sunday School program; (2) a General Secretary who is responsible for attendance, new registrations, and the ordering of all Sunday School materials; and (3) Department Superintendents who have the full responsibility for their departments in all sessions. Then each session has its own separate staff including (1) a session superintendent whose duties include attendance, operation, discipline, and housekeeping during his session; (2) a session secretary who has the responsibility of records, literature distribution, and any other secretarial duties during his session; and (3) teachers who are responsible for teaching the lesson and looking after the spiritual welfare of their students. There are approximately 75 teachers at Skyline and each is expected to be trained and spiritually motivated. Another important member of the Sunday School staff is the Leadership Training Director. This individual supervises and plans the total leadership training program of the Sunday School. Leadership development classes are conducted each Sunday during the three Sunday School sessions.

Mr. Paul Whitmoyer, General Sunday School Superintendent at Skyline, has provided these seven guidelines for a multi-session Sunday School. (1) Each session should be operated as a completely

separate Sunday School. (2) A complete school should be set up in each new session to accommodate all family members. (3) Schedule the Sunday School-church service combination so people can serve in the Sunday School and go directly to the church service or vice versa. (4) The necessity of a continuous training program cannot be overstressed. (5) It will help build attendance in the new sessions to use the best teachers in the session that is the hardest to build. (6) Above all, the spirituality of the school and the entire staff must be kept at a high level. (7) Do not let a lack of fast growth be discouraging.³²

Sunday School records are not well organized which has created some problems. The staff, however, is anticipating a change to computerized records in the near future.

The other major part of Christian Education is their Christian Youth Crusaders program for juniors and primaries. This activity involves over 200 boys and girls and 50 adult workers each Wednesday evening.

Youth ministry. The youth ministry is alive as creative methods are used to break down barriers to reach youth for Christ. The 7:30 service on Sunday evening is planned especially for youth. There are two youth pastors, one for high school teens and the other for collegians.

³²Paul Whitmoyer, "The Multiple Session Sunday School - Part II," The Wesleyan Advocate, 121:11, December, 1968.

The high school program uses the Omega Teen materials. The Sunday School class provides instruction in Scripture and practical Christian living. The Sunday evening emphasis is placed on training as the youth plan and conduct their own programs. "Powerhouse" on Wednesday evening is designed for outreach. One unique feature of the teen program is called "Lifehouse," a Friday night "happening" from 10:00 P.M. until midnight in the multi-purpose church sanctuary. Its purpose is to provide a wholesome atmosphere, an appealing program of Christian folk-rock music, and plenty of refreshments in order to attract youth who will not come to the regular youth activities. This function is tremendously popular and attendance averages near 500. This has given Skyline a ministry among many young people who are seldom attracted or helped by the typical youth program. Even though such activities are not without problems, many teens come to know Christ as personal Saviour.

The motto of the collegian program is "The whole Bible for the whole man for the whole world." A collegian counsel of fifteen helps the College Pastor plan this ministry. The general program includes Sunday School class with the emphasis on practical instruction in Christian living; Sunday evening meetings called H.I.S., meaning "His In Service," where the collegians are informed on current issues and challenged to become involved for Christ; and Wednesday evening Bible study. The collegians are active in Christian service on the college and university campuses through Campus

Crusade or Inter-Varsity, in the rest homes, with servicemen, and among prisoners with the Honor Camps. A few collegians have the privilege of spending the summer on a mission field through their Summer Investment program. Retreats and camps are also held during the summer.

Two factors make the youth program at Skyline outstanding. First, there is the dynamic leadership given by the Youth Pastors. These men understand young people, and display a deep concern for the spiritual welfare of each one. The second factor is the freedom the pastors are given to be creative and to use methods which reach the unchurched youth. It is no accident that Skyline is able to minister to hundreds of teens and collegians.

Music. The terms "music" and "Skyline" have become almost synonymous as music has been made such a vital part of Skyline's ministry. Pastor Butcher spent several years in music evangelism and has outstanding ability as a soloist and pianist. He organized Skyline's first choir just two weeks after the church's opening. He maintains an active role in the music program, singing the solo at every morning worship service and often leading the congregational singing in the evening services. Since 1957, Derric Johnson has been the genius behind Skyline's unique musical ministry. Under his supervision are nineteen choirs and several other smaller groups and ensembles involving nearly 700 participants at every age level. He arranges all the music personally and directs nine choirs. Two

of the choirs have achieved a wide-spread reputation. The Skyline Chorale, the main adult choir, and the New Sounds, the collegian folk-rock group, have sung before thousands of people in 38 states and three foreign countries. The New Sounds are tremendously popular. They have sung for professional football teams, at beauty pageants, at the Marine base, and at many conventions and rallies. The music is contemporary in style, but always with the timeless message of God's good news. It is music that reaches people's hearts. A statement found in their publicity summarizes well the music emphasis: "Skyline is a happy church filled with joyous voices blending in unison and harmony the triumphant song of the redeemed."

Evangelistic home Bible classes. Ira Shanafelt came to Skyline for the purpose of directing the program of home Bible studies and visitation which has become Skyline's evangelistic thrust into the homes of its community. The purpose of the home Bible class is to reach the non-Christian in his home through the use of small group Bible study. According to Shanafelt, the results are gratifying. 100% of those who remain in a class until its completion make definite decisions to follow Christ and a large percentage of these remain true to their commitment.

The home Bible class centers its discussion and study in I John. The classes usually last from eight to twelve weeks. Once a class has completed its study, the individuals who make decisions

are encouraged to become active in the total program of the church. Shanafelt conducts most of the classes, though a few laymen have been trained. Rather than describing all the details of this program here, the reader is directed to Shanafelt's recent book, The Evangelical Home Bible Class, which can be ordered by writing to the Skyline Church.

Worship and Missions. Though most of Skyline's major thrust in its ministry has been through the use and development of a multi-purpose Sunday School, youth and music, and the home Bible class, two other areas should be mentioned: worship and missions.

It has already been mentioned that Skyline has five main services on Sunday, three in the morning and two in the evening. Wednesday evening is family-oriented with activities for the different age levels. On Sunday Butcher preaches at each of the morning services and the other pastors take turns preaching in the evening. The services last just one hour because of the close scheduling. The order of worship for the morning services is quite simple and includes a call to worship and invocation, a congregational hymn, responsive reading and pastoral prayer, choir, announcements and offering, pastor's solo and message, invitation and benediction. During each morning service a "friendship card" is signed by each worshipper. Persons who sign a card indicating that they are new or desire to know Christ as Saviour are followed up immediately with visitation or personal evangelism teams. The evening services are more informal

featuring good congregational singing, special music and a message by one of the associate pastors. Each service is alive with the presence of God's spirit. The people are responsive to the pastors' messages. All services usually close with an invitation to receive Christ as Saviour.

Though limited finances have always plagued Skyline, missions has never been neglected. An annual missions convention is held and missionary speakers are occasionally invited to speak. 20% of the church's income goes into ministries outside the local church in either foreign or home missions. Skyline supports the missionary program of its denomination. Collegians are sent each summer to foreign fields. Their missions program also includes the ministry of the local people in community rescue missions, convalescent homes, servicemen centers, Honor Camps, and high school and college campuses.

Organization. Skyline is organized along a congregational form of government. The pastors are called annually by a vote of the entire congregation. This is confirmed by the District Conference of the Wesleyan Church of which Skyline belongs. The pastor has general supervision of all departments which include the Church Organization, Women's Missionary Society, Wesleyan Men, the Sunday School, Wesleyan Youth, and Christian Youth Crusaders. The congregation meets quarterly to transact church business during what is called a Quarterly Conference. The work of the church is delegated to many boards and committees. These are:

Auditing Committee	Junior Choir Committee
Building Committee	Library Committee
Board of Christian Education	Nominating Committee
Bus Committee	Nursery Committee
Christian Service Committee	Official Board
Christian Youth Crusaders Committee	Parking Committee
Church Hostess Committee	Pastor's Advisory Committee
Committee of Finance and Stewardship	Publicity Committee
Committee on Missions and Evangelism	Public Address System Committee
Committee on Witness and Membership	Scholarship Committee
Deacon and Deaconess Board	Stewardship Education Committee
Decorations Committee	Trustees
Fellowship Committee	Ushers
Judiciary Committee	

All boards and committees meet on the first and third Tuesday of each month. Both men and women serve on these committees, but men have always been given the positions of leadership.

One important board at Skyline is the Deacon and Deaconess Board. In order to maintain contact with the grass roots, the Deacon and Deaconess plan was developed. The general leader is appointed by the pastor and five group leaders are elected by the church board. Under the supervision of the group leaders are several couples responsible to care for and keep in touch with 10 or 12 membership families. All visits are reported to the church office and recorded on permanent records by the pastor's secretary. This plan has proved to be very beneficial over the years in the Skyline program.

Conclusion.

Skyline has achieved great things over the years because they believed God. Their programs and organization reflect the thinking and philosophy of the pastor who has led by love and sacrifice for

these fifteen years. To him, success is not measured by statistics, but by the saturation of the potential. This he has endeavored to do while involving as many lay men and women as possible. He firmly believes Christ's promise: "I will build my church." And He has!

CHAPTER IV

THE GROWTH FACTORS WHICH EMERGE FROM A COMPARATIVE STUDY OF THE CHURCHES VISITED

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THE GROWTH FACTORS WHICH EMERGE FROM A COMPARATIVE STUDY OF THE CHURCHES VISITED

The definition for church growth which was given in Chapter Two suggested that the church which functions redemptively as the Body of Christ will experience both qualitative and quantitative growth as a gift from God. The purpose of this chapter was (1) to determine the basic factors which have enabled these two churches to function in a way that has resulted in growth, and (2) to discuss those basic factors.

I. DETERMINATION OF THE BASIC GROWTH FACTORS

The writer endeavored to be as objective as possible in the determination of basic growth factors. At each church the ministerial and administrative staff personnel were interviewed and asked the question: "What in your opinion are the reasons for the growth of this church?" The responses from each church were combined and listed below. Pastors Butcher and Blair were also asked the same question and their responses were listed separately from their staff's responses.

Then from the four lists of growth factors, the effort was made to find the factors common to both churches. These were organized according to priority into three divisions: the essential factor, the foundational factors, and the contributing factors. They

were arranged on the chart, "A Growing Church," and included as Figure #9. The writer's personal opinions based on his involvement in both programs were not directly included in determining the growth factors. However, those opinions and the responses made by pastors and staff do agree.

Growth factors in the Skyline Wesleyan Church

The staff members who were interviewed at Skyline gave these thirteen factors as reasons for the growth of their church.

1. The leadership of Pastor Butcher.
2. A spiritual, hard-working, high-caliber staff.
3. A love for people that is genuine.
4. A family centered program.
5. An orientation to the community.
6. A man's church - authority and responsibility is delegated to the men.
7. A diversified program.
8. An outstanding music ministry.
9. An emphasis on small group, home-centered evangelism.
10. A willingness and freedom to try new things.
11. A lack of denominational emphasis.
12. A Christ-centered, evangelistic emphasis.
13. A positive attitude toward the work of God.

Growth factors at Calvary Temple

The staff members who were interviewed at Calvary Temple gave these thirteen factors as reasons for the growth of their church.

1. The leadership of Pastor Blair.
2. A spiritual, hard-working, high-caliber staff.
3. The prayer life of the church.
4. The television ministry.
5. Definite goals and workable plans.
6. An active program for all ages.
7. Visitation - in earlier years.
8. A non-denominational emphasis.
9. A willingness to try new things.
10. Keeping people informed - promotion.
11. Personal interest and concern for the individual.
12. A strong pulpit ministry.
13. A vision for bigger and better things.

Growth factors given by Pastor Orval Butcher

Pastor Butcher not only gave these as the reasons for growth at Skyline, but he spoke to the writer at length concerning each one:

1. Christ first, denomination second.
2. Focus on the young family with an emphasis on teens.
3. Trust people and put them to work.
4. Male leadership.

5. Lead by love and sacrifice.
6. Maintain contact with the grass roots.
7. Success is measured by the saturation of the potential rather than statistics.
8. Prayer and faith are basically essential.
9. Limited term of office for lay leadership to three years.
10. Expand professional staff as progress warrants.

Growth factors given by Pastor Charles Blair

Pastor Blair said that the church's program and emphasis should be built around the five New Testament areas which he called "foundations for growth." They are:

1. Preaching.
2. Teaching.
3. Praying.
4. Giving or Stewardship.
5. Going or Outreach.

FIGURE 9.

A GROWING CHURCH

Contributing Factors:

1. Pastoral leadership.
2. High-caliber, professional staff - added as progress warrants.
3. Efficient administration and organization.
4. Personal interest in the individual and concern for the whole man.
5. Diversified program - something for all ages.
6. Flexibility - willingness and freedom to try new methods.

Foundational
Factors:

PREACHING

TEACHING

PRAYING

GIVING

GOING

Essential Factor:

C O M M I T M E N T T O A N D C O N F I D E N C E I N J E S U S C H R I S T

II. DISCUSSION OF THE BASIC GROWTH FACTORS

Essential Growth Factor

Commitment to and Confidence in Christ. If one could express in a single phrase the secret of success in the two churches visited, it would be their "commitment to and confidence in Jesus Christ." Though this was not explicitly stated by anyone, it was clearly evident in all of their attitudes and actions. Christ was at the center - the Head of each church! To understand this was to understand the influence and expansion of these churches.

Human promotion does not build the church. Christ builds the church! He said to His disciples following Peter's confession: ". . . on this rock I will build my church." (Matthew 16:18 N.E.B.) Implicit in this promise was Christ's requirement for both commitment and confidence in Him. He cannot build His church where these two attitudes are absent. Commitment to Christ commits the congregation to a primary emphasis on evangelizing and discipling. Evangelizing involves reaching out and results in a quantitative increase; discipling involves building up and results in a qualitative increase. Confidence in Christ focuses the congregation's attention on His promises rather than their problems. The last instructions Jesus gave to His followers before ascending into Heaven included both a command and a promise. He commanded them to go and make disciples, and He promised them that His power and presence would be continually

theirs. (Matthew 28:18-20.) Pastor Butcher expressed his own conviction by saying:

I would stand firmly on the fact that Jesus Christ will take care of His work. If the Gospel we preach is adequately sound and we base what we do on the Word of God, Jesus said, "I will build my church." I think Christ is to be trusted.³³

He attributed one main reason for the outreach and growth of Skyline to the fact that Christ has been put first and the denomination second.

The importance and place of the denomination has some influence on growth, though the findings of this study were inconclusive at this point. Skyline has stayed within a denominational framework while at the same time remaining quite independent of it. Calvary Temple severed their denominational connections and became interdenominational, even though Pastor Blair does not feel that a denomination should necessarily hinder growth. However, in both churches several staff members gave this lack of denominational emphasis as a reason for growth.

It was concluded that a denominational relationship has both advantages and disadvantages. Small conservative groups are prone to sell their denomination more than Christ. The church manual becomes superior to the Bible. On the other hand, the denomination should add a degree of stability and security to a local congregation.

³³Statement by Orval Butcher, personal interview.

An interdenominational church is more independent and is not required to support a denominational program. This provides greater flexibility and freedom for the interdenominational church. In whatever ways a denomination helps or hinders growth, it must take a secondary role. Commitment to and confidence in Christ must be first. This was found to be essential to church growth.

Foundational Growth Factors

The essence of the church being what it is requires it to perform certain basic functions. These were discovered to be preaching, teaching, praying, giving, and going. A study of the first six chapters of Acts reveals that these were the primary functions of the New Testament church. According to Pastor Blair, these five functions must become the foundation upon which the program of the church is built. When a church functions redemptively, it will give attention to each of these areas, neglecting none. It was evident in the two churches visited that they have excelled in each of these five areas which in turn has resulted in sustained growth.

Preaching. A strong pulpit ministry builds a strong, spiritual church. This fact was demonstrated in both churches. Each one has developed a strong pulpit ministry and the preaching is (1) Bible-centered, (2) Christ-centered, and (3) evangelistic. Preaching that is Bible-centered explores and explains all of the great cardinal truths. For it is these eternal truths of the Bible that provide texture and content for the building of the Christian life. Blair

preaches in two-year cycles during which time his themes will include all the main Biblical doctrines. This gives his preaching both balance and depth. Preaching that is Christ-centered and cross-centered is positive and contemporary. Paul's statement to the Corinthians must be true of our preaching today: "But we preach Christ crucified. . . ." (I Corinthians 1:23.) One staff member at Calvary Temple said that Blair's preaching has one central theme which is "get your eyes off yourself and onto Christ." Preaching that is evangelistic proclaims the "good news" and urges people to turn to Christ. Preaching that is centered in the Bible, that lifts up Christ, and that moves people to decision creates a spiritual atmosphere which both stimulates and conserves growth.

Teaching. Teaching includes the entire educational program of the church. In the two churches studied this teaching emphasis centered around the Sunday School. They use the Sunday School (1) to build up and conserve the ones who are reached through evangelism, (2) to systematically train and instruct each individual from pre-school to senior citizen in the Christian faith, (3) to maintain more intimate contact with each individual, (4) to provide for fellowship and meet social needs in the context of smaller groups, and (5) to further evangelize in the classroom. Both churches endeavor to involve all new contacts in the Sunday School. Teaching is not limited, however, to the Sunday School. The weekly youth activities, the evening Bible studies, the summer camps all are a part of the

total educational program. A church that builds up its members with a strong teaching ministry organized around the Sunday School is naturally a growing church.

Praying. Growth occurs where there is an atmosphere of spiritual warmth and vitality which is expressed by a genuine love for people and the presence of Christ's Spirit. This essential condition in the church is born in prayer and sustained by prayer. The evidence of this in both churches was due to the fact that prayer has been given high priority. The pastors are men of prayer. The mid-week prayer service is promoted and well-attended. Small prayer groups are active. Prayer requests are kept before the people. A growing, stable, spiritual church is one that is supported and strengthened by a continual spirit of prayer.

Porter has suggested another reason why prayer is important.

If growth is God's gift, the first and most basic thing we can do to obtain it is to pray to Him for it. . . . We must make a conscious and deliberate effort to pray for the extension and enlargement of the church.³⁴

Giving or Stewardship. One staff member at Calvary Temple said that there are three things necessary to make a success - time, effort, and money. Stewardship contributes to successful growth because it involves the proper use of time, talents, and tithes. The program of both churches included a strong emphasis on

³⁴Porter, op. cit., p. 21.

stewardship training and education. They (1) emphasize the tithe as the minimum standard of Christian giving and secure tithing commitments; (2) provide leadership training for the development of talents and abilities; (3) provide many opportunities for service and actively encourage people to become involved; and (4) use the pulpit as well as the classroom to teach good stewardship concepts. As a result, these churches are filled with people who give generously of their time, talents, and tithes to the Lord's work. A growing church can do no less.

Going or Outreach. It has been said that church growth is the most reliable measure of evangelistic outreach. If this is true, then the churches in this study have succeeded in this area. Through such means as visitation, personal evangelism, home Bible classes, television and radio these churches are reaching out and touching hundreds of lives with the gospel. Both commit large percentages of their budgets to outreach ministries both at home and abroad. Calvary Temple is committed in 1970 to the task of signing up every member and friend of their church for an area of service. They call this program "A.C.T.S. 70," which means "All Calvary Temple Serving in 1970." A spirit-filled laity who are trained and mobilized for church extension through outreach is indispensable to growth.

The two churches which were studied demonstrated the fact that a church will grow if it puts Christ first and gives top

priority to a balanced program of preaching, teaching, praying, giving, and going.

Contributing Growth Factors

The final growth factors are called contributing factors not because they are less important, but because they are to be built upon the factors already discussed. These five contributing factors are broad, but include many specific details which each particular church must work out to fit its local situation. They are, no doubt, partial. They were selected because they were found to be common in both churches.

Pastoral Leadership. It has been said that whenever the church has failed it has failed because of inadequate leadership. Pastors Butcher and Blair have over the years given strong leadership to the total program of their churches. Every staff member the writer interviewed attributed the success of his church to the leadership of the pastor. These pastors display many wonderful qualities, but outstanding among them are: (1) genuine love for the people, (2) humility, (3) vision that is divinely inspired, (4) natural ability that has been keenly developed, (5) a disciplined life, (6) an optimistic attitude, (7) physical stamina, and (8) a pleasing personality. In addition to these, they exhibited total confidence in and commitment to Christ. The writer asked Pastor Butcher: "What is the most important advice you would give to a young pastor?" His answer was:

"Commitment to Christ!" One staff member at Calvary Temple said:

"A spiritual church resulting from the spiritual ministry of a spiritual man who has been used of the Lord is the basic reason for the growth and outreach of the church." Nothing contributes more to the growth of a church than the spiritual leadership of a spiritual pastor who is totally committed to Jesus Christ.

High-caliber, professional staff. One reason church growth levels off is the lack of trained personnel to assist and develop the ministry of the church. The purpose of additional staff is to help laymen do a more effective job, not take their jobs away. This has been the situation in both churches. When an area of the program needed professional help, a person of spiritual quality and professional ability was added. According to Pastor Butcher, the first staff member to add is a good church secretary. This frees the pastor from many time-consuming details. Then ministerial personnel should be added to work in specialized areas of music, youth, visitation, or education as progress warrants and needs require.

Efficient administration and organization. Probably no human factor in church growth is more important than effective administration and organization. Administration is nothing more than getting things done through people. It involves four things: (1) planning which is predetermining a course of action; (2) organizing which is arranging and relating work so that it can be performed most effectively by people; (3) leading which is causing people to take effective

action; and (4) controlling which is assessing a regulating work in progress and completed.³⁵ The pastors in both churches were excellent administrators. One staff member at Calvary Temple said that in this church "nothing happens by accident. The pastor has a goal, knows where the church is going, and has a workable plan written out for the church to follow. Then he follows that plan." He emphasized the importance of developing a plan based on definite objectives and staying on course every day. This is nothing more than good administration. Each of the five foundational factors discussed before must be administered and their effectiveness will largely depend upon the quality of that administration. The decision a pastor faces is not whether he will be an administrator, but whether his administration will be effective or ineffective. The growth of his church reflects the outcome of such a decision.

Personal interest in the individual and concern for the whole man. Often large churches are accused of being concerned only with the masses and losing the personal touch. At Calvary Temple and Skyline this was found to be untrue. Both churches make a deliberate effort to maintain contact at the grass roots level and to minister to the whole person by the whole program. Associate pastors responsible for certain age divisions, "group captains" in the adult Sunday

³⁵Ted. W. Engstrom and R. Alec MacKenzie, Managing Your Time, Grand Rapids: Zondervan, August, 1968, pp. 101-102.

School classes, Deacon and Deaconess plan, welcome letters, computerized records - all these are ways of making a difficult task possible. Each church shows a concern for the individual by providing a program which meets his total needs: spiritual, social, intellectual, and emotional. But most important is the genuine love the pastors have for each person. Pastor Butcher said to the writer: "Many a time I have tarried before the Lord to love these people rather than drive them." Giving attention to the individual and organizing to meet his total needs was discovered to be a winning strategy.

Diversified program. Mankind exists, not as a homogeneous whole, but as a mosaic. The church in the first century included in its fellowship the "Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, freedman, and slave." (Colossians 3:11.) Unless the church speaks to the entire mosaic, stagnation and lack of growth results. Calvary Temple and Skyline are active churches providing a diversified program of purposeful activities for any person regardless of age or interest who desires to take advantage of them. A glance at the weekly calendar in either church reveals a variety of activities. Besides the regular church functions, there could be in a given week small group Bible studies, leadership training sessions, singspirations, banquets or luncheons, retreats, or a variety of recreational and social events. There could be the possibilities for service in the community or at the church. Both churches

endeavor to seize every opportunity to minister to the needs of their congregation and community. The church with a diversified program provides an added factor which will contribute to its growth.

Flexibility. It has been said that doctrine controls the character of the church, but methods determine its growth. Porter, in discussing the church's structure, has said:

If the Church is to grow, if the Church is to adapt itself to new opportunities, if the Church is to be young again, then it must be flexible. Its structure must be capable of extension."³⁶

It must be remembered that methods are not goals and if the method does not work, it should be abandoned. In both churches there was an evident willingness and freedom to try new methods. Since completing this study, Calvary Temple has initiated several new programs and several changes have been made in its organization. A growing church does not idolize methods, but, when necessary, changes them to meet needs and to minister in every possible way to every possible person.

From this study, six factors emerged as contributory to the growth process. Pastoral leadership, the addition and use of a professional staff, and efficient administration were found to be of greatest importance. These were followed by a personal interest in the individual, a diversified program, and flexibility of methods. Whatever other factors were involved in either church, these were

³⁶Porter, op. cit., p. 38.

the most obvious.

Summary

In this chapter the basic factors which result in church growth were selected, based on a comparative study of both Skyline Wesleyan Church and Calvary Temple. The twelve factors which emerged as common to both churches were placed in three categories: the essential factor, the foundational factors, and the contributing factors. Each factor was discussed showing its relation to the churches studied and its importance to church growth.

CHAPTER V

SUMMARY AND CONCLUSIONS

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I. SUMMARY

The purpose of this research was to discover some of the basic factors which cause churches to grow and to acquire an understanding of these factors so that they might be properly applied in a local church.

The investigation was conducted by means of personal study and observation of two outstanding churches: Calvary Temple and Skyline Wesleyan.

In Chapter II the meaning and importance of church growth was discussed. It was found that the church which functions redemptively as the Body of Christ will experience both quantitative and qualitative growth as a gift from God. It was shown that church growth is not only important but imperative because the Scripture supports it, the problems of the smaller local church require it, and the challenge of the future demands it.

Chapter III was a detailed description of the two churches which were investigated. This description included information concerning their history, the condition and location of their property and facilities, the people who attend and the personnel who are employed, and their total program and methods of organization.

In Chapter IV the basic growth factors were determined from

a comparative study of both churches. The twelve factors which emerged were organized according to priority in three categories: the essential factor, the foundational factors, and the contributing factors. It was discovered that a growing church puts Christ first. It was shown that a growing church gives top priority to five foundational areas which all receive emphasis in the New Testament: preaching, teaching, praying, giving, and going. The six final factors - pastoral leadership, the addition and use of a professional staff, efficient administration and organization, personal interest in the individual, a diversified program, and flexibility of method - were also found to contribute to the growth of the local church. Each factor was discussed showing its relation to the churches studied and its importance to church growth.

II. CONCLUSIONS

1. Growth is possible today providing the concept of church growth is properly understood and the factors which cause growth are properly applied.

2. Church growth must be aspired after not as an end in itself, but as God's will for the church.

3. Church growth occurs as a gift from God when a group of spirit-filled men and women function as the living Body of Christ. The basic factors of growth simply enable the church to function redemptively, thus allowing growth to occur naturally as God intended it.

4. The careful investigation of any other growing church would verify and support the findings of this study.

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