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## Age-Group Doctrinal Training and the Assemblies of God

Roy Lyn Schmidt

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AGE-GROUP DOCTRINAL TRAINING  
AND THE ASSEMBLIES OF GOD

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A Thesis  
Presented to  
the Faculty of  
Western Evangelical Seminary

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

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by  
Roy Lyn Schmidt  
April 1, 1964

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## CHAPTER I

### INTRODUCTION

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## CHAPTER I

### INTRODUCTION

For years Protestantism has had many denominations, mainly because of variant doctrinal beliefs. Denominations who feel their existence is justified and who feel the truths for which they stand are worth perpetuating, have the solemn responsibility of indoctrinating their followers in the basic doctrines of the Bible as well as the distinctives for which they stand. When properly done, doctrinal training should assure a denomination of its continued existence, and the perpetuation of the truths for which it stands. If not, the denomination will eventually amalgamate or disintegrate.

Accepted evangelical leaders indicated that doctrinal training was closely related to the destiny of a denomination, and most evangelical Protestant churches provided programs for age-group doctrinal training. Leaders, college professors, pastors, and "members" of Assemblies of God churches gave evidence that there was a definite need for better doctrinal training in the Assemblies of God.

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### I. PROBLEM

Statement of the problem. The problem of this study was to determine the extent of need for a more adequate doctrinal training

program in the Assemblies of God, and upon the basis of these findings to propose a program for age-group doctrinal training in the Assemblies of God.

Justification of the problem. When this study was undertaken, the Assemblies of God had no consistent indoctrination period, except in the Sunday school hour, preaching ministry, and teacher training sessions. The Sunday school, at best, was only forty-five minutes per week. After analyzing the aims and goals of Sunday school materials, it became obvious that forty-five minutes was not enough time to adequately care for the needs of both the Sunday school and doctrinal training. The question then arose; if additional time was set aside for doctrinal instruction, what materials could be used?

Denominational leaders, college professors, pastors, and church "members" of the Assemblies of God indicated that there was a need for better doctrinal training. Various ones had attempted to meet this need, but nothing worthy of district or denominational recognition had been produced. Many churches realized the need to the extent that they looked to other evangelical Protestant and Pentecostal denominations to provide age-group doctrinal training for their constituency. Thus, another question arose; could their materials adequately meet the needs of Assemblies of God churches?

More and more the Assemblies of God, as a denomination, was being accepted by other evangelical Protestant denominations. Consequently,



many of these people were visiting Assemblies of God churches and liking the evangelistic style of preaching and spiritual atmosphere they were finding. Along with this was the fact that many members of Protestant denominations were experiencing the baptism in the Holy Spirit, with the initial evidence of speaking in other tongues, and they too were beginning to venture into Assemblies of God churches. This merging of people from variant theological backgrounds, gave rise to the need for specific doctrinal training.

Finally, over the past fifty years the Assemblies of God lost numerous people to other denominations and cults, simply because they were not grounded in the fundamental Bible doctrines for which the Assemblies of God stood.

Limitations of the problem. This study was limited to questionnaires from selected national evangelical leaders because of the author's inability to go to them for personal interviews.

Likewise, this study was limited to questionnaires from national leaders of the Assemblies of God, Assemblies of God college professors, and pastors of Assemblies of God churches outside of the Portland, Oregon area. Personal interviews with Assemblies of God pastors and  
questionnaires to Assemblies of God church "members" were limited to the Portland, Oregon area.

This study in its literary investigation, was also limited to selected evangelical Protestant churches. Personal interviews to learn the methods and materials used by other groups was limited to selected

evangelical Protestant churches.

## II. DEFINITION OF TERMS USED

National evangelical leaders. National evangelical leaders consisted of the various leaders of denominations that affiliated, associated, or shared the philosophy of the National Association of Evangelicals. Some denominations had doctrinal flexibility whereby men representing the entire theological spectrum could belong. This made it impossible for the denominational leaders to commit the entire denomination to the National Association of Evangelicals, yet the leaders were often sound evangelicals (as Murch would define evangelical on page thirteen of his book, Cooperation Without Compromise). National evangelical leaders then had to do with the individual's position not his denominations.

Evangelical Protestant churches. Evangelical Protestant churches were those churches, whether in commonly accepted evangelical denominations or other denominations, who believed that salvation is by faith, and the Bible is the final authority in the matters of faith and practice. They also believed certain fundamental doctrines, such as: the virgin birth, the trinity, the deity of Christ, the personality of the Holy Spirit, the substitutionary or vicarious death of Christ as an atonement for those who believe, Christ's bodily resurrection from the grave, His ascension into heaven, the personal and glorious return of Christ, the resurrection and judgement of all men,

and the existence of heaven and a hell.

Age-group. Age-group was limited to the three major age-level categories, namely, children, youth, and adults.

Doctrinal training. Doctrinal training referred to one's belief. Generally it referred to the basic truths for which a denomination stood as set forth in its statement of faith. It also referred occasionally to the doctrines of a denomination even though these were not systematic in structure nor theological in terminology. For some groups the word catechetical training was synonymous, others preferred doctrinal training, and some liked just plain 'what you believe.'

It should be noted that doctrinal training in this study was limited to the laity, and when reference was made to the training of the clergy, the word 'theological training' was used.

Church members. Church members in this study had two meanings. Generally it referred to the people who pledged to support the church, were officially accepted into the church, and were given the right-hand of fellowship by the church officials. When used as church "members," it referred to those who actively supported the church even though they may or may not have gone through the formality of being officially accepted by the church leaders. In many of the Assemblies of God churches people came out of denominations which made church membership synonymous with salvation; they reacted against this,

and saw no merit in church membership even though they fully supported the church financially, and with faithful attendance. It was felt that they would know as much--doctrinally--as the voting membership.

### III. METHOD OF PROCEDURE

Documentary. An investigation was conducted (1) to gather and examine all of the available literary material in the selected evangelical Protestant churches (and their denominations) and Assemblies of God churches; (2) to examine doctrinal training programs of selected evangelical Protestant churches; and (3) to examine literature dealing with the history of doctrinal training to determine its use in the past.

Survey. Questionnaires were sent (1) to selected national evangelical leaders from a recommended list that was made available by the president of Western Evangelical Seminary--Dr. Paul Petticord (a former president of the National Association of Evangelicals), to determine the relationship between doctrinal training and the destiny of a denomination; (2) to national leaders of the Assemblies of God, Christian education professor of Assemblies of God schools, and pastors of Assemblies of God churches to determine whether doctrinal training was adequate, or whether there existed a need for better age-group doctrinal training; and (3) questionnaires were issued to church "members" in the Portland, Oregon area to indicate whether an indoctrination need existed, and if they would be open for doctrinal training.

Questionnaires were sent to all of the executive officials of the Assemblies of God, to every head of the department of Christian Education or Religious Education in all of the Assemblies of God schools, to pastors of various sized churches, and to churches of every geographical district of the Assemblies of God in the United States.

Personal interviews were conducted (1) with pastors of Assemblies of God churches in the Portland, Oregon area to determine if there was a need for doctrinal training; and (2) with selected evangelical Protestant churches, and Assemblies of God churches in the Portland, Oregon area to determine what methods and materials were being used in regards to doctrinal training for the laity.

#### IV. ORGANIZATION OF THE REMAINDER OF THE THESIS

Chapter two contains a brief historical survey of doctrinal training from the Primative period to the Twentieth-century period. It attempted to point out the methods and institutions used in various periods to teach the people about God.

Chapter three contains a survey of methods and material used for doctrinal training by selected evangelical Protestant churches. The methods of literary review and interview was used to determine what was available in materials, and what was being done by selected evangelical Protestant churches in the Portland, Oregon area.

Chapter four contains the results of a questionnaire sent to selected evangelical Protestant leaders to determine the relationship

between doctrinal training and the destiny of a denomination.

The contents of chapter five dealt with the Assemblies of God and age-group doctrinal training. The objective of this chapter was to find out what the Assemblies of God had available in doctrinal training materials, investigate what Assemblies of God pastors were doing in regards to age-group doctrinal training, and to determine whether there was a need for better age-group doctrinal training.

Chapter six contains a proposed age-group doctrinal training program for the Assemblies of God. Three basic age-group divisions were handled: the children, youth, and adults.

The final chapter (7) contains the summary, conclusions, and recommendations for further study in age-group doctrinal training.

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## CHAPTER II

### A BRIEF HISTORICAL SURVEY OF DOCTRINAL TRAINING

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## CHAPTER II

### A BRIEF HISTORICAL SURVEY OF DOCTRINAL TRAINING

#### I. INTRODUCTION

From the dawn of creation until the time that this study was under consideration there was some kind of doctrinal training taking place--either formal or informal. The purpose of this chapter was to survey the history of doctrinal training in nine different periods to determine how doctrinal training was carried on and what methods were employed.

The breadth of this subject made it necessary to limit this chapter to a brief survey of doctrinal training in history.

#### II. HISTORICAL SURVEY

##### The Primitive Period

The Primitive period began with the opening chapters of Genesis and extended to the time of Abraham. God's method of teaching was positive and authoritative. Genesis 3:8 and 4:9 indicates that God and man conversed in the garden. After the flood God made a covenant with Noah, and Noah then became the agent of God who conveyed the messages from God to his family. Thus, the patriarch or tribal head became the mediary between God and man. Parents had to assume the responsibility of teaching the children--making home the school. Thus, a definite pattern of teaching-learning developed; from God to the



patriarch, from the patriarch to the family, and from the family head to individual members.

The subject matter was the message from God, and how God dealt with his people in history. The source of knowledge was God, and the purpose of his knowledge was to secure a harmonious relationship between God and man.<sup>1</sup>

### The Hebrew Period

The Hebrew period extended from Abraham's time until the exile of the Jews. The basic pattern which was described in the Primitive period was carried over in the beginning of the Hebrew period.

". . . There were no schools in the formal sense; education took place in the midst of living."<sup>2</sup>

Teachers of this period were parents, priests, prophets, sages, and poets. Most of the teaching was for the adults, and it became the responsibility of the adults to teach the children. The desire to know and do God's will drove the people on to learn the right and the wrong. Because God did not speak to man directly, man sought to find God's will through various means--especially through the religious leaders.

In early Hebrew life the priest was one of the first teachers. There were priests before the national priesthood came into existence;

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<sup>1</sup>James DeForest Murch, Christian Education and the Local Church (Cincinnati: The Standard Publishing Company, 1943), pp. 16-18.

<sup>2</sup>Lewis Joseph Sherill, The Rise of Christian Education (New York: The MacMillan Company, 1944), p. 6.

they mediated for the people by offering sacrifices of propitiation to God. It was the priests' job to find God's will and teach it to the people. Priests taught God's will to the people by the sacrifices and the law. First, they taught through symbolism in the sacrifice. The garments and the sacrifices were rich with meaning when one understood the symbols--the book of Hebrews brings this out. Secondly, the priest also taught God's will by means of the law. In II Chronicles 17:7-9, the priests were sent out to teach the books of the law; this brought about a reform. During some of the feasts the law was read out loud (Deuteronomy 31:9-12).<sup>3</sup>

The prophets, or seers, also had a part in teaching people about God and His will. They spoke forth for God concerning present and future events; they were both men and women; they were organized into communities, and were known as 'sons of the prophets' (II Kings 4:38-42; II Kings 6:1-7). In contemporary times this organized community would be called a school or college of the prophets'.

According to Rabbinical tradition, they formed colleges numbering from fifty to four hundred, which were somewhat in the nature of theological institutions, and were presided over by a senior member formerly elected. Music and sacred poetry were studied, as well as the profoundest aspects of theology. As preachers the prophets upheld the highest spiritual ideals, rejected the religion of ceremonial observances, and vehemently protested against idolatry, and immorality. Thus they maintained the highest form of education. Among the chief places where informal schools were established we might mention Jerico, Ramah, Bethel, and Gilgal.<sup>4</sup>

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<sup>3</sup>Ibid., pp. 8-10.

<sup>4</sup>Frederick Eby, Christianity and Education (Dallas: Executive Board of the Baptist General Convention of Texas, 1915), p. 19.

People came to the prophets when they had special needs and when they wanted a word from the Lord for a decision. Sherrill says; "Apparently, there were accepted times for consulting them, monthly or perhaps as often as weekly"<sup>5</sup> (II Kings 4:23). When the people wanted to know God's will, or to understand God's character, they would go to the man of God--the prophet. The prophets taught a different approach to God than the sacrificial system. Whereas the priest taught the law of God and its legalities, the prophet taught God as looking on one's heart and attitudes. The prophets taught human duty as not found in the letter of the law.<sup>6</sup> The priest often taught through symbolism, but the prophet simply declared his message.

The sages, in the East, also had a role in teaching the people; they did it in the form of pithy sayings or proverbs. Thus Sherrill says:

. . . the 'wisdom' of the sages became one means of guiding the conduct of the young. The content of the moral training thus resulting is to be seen in the book of Proverbs, in Ecclesiasticus, and to a certain extent in Ecclesiastes.<sup>7</sup>

Proverbs were also used because they made truths stick in one's mind. Such a proverb was Proverbs 30:10-31; in the Hebrew language it forms an acrostic which aided one's memory. Much of the proverbs of life were unwritten--thus unnoticed today.

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<sup>5</sup>Ibid., p. 13.

<sup>6</sup>For a more detailed contrast of the prophet and priestly method of teaching, see Sherrill, pp. 14-15.

<sup>7</sup>Ibid., p. 16.

The poet and his poetry had a profound influence in teaching the people the things of God. When words were put to music it became a tremendous tool in teaching truth and error.

The power of music to teach heresy was seen in the heretic Arius.

Arius was evidently a skillful practical psychologist. In spreading his doctrine he wisely put them into verses ( $\Theta\alpha\lambda\epsilon\iota\alpha$ ) /THALEIA/ which the people might sing at their work and so be indoctrinated the more easily.<sup>8</sup>

The effects that the book of Psalms had on its generation and succeeding generations was impossible to measure but without question it was great.

The most important of all training was done in the family, because it reached the children in their most influential years. If one had no family of his own he was not normal (Ecclesiastes 36:26). Children learned basically from two main sources: (1) the family life, and (2) the rituals of worship.

Teaching in the family had the greatest influence because it gave the face to face relationship needed in training; it taught basic attitudes for life.

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There were three basic types of learning achieved in the home:

(1) vocational learning was taught at a very young age. A family was looked down upon if they did not teach their son a trade. They were

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<sup>8</sup> J. L. Neve, A History of Christian Thought (Philadelphia: The Muhlenberg Press, 1946), I, p. 114.

expected to work six days and rest one, thus they learned by doing.

(2) The father was the head of the house, and he had the responsibility of seeing that the children knew and obeyed the law.

Another way of teaching was through the control of the children's conduct. . . . The matters in which this control was exercised reached far. The books of Proverbs and Ecclesiastes show the wide range of the parental responsibility.<sup>9</sup>

The books of Exodus, Leviticus, and Deuteronomy, abound in the most detailed perscriptions for the regulation of daily affairs both in solitude and in human contacts.<sup>10</sup>

Thus God's will had bearing in every kind of action in daily life. And

(3) teaching was done by means of oral tradition--passing it from family to family (Isaiah 38:19). Memorials were often erected to aid parents in telling their children about special events, such as the crossing of the Jordan River (Exodus 13:14; Joshua 4:6, 21). Psalms 78 was a rehearsal, to the children, of the acts of God in history. Deuteronomy 6:4-9 indicates that parents were to diligently teach their children daily (Deuteronomy 11:8-21).<sup>11</sup>

The family taught their children by means of the religious rites and ceremonies. Phylacteries and household rituals such as the passover preparation were means of learning. Special events in the child's life that had their impact were: the eighth day circumcision, the forty day offering, the time of weaning feast, the ceremony of tree planting,

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<sup>9</sup>Sherrill, op. cit., p. 19.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., pp. 17-22.

the articles of apparel (which served as a constant reminder of ones duty to the law), the thirteen year old ceremony of placing the boy in adult status, and various sabbath rituals (such as the feasts and the fasts, and their preparation--Passover, Tabernacles, Pentecost, Trumpets, feast of Dedication, Purim, etc.). These all made their impressions as means of teaching the children to know and do God's will.<sup>12</sup>

God was also seen in the acts of nature and national conflicts.<sup>13</sup>

In the Hebrew period the rote-legalistic, the heart-attitude, the proverbial, and poetic-song techniques were evident,--particularly in teaching the adults. Parents had the solemn responsibility of teaching their children by watching and doing (vocational), by the authoritarianism of the law (moral), and by mouth to mouth oral tradition, monuments, various writing (spiritual). Learning took place in the family situation, and in the religious rites and ceremonies. Symbolism played a very important role; when the children would ask, why is he doing that? The parents could explain the meaning of the symbolical actions.

### The Jewish Period

The Jewish period was from the time of the Babylonian

<sup>12</sup>Ibid., pp. 22-30.

<sup>13</sup>Ibid.

captivity until the time of Christ. During this period the idea of education through the family was carried over, and added to it were two other institutions of major significance: the synagogue, and the system of schools called Beth Hasepher (House of Books).<sup>14</sup> The synagogues were geared to the adults, and the schools to the children for the learning of the Torah--both written and oral.

The captivity solidified the people in their faith and devotion to God. This was seen in a statement by Sherrill;

The bitter disappointments which come to climax in the exile and desperation, together with the sufferings which followed, served to kindle Jewish hopes and solidify their faith as nothing yet had done.<sup>15</sup>

The teaching of this period centered around the Torah. There were two types of the Torah: the written and the oral. The written Torah, after the canon was closed, consisted of: (1) the Pentateuch, (2) the Prophets, and (3) the Writings. At the time of this study these three were thought of as the Old Testament. The oral Torah, as ironical as it may seem, was written too. The oral Torah was a large body of interpretations of the Scriptures, particularly the Pentateuch, which was called 'the Meshnah.' After the canon of the Meshnah was closed, and time passed, there were interpretations made of the Meshnah called the Talmud. There were two great Talmuds: the

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<sup>14</sup>Philip Henry Lotz (ed.), Orientation in Religious Education (New York: Abingdon-Cokesbury Press, 1950), p. 14.

<sup>15</sup>Ibid., p. 31.

Babylonian and the Palestinian (Jerusalem). Etymologically 'Torah' means instruction and may refer to written instructions or oral instructions.<sup>16</sup>

Other materials written during this period, and possibly used, were: the Apacraphal, the Pseudepigrapha, the Midrash, and the Gaonic Responsa (decisions on difficult questions in the Talmud).<sup>17</sup>

A group of people not mentioned in the previous section, but who played a more dominant role in this period, were the scribes. A scribe was a person who had a thorough acquaintance with the law; his job was to interpret it to the laity. This responsibility was actually four-fold: (1) He was a jurist--he had to make legal decisions upon it; (2) He was a student--he studied the Scriptures; (3) He was a teacher--teaching the pupils, and he was, also, responsible for teaching the people, and (4) as a custodian of the Scriptures he was responsible to preserving them, and guarded against errors creeping in. He was often known as the rabbi.<sup>18</sup>

The heart of the religious worship was the temple, until it was destroyed in A.D. 70; it abounded with symbolism, as mentioned before.

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No one really knows when or where the synagogue began. The

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<sup>16</sup>Ibid., pp. 31-34.

<sup>17</sup>Ibid., p. 34.

<sup>18</sup>Ibid., p. 42.



most popular idea was that it began during the captivity in Babylon.

There /Babylonia/ and in other places of exile the Jews may have gathered spontaneously on Sabbaths and other holy days to encourage and confirm one another. They may have listened then to a living prophet or read the words of an older one. Perhaps such customs were the germinal practices out of which the synagogue arose.<sup>19</sup>

The main function of the synagogue service was to teach the Torah. The service consisted of prayers, scripture reading, and the interpretation of a brief passage in the vernacular. This basic structure of the service carried over into Christianity. Worship centered around teaching rather than the sacrifices, even though they had to know the law religiously.<sup>20</sup>

The synagogue had an attendant (minister) who was paid; he did custodial work, assisted in the services, and was the school teacher during the week.<sup>21</sup>

The second added approach to teaching was their system of schools. When the Hebrew language of the Scriptures became dead it became increasingly difficult for the fathers to teach their children the Torah. Scripture was no longer in the common language of the people; so the synagogue attempted to put it into the every day ~~language of the adults.~~ In 75 B.C., Simon ben Shetach, president of the Sanhedrin, and brother-in-law to the Jewish king, decreed that children should go to school.<sup>22</sup>

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<sup>19</sup>Ibid., p. 44.

<sup>20</sup>Marvin J. Taylor (ed.), Religious Education, A Comprehensive Survey (New York: Abingon Press, 1960), p. 14.

<sup>21</sup>Sherrill, op. cit., p. 46.

<sup>22</sup>Ibid., p. 53.

This was the elementary school called Beth Hassepher (House of the Book) and was connected to the synagogue. At six years of age a child (boys only) came to this school and learned to read and memorized the Hebrew Scriptures; he was expected to do this until he was ten. Some felt that Jesus could have attended one of these schools because he was thoroughly acquainted with the Scriptures. There was, also, the secondary school called the Beth Hammidrash (the House of Study). At this school the interpretations of Scripture (Meshnah) were learned and memorized. Sherrill noted that many scholars believe Jesus attended a secondary school during his silent years, because he was so acquainted with their interpretations of the law which he called the 'traditions of the elders.'<sup>23</sup>

Apparently, they had problems of drop outs, too.

For it was said that a thousand boys go to the school house to learn to read the Scriptures and only a hundred go out of it; a hundred go on to study the Meshnah and only ten go further; ten go to the study of the Talmud and only one of them complete it.<sup>24</sup>

In regards to the method used in teaching, Benson said;

The method by which instruction was communicated was chiefly catechetical. After the teacher had announced his theme, the scholars in turn asked different questions, which he frequently answered by parables or counter questions. Sometimes the teacher introduced the subject by asking a question connected with the lesson of the day. The replies given constituted the discussion, which the teacher at last terminated by declaring which of the answers was the most appropriate.<sup>25</sup>

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<sup>23</sup>Taylor, op. cit., p. 14.

<sup>24</sup>Sherrill, op. cit., p. 61.

<sup>25</sup>Clarence H. Benson, A Popular History of Christian Education (Chicago: Moody Press, 1943), p. 28.

The secondary school began before the elementary schools and was for sixteen and seventeen year olds, but they were too hard to tame so the elementary schools were viewed a necessary preliminary.

The third type of institution (the Academy) was not existing until after A.D. 70. The Sanhedrin had passed away, and these scholars began various academies in Palestine and Babylon. These schools were for advanced learning, and rabbis received their ordination from these institutions.<sup>26</sup>

Even with the educational system the family was still expected to train the child. The first three years the child was free of religious duties. During the fourth year the father was to introduce him to the Torah. The boy's legal responsibility began at thirteen. When a child could walk good, he was expected to attend the feasts and festivals. The schools were only to supplement the fathers responsibility, not to replace it.

The education of women was on an informal basis in the home and in the synagogue worship. One would search in vain to find references of learned women.

Lastly, there was the instruction of proselytes. As people of other nations began to filter in and Judaism began to reach out, it had its appeal and influence. It was felt by many that the Didache was a manual of instruction for Christians similar to what the Judaism had for the proselytes.

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<sup>26</sup> Sherrill, op. cit., p. 61.

The instruction given to proselytes is of special interest to Christians because, being already familiar in the first century as a way of dealing with instruction of converts to Judaism, it appears to have furnished suggestions for the earliest instructions of converts to Christianity.<sup>27</sup>

When the training of proselytes began was unknown to present day scholars. Proselytes were trained right along with the Jewish children. There were four major steps for training the proselyte: (1) he was presented with Judaism and examined, or asked, if he accepted it; (2) he was instructed in some of the major and minor commandments; (3) if he was a man, he was circumcised, and (4) the final stage was baptism into the Jewish religion.<sup>28</sup>

There were three outstanding emphases in the Old Testament on training; they are pointed out so well by Marvin Taylor. First, was the emphasis of the Torah--the written and oral law, (both were of equal authority). Secondly, the role of the family, and thirdly, the emergence of formal schools.<sup>29</sup>

In the Jewish period we see the family as a strong teaching agency; yet in some respects it was not done as it should have been, thus the rise for schools and other institutions of religious learning. Proselytes were given a training period to orient them to the Jewish religion. Temple worship was beginning to dominate the scene less, and worship through teaching began to play a leading role. The attempt

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<sup>27</sup>Sherrill, op. cit., p. 66.

<sup>28</sup>Ibid., pp. 66-68.

<sup>29</sup>Taylor, op. cit., p. 12.

was to put the Torah into the vernacular of the people.

### Jesus' Period

Jesus was a master teacher. He was known as a teacher<sup>30</sup> (rabbi) not as a preacher, and was crucified for his teachings. The disciples were instructed to teach and they too lost their lives for what they taught.

There was good evidence that Jesus was trained as any Jewish boy would have been in his day; his family was faithful and devout; he would, therefore, have had a good family training. "He also learned the carpenter's trade and probably knew well the economic conditions of the workman of his day."<sup>31</sup> His custom was to be in the synagogue on the Sabbath (Luke 4:16), and the Gospels indicated that he was well versed in the Scriptures. This would point up the possibility that he may have had elementary school training. Many felt that because of his acquaintance with the traditions of the elders (writings other than Scripture), and his polemical discussions with the pharisees that Jesus Himself was a scholar and graduate of a secondary school.<sup>32</sup>

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Jesus began his teaching and ministry in the synagogue, and

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<sup>30</sup>Eby., pp. 25-26.

<sup>31</sup>Randolph Crump Miller, Education for Christian Living (Englewood Cliffs: Prentice-Hall, Inc., 1956), p. 21.

<sup>32</sup>Sherrill, op. cit., pp. 76-79.

for various reasons he was forced out (religious leaders, synagogue leaders; large crowds, etc.). He went to his pupils and they came to him. The crowd accepted his teachings, but when it came to doing them only a modicum chose to continue following him. Jesus spoke with authority; he knew the truth, and lived it. Thus, he could teach it. Jesus used many methods in his teaching; yet each person was dealt with differently. His methods varied, but his principles were the same. "He felt the pulse of the group, and spoke personally to them."<sup>33</sup> Lois Lebar pointed out four basic principles that Jesus used: (1) He made contact with the pupil; (2) He got the pupil actively involved; (3) He met the Spiritual need, and (4) He put the truth to work.<sup>34</sup>

Miller says:

He used pithy, brief sayings and commandments; he used parables; he reflected the rhythm of Hebrew and dramatic poetry. He varied the approach according to his listeners. Sometimes he was critical and hostile and even scathing with large crowds. He handled questions with piercing insight. He used fascinating stories with the curious listeners. He taught his disciples of the inner circle with intimacy.

He taught from a theological point of view, and his theology was always relevant, for it was in terms of the particular questions and needs of the group facing him. He found the 'growing edge' of his hearers and led them on into richer and deeper loyalty to the father. His parables were based on the life situations of the people, and they concluded with an appeal

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<sup>33</sup>Lois E. Lebar, Education That Is Christian (Westwood: Fleming H. Revell Company, 1958), p. 52.

<sup>34</sup>Ibid., pp. 52-58.

for action. Above all, he lived with the 'disciples' (which means learner or apprentices), who learned not only from his words but also from the contagious radiance of his faith as he guided them into new adventures.<sup>35</sup>

Jesus did not appeal to the intellect of man as much as He did to the heart of man.<sup>36</sup> He spoke as the voice of God to man; He taught with authority; He used proverbs and maxims; He blessed the children (showing their importance); He spoke as a prophet; He attended the feasts, and taught truths from their symbols; He taught in the synagogues, the temple, and in the homes. In short, He utilized all of the teaching techniques of the past, and even added to them miracles as a means of teaching. Most of the people did not follow Him because of His teachings, but because of the material benefits--either present, or future. Jesus' teaching methods did not bring Him any better results than do the same methods today. It was the content of His message, not the methods that were revolutionizing. The content was meant to be stationary in Christianity and the methods vary according to effectiveness. Christ's biggest conflicts were over matters of content. He taught mainly of the character of God and the Kingdom of God. Even the fact that Jesus spent time with his disciples to the point of living with them was characteristic of ancient teachers.<sup>37</sup>

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<sup>35</sup>Miller, op. cit., p. 21.

<sup>36</sup>Eby, op. cit., p. 29.

<sup>37</sup>Ibid., p. 36.

It could only be said of Christ that He

. . . opened no schools; He proposed to build a kingdom. He announced no course of study; He proposed that men learn and do the will of God. He placed no time limits for study; He required enlistment for eternity. Entrance was made possible for all--rich and poor, educated and ignorant, noble and plebeian, strong and weak. He provided that whatever their talents or abilities, the citizens of the kingdom would have equal rights, privileges and rewards, inasmuch as talent and ability are only media through which men give themselves completely in service to the divine will.<sup>38</sup>

Dobbins wrote that teaching reached its epitomy in Jesus because He used all other methods prior to Him plus He guided His pupils to the Truth.<sup>39</sup>

#### The Early Church Period

Catechisms had their beginning in the early church period. There were two different approaches: catechism as instruction and catechism as a method of instruction.

The term catechization, properly speaking, refers only to the religious instruction which the Church imparts to its catechumens, not to a particular method of instruction in any kind of truth or science.<sup>40</sup>

Catechism in modern usage usually referred to oral instruction in the form of questions and answers;

<sup>38</sup>Murch, op. cit., pp. 33-34.

<sup>39</sup>Gaines S. Dobbins, The Improvement of Teaching in the Sunday School (Nashville: Convention Press, 1959), p. 8.

<sup>40</sup>Joseph Stamp, A Brief History of Catechization (Vol. XXI of the Lutheran Church Review, ed. Theodore E. Schmauk.



Catechism means generally to give oral instruction, as distinct from instruction through the medium of books; and as such instruction is usually given in the form of questions and answers, the word is especially used in the sense of systematic questioning.<sup>41</sup>

The modern usage had its beginning with Luther, for he first used the term, but this was not the meaning of the word nor was it used that way in the early Church. There was general agreement that catechization came from *κατηχεῖν* [*KATACHEIN*] and meant 'to instruct.' In that sense, it was synonymous with 'Torah'--to teach. To catechize meant 'to resound,' 'teach by word of mouth,' or 'to instruct'; the element of echo was not involved. The word catechization, then had reference to instruction, not the method employed.<sup>42</sup> This word appears seven times in the New Testament (Luke 1:4; Acts 18:25; Acts 21:21, 24; Romans 2:18; I Corinthians 14:19; and Galatians 6:6), and has generally interpreted 'to teach,' 'instruct,' or 'inform.' Joseph Stump showed how that catechization in the early church was not done by the interrogative method, but the thetical approach. "For catechization, in order to fulfill its purpose, must not be simply mental instruction, but training for a Christian life of faith."<sup>43</sup> "It differed from modern catechization in that it was based on teaching by questions and answers."<sup>44</sup> Mr. Stump felt that

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<sup>41</sup>James Hastings (ed.), Encyclopedia of Religion and Ethics (New York: Charles Scribner's Sons, 1928), Vol. III and IV, p. 251.

<sup>42</sup>Stump, op. cit., p. 66.

<sup>43</sup>Ibid., p. 67.

<sup>44</sup>Ibid., p. 71.

it was far better to know principles and ideas than it was to memorize phrases that in time became meaningless symbols that were parroted, and the meaning was lost or ignored.

The necessity of catechization was based in Matthew 28:18-20.

We have in this passage, 1. The general object to be sought, 'to make disciples' (μαθητευσατε) [MATHATEUSATE]; 2. The immediate means of receiving men into fellowship with the disciples, 'baptizing them' (βαπτισοντας αυτοις) [BAPTISONTES AUTOUS]; 3. The accompanying means to fit them for the fellowship, 'teaching them' (διδασκοντες αυτοις) [DIDASKONTES AUTOUS]; and 4. The idea of training them up in proper faith and life 'to observe all things' (τηρουν παντα) [TAREIN PANTA] which Christ has commanded.<sup>45</sup>

The Early Church period extended from Pentecost until Pope Gregorie's reign in A.D. 590. From the very beginning of the church great numbers of Jews and Gentiles were won over to Christianity; the new converts were baptized immediately upon their confession of faith. "There is no indication that they were put through a special course of instruction corresponding to our catechization."<sup>46</sup> Considering their means of writing, this would have been extremely difficult in view of the great numbers that were converted and the speed in which churches in various areas were started. Glover estimated that by the close of the Apostolic period there were over half a million Christians.<sup>47</sup> Because of the severe persecution there was no need for

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<sup>45</sup>Ibid.

<sup>46</sup>Ibid., p. 68.

<sup>47</sup>Robert Hall Glover, The Progress of World-wide Missions (New York: Harper & Brothers, Publishers, 1960), p. 18.

membership; everyone who professed Christianity was sincere, and devout. After Christianity had been victorious, Christians became more lax (about the end of the first century), and because of improper training some went back to their former way of life. Secondly, others began professing Christianity to spy-out and learn the secrets of Christianity. This gave rise to a more rigid membership requirement. One had to be instructed in the fundamental truths and be on probation before he was admitted into the church.

This does not mean that there was no doctrinal training in the first century. The training was done more after membership than before. From Pentecost they were a teaching church (Acts 2:42). There were two services: the first was worship and exposition and the second was the Agape feast. Ephesians 6:4 states that a father should bring up his children in the nurture and admonition of the Lord. Much of the early church had a rigid Jewish background and they carried their ideas into Christianity--the family had the responsibility to teach. Oral tradition and memorizing of the facts of Christ's life was involved in their training. There was also some written material in circulation.

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Undeniable collections of Jesus' sayings existed at an early date, for some have been recovered from the papyri, but there is no convincing proof of the independent existence of this shadowy scroll /<sup>48</sup> document/.

Furthermore, many of the children and parents were raised right

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<sup>48</sup>Merrill C. Tenny, New Testament Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1961), p. 137.

in the church (for the churches were in their homes); elders in the church had to be able to teach (I Timothy 3:2); some people were gifted teachers; and Paul was a teacher as well as a preacher.

In general, during the Apostolic era the church was under persecution and the Christians that stood also learned a lot on their own initiative. The church was growing so rapidly and so broadly that they had no spare time to spend on indoctrination courses. Learning was more informal, mouth to mouth, and in some writings that existed in the early stages of the church. Instruction also played a large part in the worship service itself. Everything was to be done for edification (I Corinthians 14:26). The earliest stages of the church were dominated by Jewish converts. These people needed little training (only reorientation), but when the Gentiles became predominate, the necessity for indoctrination was far greater.

Sherrill summarized the Apostolic times well;

Education in the primitive church, as pictured in the New Testament and other earliest Christian writings, took its form from the issues created from men, liberated into Christianity autonomy under God, began to launch out into a growing Christian society, with precedent to guide them. Teaching is closely related to preaching, yet distinct from it. It is carried on in the Christian meetings and elsewhere, especially in the families. The earliest Christian writings, those which we call the New Testament, and others as well, are perhaps without exception directly related to primitive Christian education.<sup>49</sup>

During the Early Church period we see teaching in the preaching, by special teachers, in the worship services, in the

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<sup>49</sup>Sherrill, op. cit., p. 140.

family, and in the written materials--but no formal classes for instruction.<sup>50</sup>

As the apostles began to pass away (A.D. 100-125) more stringent rules were made for membership. To get into the church one had to go through a class called 'Catechumens' or 'Hearers' or sometimes 'Catechumenate'--for adult training. They were allowed to hear the sermon expositions, but not to partake of the privileges of members. The length of time one stayed in this class depended upon his knowledge and conduct.<sup>51</sup> In the early church there were two kinds of meetings, the meeting for the Word, and for the eucharist. After the first century they were combined into one service. This one service was divided into two parts. The mass for the catechumens was a time of instruction for the unbaptized, and the mass of the faithful was the eucharistic part reserved for the faithful.<sup>52</sup>

Joseph Stump indicated that there were three grades of catechumens: the audientes, the genuflectentes, and the competentes. He described the process as:

The audientes were received with the mark of the cross on the forehead and breast, and the genuflectentes with the laying on of the hands. The privileges of these two classes were usually conferred in immediate succession. Admission to the competentes was accompanied by a number of liturgical acts, chiefly the sign of the cross, the laying on of hands, afflation or exorcism.<sup>53</sup>

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<sup>50</sup>Ibid., pp. 137-168.

<sup>51</sup>Stump, op. cit., pp. 68-69.

<sup>52</sup>Sherrill, op. cit., pp. 183-186.

<sup>53</sup>Stump, op. cit., p. 69.

The first two classes were about two years in length, depending upon the pupils progress. The competente grade was the immediate preparation for baptism--special instruction, prayer, and fasting. Generally, baptism took place on Easter; the preparation began forty days prior--giving the forty days of Lent.<sup>54</sup> During this period, the exact wording of the Lord's Prayer and the Apostle's Creed were revealed and expected to be memorized for recitation.<sup>55</sup>

The Didache was one of the first manuals on training that was extant when this study was undertaken. It was used by the instructor for a guide; the first half was concerning moral instruction, and the second half was about church rites and order.<sup>56</sup> The adult counterpart to this was called the catechumenate and generally was for two or three years in length. The catechumenate lasted from c. 150-450. In some instances the adults would postpone baptism until near death because of the emphasis on the unpardonableness of sin before death. Adults coming in from Judaism did not require the length of time for instruction as did the Gentile Christians. The content generally was on (1) disciplining the moral life, (2) acquaintance with Christian tradition, and (3) creating a devotion to Christ and the Christian way of life.<sup>57</sup>

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<sup>54</sup>Ibid.

<sup>55</sup>Ibid., p. 73.

<sup>56</sup>J. B. Lightfoot, The Apostolic Fathers (London: MacMillan and Co., 1926), p. 215.

<sup>57</sup>Sherrill, op. cit., p. 186.

The second contribution of the period just following the apostles was the catechetical schools (c. 150)--advanced Christian training. The approach was thought to have started in Alexandria, and flourished under Pantoenus, Clement, and Origen. From Alexandria it spread to Antioch, Edessa, and Nisibis in Asia. The catechetical approach was the result of Greek influence,<sup>58</sup> whereas the catechumenal approach was the result of synagogical influence of the Jews.<sup>59</sup> Catechetical schools were the results of many well educated and high social people being converted to Christianity. They were forced to have a good reason for their faith and what they believed as well as have a heart experience. Subjects were taught on various topics related to Christian theology. The work of these scholars has had its influence on Christianity even up until the time of this study. To some degree, these schools trained ministers for the churches in turn, in their churches, ministers trained other prospective men to read and write, and to study Scripture, doctrine, and liturgy.<sup>60</sup> Tradition became the authority; one had to know how Scripture had been interpreted in the past, and this was done only by studying.

Monasticism also led to this study approach. They shut themselves off from the world, and spent their time learning about God,

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<sup>58</sup>Taylor, op. cit., p. 15.

<sup>59</sup>Lotz, op. cit., p. 15.

<sup>60</sup>Taylor, op. cit., pp. 13-14.

while the world was perishing.

Some of the outstanding men of this era who left materials for us today were: Clement and Origen of Alexandria, Cyril of Jerusalem, Gregory of Nyssa, Crysostom, Augustine, and Ambrose. They were the results of the catechetical schools.

By the end of this period the catechumen and catechumenate were fading out of the picture and the catechetical schools were dominating the scene. Infant baptism was also becoming more popular; this had its effects upon baptism at confirmation time.

In the first part of the Early Church period teaching was done by preachers, teachers, apostles, missionaries, itinerant charismatics, in the worship service, in the family, by oral communication (tradition), and by the available writings. No doubt, many of the Gospels and Epistles were written for this reason. After the first century the conversion of heathens were so numerous and their ignorance so great that they needed lengthy instruction periods, plus it helped weed out the ones who wanted membership for subversive reasons. The Greek influence of having an intelligent answer for Christianity coupled with worldliness driving devout Christians to ascetic practices and study of God caused a stress for further education--the catechetical schools. Toward the end of the period the Catechumenate was fading out, Christianity was losing ground, and monasticism was on the rise.

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### The Medieval Period

The Medieval Period was considered to be the time from Gregory



the Great until the fifteenth century when the Renaissance and the Reformation began.

The fact that the Pope was the final authority, and that unless one belonged to the church he had no hope of salvation, lead to less emphasis on the laymen understanding the Scripture and making a personal commitment.<sup>61</sup>

Infant baptism was another detriment to catechization. If any training was to be done, it was to be done after baptism.<sup>62</sup> When Charlemagne gave the people a choice to join the church or get their heads cut off, people joined by the thousands. Water baptism was the symbol of joining--training came later, if there was any.

There was very little if any training for the laity until the latter part of this period. Sherrill wrote;

After the disappearance of the catechumenate about A.D. 450 there was virtually no direct instruction of the laity during worship until the thirteenth century.<sup>63</sup>

The people were required to go to confession once a year; at this time some priests instructed them on the Moral Code, the Ten Commandments, the Seven Deadly Sins, and the Seven Cardinal Virtues. During this period, education for the laity was all informal. As they participated and observed the worship service they might pick up

<sup>61</sup>Stump, op. cit., p. 73.

<sup>62</sup>Ibid.

<sup>63</sup>Lotz, op. cit., p. 16.

something on the Apostle's Creed, Lord's Prayer, or the Ave Maria, and when they received the sacraments they were instructed concerning nativity and suffering of Christ. There was a popular theology that passed from person to person which usually ended in a conglomeration of theology and superstition. But as far as a formal indoctrination of the laity, it did not exist.<sup>64</sup>

This does not mean that there was no formal education in this period, for there was. Basically, there were three major types of schools: the cathedral schools, the monastic schools, and the universities. The cathedral schools were for the preparing of priests for a diocese, and the monastic schools were for preparing novices for the monastic life. There were from five hundred to one thousand monastic schools during this period.

The core of the curriculum was the seven liberal arts--grammar, rhetorics, and dialectic making up the trivium; and arithmetic, music, geometry, and astronomy comprising the quadrivium. To these were often added a little theology, canon law, and medicine.<sup>65</sup>

If it had not been for these schools, there would have been no religious light at all during the dark ages. Toward the end of the twelfth century, universities began to emerge in Europe. They became the advanced centers of learning in theology, law, medicine, and

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<sup>64</sup>Ibid., pp. 16-17.

<sup>65</sup>Ibid., p. 17.

liberal arts.<sup>66</sup> These universities had a great influence in bringing about the Reformation years later. Many of the universities developed out of the cathedral schools.<sup>67</sup>

The type of instruction during this period was didactic in nature.<sup>68</sup>

During this period they had only informal training for the laity at best; there were three schools of formal education for others: the cathedral, the monastic, and the university toward the end of this period. The type of instruction was didactic in nature.

#### The Renaissance and Reformational Period

The Renaissance and Reformational period began about A.D. 1400 and continued until A.D. 1700-1750. During this time catechisms dominated the scene for teaching the laity what the church believed. This period pointed up the tremendous value of catechization and also revealed the great danger inherent within the method of catechizing.

The emphasis on reasoning, and the scientific approach, and the dogmatic authoritarian approach of the Roman Catholic Church had its affect upon this and succeeding periods.

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The Renaissance revived learning in the secular and religious fields, and put the emphasis upon man--humanism. The revival of

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<sup>66</sup>Ibid.

<sup>67</sup>Taylor, op. cit., p. 14.

<sup>68</sup>Stump, op. cit., p. 75.

learning and the invention of the printing press set the stage for the Reformation.

Sherrill pointed out two principles which were laid down in the Reformation that have effected evangelical Protestant churches ever since: first, the Bible was the final authority in matters of faith and morals, and secondly, justification was by faith, which meant that the individual had to exercise personal faith in Christ as Lord and Saviour. The first principle required every person to know the Bible, and the second one required the person to approach God through his reason to understand God's Word, and through feelings as a channel of response.<sup>69</sup>

These two basic principles resulted in: (1) the translation of the Bible into the vernacular; (2) the Bible became the core of the preacher's message; (3) the teaching of Christianity in the family; (4) the establishing of Christian schools for young people in each community, and (5) the setting of the goal of universal education.<sup>70</sup>

The Bible being translated into the language of the people encouraged them to read and study it; people taught themselves.

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Preachers preaching the Word aided in the training of laymen in basic doctrines. Luther's Small Catechism was originally designed to

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<sup>69</sup> Sherrill, op. cit., p. 18.

<sup>70</sup> Ibid., pp. 18-19

help the father train his children. Luther, Calvin, and Knox were all great promoters of education; they wanted primary or elementary schools for children in the vernacular; they wanted secondary schools or colleges, for training the clergy, to be in Latin, and universities for higher education.<sup>71</sup>

The laity was aided by the fact that the worship service was put into the vernacular, too.<sup>72</sup> It was very important that a person learn to read and write so that he could understand the Bible.

There were large catechisms prepared for the clergy, but the most effective tool of this era was the small catechisms. Almost every group--orthodox and heretical--had their small catechisms for children and the unlearned. The three most popular ones were:

Luther's Small Catechism, the Heidelberg Catechism, and the Westminster Catechism, respectively. The method in all of these catechisms was questions and answers. M'Clintock and Strong listed and described nine principle catechisms of this period: Lutheran, Geneva, Heidelberg, Church of England, Westminster, the Methodist, the Tridentine, the Greek Church, and the Socinian.<sup>73</sup> Catechism used many different approaches to indoctrinate the people; the contents varied with each church. Many countries translated the famous catechisms into their

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<sup>71</sup>Ibid.

<sup>72</sup>Miller, op. cit., p. 24.

<sup>73</sup>John M'Clintock, and James Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper and Brothers, Publishers, 1894), II; IV, pp. 151-160.

own language; Luther's Small Catechism was translated into many languages and used. Schaff-Herzog adds to the above list: the Unitarian, the Baptist, the Irvingites, Pietistic, and Rationalistic catechisms which made efforts against mechanical memorization. The Pietists emphasized the cultivation of the heart, and stressed<sup>74</sup> the practical side. "But even Pietism could not hinder the gradual degeneration of catechetical instruction into mere formalism."<sup>75</sup>

Schaff-Herzog showed some of the variety found in catechisms by their beginnings:

The Longer Catechism of the Orthodox Eastern Church begins, 'What is an Orthodox Catechism?' The Anglican Catechism, 'What is your name?' Luther's Small Catechism, 'What means the first commandment?' The Heidelberg Catechism, 'What is the only comfort in life and in death?' The Westminster Catechism, 'What is the chief end of man?'<sup>76</sup>

The catechism approach seemed to die out for a number of years because of its mechanical memorization danger, but evidence indicated that it was coming back in with the idea of memorization at home and discussion in the class room to place the contents into the hearts of the children as well as in their heads--insightful learning.<sup>77</sup>

We see in the Renaissance and Reformational period a new emphasis on doctrinal and theological training. Training was done

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<sup>74</sup>Samuel Macauley Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls Company, 1908), II, pp. 444-447.

<sup>75</sup>Jackson, op. cit., p. 444.      <sup>76</sup>Ibid., III, p. 2502.

<sup>77</sup>Personal interview by the author with Rev. Lieski, Portland, Oregon, December 16, 1963.

in the family, in the preaching, by printed materials (especially the Bible in the vernacular), and in elementary schools. For the clergy there was the secondary schools and the universities. Probably the most effective tool of this period was the catechism which nearly every group had. Even though the content and approach varied, they were the same in method (question and answer), and in purpose (to teach the people what their church believed). Toward the end of this period the catechetical approach had degenerated into rote or mechanical memorization without the people knowing or understanding what they were saying. When this study was undertaken the trend was toward a fresh approach to catechization.

#### The Modern Period

The Modern period was from 1750 to the twentieth century. Just as catechisms dominated the Reformation period, so the Sunday school, as the main teaching agency, dominated the Modern period. The Sunday school made its influence in the home, church, and state.

Eby wrote:

As in the case of Luther, Calvin, and Knox, and again Loyola and Xavier, Zinzendorf and Wesley realized that no revival could be permanent in its results, nor could any reformation be an abiding one, except through reaching and systematically training the young.<sup>78</sup>

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<sup>78</sup>Eby, op. cit., p. 59.

Wesley told his preachers:

Spend an hour a week with the children in every large town, whether you like it or not. Talk with them every time you see any at home. Pray in earnest for them.<sup>79</sup>

Wesley founded a Sunday school in Savannah, Georgia, in 1737, but it was not until Robert Raikes that the idea caught fire.<sup>80</sup> In 1780, Robert Raikes began his effort, now called the Sunday school, and in 1784 or 1786, he published the results in the Gloucester Journal and the Gentlemen's Magazine. In 1785, the Society for Promoting Sunday Schools throughout the British Dominion was organized. After three years two to three hundred were attending Sunday school, after four years two hundred and fifty thousand were attending, and by 1834, one and a half million were in attendance with one hundred sixty thousand teachers.<sup>81</sup> The main concern was to teach them to read the Bible, and understand the catechism of the Church of England.<sup>82</sup>

The Sunday school movement was an effort to train children in Scriptural and religious truths. Surprisingly, it met a lot of opposition from the clergy. In spite of this opposition, the laity eventually won out.

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<sup>79</sup>Ibid.

<sup>80</sup>Ibid., p. 60. "Murch takes exception to this and feels it was a catechetical or something other than the Sunday school idea." p. 75.

<sup>81</sup>Murch, op. cit., p. 75.

<sup>82</sup>Miller, op. cit., p. 28.



The education on the American continent was largely a carry-over from the Reformation. In the New England colonies the Bible was the supreme authority in belief and civil law. Miller quoted one of their laws:

. . . that all masters and families do, once a week at least, catechize their children and servants in the grounds and principles of religion, and if any be unable to do so much, that then, at the least, they procure such children or apprentices to learn some orthodox catechism, without book, that they may be able to answer the questions that shall be propounded to them out of such catechisms by their parents and masters, or any selectman, when they shall have called them to a trial of what they have learned of this kind.<sup>83</sup>

Public schools, preaching, and the Westminster Shorter Catechism were the chief tools of teaching the Scripture in New England. In the middle colonies the nationality as well as religious background determined the religious instruction given; generally, it was a private and church matter. There were only a limited number of denominational schools. The southern colonies came to America more for economic gain than for religious freedom. The social class formed their own schools, and a similar situation existed as in England.

There was no agreement as to the date the Sunday school movement began in America, but there was no question about the effect it had upon training children and adults in the Scriptures.

The Sunday School Society of America was formed in 1781; in

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<sup>83</sup>Ibid., p. 25.

1808, the Evangelical Sunday School Union was formed; in 1824, the American Sunday School Union was organized; in 1832, the first national Sunday school convention was held in New York;<sup>84</sup> in 1886, the first world Sunday school convention was held, and the Sunday school movement continued to grow in every age-level.

In the beginning the first materials for the Sunday school were catechisms that were developed during the Reformation; they prevailed until c. 1810. The public school system had abandoned the catechetical method; the church made the Bible the major content of the new materials. Large portions of the Bible were committed to memory. This, then, lead to 'selected lessons'; denominations began to compete in curriculum production. The period from 1830-1870 was considered to be the 'Babel period of curriculum' because there was great variety but little organizing principle. In 1873, the Uniform Lesson Series appeared with a seven year cycle to cover the entire Bible.<sup>85</sup>

Secular schools were making their mark felt and they hurt the cause of religious education. In 1861, Bushnell published and expanded a book on his Christian nurture which placed emphasis on the family as the chief place for evangelism and training. The second attempt to curb this secularization was the Presbyterian

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<sup>84</sup>Eby, op. cit., pp. 64-65.

<sup>85</sup>Taylor, op. cit., pp. 18-19.

church's controlled school idea with elementary, secondary, collegiate, and seminaries controlled by the church. They were not the only ones to have parochial schools, but they led the way. This system was abandoned by them in 1870.

Emphasis was then put on the Sunday school, but it left a vacuum in three areas: the public school, the family, and the parochial schools. The Sunday school began to train teachers; Sunday school associations sprang up, conventions were held, and better curriculum was developed. Various denominations established boards of Religious education to help meet the need.

Youth associations also cropped up to aid in training young people about the Bible, and religious beliefs. There were denominational and non-denominational societies.<sup>85</sup>

Toward the latter part of this period there was evidence that the vacation church school idea was taking hold.<sup>87</sup> By the end of this period there were over 20,000,000 pupils and 1,700,000 teachers in Sunday schools across America.<sup>88</sup>

In summary the Modern period saw great progress for the training of the laity and lay teachers; the Sunday school movement dominated the scene; the early colonies were rigid on home training, and the Bible was the authority for home, school, and civil law.

<sup>86</sup> Lotz, op. cit., pp. 19-22

<sup>87</sup> Taylor, op. cit., p. 20.

<sup>88</sup> Murch, op. cit., p. 81.

Secularization began its infiltration and the Bible was being pushed out of the civil government and the school, and was being neglected in the home; new stress was put on the home; attempts were made to establish church-controlled schools, but both failed. The emphasis was again put on the Sunday school--teachers were trained better and curriculum was developed and organized. Youth groups developed and had great success. Toward the end we see vacation church schools starting to develop.

#### The Twentieth Century Period

'Improvement' was the word that marked the twentieth century. Many improvements were seen in the Sunday school and its curriculum, and many improvements were still in the blueprint stage with the twentieth-century only over half gone.

With many means of training and teaching (radio, television, Sunday school, church, and graded church, literature, day school, released time, vacation Bible school, camps, etc.) the cause of Christianity still seemed to be losing ground.

The United States had grown to be a world power; it was more secular in education; new and better techniques in pedagogy were discovered and used. As a result, religious education became a profession rather than a heart felt calling.

In 1903, the Religions Education Association was formed; in 1922, the Internation Council of Religious Education began, and then later the World Council of Christian Education was formed. Schools

with religious education departments had helped foster this professionalism in the church. Along with this came the development and competition in curriculum which added to the complexity of Christian education.<sup>89</sup>

Murch showed how the National Association of Evangelicals had a real role in protecting and revitalizing the evangelical training in the Sunday school, released time, radio, Christian education--higher education, and various interdenominational means.<sup>90</sup>

Various translations of the Bible were beginning to have their effect upon the people. Many people would read the new translations when they would not have been attracted by the King James Version.<sup>91</sup>

The study of teaching methods and age-group characteristics along with a better understanding of the Bible and its principles have helped improve religious training.

Modern theology with its emphasis upon man along with the making of theology, Bible, and Christianity relevant to human situations had a real effect during the twentieth century. Various approaches to theology (liberal, neo-orthodox, and conservativeism) had their impact and effect. This all added to the confusion of the layman who could not spend his entire life trying to find out which

<sup>89</sup>Lotz, op. cit., pp. 23-24.

<sup>90</sup>James DeForest Murch, Cooperation Without Compromise (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), pp. 13-215.

<sup>91</sup>Miller, op. cit., p. 31.

position was the correct one.

Varying approaches and methods in curriculum were too complex for the layman. Everything from the closely graded to departmentally graded and uniform materials were being used. The fact that content in curriculum was being revised by almost every group, when this study was being conducted, pointed to the fact that curriculum was in a state of flux.

Some negative forces to the evangelical Protestant Sunday school and religious education were: (1) liberalism--with its concept of nurture and the historical Jesus; (2) secularism--with its progressivism, and the scientific approach, (3) professionalism--with its emphasis of religious education as a profession rather than a calling, and (4) Ecclesasticism--with its organization so that everything was controlled by the ecclesiastical leaders.<sup>92</sup>

Another disturbing factor was the findings of many tests. Edge sighted some Bible knowledge tests which were not encouraging. In one test the Catholics averaged forty-six per cent the Protestants averaged thirty-five per cent, and the ones not attending Sunday school of any kind averaged thirty point four per cent.<sup>93</sup> Christianity Today sighted other tests which showed the similar results. A test

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<sup>92</sup>Murch, op. cit., pp. 88-93.

<sup>93</sup>Findley B. Edge, Teaching For Results (Nashville: Broadman Press, 1956), pp. 14-15.

given at Westminster College, September, 1962; "of a total of twenty-five questions (most of them elementary), the average number answered correctly was eight!"<sup>94</sup>

The Twentieth-century Period, in many respects, showed improvement and yet there developed some confusion because of the complexity of religious education. There had been advances in the number of agencies doing doctrinal training, in better curriculum to do the job, in the training of workers and leaders in methodology, and in equipment to do a better job. Yet, evidence indicated that Christianity was falling short; people who were tested showed that they had not learned as much as some leaders had previously thought.

Perhaps these problems existed because of the complexity involved in organization, curriculum, and methodology. Added to these were the problems of theology, secularism, professionalism, and ecclesiasticism.

Many felt the church needed to make Christianity relevant to life situations where it would become a life as well as a belief.

#### SUMMARY

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In the Primitive period learning was first directly from God; God then used the patriarch as a mediator to the parents, and the parents were responsible for training the children.

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<sup>94</sup>Joseph Hopkins, "The Fourth 'R'," Christianity Today, (August 30, 1963), p. 11.

The Hebrew period built upon the family as the basic training station. Prophets, priests, poets, and sages taught the parents; the parents in turn taught the children about God and a vocation. Methods used were symbolism, memorials, lecture, learning by doing, oral tradition, proverbs, lecture (preaching), discussion, observation, and the use of music.

In the Jewish period they had learned a lesson from exile and made the family the major place of instruction again. The synagogue, elementary, and secondary means of education were added to the methods used in previous periods. The instructing of proselytes was another contribution of this period. Temple worship gave way to worship through training.

Three things that stand out in the Old Testament era were the role of the Torah, the family unit, and the formal schooling.

Jesus had the same training as other Jewish children. He had a message, and used the teaching methods that had been employed before Him, plus the use of miracles and guidance. The greatest benefit of Jesus' period was His content, not his methods--even though they were important. Christ's methods depended upon the situation, but were always based upon four principles: He made contact, got the pupil involved, met the spiritual need, and put truth to work. Teaching reached its epitomy in Christ and His ministry.

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In the first portion of the Early Church period teaching was done by the preachers, teacher, apostles (missionaries),



itinerant charismatics, face to face, and by writing epistles.

Instruction took place in the home, the worship service and on the streets and jobs. Indoctrination was more informal because of persecution, growth rate, and Jewish background. After the first centuries the Gentile element dominated the church's membership and gave rise to a formal indoctrination period called the catechumenate; instruction was limited to adults and they had the responsibility of teaching their children. The catechumenate was patterned after the synagogical service with the Didache one of the main manuals used. The Greek influence, with its emphasis on the intellect, gave rise to the idea of catechetical schools. Toward the end of this period catechetical schools were predominate, and the catechumate and informal instruction played only a minor role.

The Reformation period was better, by far, than the Medieval period. Emphasis was placed on the Bible as the final authority for faith and practice and justification by faith. These two principles resulted in learning from the Bible, the preacher, the family (catechisms), and the Christian schools. For theological training they had secondary schools and universities. The small catechism was one of the greatest influences of this period. The three main catechisms were the Lutheran, the Heidelberg, and the Westminster. Toward the end of this period the catechetical method of question and answer memorization had degenerated in a rote memorization course which was devoid of understanding, and life.

In the Modern period the main force for indoctrination was the

Sunday school; it influenced the home, the church, and the state or public schools. When the Bible was pushed out of the schools and neglected in the home emphasis was placed on the Sunday school. There was an emphasis to put the Bible back in the home (Bushnell) and an attempt to put the Bible back into the school system (Parochial schools), but both failed. The Sunday school, then again, became popular until it dominated this period. Training of teachers and the organizing curriculum was developed. Toward the end of the nineteenth century, youth movements and vacation Bible schools also played a big role in training people in what the church believed.

The Twentieth-century was a time of real improvement, yet a time of confusion for the lay-run Sunday school. There were numerous agencies doing doctrinal training of some sort: the Sunday school, the church, youth societies, radio, television, graded church, week-day schools, released time, camps and vacation Bible school. There were better trained workers, better curriculum, better equipment, and more agencies doing doctrinal training, yet evidence indicated that the church was still not doing the job it should. Factors that contributed to this were secularism, professionalism, ecclesiasticism, and differences in theological positions, and curriculum philosophies.

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CHAPTER III

DOCTRINAL TRAINING IN SELECTED EVANGELICAL  
PROTESTANT CHURCHES

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## CHAPTER III

### DOCTRINAL TRAINING IN SELECTED EVANGELICAL PROTESTANT CHURCHES

#### I. INTRODUCTION

It was evident from chapter two that every period of history there was some method of teaching the people about God. The author then determined to find out what selected evangelical Protestant churches were doing to indoctrinate their constituency.

The purpose of this chapter, then, was to survey selected evangelical Protestant churches to find out what materials and methods were being used, on various age-levels, to teach their people what they believed.

#### II. MECHANICS OF THE SURVEY

Interviews were arranged with representative pastors of selected churches to determine what materials were used by their denomination and what they themselves were doing to teach their people what the church believed. ~~With very few exceptions these~~  
pastors felt the Sunday school and the pulpit ministry were not adequate for indoctrination needs.

This paper proposed to deal with churches in three general theological categories: Arminian, Calvinistic, and Lutheran. In the Arminian group the Pentecostals (Assemblies of God, and Four-Square), the Holiness (Evangelical United Brethren, Nazarene, Friends,

and Free Methodist), and the Methodist churches were consulted. From the Calvinistic group the Baptists (American Baptist Convention, Conservative Baptist, and the Southern Baptist) and the United Presbyterian churches were consulted. The Lutheran category was represented by the Missouri Synod Lutherans, The American Lutheran Church, and the United Lutheran Church of America. It should be noted that many of the above denominations were often classified as liberal by many, but on the West Coast (particularly here in Oregon) they were pastored by evangelical pastors. For this reason they, too, were consulted.

In 1960, Franklynn Wooldridge, a student at Western Evangelical Seminary did his thesis on A Survey of Adult Membership Training Experiences for the Evangelical United Brethren. Even though it was limited to adult membership classes,<sup>1</sup> it was consulted for work in this area.

### III. SURVEY OF METHODS AND MATERIALS

#### Arminian Bodies

The Assemblies of God relied heavily upon the pulpit ministry of the pastor and the doctrinal training done by the Sunday school to teach their people what they believed.

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<sup>1</sup>Frank W. Woodridge, "A Survey of Adult Membership Training Experiences for Evangelical United Brethren" (unpublished Bachelor of Divinity thesis, Western Evangelical Seminary, Portland, Oregon, 1960).

Some churches were blessed with pastors who had a strong teaching ministry. Others were not so fortunate and had to endure current event type preaching. It was found that the Sunday school departmental literature had improved in the last few years, especially since Gospel Publishing House began the undated series of quarterlies (13 lesson series). There were a number of doctrinal quarterlies in this series: Christ, The Holy Spirit, Fundamentals of the Faith, God the Father, The Church, How to Live the Christian Life, The Assemblies of God--Our Faith and Fellowship, Bible Prophecy, and Salvation.<sup>2</sup> The success of these quarterlies, like all quarterlies, were limited by the teaching ability of the teacher. Many teachers were content to lecture the entire class session; if they covered all the material listed in the quarterly they felt that they had successfully taught their class. Seldom were methods used to measure the amount the student had received from the lesson. Thus many "members" did not know the basic doctrines even though they had sat through Sunday school classes on the subject.

Doctrine was generally integrated into the materials in various departments of the church. Take the youth group as an example, they aimed at character building based on doctrine; they stressed the four cardinal doctrines (salvation, divine healing, baptism in the Holy Spirit and the second coming of Christ) of the Assemblies of God more

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<sup>2</sup>Building a Wall of Faith, pamphlet, (Springfield: Gospel Publishing House, 1963), p. 9.

than any other doctrines.<sup>3</sup>

Upon examination of the July-August-September issue of the Christ Ambassador Guide, 1963, it was found that a very limited amount of the doctrinal elements were involved. The Men's Fellowship cover the basic doctrines of the Assemblies of God in their literature every year.<sup>4</sup>

Ralph Riggs wrote the book: We Believe (which also appears in a series of four booklets yet are identical in content--What My Church Believes). This book was written for varient age-levels; it appears in question and answer form and covers the whole gamit of systematic theology in an abbreviated manner. It developed over the years until the We Believe course, at the time of this study was conducted, had pocket maps and visual aids to help the teacher. It had many attractive features for the junior-age and could be an effective tool to introduce the beliefs of the Assemblies of God to the junior-age pupil.

There were also, a number of doctrinal books available for adults to purchase and read: Bible Doctrines by P. C. Nelson, Systematic Theology by Ernest Williams, Knowing the Doctrines of the Bible by Myer Pearlman, and others on specific doctrines (see the

<sup>3</sup>Personal correspondence with Dick Champion, Springfield, Missouri, October 23, 1963.

<sup>4</sup>Personal correspondence with Loren Beans, Springfield, Missouri, October 30, 1963.

Gospel Publishing House catalogs.)

Many of the pastors who were consulted felt there was a need for doctrinal training materials, particularly in the areas of youth and adults. Materials were not available, to them, so they began to develop their own. Unfortunately many of the pastors who felt there was a need did not have time, energy, ability to develop the needed materials. Consequently, they had done nothing about the need hoping the denomination would come out with something soon.

The author was able to obtain a copy of two different sets of doctrinal training materials that were in the developmental process. One of the sets was geared for upper junior age-level and lower intermediates (The Learn and Do Book of Bible Doctrines for Juniors).

First, let me make it clear that I do not consider myself a writer but in sheer desperation put this workbook together to be used in our school. I am an elementary school teacher /and wife of a pastor/ and felt that from my experience of teaching in high school that the junior age is the age to really introduce formal indoctrination. This is written for the upper junior level and the lower intermediate level.<sup>5</sup>

This workbook showed great variety in methods used for aiding the learning process--word study, scripture memory, question and answers, completion questions, matching, fill in, and lesson material areas. It covered a number of the basic doctrines of the Assemblies of God, but not all of them. It was a ten lesson course, and could easily be augmented to include all of the basic doctrines of the Assemblies of God. A teacher's manual and visual aids would be a

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<sup>5</sup>Personal correspondence with Lucile Lindale, Pennsville, New Jersey, October 23, 1963.



real help to this booklet.

The second set of materials was designed by a layman in Menlo Park, California.<sup>6</sup> It was a massive work of over four hundred pages of questions and answers; the questions were answered by Scripture verses. He not only taught doctrine, but a tremendous amount of Scripture memorization was involved. This set of materials was in the process of being typed in preparation for publication. The author wrote for further information concerning this massive work but received no reply. It was lengthy, had much memory work, and many of the questions were not contemporaneous. It appeared to be designed for adults and to this author's knowledge, it had not been tried in contrast to the first set of materials that had been used for some time and had proved its worth.

A number of leading Assemblies of God pastors in the Portland area were interviewed to find out what they are doing to meet the doctrinal training need. Pastor number two, from church B, had in former churches conducted a new converts class on what the Assemblies believed--to prepare them for membership. At the time this study was undertaken he was doing nothing in this regard because materials were not available for what he needed, and he did not have time to develop his own material. He would like something in question and answer form for homework, and something that could be taught inspirationally for class work. He would like to see it geared to various age-levels.

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<sup>6</sup>James Moore Evans, Menlo Park, California.

Concerning the time such a class should be conducted, he felt it would take care of itself if materials were available to do a good job.<sup>7</sup>

Pastor number one at the time of this study, was doing nothing in special indoctrination classes. His health, and the unavailability of materials to teach a doctrinal training class at various age-levels was the barrier. He would like to have a rigid memory course for intermediates, a practical course of making the doctrines applicable to life situations for the high school age, and an adult home discussion group approach led by group leaders for adults. The group leaders would follow a basic outline designed by the pastor, yet they would have a great deal of liberty to help make Bible doctrines meaningful. He would like to see two continuous classes on basic doctrines of the Assemblies of God during the Sunday school hour; one for new converts (simplified) and the other an advanced course for experienced Christians.<sup>8</sup>

Pastor number four, at the time this study was conducted, had done nothing in the area of indoctrination other than in his preaching ministry. He had some of the people read the book: We Believe, by R. M. Riggs. He gave this book to a Catholic lady to read, and she was converted as the result.<sup>9</sup>

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<sup>7</sup>Personal interview with pastor number two December 13, 1963, Portland, Oregon.

<sup>8</sup>Personal interview with pastor number one, December 13, 1963, Portland, Oregon

<sup>9</sup>Personal conversation with pastor number four, 1963, Portland, Oregon.

Pastor number five, from church E, when this study was undertaken was doing nothing. He felt that headquarters ought to come out with materials for a class separate from Sunday school aimed at the indoctrination of various age-groups. He indicated it would be good to have a junior membership as well as an adult membership at the conclusion of these classes.<sup>10</sup>

Pastor number three, at the time of this study had done considerably more work in this area; his approach is based on pastor number seven's work in church G. He was working with the high school age-group because he felt this age-group needed to know what they believed and why. Other age-groups needed to know this too, but he felt the young people were the most pliable and the churches future hinged upon youth more than adults. The pastor's class began meeting on Saturday nights, but it was changed to 5:00 P.M. Sunday night because of the pastor's schedule. Pastor number three indicated that the pastor ought to be the instructor because of his qualifications and influence. The problem they faced was on the pastor's part, not whether the pupils would attend on Saturdays or not. He mimeographed ten thought-provoking questions for the pupils each week for homework; class time was spent discussing these questions. The first year was the beginning class and dealt with the history of the Church and the Assemblies of God. The second year (advanced class)

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<sup>10</sup>Personal interview with pastor number five, December 18, 1963, Portland, Oregon.

was based upon the fundamental doctrines of the Assemblies of God. Emphasis was put upon making basic doctrines meaningful to young people. This was pastor three's second year with this program, and he was very pleased with the results. Doctrine also played a big part in his Sunday morning, Sunday evening, and mid-week services.<sup>11</sup>

Pastor number seven from church G, at the time of the study, had the best work of any Assemblies of God pastor interviewed. His was a two year course with one and a half hours of class work per week aimed at indoctrinating the young people. It was conducted on Wednesday night from 6:30 P.M. to 8:00 P.M. He, too, felt the pastor was the best one to be the instructor, and the content of the course was based upon what young people needed to know, not what they liked. The first year dealt with Old and New Testament history, church and denomination history, and a brief history and purpose of the local church. The second year put emphasis upon the Christian life and aimed to make the church and its beliefs meaningful and useful for life situations. At the conclusion of the course the pupil confirmed his faith and the pastor awarded him with a diploma and a beautiful new Bible. This course sought to make Christ central, and had a strong emphasis on the baptism in the Holy Spirit as the dynamic for a church which sought to become a redemptive fellowship. Pastor seven began to work with the junior high age-group because of the strong

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<sup>11</sup>Phone conversation with pastor number three, December, 1963.

junior high Sunday school department in his church.<sup>12</sup>

For the first year course the book: According to Thy Word, by Bjorklund, was the basic text and a number of other history books were used as supplements: A History of the Christian Church by Walker, The Faith of the Church by Pike and Pittenger, Chapters in Church History by Dawley, Modern Science and Christian Faith Darwin, Evolution, and Creation by Paul Zimmerman, and The Church In History (see the bibliography for more complete information on these books). A five question quiz was given at the end of each period, and a final examination was given at the conclusion of the course. The pupil had to give a number of book reports, and did memory work, such as the books of the Bible, famous passages, Apostles Creed, Lord's Prayer, etc. Generally this pastor began with about thirty-nine pupils and finished with about twenty. The boys as a general rule dropped out faster than girls. Strictness was felt to be necessary for unless they really understand the material given in these classes it would make no difference in their lives, and in Christianity. Great stress was put upon the fact that Christ demanded the best a pupil had all the time--ironically this was the part that appealed most to his young people.

The pupil had a notebook which he had to keep up-to-date. He kept his tests, notes, and other materials such as maps of Bible geography, etc. in this notebook. This pastor developed his own tests,

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<sup>12</sup>Personal interview with pastor number seven, December 26, 1963.

notes, and curriculum for this course, simply because there was no other materials available to meet the need. It was found that young people needed a course such as this to stabilize them in their transitory years. The results of this course was such that pastor seven felt it produced more lasting results than any other service in his church's schedule.<sup>13</sup>

The International Church of the Foursquare Gospel had some attractive, and flexible materials to teach the people what the church believed. The denomination itself made the materials available, but the use depended upon the local church; the church itself determined what literature it would use.

In the Sunday school they had available a two year course devoted totally to what the church believed, Declaration of Faith prepared by Duffield and Meier. This quarterly was published by Gospel Light Press; it was edited before publication by leaders in the Foursquare denomination and had a cover which the Foursquare denomination designed. The quarterly was undated, geared to young people and adults, and was not limited to the Sunday school hour. The exciting factor was that the basic beliefs of the Foursquare denomination and the Assemblies of God were identical. These quarterlies were far more thorough than any produced by the Assemblies of God.

In regards to children they had the Cadet program. It was

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<sup>13</sup>Ibid.

divided into three age-levels: the Crusaders--first graders, the Jets--second and third graders, and the Cadets--grades four through six. The Cadet program had a question and answer catechism called the Standard of Attainment and was prepared by Emma Davis. This catechism was to be memorized; the more one memorized, the higher he progressed in rank (Lancer, Page, Squire, and Knight.) The contents were based upon the twenty-two statements of their faith. This catechism was a simplified approach, whereas the Declaration of Faith course was a more thorough approach. In the Foursquare Church, Portland, Oregon, they met at 6:00 Sunday and Wednesday nights. The Wednesday night meeting was the training time, and the Sunday night program was the service aspect, or the use of that training.<sup>11</sup>

The Foursquare church had the I Believe course prepared by the International Department of Youth and Christian Education, which was a junior indoctrination course for church membership. They published both a teacher's manual and a pupil's workbook. This booklet dealt with the four cardinal doctrines (salvation, baptism in the Holy Spirit, divine healing, and second coming) and the two ordinances (water baptism and communion). The course was usually given just prior to a water baptism, and a church membership service; for this class there was also a booklet, Declaration of Faith, compiled by Aimee Semple McPherson. This booklet was merely a statement of what they believe; it contained the twenty-two articles of faith.

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<sup>11</sup>Personal interview with Rev. Arthur Miller, Portland, Oregon December 16, 1963.

For the new converts they had a home visitation study program called My Faith; it was prepared by Mrs. Clayton. When an individual was converted the pastor, or associate, made a visit to the home and sought to enlist the individual in the My Faith course. Then a home visitor was assigned to that new convert until the course was completed. This course had twelve lessons on basic doctrines. Questions were asked and Scripture references were given to aid in supplying the correct answer; the convert himself had to fill the answer in the space provided for it. This course was in a loose leafed manila folder which made it very flexible on its uses. Numerous churches in various denominations utilized this course; all one needed to do was to substitute his own beliefs where variances occurred. There was also a teacher's manual available to aid the home visitor in grounding the new convert.

The Portland Foursquare church had found all of these materials to work effectively.<sup>15</sup> These materials could be adopted by any Assemblies of God church, that so desired, without any major changes.

The Evangelical United Brethren Church had material available, but it was not being used by the churches in the Portland area. This denomination had no rigid program or guide in regards to doctrinal training; they simply make it available for those who see a need for it.

The books available for adults dealt with either doctrine or denominational history or both. The book: What We Believe was a

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<sup>15</sup>Ibid.



doctrinal statement issued by the Board of Bishops.<sup>16</sup> Our Church, was a larger and more inclusive work which dealt with doctrine and church membership.<sup>17</sup> These Evangelical United Brethren covered the highlights of the history of the Evangelical United Brethren Church which began in 1956.<sup>18</sup> Another book compiled for adults was A Theology for Laymen. This book was a compilation of a series of articles that appeared in their church paper, but was doctrinal in content.<sup>19</sup> For the young people, two major works were available. The first, Foundations for Youth, was a book written by E. W. Praetorius. It was the results of his work as a pastor with his young people. The great value of this book was that it laid a solid Scriptural foundation for matters dealt with in the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. It also treated the subjects of the Bible, sacraments (ordinances), and history of the Evangelical United Brethren Church. The second work was Christian Beliefs for Christian Youth. This book was not a thorough treatment of doctrinal beliefs; it gave a minimal treatment of doctrine for the preparation of Church membership. It dealt with the Father, Son, Holy Spirit, Church, missions, and Christian living.<sup>20</sup>

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<sup>16</sup>The Board of Bishops, What We Believe (Dayton: The Board of Christian Education of the Evangelical United Brethren Church, n.d.).

<sup>17</sup>C. L. Miller, and Millard J. Miller, Our Church (Dayton: The Board of Christian Education, The Evangelical United Brethren Church, 1948).

<sup>18</sup>Paul Himmel Eller, These Evangelical United Brethren (Dayton: The Otterbein Press, 1957).

<sup>19</sup>Arthur J. Heck, A Theology for Laymen (Harrisburg: The Evangelical Press, 1956).

<sup>20</sup>J. Gordon Howard, Christian Beliefs For Christian Youth (Dayton: The Board of Publications for the Board of Christian Education, 1950).

For the junior age-group there was the workbook, Being A Christian, which was broken into units of eight lessons each: What A Christian Believes, How A Christian Lives, and A Christian and His Church. This book used a great variety of techniques to help the pupil understand the lessons: question and answers, fill in questions, etc. It made use of attractive and interesting pictures which appealed to juniors.<sup>21</sup> Also there was the Teacher's Guide for use with Being A Christian; this was the teachers' book for teaching the catechism geared to the junior age-group.<sup>22</sup>

In addition to the above materials there was the pamphlet, Catechetical Evangelism, which showed the value of catechisms in regards to evangelism, and helped the pastor by given general pointers for setting up a catechism program in his church.<sup>23</sup>

The author was also able to review The Junior Catechism<sup>24</sup> and The Revised Catechism of the Evangelical Church.<sup>25</sup> These were the catechisms of the Evangelical Church wing of the Evangelical United Brethren Church before the merger. They were question and answers on

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<sup>21</sup>Reuben Miller, Teachers' Guide for Use with Being A Christian (Dayton: The Board of Christian Education, The Evangelical United Brethren Church, n.d.).

<sup>22</sup>The Board of Bishops, The Junior Catechism of the Evangelical Church (Harrisburg: The Evangelical Press, n.d.).

<sup>23</sup>W. N. Roberts, Catechism Evangelism (Dayton: The Otterbein Press, n.d.).

<sup>24</sup>The Board of Bishops, The Junior Catechism of the Evangelical Church (Harrisburg: The Evangelical Press, n.d.).

<sup>25</sup>Bishop Thomas Bowman, Revised Catechism of the Evangelical Church (Harrisburg: Publishing House of the Evangelical Church, 1905).

very rudimentary doctrines of the church, and included the Apostle's Creed, Ten Commandments, and Lord's Prayer in the back and front respectively.

Because the Evangelical United Brethren Churches in the Portland, Oregon area were not using their denominational materials, the author interviewed Rev. Lloyd Uecker, who was very active in catechetical work, to determine what he used in his church.

Rev. Uecker had developed his own catechism out of necessity, and it found wide acceptance in his denomination--having sold well over 3,000 copies in Portland area. He preferred the question and answer approach and felt the denominational materials were too lengthy, and was not to the point on salvation. He prepared two books on church membership. The one Meaning of Church Membership was for adults and covers the history of the denomination, the meaning of church membership, and the meaning of the vows taken when they join the church.<sup>26</sup> The second book The Christian Life had been revised twice and was in the process of the third revision. The proof of the value and workability of his materials was obvious by the demand by other ministers for it. The Christian Life was divided into three sections: the

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first led up to salvation and receiving the Holy Spirit, the second dealt with the responsibilities of the Christian life, and the third was designed to help them understand their church and culminates in church membership as well as a confession of faith.<sup>27</sup> He had written

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<sup>26</sup>Rev. Lloyd Uecker, The Meaning of Church Membership (Salem: Mr. Lloyd Uecker, n.d.).

<sup>27</sup>Lloyd Uecker, The Christian Way (Salem: Lloyd Uecker, n.d.).

a number of popular tracts to aid in teaching this course, too: How to Become a Christian, The Dedication of Your Child, Joining the Church, and The Sacrament of Holy Baptism.

Ueckers' catechism ran for five months; it began with one hour sessions working into two hour sessions, and he usually averaged thirty pupils. He indicated that a decision to be a follower of Christ ought to be based upon a knowledge of what that decision really meant--putting Christ on the throne of one's heart. The age-level varied somewhat depending upon when the person decided to take the course. He used the discussion approach with a minimal amount of memorization. The adult catechism was held in night classes; four one hour classes, and one two hour class where they were to get acquainted with church leaders, have fellowship, and were given some final indoctrination. The applicant, also, had to pass the membership committee's approval, then they were taken into fellowship. He used the term 'Pastor's class' for the indoctrination period for the adults.<sup>28</sup>

The Church of the Nazarene. This denomination had an attractive program and set of materials for doctrinal training.

Wooldridge indicated that their program was not used widely by Nazarene churches.<sup>29</sup> But since the writing of his thesis the

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<sup>28</sup>Personal interview with Rev. Lloyd Uecker, Portland, Oregon, December 26, 1963.

<sup>29</sup>Wooldridge, op. cit., p. 52.

Nazarene church had made new strides in their doctrinal training program and materials. These are all administered by the Commission for Christian Service Training.

There were three levels of progress and recognition for teachers in the Teacher Training Program: the registered teacher, the qualified teacher, and the certified teacher. The teacher's status was determined by the number of credits one had from the training program. Many of these credits were from doctrinal topics.<sup>30</sup>

In their Churchmanship Training Program they offered eight courses on Nazarene doctrine, organization, outreach, history, and missionary program. The textbooks for these courses were all published by the denomination: for Bible study--The Living Word by Earl Wolf, for denominational history--The Rise of the Church of the Nazarene by M. E. Redford, for church membership--You and Your Church by Harold Reed, for sanctification--Holiness in Practical Living by L. T. Corlett, for evangelism--We Are Witnesses by J. W. Ellis, for stewardship--My God and My Gold by Earl Wolf, for doctrine--Essential Christian Beliefs by S. S. White, and for Missions--Let's Look at Our Church by Howard Hamlin.

The Nazarene Church also had a Prepare to Share Library. A church would purchase this library containing twenty-five books and twenty five study guides, and loan them to members of the Sunday school and church--much of this was doctrinal material.

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<sup>30</sup>Teacher Training Program pamphlet (Kansas City: The Nazarene Publishing House, n.d.), pp. 1-8.

For the Nazarene approach to the Bible the denomination designed a home study plan which made available inexpensive books on every book of the Old and New Testaments. This was a flexible plan which could be used for a correspondence course, a study group approach, a Sunday school class, or for shut-ins; credit was given for every course completed. Actually training was unlimited through this approach; if one desired, one could purchase and receive credit for studying any book offered by the Commission on Christian Service Training.

The Blue Book<sup>31</sup> (1962-64) for the church of the Nazarene explains their training program, and lists (with annotations) every book available through the Commission on Christian Service Training.

In Portland's First Nazarene Church, Dr. Parrot had a special Bible class, a prayer meeting, and used special books to indoctrinate the adults in what the church believed. He preferred to do most of the indoctrination after a person became a member rather than have a membership class. His goal was to make members more active in expressing their Christian life through the church.<sup>32</sup>

Mrs. Paul Hinds indicated that the first Nazarene Church used the I Believe<sup>33</sup> course for the children during children's church and Wednesday night service. It gave a suggested program of songs,

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<sup>31</sup>Commission on Christian Service Training, Blue Book (Kansas City: Nazarene Publishing House, 1962-64), pp. 1-39.

<sup>32</sup>Personal interview with Dr. Leslie Parrot, Portland, Oregon, December 19, 1963.

<sup>33</sup>Hannah Groseth Arechuk, I Believe Teacher's Guide (Kansas City: Beacon Hill Press, 1947), pp. 1-53.

stories, pictures, and memory work (question and answers) for the children on basic Nazarene doctrine. They also use the Adventures in Truth booklet, by W. T. Purkiser, for youth indoctrination. This catechism was published by the Nazarene Publishing House and was designed for special week day class or for Sunday evenings. This course took a minimum of twelve hours and could be expanded to any length desired by the teacher. The pupil had a workbook to fill out-- it was basically fill-in and matching type questions. Mrs. Hinds was happy with the results, but indicated that results varied from class to class.<sup>34</sup>

The Friends Church had historically been against any move to formulate anything similar to a creed. Their preaching was spontaneous, and emphasis was put upon spiritualizing passages such as water baptism, and the Lord's supper, whereas, most evangelical churches accept these literally. Much of the training in the past had been done by the pastor during home visits, and in personal conversations. Emphasis was placed upon the Christian life rather than the doctrinal belief.

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~~Rev. Gerald Dillon tried something different than the trad-~~  
 itional approach and found an encouraging response. He had a membership training class in which the history, the present status, and the

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<sup>34</sup>Personal interview with Mrs. Paul Hinds, Milwaukee, Oregon, February 6, 1941.

basic beliefs of the Friends movement were considered. In addition to this he conducted a Sunday school teachers training course in which the basic doctrines of the church were the main emphasis. It was conducted in an informal manner, and became so popular that they were crowded out of the normal meeting place. Rev. Dillon indicated that doctrine presented in an evangelistic fashion was gaining interest in the Friends movement.<sup>35</sup>

The Free Methodist Church had prepared a catechism of the Free Methodist Church which was a question and answer approach to their beliefs. They also had some pamphlets and tracts available on what they believed. They had two promotional tracts that were designed to introduce a person to the church;<sup>36</sup> the emphasis of these tracts was doctrinal. They also had available five pocket sized pamphlets which covered the area of doctrine, history, and missions. What We Believe, by Fairbairn, was a brief statement of Christian doctrine for the youth and new converts. Our Church At Work, by Olmstead, was a brief manual to prepare a person for membership in the Free Methodist Church, and to help young people. It explained the various organizations in the church and the responsibility of the members. The book: Serving God and the Church, by Olmstead, was a brief pamphlet explaining how to

<sup>35</sup> Personal interview with Rev. Gerald Dillon, Portland, Oregon, December 17, 1963.

<sup>36</sup> E. Hoyt Watson, "The Free Methodist Church," and "Presenting the Light and Life Hour," tracts (Winona Lake: Free Methodist Headquarters, n.d.).



live the Christian life. It was written especially for new converts and probationers. Subjects like a Christians' devotional life, the problem of one's associates, and the problems that face new Christians were discussed. Olmstead's booklet: Being A Christian was a guidebook for young people in the problems they face of friends, prayer life, temptations, recreation, etc. It aimed to help young people live a successful Christian life. A Brief History of Our Church, by Howland was a brief history of the Methodist Church as well as the Free Methodist Church. It helped one become acquainted with his denomination and appreciate its heritage. Even though these materials were available the church depends, to a large extent, upon personal conversations, and contact in the homes for doctrinal training. The danger, of course, was subjectivity and local churches could differ in their doctrines.<sup>37</sup>

The Methodist Church also needed new emphasis on doctrinal training. Rev. Jenkins suggested that because of the emphasis on the trinity as the minimal doctrinal belief and making the rest of the doctrines a variable not to be fussed over, that many of the Methodist membership were in the predicament of not knowing what their church believed.<sup>38</sup>

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<sup>37</sup>Wooldridge, op. cit., pp. 49-50.

<sup>38</sup>Personal interview with Rev. Jenkins, Portland, Oregon, December 20, 1963.

Even though the Methodist church was not a creedal church they had an adult membership class which had, usually, four themes. The number of class sessions on each theme varied with each group and each church. They covered the history of Methodism, theology in general (not Methodist theology), the social gospel and its application to society, and finally the organizational structure of the church.

The textbooks, and reference books varied with the individual class and with each pastor. Rev. Crumbley helped the author by showing him (in Cokesbury bookstore Portland, Oregon) what he generally used for the classes. The Story of Methodism, by Luccock, was a massive one volume history of the Methodist church from its inception until 1950. For Old Testament history and background Understanding The Old Testament by Anderson was used. Understanding The New Testament, by Kee and Young, was used for New Testament history and background. Understanding The Methodist Church, by Harmon, was a paperback book that gives all of the essential elements in understanding the Methodist church. It covered history, doctrine, and organizational structure. The Faith of a Methodist, by Baker, was written in laymen's language and was very readable; his goal was to help the laymen understand his own faith. Fosdick's book: A Guide to Understanding the Bible was used to help the people understand the Bible. Fosdick traced the development of ideas of God, man, right and wrong, etc. The Social Creed of the Methodist, by Ward, presented the social gospel to the Methodists, and sought to advance the social cause of Methodism. The Methodist Way of Life, by Bishop Kennedy, was history, doctrine, and the role

of the various groups in the Methodist church in a popular style. Methodism, by Davies, was a paperback abbreviated history of the Methodist church; it touched the highlights only.

There were two membership manuals available: one for youth, and adults, and the other for boys and girls. These were compiled by the Joint Committee on Materials for Church Membership in the Methodist church. The Membership Manual of the Methodist Church for Young People and Adults explained the Methodist's belief in the trinity, how the church understands the Bible, the mission of the church, and the membership's responsibility. The second manual, Membership Manual of the Methodist Church for Boys and Girls, was produced to make junior church members. It was geared to the junior age-level, and sought to explain the Methodist view of salvation, the purpose of the church, the organizational structure, the responsibility as each member, and the basic questions that were being asked by this age-group.

Rev. Jenkins estimated that about two per cent of the Methodist churches used the old catechism approach<sup>39</sup>--the materials were still available for those who wanted them. In the booklet: A Catechism for Small Children, the questions and the answers were to be committed to memory, and it covered the basic beliefs of the Methodist church (the early form of Methodism).<sup>40</sup> The Standard Catechism followed the

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<sup>39</sup>Ibid.

<sup>40</sup>Alexander M. Thigpen, A Catechism for Small Children (New York: Aberdan Press, n.d.).

question and answer pattern; its subject matter was different than the children's catechism; it treated the Ten Commandments, Beatitudes, Lord's Prayer, and basic doctrines of the church and was appended with Wesley's sermon: The Character of Methodism.<sup>41</sup>

There were two guide books to help ministers in conducting membership classes: A Church Membership Manual for Methodist Pastors, by Anderson, and Membership Manual of the Methodist Church for Pastors, by Hartman. According to Wooldridge's thesis, these two books were still in use by Methodist pastors and treats every age-group<sup>42</sup> (for more data on these books see the Bibliography).

There were many other books available for Methodist members who wanted to understand their church better. The Marks of a Methodist, by Bishop Kennedy, was a book designed to set forth Methodist distinctives: "Every denomination needs to keep before itself the sense of being raised up by God for a purpose."<sup>43</sup> The Beliefs of a Methodist Christian, by Clinton, was written for youths and adults with the purpose in mind of helping Methodists know better what the church believes; it was written in the laymen's language. Major Methodists Beliefs, by Stokes, was another book to help Methodists understand what they believe; this book put emphasis upon the need for

<sup>41</sup>The Standard Catechism (New York: Abingdon Press, n.d.).

<sup>42</sup>Wooldridge, pp. 50-51.

<sup>43</sup>Bishop Gerold Kennedy, The Marks of a Methodist (Nashville: Methodist Evangelistic Materials, 1960).

experience of as well as knowledge of doctrinal beliefs. Even though these books were available, church members were having difficulty knowing what their church believed because the emphasis was upon what is being a "Christian," not what is a "Methodist Christian" in society.

The Methodists' had a tremendous variety of materials from which to pick; the theological position of the pastor usually determined the materials he used. Children were baptized when young and at twelve they could confirm their faith and say the vows, then they were taken in as junior church members. The Methodists do a great deal of doctrinal training in their youth camps too. Rev. Jenkins felt that laymen were beginning to take a new look at theology as the result of the ecumenical emphasis during the time this study was being conducted. The Methodist Church had an annual training course-- this year the subject was Missions, which was doctrinal in nature. Various groups within the church had study courses that often dealt with doctrine and ministers had seminars, special study classes, and refresher courses available to keep them up on what the denomination was doing and teaching. The Methodists had numerous experimental projects going and were not afraid to try new approaches to indoctrination if it looked like it would work.<sup>44</sup>

### Calvinistic Bodies

The American Baptists in general were liberal in their theology, but in Oregon they were very evangelical. For this reason pastors often

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<sup>44</sup>Personal interview with Rev. Jenkins, December 20, 1963.

develop their own materials and programs rather than use denominational materials. Dr. Harnish of Portland, Oregon, was consulted about his program. He had a large church which usually demanded much more doctrinal training than the smaller church because of the turnover of people--particularly in a downtown church. Dr. Harnish indicated that he took in over 350 members each year. In his pulpit ministry he did expositional preaching, going from book to book in a popular style. Sunday mornings, and evenings he often does series on doctrines of the Bible and Baptist doctrine in what he called his ten lectures on systematic theology. Doctrinal training was also integrated into the regular church activities, such as Sunday school, etc. During the Sunday School hour they had special training classes. The aim of those classes was to help the people understand what it meant to be saved, how to grow, the Baptist heritage, and what the church believed. The pastor taught the Adult Membership Class and the Assistant pastor taught the Discipleship Class (junior membership class). They both covered basically the same content but related it to their age-group.

After a person made a decision for Christ two deacons are assigned to him; they were then responsible to follow-up and get him to come to the weekly Wednesday night fellowship dinner where he was introduced to the people, if they approved of him he was allowed to go into the membership class. The Adult Membership Class was a series of six sessions (How to Become a Christian, How to Grow, the Meaning of the Ordinances, Baptist Heritage, the Meaning of Church Membership, and Orientation to the Church Organization) that rotated. One would

exit when he came to the place he began. A sponsor was assigned to that person to watch him for six months; if all went well after six months probation he was taken in as a member. The member was then assigned to a geographic group captain that was responsible to watch for danger signs, sickness, etc. The indifferent were generally weeded out before membership. This program worked very successfully in the large downtown church situation.<sup>45</sup>

The Conservative Baptist Church, with the congregational type government, was at liberty on the local level to do whatever they wanted in regards to doctrinal training. The denomination itself had made available youth materials, but the adult materials were not available when this study was undertaken. What they had done thus far followed the pattern of the Southern Baptist Training Union idea. The Conservative Baptists' training unions had a training union secretary, departmental leaders, social leaders, and groups with group captains and group leaders (adult advisor). The quarterlies appear to be a mixture between the youth program and Sunday school quarterly pattern. The Conservative Baptists, at the time of this study, had enough materials for a three year cycle.<sup>46</sup>

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Because each church was sovereign in matters concerning

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<sup>45</sup> Personal interview with Dr. Harnish, Portland, Oregon, December 23, 1963.

<sup>46</sup> Personal conversation with Mr. Albert Wardin, Portland, Oregon, November, 1963.

doctrinal training the author conducted a personal interview with Rev. Anderson, Pastor of Hinson Memorial Baptist Church, Portland, Oregon, to find out what they were doing. Doctrinal training was attempted only after a person had accepted Christ. For the youth they had a Young Disciples Class which discussed salvation, growth, ordinances, and the churches statement of faith.

For the adults the indoctrination class was optional. It was conducted during the Sunday school hour and covered much the same material as the Young Disciples Class, only on an adult level; it also dealt more with the organizational structure of the Hinson Memorial Church. This class was built around the rotation idea, and at the time of this study Rev. Anderson was thinking of expanding the six class session to thirteen--one comes in where he wishes, and goes out where he began. To get into this class one fills out an application card designed especially for this purpose by the pastor.

In addition to these indoctrination classes, the Sunday school, and the preaching ministry Hinson Memorial occasionally conducted adult seminars which often had doctrinal value.<sup>47</sup>

There were three pamphlets and a book that were designed to help each member understand the church and its beliefs: Its History, by the Conservative Baptist Association of America, was a brief booklet giving a history of their church, hitting only the highlights;

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<sup>47</sup>Personal interview with Rev. Anderson, Portland, Oregon, December 14, 1963.



Its Mission, from Conservative Baptist Association headquarters, was a pamphlet describing the purpose of the Conservative Baptist Church--reaching lost men everywhere, The People Called Conservative Baptists, by Carlson, was a very short tract pointing out the various appealing factors about the Conservative Baptists. The book: Conservative Baptist Distinctives, by Kerr, was a compilation of a series of sermons delivered by him while pastoring the Hinson Memorial Church. This book became a standard textbook for the Conservative Baptists on the truths for which they stand that made them distinct from other denominations.

Hinson Memorial also used the training union materials because they were good for developing the leadership qualities of the local church members--they learn by doing. Hinson Memorial had something for the indoctrination of every age-group: children, youth, and adults.

The Southern Baptists certainly had made a name for themselves in the area of doctrinal training. They were rigidly organized and had the results to show the value of their approach. The Southern Baptist's trained people only after they had committed themselves to

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Christ and had been baptized.<sup>48</sup> The training union was similar to the Sunday school in its organizational structure. The book: Building A Church Training Union by Lambdin, explained the program and gave

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<sup>48</sup> Wooldridge, op. cit., p. 52.

pastors guidance in setting up the training union.

They had something for every age-group, and its greatest benefit was that it developed leaders in the local church's membership. Christians had the opportunity to learn and do.

The training union usually began at 6:15 so that they had fifteen minutes for opening, and an hour for training then they went to the church service at 7:30. This pointed up another benefit of the training union; it brought more church members out to church for the Sunday night service.

One could be taken into the church when he was in the junior age-group if he was saved. In the training sessions theology usually deepened as the age-level advanced.<sup>49</sup>

The book: Your Life and Your Church, by James Sullivan, was written for the purpose of helping new members understand what Baptists were and what they believed. It was more of a general scoping of the whole gamit of the church and its doctrine, rather than a detailed approach to doctrine. Its basic aim was to help establish new converts.

The Southern Baptists had more books available for training purposes than any other denomination contacted by this writer--far too many to list in this paper. When this study was conducted they had more than two hundred books available for training which cost, at the most, seventy-five cents each. There were at least two booklets and

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<sup>49</sup>Personal interview with Rev. Boyd, Portland, Oregon, December 18, 1963.

one pamphlet which listed and described the books that were available. Trained Workmen Through the Church Study Course, by Sullivan, was a pamphlet which listed the available books, the prices, and how to order these books. The Graded Training Union Study Course for All Church Members, by Lambdin, gave directions of how to use this course for credit; it also listed the available book, the age-level best suited for each book, and how to order books. The catalog: Church Study Course for Teaching and Training, by Howse, traced the history of the course, gave the rules and regulations of the course, explained the award system, and listed the available books for study in nineteen subject categories.

The church study course was designed for five sessions of two hours each, or ten sessions of one hour each. The pastor could have as many courses per year as he desired. Each church was sovereign, yet the denomination gave each church guide lines and awards to help maintain a balanced training program.<sup>50</sup>

The goal of this program was to enlist every church member in the union. The training union was staffed, operated, and promoted by the laymen; this gave them a chance to express themselves on what they believed--they loved it. The Southern Baptists had great success with this program. The adults formed small groups; elected their officers, and planned their own programs. The intermediates formed groups, picked their officers, planned their program, and had an advisor

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<sup>50</sup>  
Ibid.

(group leader) that did nothing but guide them when they needed it. The departmental leader was a supervisor for the entire department. The general training union leader worked with the departmental leaders and was under the direction of the pastor. This type of training produced originality and variety which created interest. Rev. Boyd, a Southern Baptist pastor in the Portland, Oregon area, indicated that he was leaning more and more toward the approach of withholding baptism until they had gone through a training course on doctrine and had proved their commitment to Christ.<sup>51</sup> In his estimation many Southern Baptist churches were turning from the International Sunday School Lesson plan to larger classes with closely graded literature. There was, also, another trend toward the idea of membership classes that seemed to be picking up interest.<sup>52</sup> The Baptist Training Union Magazine was used by leader and participants in the training union. It carried good articles and new ideas to help the various leaders.

In the Training Union it is insisted that every member shall attend, be on time, read his Bible every day, take part in the program, attend the worship services of the church, give of his means into the Lord's treasury, and participate in all of the committee and group activities of the Union. . . . The Training Union requires individual participation in order to produce church members who will participate in their church life individually.<sup>53</sup>

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<sup>51</sup>Ibid.

<sup>52</sup>Ibid.

<sup>53</sup>Lambdin, op. cit., p. 8.

The United Presbyterian Church. In a survey, Rev. Frank Wooldridge found that they had the most recently developed materials on doctrinal training.<sup>54</sup> They built their indoctrination around a series of film strips (6) that was geared to every age-group. The Pastor's Guide, by the Board of Christian Education, was a book of theory and practice for membership preparation. This one volume was adequate for all age-groups. The Way of Discipleship, by the same board, was the applicants' textbook and was used for home study. Wooldridge favored this program above all other denominations because of its capitalization upon projected visual aids.<sup>55</sup>

Rev. Schmidt of Milwaukee, Oregon, suggested that the author wait to interview him concerning doctrinal training until the latest materials came in. A follow-up was planned and fulfilled and these materials were not available when this study was to be concluded. It should be noted that they were to be on the market soon, and would utilize the latest educational techniques.

The author was able to review two basic Presbyterian catechisms: Faith and Life, which was doctrine presented in a thetical manner,<sup>56</sup> and The Larger Catechism of the Westminster Assembly With Proofs From the Scriptures, which was an interrogative approach--the Westminster

<sup>54</sup>Wooldridge, op. cit., p. 53.

<sup>55</sup>Ibid.

<sup>56</sup>Hugh T. Kerr, A Manual of Faith and Life (Philadelphia: Presbyterian Board of Christian Education, 1937).

Confession, 1729.<sup>57</sup>

The booklet: Coming To the Communion, by Erdman, was a manual designed to be used in preparatory classes for communion. It covered the meaning of salvation, the Church, the sacraments, and Christian living. In the preliminary portion of the booklet it gave the instructor some guidelines as to the best time, place, etc. The Duties of A Church Member to the Church, by McAfee, was a booklet designed to help a person understand the Presbyterian church, the meaning of church membership, and the responsibilities of becoming a member. It was a very excellent and concise booklet. For a list of books and materials available for various classes concerned with indoctrination and church membership see the pamphlet: Toward An Intelligent Commitment (which was prepared by the Division of Christian Teaching). The Presbyterian church had a very thorough program and was using the latest educational techniques.

#### The Lutheran Bodies

The Lutheran Church--Missouri Synod, was interested in perpetuating Christianity not the Lutheran church.<sup>58</sup> The local pastor was at liberty to use the materials and methods in his confirmation or adult membership class that he deemed best. There was a tendency to call these classes by different names to avoid the idea that these were dead memory classes on doctrine. Confirmation was a time when

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<sup>58</sup>Personal interview with Rev. Leiski, December 16, 1963.

young people were taught the need of salvation, and what the church believed. After instruction was given the pupil was given a chance to reject or confirm the faith; if he accepted he was baptized and was given the privilege to partake of communion. In the adult membership class the student was taught about the church and its beliefs; if it was accepted he became a member.<sup>59</sup>

Rev. Lieski, pastor of St. Timothy Lutheran Church, Portland, Oregon, had a pre-confirmation class for seventh grade children, a confirmation class for eighth grade through freshman age-level, and a pastor's class for upper high school and adults who wanted to become members.

Pre-confirmation lasted for twenty-five one and a quarter hour sessions--from September to Easter. Junior confirmation lasted for one year, and the adult class covered twelve one and a half hour sessions. All sessions were conducted in a free discussion type method--'insightful possession.' He aimed at getting doctrine into their conversational language so that they could understand what they believed and why. They studied the materials, and did memory work at home; then when they came to class they discussed it until everyone understood his lesson. The younger ones had workbooks, and the adults had notebooks to jot down Scripture references and pertinent information.

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<sup>59</sup>Ibid.

Very few Lutheran pastors used catechisms of the interrogative fashion; catechisms were only guides for their class sessions. Rev. Lieski indicated that Lutherans were moving away from the rote memory approach (which generally ended up in rattling or parroting meaningless phrases) and were stressing meaningfulness and understanding. Rev. Lieski wanted to add more church history to his younger age-group; he would use The March of Faith, by Inez Steen, for a textbook. Confirmation classes are held on Saturday and Pastor's Class was held Sunday morning during the Sunday school hour.<sup>60</sup>

At the time this study was made all Lutheran bodies were cooperating to put out a catechism in contemporary English called The Small Catechism.

Rev. Lieski was using or had used in the past the following books (for more complete information see the bibliography): Fundamental Facts of Faith by H. Paul Boehne, Catechetical Helps by Erwin Kurth, What the Bible Says by Johr and Kiehl, Light From Above by Alfred Koehler, Catechism notebook, What Does the Bible Say? by Oswald Riess, Adult Membership Manual, Working Through Luther's Small Catechism by Herman Seyer, and Bible Truth by L. B. Buchheimer.

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Available catechetical materials could be classified in three categories: workbook, text, or teacher's guide. The following was a list of the available materials with a digest of the contents:

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<sup>60</sup> Ibid.



A Short Explanation of Dr. Martin Luther's Small Catechism was Luther's Small Catechism with brief notes at the bottom of the page explaining the catechism. Doerffler, in his book, Know the Truth, presented a short twelve lesson course. The class was geared to travel as fast as they understand it. This book came in either loose-leaf or bound forms, and followed the structure of the Small Catechism. Dr.

Luther's Large Catechism was written for preachers, teachers, and other mature and enlightened people. These were messages by Luther, and serve as a commentary on the Small Catechism, which was for the children and the unlearned. Kurth in his book, Catechetical Helps, gave the teacher some very excellent helps. It enlarged and amplified the small catechism. When the teacher was someone other than the pastor this book was especially valuable. Working with God's Word, by Schmidt, Weber, and Roth, was a history of the Old Testament and life of Christ. It was a workbook with one hundred lessons; one per week--thus it would last for two years. Its work methods were good, but it was weak on doctrine and strong on history. The New Life, by Boettcher, was a catechism workbook with thirty-four lessons that took about half an hour each evening to do. It tied the Bible, the catechism, and the hymnal together. An interesting experiment was related in this book:

In eight schools the senior classes were divided uniformly into two comparable groups, one using the regular catechism only, and the other using it and this workbook. In each case the pupils who had the workbook gained more when measured by a valid and reliable test. The additional gains were rated in knowledge, memory work, attitude, and also in desirable conduct.<sup>61</sup>

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<sup>61</sup>H.J. Boettcher, The New Life (St. Louis: Concordia Publishing House, 1950).

In Learning and Living, Boettcher had developed another work book with thirty-four lessons. He worked with the Bible, the catechism, the hymnal, and the prayer book. This workbook was more widely used than The New Life workbook. The Learning and Living workbook sought to draw the parents into helping their children. The final book was Working Through Luther's Small Catechism, by Seyer. This book was designed to be used with the small catechism, and was geared for the six through nine age-group. Its weakness was that it depended upon memory work which was not considered to be the best method to learn. Catechetical work in the Lutheran church was in a very fluid stage.<sup>62</sup>

The American Lutheran Church. All of the Lutheran bodies were much the same in their confirmation ideas. Methods and materials varied with the pastor, and the denomination. The Lutheran Catechist, by Gerberding, was a book designed to help the pastor in setting up and handling a catechetical class; It dealt with the history, theory, and practice of catechisms.

Doctrine was stressed in the Sunday school, in the ministry, and in the catechetical classes. A contemporary trend was toward training of young people for communion at an earlier age (12), and to stretch confirmation out to an older age (15-16). In the American Lutheran Church they practiced infant baptism, so that

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<sup>62</sup>Lieski, op. cit., December 16, 1963.

confirmation did not involve water baptism.<sup>63</sup>

Rev. W. H. Batterman, pastor of St. Paul's Lutheran Church, had a Confirmation Class for seventh and eighth graders where they learned Luther's Small Catechism; they filled out their workbooks, and then came to class for one hour of history, and one hour of catechetical training. The class was then conducted on a discussion bases.<sup>64</sup>

Perhaps Luther's catechism structure ought to be explained. It had four basic divisions: the Ten Commandments, the Apostle's Creed, the Lord's Prayer, and the Sacraments. The law showed man that he was a sinner and needed to be saved; the Apostle's Creed told him what he was to believe--the triune God (Father, Son, and Holy Spirit); the Lord's Prayer taught him how to pray and keep constant fellowship with God; the section on the sacraments explained what they believe about baptism and the Lord's Supper.

There was an adult membership class for applicants who did not have a Lutheran background; the name for this class varied--depending upon the pastor. The adult class also followed the basic structure of the catechetical class. In Dr. Batterman's opinion the home was the key to doctrinal training. "If the home is good you can bank on the child remaining true if thoroughly indoctrinated and

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<sup>63</sup>Personal interview with Rev. Batterman, Portland, Oregon, December 18, 1963.

<sup>64</sup>Ibid.

confirmed."<sup>65</sup> He felt that if one could keep them through their youth he would have them the rest of their life.<sup>66</sup>

Rev. Gordon Trygstad, pastor of Zoar Lutheran Church, Canby, Oregon, furnished his medium sized classroom like a public school room. To him confirmation was a further indoctrination period taking off from where the Sunday school stopped. The first year they studied the Old Testament period. The pupils filled out the study sheets at home and came to class for a discussion period on that lesson. His goal was to put it in their language so that they can understand it and use it. Rev. Trygstad tried to vary his method of instruction to keep interest; sometimes he lectured, had group discussion, and used visual aids (pictures, film strips, slides, etc.). His criticism of the materials he used was that they did not have enough pictures, diagrams, etc. to appeal to the modern mind. Textbooks were not keeping up with the latest educational techniques. One comment was that he thought "We are finally getting out of the middle ages in catechism methods."<sup>67</sup> He graded his pupils according to class attendance, lesson preparation, church attendances, and memory work. If they pass they were confirmed.<sup>68</sup>

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<sup>65</sup>Ibid.

<sup>66</sup>Ibid.

<sup>67</sup>Personal interview with Rev. Trygstad, Canby, Oregon, December 20, 1963.

<sup>68</sup>Ibid.

In Trygstad's Adult Instruction Class he gave out questions, and the following week they had a discussion and sharing time. He considered his preaching ministry as less formal; he indicated that seventy-five per cent of his trainees stayed with the church; the home has a real influence here too. In his opinion much of the material was modernistic, and indoctrination was responsible for keeping them conservative so long when other denominations have lost out to liberalism. Doctrinal training was incorporated into his vacation Bible school and camp programs. To him there was no substitute for rigid indoctrination.<sup>69</sup>

The American Lutheran Church, also, had a vast number of books available, both liberal and conservative. The theological position of the pastor influenced the text books he used. Senior Catechism, by Dell, covered Luther's Small Catechism in question and answer form. It contained a brief Bible introduction, brief history of the church, and the meaning of church membership; its companion book was the Pupil's Workbook for Senior Catechism, also by Dell. This workbook was loose-leaf, had forty-six lessons, and used a good variety of educational techniques. An Explanation of Dr. Martin Luther's Small Catechism, by Ren, attempted to teach the ideas and principles of the Smaller Catechism and gave a brief history of the Lutheran church. The Workbook for Ren's Catechism, by Fritschel, had fifty lessons and helped the pupil master the facts, and also helped him learn to apply

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<sup>69</sup>Ibid.

them; it was not as graphic as Dell's workbook. Tanner, in The Senior Confirmation Book puts questions at the end of the chapter to measure the amount learned while reading this book; it followed the general pattern structure of the Smaller Catechism; it played down memory work; it used color in the book for parts to be memorized; it tried to help the children learn to pray, and use their Bible. The Junior Confirmation Book, by Tanner, was a preliminary book to The Senior Confirmation Book. Together these books covered a period of two years. It emphasized the Bible and memory work. The Junior Catechism, by Dell, was an explanation of the Small Catechism. It was unique in that it told the basic thought of the lesson in story form and then it went on to ask questions on the lesson. It made use of the hymnal, the Bible, and various prayers. The Story of God's Kingdom, by Carl Pederson, was a companion to An Explanation of the Catechism, by Grimsby. Both books encouraged Bible marking, memory work (of colored area), used question and answer method, and it used Revised Standard Version for Scripture references. The former book was for the Junior Confirmation Class and the latter was for the Senior Confirmation Class. They had some overlapping purposely to aid the child in understanding the material. Along with these catechism books they had Study Sheets for Grimsby's catechism, and Study Sheets for Peterson's catechism were provided; they both were loose leafed, worked closely with the text, and were to be turned in each week to be graded. The Heart of the Bible, by Vincent, was used by Trygstad as a textbook for his catechetical class, and Pillars of Truth, by Knock,

was used in his Adult Instruction Class.

The Lutheran Church in America. This denomination sought, also, to make sure their youth knew what they believed and why. Dr. Pederson felt the pastor's touch was needed to reach lives when they were the most pliable, and that he was the best qualified person (capability and authority) to do the job. The Sunday school dealt, in a minor way with doctrine, and confirmation was a thorough indoctrination period; it covered two years with one to two hours weekly.

Dr. Pederson suggested that it should be for three years with two hour sessions each week on Saturday morning. One of the three years would be spent in learning Luther's Small Catechism. He felt that pupils had to memorize materials with poor pastor and that the discussion technique was used by sharper pastors. Their material ought to be meaningful, useful, and understood. Pederson made the pupils memorize the catechism after they had discussed it and had reached an understanding of the concepts involved.<sup>70</sup>

Dr. Pederson indicated that a relationship with Christ was more important than with doctrine, and that a relationship with Christ would make doctrine meaningful and dynamic; to him, doctrine was only a way of expressing an experience. For the adults Pederson had ten two hour sessions on what their church believed, providing they had

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<sup>70</sup> Personal interview with Rev. Pederson, Portland, Oregon, December 20, 1963.

not been confirmed before. Churches varied as to the number of sessions and the length of time for each session, but everyone made some provision for doctrinal instruction for the younger ones and the adults.<sup>71</sup>

Doctrine was also woven into their liturgical worship. Various gestures and movements had symbolical doctrinal meanings. This made it extremely difficult to change a church's doctrine without changing its worship patterns. In Dr. Pederson's opinion, if symbols were understood worship would take on meaningfulness; this had some benefits in the sense that it had held off modernism and liberalism longer than in most denominations. He felt that it also had the draw back of keeping a denomination from advancing and expanding its horizons; to Dr. Pederson the Holy Spirit could not be confined to a system.<sup>72</sup>

A contemporary trend was to have communion earlier (12) and confirmation later (15-16) in this denomination, too. Another trend was to get away from the rigid roteness of religion and work for meaningful experiences and doctrines.

Numerous books and materials were available for the pastor to choose from. Studies in Lutheran Doctrine, by Keller, was a book that could be used for catechetics or for the review of previous learning. The workbook part was in the back of the book; it had a unique and

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<sup>71</sup>Ibid.

<sup>72</sup>Ibid.



interesting approach to Luther's catechism. Teaching the Way and Learning the Way, by Irwin were companion books---for the teacher and the pupil respectively. They had six units of twenty-seven lessons. Guide sheets were in the back of the pupils book and could be removed, if desired. It also had colored comics in various spots, they were very interesting to this age-group. Luther's Small Catechism (annotated by Koehler) had notes at the bottom of the page to explain various points in the catechism; this book was more for the pastor, instructor, or parent than for the pupil. Luther's Small Catechism, by Koehler, had an interesting comment on the necessity of indoctrination:

Ignorance begets indifference. It is largely due to a general lack of accurate knowledge of the Scriptural doctrines that the spirit of indifference and unionism was able to gain so many adherents. Let us diligently study the catechism; let us faithfully teach our children; let us indoctrinate our young people, so that firmly rooted and grounded in the knowledge of God's Word, they may be unshaken in the tide of indifference that in these days is sweeping over our church.<sup>73</sup>

What Lutherans Believe, by Schramm, was an exposition of Luther's catechism presented in a series of popular lectures for the instruction of adults. An Explanation of Luther's Small Catechism, by Stump, was an analysis and explanation of Luther's Small Catechism.

The pastor was viewed as the key to the success of this book; it was based on the thetical rather than interrogative method. He argued

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<sup>73</sup>Edward Koehler, Luther's Small Catechism (Rener Forest: Koehler Publishing Co., 1956), p. 5.

for the thetical approach because it illiminated meaningless rote memorizing and did not break up the thought patterns with questions. Bible Truth, by William Beck, was a paperback pamphlet for adults. Questions were listed in a two inch column and the answers were in a four inch column following the pattern of Luther's catechism. A book that was used in Sunday school, and adult catechetical classes was: What A Church Member Should Know, by Zinch; it dealt with doctrine and departed from the catechism approach; it stressed quite strongly that the teacher was to teach people rather than lessons. Preparing For Church Membership, by Bake, was used by at least eight different Lutheran groups; it was used to prepare applicants for membership and as a refresher course for the old members. There was also a teacher's manual that came with Bake's book to help the teacher; this was a very excellent book for adults. Over seven thousand people each year were said to have been instructed out of Haggewick's book: We Believe. It was designed to instruct new converts, and the ones transferring from other denominations. It was for adults and was clear, concise, extensive, and based on principles of what they believed. Luther's Small Catechism With Explanations was an instruction manual with explanations of various points in the catechism. And finally, Planning Your Catechetical Program, by the Board of Parish Education, was a booklet that was outstandingly good for helping a minister set up a program of training in his church.

It was amazing how many books that could be published which were basically the same in content, but each book handled the content

in a different manner; plus the fact that a tremendous amount of Lutheran ministers write their own materials for confirmation and membership classes.

### Miscellaneous Materials

A Christian Catechism for Sunday Schools and Families, by Schaff, was a question and answer approach and dates back to 1880, but the content was very good if it could be put into a thetical approach.

The Standard Catechism was designed for the Methodist Episcopal Church, and was also an interrogative approach.

The Doctrinal Standards of the Reformed Church in America was a question and answer approach in very small print (The Heidelbergh Confession and Compendium). It used many Scriptures for support and the section on the confession of our faith was concisely written and was considerably easier reading. In the latter part of this book was an intermediate catechism that was designed to last for a year. They had to memorize the questions and answers.

Learning from God, Volume one had a teacher's and a pupil's manual. This was for the junior age-level, and was similar to a quarterly and had no workbook with it. It was Baptist in its theology, and dealt with the Bible and trinity. Volume two had a teachers' and pupils' manual, and treated the subject of man, salvation, angels, the Church, and the second coming. It frequently used theological language which was beyond the teacher and pupil.

The Junior Bible Work, by Brooks, aimed to help the people

know the Bible itself. It used various unique gimmicks to help one remember facts about the Bible (like acrostics, fill-in questions, and arithmetic problems). The book: According to Thy Word, by Frisk, was an excellent book on Bible history, church history, and Christian faith. It was published by the Evangelical Mission Covenant Church of America.

#### IV. SUMMARY

This doctrinal training survey was conducted under three general theological divisions: Arminian, Calvinistic, and Lutheran. The Arminian group was represented by the Pentecostals, the Holiness, and the Methodist churches.

The Assemblies of God made available doctrinal training materials for the Sunday school, teachers training, youth group, and men's fellowship. There were some individual books available, and doctrine was given in the pulpit ministry. There was no materials available for special classes except for Ralph Rigg's book, What We Believe. Two private individuals were developing their own materials because of the need. One proved to be very helpful. Out of six pastors interviewed only two had doctrinal training classes, and these classes were limited to the youth age-group. All of the pastors agreed that there was a need for doctrinal training, and that there was a lack of materials for doctrinal training class.

The International Church of the Foursquare Gospel was identical to the Assemblies of God in their doctrinal beliefs, except for a few

minor points. It was up to the individual church to utilize or disregard doctrinal training materials made available by the denomination. Materials were available for the Cadet program (Crusaders, Jets, and Cadets) and the I Believe course which led to junior church membership. For the youth and adults there was a two year course on their Declaration of Faith; for the new converts there was the My Faith course. This gave them a well rounded indoctrination program for their church.

The Evangelical United Brethren made materials available for indoctrination purposes for all three age-groups: children, youth, and adults. These materials were not being used by churches in the Portland, Oregon area. Rev. Lloyd Uecker had designed two catechisms that were widely accepted in the Portland area: one was for the adults and the second one was for the youth confirmation group. His method of teaching was built around the discussion method; he wanted them to understand it in their own language. In addition to this Rev. Uecker designed a number of tracts to explain various doctrinal matters. He had very good results with his materials.

The Church of the Nazarene had doctrinal material available (for credit) through the Teacher Training Program, the Churchmanship Training Program, Home Study Plan, and the Prepare to Share Library. Training could be done in the home, private study groups, or in a church sponsored meetings. The Nazarene Publishing House also made available special indoctrination materials (catechisms) for the children, and the youth. Portland's First Nazarene Church had used

these materials and found them to be satisfactory.

Traditionally the Friends church had been opposed to creeds or doctrinal statements. They emphasized Christian living, and indoctrination was done informally (through conversations and home visits). Rev. Dillon made a new step in doctrinal training when he introduced the membership training class, and the Sunday school training course; his efforts were well accepted by his congregation. Rev. Dillion also indicated that the trend in his denomination was toward evangelistic-doctrinal preaching.

The Free Methodist church had available a small catechism, tracts, and pamphlets to help their people understand what their church believed. Most of the doctrinal training was still in personal conversation and home visits--informally.

There were numerous books available for doctrinal training in the Methodist church, yet Rev. Jenkins felt that the need for doctrinal training was very evident. For the adults there was the adult membership class; the textbook would vary depending upon the pastor's theology and the people involved. There was a membership manual available for both the children and the young people; books were also available to help the pastor conduct his membership classes. For those who liked the catechism approach there were a catechism for small children and the Standard Catechism for adults. Doctrinal training was integrated into their youth camps, annual training courses, special study courses, seminars, and general books concerning the Methodist church and its beliefs.

The Calvinistic group was represented by the Baptist and Presbyterian churches.

The American Baptist churches were generally liberal in theology, but in Oregon they were evangelical in theology, consequently evangelical pastors usually developed their own program and materials. Dr. Harnish emphasized doctrine in his pulpit ministry, the Sunday school, and in special classes. These special classes were for the youth and adults--the Discipleship Class and Adult Membership Class respectively. He felt that his program had proved to be very successful.

In the Conservative Baptist denomination the local church was sovereign and the denominations could only make materials available. They had developed some youth training materials (three year cycle) which followed very closely the Southern Baptist Training Union idea. The adult training materials had not been developed when this study was undertaken. Rev. Anderson of the Hinson Memorial Church felt that doctrinal training should not begin until a person was saved. He had developed a Young Disciples Class for the youth, and an adult indoctrination class for adults on an optional basis. There were three pamphlets and one book published to help the people know what their church believed. Doctrine was also integrated into the pulpit ministry, the Sunday school, special seminars, and the training union (Southern Baptist).

The Southern Baptists popularized their doctrinal training program by the Training Union approach. The Southern Baptist Training Union was for church members. It followed, in general, the Sunday

school pattern of organization. There was something for every age-group; it was held on Sunday evenings before church and gave the people a chance to participate as well as learn. There were numerous inexpensive books available on various other subjects as well as doctrinal topics. They also had church study courses which were often on doctrine--one or two week courses as many times a year as desired. The Training Union was staffed and operated by the laymen, and the pastor was the overseer. The success of this program could be seen by the fact that the two other Baptist groups had copied their basic organizational idea.

The United Presbyterians capitalized upon the visual aid approach and use film strips for doctrinal training at various age-levels. (a textbook was also used for home study). The latest materials were due but not available when this study was concluded. There were two catechisms available for those who preferred them: one the thetical approach and the other was the interrogative approach. Other booklets were available to help people understand communion, church membership, and dedication.

The Lutheran approach was represented by the Lutheran Church--Missouri Synod, The American Lutheran Church, and the Lutheran Church of America.

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The Lutheran Church--Missouri Synod had both confirmation and adult membership classes. Rev. Lieski had a pre-confirmation class for seventh graders, a confirmation class for eighth grade through freshman age-level, and a pastor's class for upper high schoolers



and adults. The basic aim for every age-level was to put the beliefs of the church into the language of the people; his basic classroom approach was the discussion method based upon their homework. There were numerous catechism and workbook approaches available; these were used only for a guide. Pastors were free to select the materials, or use their own if so desired. The contents and methods for doctrinal training, in this group, was considered to be a fluid matter.

In the American Lutheran Church confirmation was very similar to the Missouri Synod. Materials were different, but methods and structure were very much the same. A contemporary trend was to allow communion at twelve and stretch out confirmation until fifteen or sixteen. Dr. Batterman had a confirmation class and an adult membership class. He felt the home was the key to successful doctrinal training. Rev. Trygstad conducted his Confirmation Class and his Adult Instruction Class on a more informal basis and varied his methods of teaching. There were numerous materials available. The pastor usually picked the ones that fit his theology best or used his own.

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The Lutheran Church in America likewise put emphasis upon the people understanding what they believed and why. Confirmation was for two years with two hour classes each week. Methods and materials for doctrinal training varied with the pastor involved. Dr. Pederson indicated that a relationship with Christ more important than a doctrinal belief, but that one made the other more meaningful.

Pederson had an adult class that lasted for ten weeks of two hour sessions. Doctrine was also involved in their liturgy. This group of Lutherans were also following the trend in the American Lutheran Church, and likewise had numerous materials from which their pastors could pick.

There were various miscellaneous materials available; most of them were of the interrogative type.

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## CHAPTER IV

### DOCTRINAL TRAINING AND DENOMINATIONAL DESTINY

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## CHAPTER IV

### DOCTRINAL TRAINING AND DENOMINATIONAL DESTINY

#### I. INTRODUCTION

In considering the value of doctrinal training, denominational leaders must face the question of destiny. Could a denomination perpetuate itself without training the laity in what it believed? No doubt, another question would come to mind, particularly to those denominations born out of evangelistic emphasis. If rigid indoctrination was used to train the laity what the church believed, would the evangelistic fires be put out and the denomination become staid or formalistic?

This chapter proposes to explore the relationship between doctrinal training and the destiny of a denomination.

#### II. ECUMENICAL PHILOSOPHIES

At the time of this writing, it appeared, there were two main trends of thought concerning ecumenism. The purpose of these two trends of thought was the same, but the motive was different--each wanted to see the Church made visible. Each disagreed in three areas: doctrine, authority, and unity.<sup>1</sup> The first trend of thought was the mystical or spiritual union concept promoted by the National Association

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<sup>1</sup>From a message by Clyde Taylor, delivered at Western Evangelical Seminary Chapel, Portland, Oregon 1963.

of Evangelicals. This concept presented the Church as a mystical body consisting of those who had believed in Christ as Saviour. It fostered good relations between existing Protestant denominations, yet left space for denominational distinctives.<sup>2</sup> It rejected organic unity and promoted the idea of cooperation without compromise.<sup>3</sup>

Evangelical Christianity in America like the true Church of Christ is not synonymous with or entirely comprised within the ranks of any one denominational movement, or organization. It consists of all those in every place that profess faith in Christ as the Son of God and obedience to Him. Manifest the same by their temper and conduct.<sup>4</sup>

The second trend was a movement built around the idea of organic union; something that was visible, tangible, and could control its constituency. For example, the World Council of Churches were attempting to assimilate all the denominations it could into one visible organized church body. The emphasis was on unity even to the point of forfeiting doctrine if necessary. The final result, someday, would be one big super world church.<sup>5</sup> In building this great visible church, it seemed at times that they were far more concerned about Christianity being divided into many denominations than they were over the lost. They tended to lose sight of the main purpose of the Church-world evangelism.<sup>6</sup>

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<sup>2</sup>J. Marcellus Kik, Ecumenism and the Evangelical (Philadelphia: The Presbyterian and Reformed Publishing Company, 1958), p.

<sup>3</sup>DeForest Murch, Cooperation Without Compromise (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), p.

<sup>4</sup>Ibid., pp. 50-51.

<sup>5</sup>Kik, op. cit., p. 3.

<sup>6</sup>Taylor, op. cit. (tape).

Oddly as it may seem the philosophies of the National Association of Evangelicals and the World Council of Churches became somewhat the same. The National Association of Evangelicals worked for cooperation in the areas of agreement and yet left room for differences without division. The World Council Churches tried to minimize denominational distinctives and to find the minimal doctrine to hold every one together. Unintentionally the Faith and Doctrine meeting resulted in an emphasis upon theological beliefs. A new impetus was placed upon what different denominations believed. There appeared to be more effort made to understand each other in spite of the distinctives of each group.<sup>7</sup>

### III. QUESTIONNAIRE RESULTS

#### The Mechanics of the Questionnaire

Questionnaires were used to determine whether a denomination could perpetuate itself without proper training of its laity and clergy. This seemed to be the best method since interviews with evangelical leaders in person was impossible. Thus, a questionnaire was sent to selected evangelical leaders to determine the relationship of doctrinal training to a denomination's destiny.

A list of various evangelical Protestant denominational leaders was secured from Dr. Paul P. Petticord, a former president

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<sup>7</sup>Personal interview with Rev. Gerald Dillon, Portland, Oregon, December 17, 1963.

of the National Association of Evangelicals. From this list one leader from eighteen major evangelical Protestant denominations was selected. Two active leaders of the National Association of Evangelicals, Dr. Paul Petticord and Dr. C. C. Burnett, were added to this list. They were not denominational leaders, as such, but were respected leaders in evangelical Protestant educational circles. Eighteen of the twenty questionnaires were returned which gave a ninety per cent return. Replies were received from the leaders of the following denominations: Assemblies of God, Church of God (Cleveland), Church of God (Anderson Indiana), Evangelical Methodist Church, Evangelical Mennonite Church, Free Methodist Church of North America, International Church of the Foursquare Gospel, Oregon Yearly meeting of Friends, Reformed Presbyterian Church of North America, Pacific Conference of the Evangelical United Brethren Church, Conservative Baptist Association of America, Southern Baptist Convention, Church of the Nazarene, The Lutheran Church, Missouri Synod, Orthodox Presbyterian Church and The Salvation Army. Denominational leaders that did not reply were the American Baptist Association, and the Lutheran Free Church.

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The purpose of the questionnaire was to determine the relationship between doctrinal training of the laity and the clergy, and the destiny of a denomination. In regard to the laity, the questionnaire sought to find what would be the results of rigid doctrinal training, what would be the results of no doctrinal training, and which denomination was doing the most effective job in doctrinal training.

As to the clergy, the questionnaire sought to find out how much theological training should be required of a prospective minister, and what portion of that training should be in a school of his own denomination.

### Findings of the Questionnaire<sup>8</sup>

One hundred per cent of the replies indicated that a denomination could not perpetuate itself without a doctrinal training program (of some kind) for its laity.

One man felt that strong expository preaching and good Sunday school teachers were adequate for doctrinal training,<sup>9</sup> but the majority felt like the one who said:

It takes more than a fraternal relationship to develop strong loyalties when the tests of life come; a man needs to feel the sense of deep commitment to eternal truth.<sup>10</sup>

Reasons for the necessity of doctrinal training varied. The fact that the clergy came from the laity; it guarded against liberalism, fanaticism, independentism, and materialism; it gave inspiration and life to the Christian life; it created loyalty in the laity, and gave one a foundation to stand upon; it held youth steady and true to the faith; it helped one know what he believed and why; it made doctrinal training mandatory. One man's comment was appropriate

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<sup>8</sup>See Appendix "A", p. 212.

<sup>9</sup>See Appendix A, question 4, comment 6, p. 212.

<sup>10</sup>Ibid., comment 7, p. 212.



when he said: "Unless one knows what one believes it does not matter what one believes; therefore, it will not matter to what denomination one belongs."<sup>11</sup>

In response to the question concerning little or no doctrinal training, the answers varied from amalgamation with other groups to disintegration, instability, convictionless, indifference and spiritual coldness. In general, it could be said that little if no doctrinal training leaves a denomination in a very undesirable condition.<sup>12</sup>

On the other hand, in response to the question concerning the results of a denomination with a strong doctrinal training program, the picture was much brighter. In general it was a picture of a strong dynamic force for Christ with loyalty and appreciation for ones church. People would know what they believed and why; the church would grow numerically as well as in quality; the evangelistic zeal to win the lost would grow stronger; the people would be bound together with a mutual understanding. These results certainly tend to make a denomination more stable.<sup>13</sup>

On the question of which denomination was the most effective with its training program, five of the eighteen replies preferred not to commit themselves on any group, and some of the responses felt more than one group was outstanding in regards to doctrinal training. The

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<sup>11</sup>Ibid., comment 1.

<sup>12</sup>Ibid., question 5.

<sup>13</sup>Ibid., question 6.

the same token when the growth rate slowed down a denomination tended to emphasize quality rather than quantity. The minimal time extended anywhere from two to three years of Bible college or (Institute) training to a seminary degree. The maximal time varied from two to three years in Bible college work to specialized training for special ministerial work beyond the seminary degree (B.D.) The norm extended anywhere from an A.B. degree from a Bible college to a B.D. from a theological seminary.<sup>17</sup>

Concerning the amount of training that should be had in one's own denominational school,<sup>18</sup> many felt that all of it should be (or at least half of it). However, these statements were qualified by certain circumstances such as spiritual tone of the schools, the age of one when he feels called to the ministry, the leading of the Holy Spirit, and the doctrinal position of other schools. The fact that some denominations do not have a theological seminary presents a problem shown by one reply:

My own denomination does not have an educational institution. This has made a weakness in denominational loyalty and uniformity of doctrinal emphasis; which would not be true if all our leaders had graduated from the same schools.<sup>19</sup>

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<sup>17</sup>Ibid., question 9 (a), p. 215.

<sup>18</sup>Ibid., question 9 (b), p. 216.

<sup>19</sup>See Appendix A, question 9, comment 12.p. 217.

## IV. SUMMARY

The problem of this chapter was to determine the relationship between doctrinal training and the destiny of a denomination.

There were two predominant trends of thought in ecumenism when this study was undertaken. The first trend of thought was the evangelical approach of cooperation without compromise. A denomination kept its distinctives yet cooperated with other groups to win the lost world. The second trend of thought was to amalgamate all denominations (and sacrifice doctrinal distinctives if necessary) into one huge organic church. The former emphasized a basic statement of doctrinal belief; the latter tried to avoid a doctrinal statement but found it could not. The result was that there was, at the time this study was conducted, an emphasis in both groups for people to know what their church believed and why.

Questionnaires were sent to national evangelical leaders to determine the relationship between doctrinal training of the laity and theological training of the clergy, and the destiny of a denomination. There was a ninety per cent response to these questionnaires.

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One hundred per cent of the questionnaires indicated that a denomination could not perpetuate itself without a doctrinal training program. They indicated that if there was no doctrinal training a denomination would amalgamate or disintegrate, and if a denomination had a strong doctrinal training program it would become a strong

dynamic force for Christ.

The Southern Baptists were considered to be the most effective in doctrinal training with the Lutherans and Christian Reformed Church tying for second place.

When asked if a person should be required to go through a class on what the church believed before he could become a member seventy-two per cent responded 'yes.' This indicated that one ought to count the cost before one committed himself to a church.

Concerning theological training they indicated that a minister should have the minimum of two to three years of Bible college or institute work and a maximum of specialized training beyond the seminary degree. They felt that a person should spend all of the time, if possible (or at least half of it), in one's denominational school, but they qualified this with various possible circumstances.

The overall evidence indicated the national evangelical leaders felt there was a definite relationship between a denomination's destiny and the kind of doctrinal training they conduct.

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## CHAPTER V

### THE ASSEMBLIES OF GOD AND AGE-GROUP

#### DOCTRINAL TRAINING

##### I. INTRODUCTION

As indicated in the previous chapter, a definite relationship existed between doctrinal training and the future or destiny of a denomination. What a denomination did about training its constituency concerning its organizational structure, what they believed, and why, determined what the denomination would be in the future. It was not the only determining factor, but it certainly was a major one.

The next logical step was to determine whether one's denomination was doing an adequate job in doctrinal training. The purpose of this chapter was, therefore, to determine whether the Assemblies of God was doing an adequate job with respect to age-group doctrinal training, or whether there was a need for better doctrinal training on various age-levels.

##### II. METHOD OF APPROACH

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In order to determine whether a need for better doctrinal training existed, the author gave questionnaires to denominational leaders, professors of Christian education, pastors and "members" of selected Assemblies of God churches.

It was felt that denominational leaders were in a position to

know if there was a need for more doctrinal training, and whether materials were available to meet the need. The opinions of professors of Christian education would be most valuable because they were in position to examine (test) Assemblies of God young people who came to their colleges. Pastors who worked with the people would know quite well the weaknesses of their members with regard to doctrinal training. Finally "members" ought to have a chance to indicate whether they felt there was a need for better doctrinal training.

Various means were used to select participants to react to the questionnaire. Denominational leaders were the Executive Presbyter listed in the 1963 Directory Assemblies of God.<sup>1</sup> Chairmen of the Department of Christian Education in each of the Assemblies of God schools were selected to represent college professors. In order that various sized churches and churches of different geographical locations could be represented, the first ten churches from each of the seven sized categories listed in the Sunday School Counsellor<sup>2</sup> were elected; three churches from each of the forty-four geographical districts listed in the Directory Assemblies of God<sup>3</sup> were chosen by selecting the tenth ones.

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<sup>1</sup>Directory, Assemblies of God (Springfield: Gospel Publishing House, 1963), p. ii.

<sup>2</sup>Sunday School Counsellor, (Springfield: Gospel Publishing House, August 1963), p. 15.

<sup>3</sup>Directory, op. cit., pp. 11-12.

It was felt that "members" themselves should be given an opportunity to express whether they felt they had a need for better training concerning what their church believed. In order to furnish them this opportunity pastors assumed the responsibility of distributing questionnaires to them. Their answers were not expected to be in theological terminology but in the vernacular. The General Council of The Assemblies of God Statement of Fundamental Truths was used as a criterion for grading these answers. This statement of faith was reduced to basic elements so that exact wording was not necessary but the basic ideas were. For example: the statement of faith on the ordinances of the church reads:

(a) Baptism in water. The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe in Christ as Saviour and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they have also been raised with Him to walk in newness of life. (Matt. 28:19, Mk. 16:16; Acts 40:47, 48; Rom. 6:4)

(b) The Lord's Supper, consisting of the elements--bread and the fruit of the vine--is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Cor. 11:26); and a prophecy of His second coming (1 Cor. 11:26); and is enjoined on all believers 'til He come.<sup>4</sup>

These were reduced to basic elements:

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- (a) Baptism in water.
- 1) Ordinance or commandment
  - 2) Immersion (mode)
  - 3) Salvation as a prerequisite
  - 4) Declaration to the world of a new life

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<sup>4</sup>The General Council of the Assemblies of God Statement of Fundamental Truths (Springfield: Gospel Publishing House, 1963).

- (b) The Lord's Prayer
- 1) Elements (bread and fruit of the vine)
  - 2) A symbol
  - 3) A memorial
  - 4) A prophecy
  - 5) A command or ordinance

The author designed a rating scale to measure the responses. This scale ranged from one to five; one indicated no was answer given; two showed that the answer had no basic element; three was marked when less than half of the basic elements were mentioned; four was given for those who had over half of the basic elements listed, and five was scored if all the basic elements were listed.

Six pastors in the Portland, Oregon area were invited to co-operate with the questionnaire for church "members." Pastor number five, because of legitimate reasons was unable to fulfill the assignment. Churches ranged in size from fifty to five hundred and fifty.

The investigator supplemented the questionnaire method of investigation by conducting personal interviews with leading pastors in the Portland, Oregon area. Also various other miscellaneous evidence was considered.

### III. INVESTIGATION RESULTS

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#### Questionnaire Results

National Denomination Leaders.<sup>5</sup> Out of the seventeen questionnaires sent out fourteen were returned, giving approximately

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<sup>5</sup>See Appendix B, p. 218.



an eighty-two per cent return. The majority of those who cooperated with this project gave permission to use their name; some were not anxious that they be quoted directly.

The Assemblies of God was fifty years old in 1964. Over seventy-eight per cent of those who responded had been in the Assemblies more than thirty years, and fifty-seven per cent had been in leadership position less than fifteen years. Obviously, these men speak with a good understanding of the Assemblies of God.

Concerning the question on available materials for doctrinal training<sup>6</sup> the books listed could be condensed to a few major areas: Sunday school materials, integrated doctrine for all of church agencies, specific doctrine books, and the correspondence school. Other than Rigg's book, We Believe, there was nothing for age-group doctrinal training other than Sunday school materials, teacher training materials, and individual books not designed for class work. Some indicated that the Sunday school was constantly improving and putting out better materials each year, and that there was room for some of the earlier books to be improved upon, especially in gearing them to the laity.<sup>7</sup>

Concerning the problem of a denomination perpetuating itself without doctrinal training the vast majority (11 'no' and 3 'no mark') felt it was necessary to have doctrinal training. They felt doctrine

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<sup>6</sup> Ibid., question 5, p. 218.

<sup>7</sup> See Appendix B, question 7, p. 219.

was the foundation upon which all else was built. Also, unless people knew and understood what they believed they would become unstable.<sup>8</sup>

One hundred per cent of the responses felt that more emphasis on doctrinal training would not put out the evangelistic fires, or fervor, in the Assemblies of God. The majority felt that we needed a balanced program of doctrine and evangelism. Since, in the past there was an over emphasis on evangelism and as a result many were lost because they were not grounded in fundamental Bible doctrines. However many feared an over emphasis on doctrine to the point of loss of life and inspiration. The general concenses was that proper doctrinal training would result in enhancing evangelistic fires, greater fervor, passion for souls, and not hinder enthusiasm.<sup>9</sup>

Question eight asked for evidence of a need for doctrinal training. Responses showed that the need was more crucial than the writer had anticipated. It was evidenced in service men, by personal contact with church "members," by lag in membership growth, by inquirers in leadership offices, and by comparing our people with people of other denominations who have strong indoctrinal programs.

Most of the doctrinal training in the Assemblies of God, at the time of this writing, was done during Sunday school, morning worship,

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<sup>8</sup> See Appendix B, question 7, p. 219.

<sup>9</sup> See Appendix B, question 13, p. 222.

mid-week service, and vacation Bible school.

The question was asked as to when doctrinal training should take place. The greatest response was for both Sunday school and special time.<sup>10</sup> Only four leaders felt it should take place at another time besides Sunday school or special time. The comments made indicated that some wanted a correlated program, others wanted a systematic approach, and still others wanted the pastor to conduct the class.<sup>11</sup>

In their opinion, the most effective denominations in training their people what they believed were the Lutherans and Baptists.

Another response indicated that the Assemblies of God needed additional catechetical materials.<sup>12</sup> Only a few of our leaders felt at liberty to compare the Assemblies of God with other denominations.

Concerning membership classes fifty per cent felt that these classes should be required, twenty-five per cent felt they should not be required, and the final twenty-five per cent felt that it should not necessarily be required. Their comments were both pro and con. The general concensus was that it was a good idea but should not become compulsory. These answers indicated either a weak concept of what church membership really meant, or a fear of proposing an unpopular idea. There was a general concensus of a need for indoctrinating new

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<sup>10</sup>Ibid., Question 9, p. 221.

<sup>11</sup>Ibid., question 10, p. 221.

<sup>12</sup>Ibid., question 12, comment 5, p. 222.

converts, and also for the older ones who needed it.

This questionnaire also revealed that the headquarters of the Assemblies of God were aware of this weakness in the area of doctrinal training and were beginning to work on improving the matter. There seems to be three areas concerned at the time: (1) the Church Literature Department and Gospel Publishing House,<sup>13</sup> (2) consideration by the Executive Presbytery<sup>14</sup> and (3) a possible move toward the Southern Baptist Training Union approach.<sup>15</sup>

Finally these respondents felt doctrinal training would help to stabilize the denomination if teaching was under the anointing, and evangelism was taught and practiced with indoctrination. Charles Finney, a well known evangelist, was sighted as an example of one who combined doctrinal and revival emphases.

Briefly then, denominational leaders indicated that there was a real need for improvement in indoctrination in the Assemblies of God. First of all they saw the need; they were concerned and were beginning to work toward improving their doctrinal training program. Secondly, servicemen, personal observation, incoming letters, and lack of membership growth indicated the need. Thirdly, there was a need for the training new converts and for materials to use for this purpose. The failure of some leaders not to compare the Assemblies of God's training program with others perhaps indicated that it was weak, or

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<sup>13</sup>Ibid., question 14, comment 1, p. 223.

<sup>14</sup>Ibid., comment 3, p. 223.

<sup>15</sup>Personal letter to the author.

that the leaders were not acquainted with other denominational materials.

Professors of Christian Education.<sup>16</sup> Eighty-seven per cent of the questionnaires for this group were returned--ten out of twelve. The questionnaires indicated that eighty per cent of the participants had been in the Assemblies of God more than twenty-five years, and eighty per cent had been professors for less than twenty years. This indicated that they were well acquainted with the Assemblies of God and their program.

Out of the ten schools that responded only four of them gave tests to measure the students' Bible knowledge and doctrinal understanding. One school's tests were limited to Bible knowledge only.<sup>17</sup> Only three of those responding supplied information and statistics upon which to base their judgements upon. Apparently many did not respond because they felt like the person who wrote; "I have been told it was below, but I had no basis for comparison."<sup>18</sup> The judgement of those who gave examinations was that the Assemblies of God young people were equal with students of other denominations and other parts of the country. One person indicated that it depended

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<sup>16</sup>Appendix C, p. 224.

<sup>17</sup>Ibid., question 4, comment 2, p.224.

<sup>18</sup>Ibid., question 5, comment 3, p.224.

upon the test given as to whether our students were above or below those of other denominations.<sup>19</sup> The fact that six of the Assemblies of God schools did not give examinations made it more difficult to evaluate. From the statistics available, our young people were a little below the median of other schools in various denominations. The median score in the A.A. B.C. Bible knowledge test was sixty-one; Bethany Bible College's median for two years was fifty-eight. A denominational college in Springfield, Missouri, had a median of sixty; they were considered average when they showed that ten per cent of the examined were above ninety-eight. Southern California College listed no median score but said that the "last several years, especially the last two, more students were above average."<sup>20</sup> It did seem from that students from Assemblies of God churches were improving in their doctrinal understanding.

There was an overwhelming response indicating that a denomination, and the Assemblies of God in particular, could not perpetuate itself without doctrinal training for the laity.

There were numerous materials listed: Sunday school materials, teacher training books, and some books which were not written with any particular class in mind. Rev. Greve, of Bethany Bible College,

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<sup>19</sup>Ibid., comment 1, p. 224.

<sup>20</sup>Ibid., question 7, comment 4, p. 225.

indicated that the Sunday school literature was, at the time of this study, undergoing a revision relevant to doctrinal training.<sup>21</sup> The We Believe course was the only material written specifically for doctrinal training (for the junior age-group) other than that mentioned above.

The questionnaire indicated that four of the professors were acquainted with other denomination's doctrinal training materials. One person marked the Assemblies of God materials to be superior; three indicated that it was equal; one indicated it was inferior, and five chose not to comment. It was understandable why they felt it superior in the area of the Holy Spirit--this a distinctive area for the Assemblies of God, but the overall content was what the author had in mind. One person indicated the materials available were not reaching the laity and needed to be upgraded in quality.<sup>22</sup>

When asked about the best place for doctrinal training the greatest response was for a combination of Sunday school and special time for doctrinal training. If separated, Sunday school was favored, and special training time and mid-week service were very close runner ups. Some favored the Baptist training union, others the Christian day school, and still others favored an integration of doctrine into every area of the church life.<sup>23</sup>

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<sup>21</sup>Ibid., question 9, comment 16, p. 226.

<sup>22</sup>Ibid., question 11, comment 2, p. 226.

<sup>23</sup>Appendix C, question 12, p. 226.

Eighty per cent of those responding felt adults ought to go through a class on what their church believed before becoming members.<sup>24</sup>

Five professors said they knew of someone working on improving doctrinal training; they all boiled down to one--headquarters.<sup>25</sup>

In response to the final question the professors indicated that doctrinal training would help and would stabilize the evangelistic fervor of the Assemblies of God. One person felt that stabilization was a vital need in the Assemblies of God.<sup>26</sup>

The limited statistics available indicated that our young people were a little below the norm of other groups in Bible knowledge and doctrinal training. Evidence also indicated that there was little if any materials available for age-group doctrinal training beyond the Sunday school and pulpit ministry of the church. The Assemblies of God headquarters in Springfield, Missouri was working, to some degree, on this problem while this study was being conducted. These professors favored a doctrinal training program that involved the Sunday school and a special training period, plus a doctrinal training class prior to church membership.

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Pastors of Assemblies of God Churches<sup>27</sup>. Pastors responded with

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<sup>24</sup>Appendix C, question 13, p. 227.

<sup>25</sup>Ibid., question 14, p. 227.

<sup>26</sup>Ibid., question 15, comment 1, p. 227.

<sup>27</sup>Appendix D, pp. 228.



one hundred and five questionnaires which was about a fifty per cent response. A follow-up letter produced very few additional responses. This response was considered to be adequate for a sampling opinion of various sized churches, and geographical locations.

Ninety of the ministers questioned were ordained, and eleven were licensed, giving a mature opinion. A good variation in years of experience in the ministry was shown, so that younger and older ministers views were registered. Fifty-four pastors had been in the ministry less than fifteen years and fifty-one had been in more than fifteen years. Ninety-nine ministers had been Christians over twenty-five years. The background of their training varied: twenty-three ministers had no Bible school training and the rest went to thirty-two different schools. Central Bible Institute trained most of the ministers who responded.<sup>28</sup> This all helped this questionnaire to give a representative view of various ages, years of experience, and training background.

One hundred of these ministers felt that their congregation had a good or fair grasp of what the Assemblies of God believed--fifty-one and forty-nine respectively. One minister pointed out two factors that determined one's knowledge of doctrine when he said; "It depends upon how long in church and also personal interest in doctrine."<sup>29</sup>

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<sup>28</sup>Ibid., question 6, p. 228.

<sup>29</sup>Ibid., question 7, p. 229.

When asked about the service in which they did the most doctrinal training they marked forty-eight for both the Sunday school, and morning worship. Surprisingly, they marked sixty-three for the mid-week service. Thirteen ministers mark all of the service times. This question may have confused some of the pastors, for some indicated that they did most of their doctrinal training in the Royal Rangers, Men's Fellowship, radio, and newspaper.<sup>30</sup>

One pastor wrote concerning question nine concerning the doctrines emphasized in their ministry; he wrote:

I am afraid you will have problems with this question. The annual questionnaire for ministers requires us to say that we preach all of the doctrines each year. Woe to the man who doesn't. . . .<sup>31</sup>

The four doctrines with the most marks were the four cardinal doctrines of the Assemblies of God: salvation, baptism in the Holy Spirit, divine healing, and the second coming.<sup>32</sup> Apparently some of the ministers had not preached some of the doctrines mentioned enough; they marked for other doctrines emphasized subjects like justification and repentance which were involved in the doctrine of salvation, and water baptism was added which was one of the ordinances, etc.<sup>33</sup>

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<sup>30</sup>Ibid., question 8, comments 4,7,8, p. 229.

<sup>31</sup>Ibid., question 9, p. 229.

<sup>32</sup>Ibid., p. 229.

<sup>33</sup>Ibid., question 9, comments 2,7,9, p. 229.

Ralph Riggs had written a question and answer memory course for various age-levels--We Believe or What My Church Believes. Seventy-three ministers were acquainted with this book, and thirty-three had used it. Based upon the results of those who used it, it was surprising that more ministers were not acquainted with it, and using it. Some negative responses were found also: some felt it was not complete enough and did not define the Assemblies of God doctrines clearly enough.<sup>34</sup> It was designed to be a memory supplement for juniors in the Sunday school, but was easily adapted for special classes designed to introduce them to what the Assemblies of God believed. The need for more and better doctrinal training materials was indicative by the fact that seventy-four pastors indicated that they had used other doctrinal training materials in their churches; in general these materials were teacher training books, undated quarterlies, various doctrine books, and some had designed their own materials. Some ministers used other publishing house materials to obtain what they felt they needed.<sup>35</sup>

When asked concerning the problem of perpetuation, surprisingly, ten pastors felt the Assemblies of God could perpetuate itself without doctrinal training, but eighty-five indicated that it could not. The comments indicated that they were aware of the need for doctrinal

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<sup>34</sup>Ibid., question 10, comment 2 and 5, p. 230.

<sup>35</sup>Ibid., question 11, p. 230.

training, yet some were reticent to a rigid course.<sup>36</sup>

The majority felt that a good foundation was needed, and that it should be presented inspirationally and tied in closely to evangelism. One man said, "This is the most needed area of improvement. Our people have gone only on inspiration for years."<sup>37</sup> Another man said; "I think we are twenty years behind times in our training."<sup>38</sup>

Concerning the effects of doctrinal training upon the evangelistic fervor of the Assemblies of God, ninety-two said it would not put out the evangelistic fires and an overwhelming number of pastors felt doctrinal training would add to the evangelistic trust of the denomination. A caution was sounded for a balance between evangelism and strong doctrinal training; an extreme of either was considered to be a position of danger. One man said; "the more we know about what we believe the more fervently we will defend it, knowledge of Pentecost gives appreciation."<sup>39</sup>

Finney was sighted as an example of evangelistic power with doctrinal preaching.<sup>40</sup> Pastors felt that doctrinal training had to

<sup>36</sup>Ibid., question 12, p. 231.

<sup>37</sup>Ibid., comment 10, p. 231.

<sup>38</sup>Ibid., comment 20, p. 232.

<sup>39</sup>Ibid., question 13, comment 11, p. 234.

<sup>40</sup>Ibid., p. 234.

have the dynamic of the Holy Spirit. Doctrinal preaching, it was felt, would guard against pet doctrines, and gives a stronger evangelistic drive. Some were afraid of stagnation, and schoolishness in the church, but if proper emphasis was placed on the work of the Holy Spirit this would not need to be feared.<sup>41</sup>

The question, "Would you be in favor of a doctrinal training program that would be at a designated time rather than fitting it into the present activity time of the church?" was put to the pastors: fifty answered yes, forty-one answered no, and thirteen did not commit themselves. A numerous amount of comments were made both pro and con. Those who oppose the designated time idea did so because they felt that there were enough programs, services, and activities in the church now. Concerning the problem of time, one pastor indicated to the author that if there was an obvious need, and a program and materials were available to bring the results needed pastors would make room and take time to do it.<sup>42</sup> Pastors seemed tired of programs and activities that took time and accomplished nothing. The second point of opposition was to get qualified people to teach the course. Pastor seven, from church G, indicated that the pastor was the best qualified person, the most capable person, the one who had the

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<sup>41</sup>Ibid., p. 234.

<sup>42</sup>Personal interview with pastor number two, Portland, Oregon, December 13, 1963.

authority to do so, and had the respect of the people. If he could not do it he should train prospective workers and give them adequate equipment and materials to do the job.<sup>43</sup>

Those pastors who were for the idea thought a program should be denomination-wide, uniform in content, and flexible in use. Some favored the Baptist training union and others the Lutheran confirmation approach.

Question fifteen pointed up very well the need, at the time of this study, for age-group doctrinal training. It was felt that the young people needed doctrinal training most; children secondly, and adults came in last--sixty, thirty-eight, and fifteen respectively; Twenty-eight marked all ages need it. One comment was put very well:

Doctrinal training should be begun quite early. It must be accompanied by appeals to decisions. It must be repeated at various age levels in terms of life experience, and education levels or the old teachings will cause people to leave the church.<sup>44</sup>

Another comment was worth noting;

If your question pertains to the present moment, all three are important. If you are thinking in terms of a long range program, it is obvious that the children should be completely indoctrinated.<sup>45</sup>

Question sixteen gave further evidence of the need for indoctrination on the adult level and for new converts. Concerning

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<sup>43</sup>Personal interview with Pastor seven, from church G, December 26, 1963.

<sup>44</sup>Appendix D, question 15, comment 1, p. 238.

<sup>45</sup>Ibid., question 15, comment 5, p. 238.

membership classes, seventy-two pastors felt people ought to go through a class on what their church believed before being permitted to become members, sixteen did not feel it was necessary, and seventeen made no mark. There were numerous comments in regard to this question: one man felt the class should be a time of general orientation as well as an indoctrination time; another man felt it was a good idea and would be helpful, but should not be mandatory. The negative extreme was expressed by some who felt an interview with the pastor was adequate. The confusion position that salvation and church membership were synonymous was expressed by some and was best seen in these remarks;

. . . . it is harder to get into some of our churches than it is to get into heaven.<sup>46</sup>

Membership in the body of Christ is not conditional upon a full understanding of all doctrines, but rather an acceptance of Christ as saviour.<sup>47</sup>

A more realistic position was evident when it was suggested that the class idea would not work in some of the churches because conversions were so few and far between. In this case perhaps a book explaining what they believe would be adequate.<sup>48</sup>

Others were in favor of a membership class but felt it should be done after people become members.<sup>49</sup> It was also noted that to make

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<sup>46</sup>Appendix D, question 16, comment 3, p. 239.

<sup>47</sup>Ibid., comment 4, 16, p. 239.

<sup>48</sup>Ibid., comment 12, p. 239.

<sup>49</sup>Ibid., comments 19, 22, p. 239.

this class a requirement for membership might conflict with the local church's constitution.<sup>50</sup>

Fifty per cent of the pastors, who responded, gave special training to new converts on what their church believed. This special training was given by: tracts, pamphlets, personal work, Riggs' books on What My Church Believes, home calling, special class sessions, Sunday school classes, and Bible study services. There appeared to be no set pattern for the training of new converts, but there was a recognition of the fact that new converts needed training of some sort.<sup>51</sup>

It was encouraging to find out that thirteen ministers knew of someone working on the problem of improving doctrinal training in the Assemblies of God. These ranged from the denominational headquarters to private individuals.<sup>52</sup> The author immediately wrote letters to obtain materials or a general idea of what they had done in regards to age-group doctrinal training and interviewed pastors where it was possible. The author obtained a copy of a junior indoctrination catechism designed by a New Jersey pastor's wife, a copy of a lengthy question and answer catechism by a California layman that was presently being prepared for publication, a letter from the denominational

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<sup>50</sup>Ibid., comment 40, p. 240.

<sup>51</sup>Ibid., question 12, p. 231.

<sup>52</sup>Ibid., question 18, p. 240.



leaders as to their plans, and sample of the materials for the youth indoctrination approach of pastor number seven from church G. These materials were reviewed in chapter four of this study.

#### Assemblies of God Church "Members"

The procedure of this section was to examine each church individually, then to examine the total findings.

Church A<sup>53</sup> Two sets of questionnaires were issued. The first was to the Junior Class in the High School Department, and the second was to the College Class; these were examined separately.

The eleventh graders returned fourteen questionnaires. Out of the fourteen two were adults who were observing the class, and twelve were students under twenty years of age. Eight of them had been Christians from eight to ten years; ten had attended an Assemblies of God church for more than five years, and twelve had attended an Assemblies of God Sunday school for more than five years. These young people were not new converts; they had been reared in an Assemblies of God church and Sunday school. Yet all fourteen of them had never heard of Ralph Riggs' booklet What My Church Believes, and twelve of them had never had a course on what their church believes.<sup>54</sup>

When asked which service they received most of their doctrinal

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<sup>53</sup>Appendix E, p. 242.

<sup>54</sup>Ibid., questions 1-8, p. 242.

training the Sunday school received ten marks and mid-week and morning worship both received three each. This questionnaire failed to indicate how many of these young people go to morning worship and mid-week service--this could have some bearing here.<sup>55</sup>

Ten of those tested felt a person ought to go through a class on what the church believed before becoming a member. Perhaps the best comment was; "Before you can support a church and its doctrines you must know what they are."<sup>56</sup>

Seventy-five per cent of those who answered question eleven felt that the Assemblies of God needed a better doctrinal training program, particularly during the teen-years and that doctrinal knowledge should be tied to living the Christ-life.

When asked if they could explain what their church believed to a friend, seven indicated yes, and seven marked vaguely. They were then given some of the basic doctrines of the Assemblies of God and asked to write what they would say about these doctrines.<sup>57</sup> Their comments were compared to The Statement of Fundamental Faith which was reduced to basic elements so that statements only had to convey the idea rather than exact wordage. The results were very poor as the table below indicates.

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<sup>55</sup>Ibid., question 9, p. 242.

<sup>56</sup>Ibid., question 10, comment 3, p. 242.

<sup>57</sup>Ibid., questions 12, 13, p. 243.

(Fourteen Responses)	*1	2	3	4	5
A. Salvation	1	4	9		
B. Water Baptism	1	4	6	3	
C. Lord's Supper	1	5	7	1	
D. Baptism of Holy Spirit		8	5	1	
E. Jesus Christ		2	4	8	
F. Trinity	3		5	6	
G. Sanctification	9	2	3		
H. Second Coming	1	12	1		
I. The Church	2	6	5	1	
J. Divine Healing	2	4	8		
K. The Bible			12	2	
L. Heaven and Hell		2	1	10	
M. Judgement		3	6	2	3

* 1 - no answer	4 - over half of basic
2 - no basic element	elements
3 - less than half of basic elements	5 - all of basic elements

The best known doctrines were: Jesus Christ, trinity, heaven and hell, and judgement. The least known doctrine was sanctification. Unless one rated four or better it was felt he definitely needed better doctrinal training because he could not adequately express what his church believed about basic Bible doctrines.

It was apparent that they were aware of their own weakness in this area, for twelve indicated they would take a course on what the Assemblies of God believed if it were offered.<sup>58</sup>

The second group of questionnaires were given to the College-age Class, and seventeen questionnaires were returned. Five students were under twenty years of age and twelve were between twenty and

<sup>58</sup>Ibid., p. 243.

thirty; fourteen students had been Christians more than ten years; fifteen pupils had attended an Assemblies of God church more than ten years, and fourteen of them had attended an Assemblies of God Sunday school for more than ten years. It was evident that these young people, likewise, were not new converts but were products of the Sunday school; they had attended an Assemblies of God Sunday school and church most of their lives.<sup>59</sup>

Two college students were acquainted with Rigg's book: What My Church Believes, and only six had previous courses on what the Assemblies of God believed; two of these received it at Bible college, and one from a teacher training course. When asked where they received most of their doctrinal training they indicated, overwhelmingly, that it was in the Sunday school (12). The next closest rival was morning worship (2).<sup>60</sup>

They responded eleven to five for requiring a person to go through a class on what their church believed before being admitted to membership and fifteen felt the Assemblies of God needed a better doctrinal training program (two made no comment). One indicated that; "Some who are already members should take it, too."<sup>61</sup> Another one said: "If you become a member of a church you should support

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<sup>59</sup>Ibid., questions 1-6, p. 242.

<sup>60</sup>Ibid., questions 7-9, p. 242.

<sup>61</sup>Ibid., question 11, comment 4, p. 243.

it in every way; how can you if you do not know what it believes?<sup>62</sup>

As to their ability to explain to some one else what their church believed, eight marked yes, eight indicated vaguely, and one put no.<sup>63</sup>

The table below reveals how poorly they did on answering about particular doctrines.

(Seventeen Responses)	* 1	2	3	4	5
A. Salvation		6	11		
B. Water Baptism		5	8	4	
C. Lord's Supper	2	4	11		
D. Baptism in Holy Spirit	2	3	11	1	
E. Jesus Christ	4	1	4	4	4
F. Trinity	5		8	4	
G. Sanctification	11	5	1		
H. Second Coming	1		13	1	1
I. The Church	3	3	9	1	1
J. Divine Healing	1	3	13		
K. The Bible	1		15	1	
L. Heaven and Hell	2	3	1	8	3
M. Judgement	2	4	6	2	3

\*1 - no answer

2 - none of the basic elements

3 - less than half of basic elements

4 - over half of the basic elements

5 - all of the basic elements

The subjects they did best on were Jesus Christ, the Church, second coming, heaven and hell, and judgement. Again sanctification was their weakest area. Anything below the grade of four was

<sup>62</sup>Ibid., comment 8, p. 243.

<sup>63</sup>Ibid., question 12, p. 243.

considered an indication of a definite need for more doctrinal training. They, too, felt a need for better doctrinal training, for fifteen indicated that they would enroll in a course on what the Assemblies of God believed if it were offered.<sup>64</sup>

Both classes questioned were reared in Sunday school and church; they felt the Assemblies of God needed to improve their doctrinal training program and were in favor of a membership class on what their church believed; they showed a very definite need for doctrinal training, and indicated an overwhelming openness to such a class if offered.

Church B.<sup>65</sup> Fourteen "members" cooperated with this questionnaire. There was a wide range of age-group responses; five were under twenty, four from twenty to forty, and five from forty to sixty. Thirteen of the respondents had been Christians for over six years; of these six had been Christians for more than fifteen years. Seven of them had attended an Assemblies of God church from five to fifteen years, and there were about as many who attended more than that as had attended less. Attendance in Sunday school received almost an identical response. Evidence indicated that they were mature Christians and even more so with the older ones.<sup>66</sup>

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<sup>64</sup>Ibid., p. 243.

<sup>65</sup>Appendix E, p. 243.

<sup>66</sup>Ibid., questions 1-6, p. 243.

Only four of them were acquainted with Rigg's book, and four had taken a previous course on what the Assemblies of God believed. When asked where they received most of their doctrinal training the Sunday school was top with nine marks; mid-week service received three and personal Bible study came in third with two marks. Better than two-thirds of the respondents indicated that a person ought to go through a doctrinal class before being admitted into the church. Most of those who opposed such a class favored a class, but felt that it should not be mandatory. Eleven indicated that the Assemblies of God needed a better doctrinal training program.<sup>67</sup>

Out of fourteen, twelve indicated they could explain what their church believed to someone else, and two indicated vaguely.<sup>68</sup> Yet when it came to explaining what the Assemblies believed about specific doctrines a different picture appeared, as is shown by the table below:

(Fourteen Responses)	*1	2	3	4	5
A. Salvation		4	9	1	
B. Water Baptism		1	12	1	
C. Lord's Supper	1	3	8	2	
D. Jesus Christ			2	11	1
E. Baptism in the Holy Spirit		1	12	1	
F. Trinity	1		10	3	
G. Sanctification	4	5	5		
H. Second Coming		3	10	1	
I. The Church		2	9	2	1
J. Divine Healing	1		13		
K. The Bible			12	2	
L. Heaven and Hell			1	10	3
M. Judgement		3	8	2	2

\*1 - no answer

2 - none of the basic elements

3 - less than half of the basic elements

4 - over half of the basic elements

5 - all of the basic elements

<sup>67</sup>Ibid., questions 7-11, p. 242. <sup>68</sup>Ibid., question 12, p. 243.

The stronger doctrines were: about Christ, the Church, heaven and hell, and judgement. The weakest doctrine was sanctification. Over all they did better than Church A, yet when only one person gave an adequate answer on what the Assemblies of God believed about salvation it was not much to boast about. Very few could do a decent job on any doctrine.

Again the willingness to improve in doctrinal knowledge was gratifying. Twelve would enroll in a class on doctrinal training if given a chance.<sup>69</sup>

Church C.<sup>70</sup> had thirteen people respond and the age-range was spread well: five under twenty, three from twenty to thirty, four from thirty to forty, and one over forty. Nine were Christians more than ten years, and had attended Sunday school and church for over ten years. Sixty-nine per cent of those questioned could be classified as mature Christians, having been in the Assemblies of God program for more than ten years.<sup>71</sup>

Only two were acquainted with Rigg's book on What My Church Believes, and four had prior doctrinal training--one of those received it at a Bible college.<sup>72</sup>

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<sup>69</sup>Ibid., p. 243.

<sup>70</sup>Ibid., p. 243.

<sup>71</sup>Ibid., questions 1-6, p. 242.

<sup>72</sup>Ibid., questions 7-8, p. 242.



Surprisingly, the mid-week service was picked as the time where they received most of their doctrinal training. The next closest service was Sunday school which received five marks. Over sixty-one per cent of the respondents felt doctrinal training ought to be required before being admitted to membership. One person indicated that this was the "Assemblies of God's great shortcoming,"<sup>73</sup> Others indicated that there were other ways to indoctrinate, such as: pamphlets, pastoral conferences, personal interest, etc. Ten people indicated that the Assemblies of God needed a better doctrinal training program.

When questioned on their ability to explain what their church believed twice as many said 'yes' as 'vaguely,' and none marked 'no.' <sup>74</sup>

The table below indicates the results when asked to explain specific doctrines.

(Thirteen Responses)	*1	2	3	4	5
A. Salvation	1	2	8	2	
B. Water Baptism	1		6	6	
C. Lord's Supper		4	5	4	
D. Baptism in Holy Spirit		1	8	2	
E. Jesus Christ			2	6	3
F. Trinity	1		4	6	
G. Sanctification	1	3	6	1	
H. Second Coming		1	10		
I. The Church	1	1	6	3	
J. Divine Healing	1	1	8	1	
K. The Bible	1	1	8	1	
L. Heaven and Hell			2	6	3
M. Judgement		2	4	1	4

\*1 - no answer

2 - none of the basic elements

3 - Less than half of the basic elements

4 - over half of the basic elements

5 - all of the basic elements

<sup>73</sup>Ibid., question 10, comment 3, p. 242. <sup>74</sup>Ibid., q. 11, p. 243.

The strongest areas of doctrine were: Jesus Christ, heaven and hell, and the judgement. Sanctification, divine healing, and the Bible were weaker areas of doctrine. Percentagewise, Church C had more people in the four column than any of the other churches considered thus far, yet there was still a need for more doctrinal training. Ten of these responding indicated they were open for more training in doctrine, even though pastor number three had a doctrinal class for his youth nine indicated they would enroll in a class on doctrine if it were offered.<sup>75</sup>

Church D.<sup>76</sup> where pastor number four was the minister, responded with twelve questionnaires. A fairly equal representation of age-groups were shown; experiencewise fifty per cent had been Christians less than five years; six had attended an Assemblies of God church less than ten years, and five had attended Sunday school less than ten years. The indication was that there were about fifty per cent newer Christians, and fifty per cent that could be classified as mature Christians.<sup>77</sup>

None were acquainted with the book: What My Church Believes, and three had previous courses in doctrine--one at a Bible college. Morning worship was judged to be the service where they received the most doctrinal training and the Sunday school was rated as having the

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<sup>75</sup>Ibid., p. 243.

<sup>76</sup>Ibid., pp. 244-245.

<sup>77</sup>Ibid., questions 1-6, p. 244.

least doctrinal training of any service.<sup>78</sup>

Only fifty per cent of those cooperating indicated a person should go through a course on what their church believed before being taken in as a member, and seven felt the Assemblies of God needed a better doctrinal training program.<sup>79</sup>

They were typical in regards to being able to convey what their church believed to someone else. Six indicated they could, and six indicated vaguely.<sup>80</sup>

(Twelve Responses)	* 1	2	3	4	5
A. Salvation	1	2	7	2	
B. Water Baptism	1	3	4	4	
C. Lord's Supper	3	3	5	2	
D. Baptism in Holy Spirit	3	1	8		
E. Jesus Christ	1		1	9	1
F. Trinity	5		5	2	
G. Sanctification	6	3	2	1	
H. Second Coming	3	3	4	2	
I. The Church	1	3	6	2	
J. Divine Healing	3	5	4		
K. The Bible	1		11		
L. Heaven and Hell	2		1	8	1
M. Judgement	2	1	5	2	2

\*1 - no answer

2 - none of the basic elements

3 - less than half of the  
basic elements

4 - more than half of the  
basic elements

5 - all of the basic  
elements

The stronger areas of doctrine were: Christ, and heaven and hell; the weaker areas were the trinity and sanctification. The fact

<sup>78</sup>Ibid., questions 7-9, p. 242.

<sup>79</sup>Ibid., questions 10-11, p. 243.

<sup>80</sup>Ibid., question 12, p. 243.

that fifty per cent of the ones questioned were fairly recent Christians may be the reason for many making the lower scores.

It was evident that there was a real need for training in basic doctrines by the fact that twelve indicated they would like to know more about these doctrines, and nine indicated they would enroll in a course of this nature if it were offered.<sup>81</sup> As one could see, there was a need for doctrinal training and an openness to learn if a class was offered.

Church F.<sup>82</sup> returned only two questionnaires. The decision was made not to evaluate these results in a detailed manner; when basic issues are involved they parted company, thus nullifying any significant change in the previous results of the questionnaire to church "members." These were both: elderly people, and mature Christians. (They were Christians for over nineteen years and attended Sunday school and church for the same length of time). They both agreed that they received most of their doctrinal training in the Sunday school, and both indicated that they could convey to others what their church believed. But together they scored four (which is considered to be adequate) only twice--water baptism, and trinity; they both agreed that they would enroll in a course on what the

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<sup>81</sup>Ibid., p. 243.

<sup>82</sup>Ibid., pp. 243.

Assemblies believed if it were offered.

From those who participated it was evident that there was a need for doctrinal training in this church and a willingness to enroll in such a course.<sup>83</sup>

All the churches totaled.<sup>84</sup> There were seventy-two people who responded to the questionnaire. The age ratio was: thirty-one young people under twenty, twenty people from twenty to thirty, ten individuals from thirty to forty, six from forty to fifty, four from fifty through sixty, and one over sixty. Approximately two-thirds of the people were under thirty; this was considered good because it gave a picture of the younger generation which would be the church of tomorrow.<sup>85</sup>

Eighty per cent of the respondents had been Christians for more than five years, and had gone to an Assemblies of God Sunday school and church for more than five years. This indicated that the majority<sup>86</sup> of those questioned had been Christians long enough to have been adequately indoctrinated.

Only one in eight people questioned had acquaintance with Ralph Riggs' book: What My Church Believes, and twenty-eight per cent of them

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<sup>83</sup>Ibid., p. 253.

<sup>84</sup>Ibid., p. 255.

<sup>85</sup>Ibid., question 3, p. 255.

<sup>86</sup>Ibid., questions 4-6, p. 255.

had prior courses, of one kind or another, in doctrinal training.

Three courses received four marks: Knowing the Doctrines of the Bible, Bible Doctrines, and Bible college classes. When this study was undertaken the Sunday school, by far, outstretched all other services in giving doctrinal training; midweek, morning worship, and Sunday evening service followed respectively.<sup>87</sup>

Two-thirds of the respondents indicated that a person should be required to go through a doctrinal training class before being permitted to be taken in as a member; better than eighty per cent of the church "members" felt that the Assemblies of God needed a better doctrinal training program.<sup>88</sup>

Forty-six per cent indicated that they could explain what their church believed to someone else, and thirty-seven per cent felt they could only do it vaguely.<sup>89</sup>

The following table indicates how well they wrote out their explanations. A score of four is considered necessary to be able to adequately explain what the Assemblies of God believed.

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<sup>87</sup> Ibid., questions 7-9, p. 55.

<sup>88</sup> Ibid., questions 10-11, p. 55.

<sup>89</sup> Ibid., question 12, p. 56.

(Seventy-two responses)	* 1	2	3	4	5
A. Salvation	3	19	45	5	
B. Baptism in Water	3	13	37	19	
C. Lord's Supper	7	18	38	9	
D. Baptism in Holy Spirit	5	15	45	5	
E. Jesus Christ	5	4	14	38	9
F. Trinity	14	1	32	23	
G. Sanctification	31	19	17	3	
H. Second Coming	4	9	50	7	
I. The Church	7	16	36	9	2
J. Divine Healing	8	14	47	1	
K. The Bible	3	2	59	6	
L. Heaven and Hell	4	6	7	42	11
M. Judgement	4	14	29	9	14

\* 1 - no answer  
 2 - none of the basic elements  
 3 - less than half of the basic elements

4 - more than half of the basic elements  
 5 - all of the basic elements

The doctrines that had penetrated the best were: the judgement, heaven and hell, Jesus Christ, and the Church. Weak areas were: Salvation, Lord's supper, baptism in the Holy Spirit, sanctification, second coming, divine healing and the Bible.

It should be noted that this questionnaire does not propose to evaluate what the individuals believed themselves, but whether they could tell others what their church believed--sometimes there was a difference.

The need for a rigid indoctrination program was made obvious by this table. When only one in fifteen could write in everyday language the basic elements involved in salvation as the Assemblies of God believed it, or for sanctification when one in twenty-five was all that can adequately express it, and divine healing where only one in seventy-two can tell his friend what the Assemblies of God believed on

the subject was certainly not very good. These questionnaires revealed that the vast majority of the people were not able to tell others what their church believed as well as they indicated they could.

Seventy indicated they wanted to know more about the fundamental beliefs, and sixty-eight indicated that they would enroll in a course on what the Assemblies of God believe if it were offered.<sup>90</sup>

There was a willingness on the part of the people to be indoctrinated, but the problem lay in designing a program and materials to meet the doctrinal training needs.

#### Interview Results

Five pastors in the Portland, Oregon area were interviewed to determine: (1) whether there was a need for a better age-group doctrinal training program and materials in the Assemblies of God, and (2) what type of material and program would be of value to them.

Pastor Number One, from Church A felt there was a definite need now for an age-group doctrinal training program, and that there had been a need for a long time. A number of years prior to the time this study was conducted he set out to start a doctrinal training program in his church, but two things hindered him: (1) there was no material available to do the job he had in mind, and (2) his health hindered him. He wanted to see doctrinal training geared to two

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<sup>90</sup>Ibid., p. 256.



age-groups: the youth, and the adults. For the youth age-group he should have two classes: first, with the intermediates (a rigid memory course) and secondly, at the high school age-level (they apply their memory work to their life-situations). For the adult level he wanted to see three approaches: (1) a simplified course on the beliefs of the Assemblies of God for beginners and new converts, (2) an advanced course in doctrinal training for experienced Christians, and (3) an adult discussion group approach where small groups would meet in home and discuss doctrinal matters. There would be a skimpy outline to guide the adult leader, yet leaving room for specifics to be varied depending upon the group and what was meaningful to them. This would give doctrine a personal touch which he felt would be needed to make it meaningful.

Three problems, at the time this study was undertaken, faced in this indoctrination program were: (1) materials to meet his need, (2) time, as a busy pastor, to do the instruction, and (3) physical strength needed to properly develop the program and materials.<sup>91</sup>

Pastor Number two, from church B, likewise felt there was a real need for a workable program and materials for doctrinal training. In a previous pastorate he had an assistant gather materials and he developed a doctrinal training class for new converts and prospective

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<sup>91</sup>Personal interview with pastor number one, Portland, Oregon, December 13, 1963.

church members. He felt the first time was too detailed and the second time was too short. He wanted to see something developed so that doctrine could be presented in an inspirational way, and designed to age-groups. He felt that if the materials worked pastors would make time in their schedules to put it into use. He, too, would like to see doctrine tied to experience, and a simplified and advanced class developed for adults.<sup>92</sup>

Pastor Number Three, from Church C, had the most active and developed doctrinal training program in the greater Portland, area. He was working with the young people; he felt a real need existed for other age-groups, but that the young people needed it most--they were pliable, and would be the church. The class met on Saturdays for some time until, because of his schedule problems, he shifted it to 5:00 Sunday evenings. The course was designed for two years; the first year was Church and denominational history, and the second year dealt with the fundamental doctrines of the Assemblies of God.

He had developed this course after pastor number seven from Church C, but did so because he felt there was a tremendous need that the denomination was not meeting, at the time this study was conducted. He sent ten mimeographed questions home with the pupil each week and they brought back the questions and their Bibles to the

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<sup>92</sup> Personal interview with pastor number two, Portland, Oregon, December 13, 1963.

next session where they had a discussion period. Discussion techniques were used to make doctrine more meaningful. His program had shown its worth, thus he was conducting it for the second year.<sup>93</sup>

Pastor Number Five, from church E, had a small but growing church. He indicated that there was a great need in this area, but felt that for a program to be accepted, and fill the need that existed, it ought to come from (or at least have the approval of) headquarters in Springfield, Missouri. He would like to see a question and answer approach that would operate like a teacher training course, only in a continuous cycle. He indicated that it should not be too long, and should be inspirational; doctrinal training ought to be geared to age-groups, and even a junior membership offered for the younger ones.<sup>94</sup>

Pastor Number Seven, from Church G, had the most organized program, and had operated it longer than any man interviewed in the Portland area. To talk to this man left no doubts in one's mind as to the existing need (when this study was conducted), and the value and potential of a good doctrinal training program. His program was geared to the senior high school age-group, and met from 6:30 to 8:00 Wednesday nights. It was a two year course; the first year was

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<sup>93</sup>Interview with pastor number three, Portland, Oregon, December 13, 1963.

<sup>94</sup>Personal interview with pastor number five, Portland, Oregon, December 18, 1963.

spent on Bible history, Church history, denominational history, and the local church's history. The second year was concerned with the Christian life (the work of the Holy Spirit and basic Bible doctrines). The emphasis was placed upon making doctrine useful and meaningful to life-situations. Everything was centered around Christ and the work of the Holy Spirit in the lives of believers to create a redemptive fellowship. To receive a diploma for the course one had to have a passing score and confirm his faith before the congregation. He was then presented with a diploma and a new twenty dollar Bible. Pastor seven went out of his way to make this course extra hard and disciplined; he wanted Christians that would be Spirit-filled Christians in daily life and practice, and not just in name only. He used various techniques for teaching, and for measuring the results. The curriculum was developed from numerous sources and from his own experience; the materials he needed were not available so developed his own. Memory work was emphasized in Sunday school, children's church, and in his indoctrination classes.

When a person graduated from the Confirmation Class he was expected to know the history and doctrines of the Bible, the history of the Church and the Assemblies of God, plus have a workable knowledge of Bible geography; he should also know how to apply this knowledge to every day situations and circumstances. Pastor seven's program and materials proved to be workable, successful, and was also operating in church C with very few alterations.<sup>95</sup>

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<sup>95</sup>Personal interview with pastor number seven, from Church G, December 26, 1963.

The results of the five interviews indicated, without exception, that there existed a very definite need for age-group doctrinal training; that there also existed a definite need for a program and materials to meet the need of the pastors, and that pastors were open and eager for a program and materials on age-group doctrinal training.

#### Miscellaneous Evidence

There existed other minor but noteworthy evidence that there was a need for a better doctrinal training program and materials in the Assemblies of God.

The first bit of evidence comes from the headquarters of the Assemblies of God, in Springfield, Missouri. The Church School Literature Department of Gospel Publishing House, was working on improving doctrinal training in their Sunday school literature and the development of undated quarterlies on doctrinal subjects.<sup>96</sup> The fact that doctrinal training had been under consideration for several months by the Executive Presbytery,<sup>97</sup> and the fact that there was consideration of a training time similar to the Southern Baptist program<sup>98</sup> was evidence that Springfield was aware that the need existed and they were beginning to think and act to meet this need.

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<sup>96</sup>Appendix B, question 14, p. 219.

<sup>97</sup>Personal correspondence with men at Springfield, Missouri.

<sup>98</sup>Appendix E, comment 3, p. 242.

Many pastors had developed, and were trying to develop materials on their own to meet the need in their local situations. This was evidenced in the questionnaires and personal interviews.

The vast majority of existing evangelical Protestant denominations have long ago concluded that Sunday school training, and the preaching of doctrine was not sufficient to meet all the needs; it was felt that these ministries were necessary, but additional training was also necessary to adequately ground a person in what his church believed. The fact that other evangelical Protestant churches have developed various programs (as will be shown in chapter three) for doctrinal training indicated that they recognize the need and were trying to meet it.

#### IV. SUMMARY

The purpose of this chapter was to determine whether the Assemblies of God denomination was doing an adequate job in age-group doctrinal training or whether better doctrinal training was needed. The author gave questionnaires to denominational leaders, professors of Christian education, pastors and "members" of selected Assemblies of God churches, and interviewed leading pastors in the Portland, Oregon area.

Eighty-two per cent of questionnaires sent to national denominational leaders were returned. This questionnaire indicated that the respondents had a good understanding of the Assemblies of God. Available materials were categorized as Sunday school materials,

integrated (doctrinal) church materials, specific doctrinal books, and the correspondence school. They felt that doctrinal training was necessary for the perpetuation of a denomination and that doctrinal training would not put out the evangelistic fervor in the Assemblies of God. Various evidence pointed to the need, and the Sunday school was credited with doing the most age-group doctrinal training; they felt the Sunday school and a special class time would be best for doctrinal training. They indicated that the Lutherans and Baptists were doing the best job. Fifty per cent of the leaders indicated that a membership training should be required for its prospective members. This questionnaire also revealed that the denominational leaders were aware of this problem and were in process of dealing with it.

Eighty-seven per cent of the questionnaires were returned from the professors of Christian education. Evidence indicated that they were well acquainted with the Assemblies of God. Only four out of the ten schools questioned gave tests to measure Bible and doctrinal knowledge of entering students. Only three professors furnished information from the A.A.B.C. tests. From the available statistics the Assemblies of God students were slightly below the median score. The available materials were the same as given by the denomination leaders; the same was true with the Sunday school and a special class time as the best approach to doctrinal training. Eighty per cent of the professors felt a membership class should be required, and that a doctrinal emphasis would help and stabilize the

### Assemblies of God.

Approximately fifty per cent of the pastors responded to their questionnaire. The younger and older minister's views were both represented; the majority of the pastors had been Christians over twenty-five years, and their schools of training varied. They felt the people had a fair or good grasp of what the Assemblies of God believed. Pastors indicated that they did more doctrinal training in the mid-week service than any other time. The four cardinal doctrines (salvation, divine healing, water baptism, and Spirit baptism) were stressed most. Seventy-three pastors were acquainted with Riggs' book and thirty-three had used it; Seventy-four pastors indicated that they had used other doctrinal materials. Over seventy-five per cent of the pastors felt the Assemblies could not perpetuate themselves without doctrinal training. Ninety-two pastors indicated that doctrinal training would not put out the evangelistic fires, but would add to the evangelistic thrust of a denomination. Fifty per cent of the pastors felt doctrinal training ought to be at a designated time. They indicated that the young people needed doctrinal training the most; seventy-two pastors indicated that an adult membership class ought to be a pre-requisite to church membership, and only fifty per cent of those who responded gave any training to new converts in what the church believed.

Five Assemblies of God churches in the Portland, Oregon area cooperated in giving questionnaires to church "members." All of the church "member" questionnaires were totaled to give the overall



picture. Seventy-two people responded to the questionnaire; two-thirds of them were under thirty years of age; eighty per cent of the "members" had been Christians, and attended Sunday school and church for more than five years which indicated that the Assemblies of God had had enough time to indoctrinate them. Only one in eight had heard of Riggs' book; twenty-eight per cent of them had some doctrinal training prior to this study, and the Sunday school contributed the most to the extant doctrinal training. Two-thirds of the respondents felt a person should be required to go through a membership training class to become a member. Eighty per cent of the "members" indicated that the Assemblies of God needed a better doctrinal training program.

Forty-six per cent of the "members" felt they could adequately explain what their church believed and thirty-seven per cent felt they could explain it vaguely. The need for a rigid doctrinal training program was very evident by the table on page 156. The results were: that only one in fifteen could adequately explain salvation, one in twenty-five could adequately explain sanctification, and one in seventy-two could adequately explain divine healing. Seventy indicated that they wanted to know more about the beliefs of their church, and sixty-eight members indicated that they would enroll in such a course if it were offered.

Interviews were conducted with leading Assemblies of God pastors in the Portland, Oregon area to determine if there was a need for a better doctrinal training program and materials. Pastor number

one felt there was a definite need; he had tried to meet this need in his church but was hindered by lack of materials and his health. He would like to see something designed for the youth (intermediates and high schooler) and adults (beginners, advanced and a group study approach). Pastor number two indicated that there was a need for a program and materials for doctrinal training in the Assemblies of God. He wanted material that could be presented inspirationally, and geared to age-groups. Pastor number three saw the need for a doctrinal training program, and so he borrowed a program and materials from pastor number seven and altered them to meet his need. His program was geared to youth only; eventually this pastor would like something for adults too. Pastor number five also indicated that there was a need for a program and materials. He felt that it should come from the denominational headquarters. In his opinion the question and answer approach was the best and that it should be taught in a cycle. To him, materials should be made available for various age-levels, and a junior membership offered. Pastor number seven had developed his own program and materials because he saw a tremendous need, and when he searched for a program and materials he found nothing to meet his need. His program was aimed at indoctrinating the youth; it was a rigid and productive course. Evidence indicated that was a definite need for a doctrinal training program and materials. Pastors would welcome such a program and materials designed for various age-groups.

There were also some miscellaneous evidence which indicated the need for doctrinal training. Firstly, the Church School

Literature Department of Gospel Publishing was working to integrate doctrine into the Sunday school literature more adequately.

Secondly, Executive Presbytery was concerned about the need and had given some consideration to the Southern Baptist Training Union.

Thirdly, some pastors had developed their own materials and had used other published materials; laymen and a pastor's wife had written some materials of their own to help meet this need, and fourthly, other evangelical Protestant churches provided material for doctrinal training in addition to the Sunday school and pulpit ministries.

## CHAPTER VI

### A PROPOSED AGE-GROUP DOCTRINAL TRAINING PROGRAM FOR THE ASSEMBLIES OF GOD

## CHAPTER VI

### A PROPOSED AGE-GROUP DOCTRINAL TRAINING PROGRAM FOR THE ASSEMBLIES OF GOD

#### I. INTRODUCTION

Research convinced this investigator that every denomination should have its own age-group doctrinal training program; variation of beliefs demanded this. One could borrow from other denominations, in areas of similarities; but it should be published and promoted by the denominational press itself. This would give a uniformity of belief for a denomination, which would be needed if a denomination intends to perpetuate the truths for which it stands.

This writer felt that if a denomination had no area of distinctive teaching it had no justification for existing separate from other denominations. No doubt, organizational structure would be difficult to overcome, especially after a long period of existence, but it was not considered a valid reason for separation. The Bible laid down no organizational pattern, but did speak out in areas of doctrine.

The Assemblies of God as a denomination was sovereign in the area of doctrine; and the local church was sovereign in organization and administration of that church. It would be to the advantage of the denomination and the pastor to have an age-group doctrinal training program available, especially if published by the denomination

with pastor in mind.

This research project showed that the Assemblies of God needed a better doctrinal training program, and that the pastors and the people were aware of the need and were willing to be training in what the Assemblies of God believed. The Assemblies of God were not the only ones who indicated that the Sunday school and the preaching ministries were not adequately training the people in what their church believed; other denominations had doctrinal training programs in addition to these ministries.

The purpose of this chapter was to do two things: (1) to lay down some basic principles which any denomination might utilize if they found a need for a doctrinal training program, and (2) to propose a workable plan, in general outlined form, to help the Assemblies of God or any industrious pastor in setting up an age-group doctrinal training program.

## II. SOME BASIC PRINCIPLES

A denomination should follow these basic principles to have an adequate program and materials for age-group doctrinal training.

The training program should be based upon free choice. Naturally the parents approval will be needed for the younger pupils, but it should not be a time that parents, pastor, or church had forced upon the pupils. The training time should be made interesting enough that its value could be sold to the pupil as well as the parent and pastor. Knowledge and experiences are most

meaningful and lasting when learned under favorable situations.

The pastor should be the instructor because he was the best qualified person; he was the authority for interpreting doctrinal matters for the local church, and he had more respect in every age-group than anyone else. It would be good for his preaching, his personal life, and give him a chance to know his flock and their doctrinal knowledge. When it would not be possible for the pastor to do the teaching the best qualified person, sold on his subject and one who meets the approval of the pastor, could be used. In a larger church situation the pastor could train other instructors.

The time for indoctrination should be left as a variable to be set by each local church. It should be separated from the Sunday school time and regular church services; both the pupil, church, and the teacher's schedule should be taken into consideration--the time that works best for all concerned should be used.

The aims of a doctrinal training program should consider the present, and future need of the pupils. Three goals should be reached: (1) the pupil to gain sufficient knowledge of the subject, (2) the teacher to present it so that it would inspire the pupil, and (3) this knowledge and inspiration should result in conduct or use of the knowledge in the pupil's life-situation. Doctrine that is meaningful and useful in life-situations has the most lasting and life giving effects.

There should be adequate materials for pupil (pupil's manual, and workbook or homework materials), teacher's manual, and additional

visual aids. The content should include the denominations statement of faith and other accepted doctrines, and history of the church, denomination, and local assembly. Vocabulary building ought to be included, and as much Scripture as possible. One should be careful to use explicit Scriptures and not base doctrines upon implicit Scripture. If a pupil finds Scriptures taken out of context and the meanings stretched, he may lose confidence in other doctrines taught him. Songs from the hymnal should also be used to aid memory and usefulness of doctrine. The pastor or teacher should have some flexibility in using the materials and content, and the materials should be of the best quality possible for a reasonable price.

There is enough doctrinal material to be taught that it could be spread over a number of years, and graded to the age-group characteristics involved. Three age-groups should be considered: the children or juniors, the youth, and the adults. Repetition should be involved at various age-levels for those who have not come up the ranks, and for reinforcement purposes for those who have come up the ranks. The family should be tied in with the pupils homework, especially in the lower age-groups. Materials that enlist the parents help make a more lasting impression upon the pupil.

The best educational methods available should be used. A variety of methods, a combination of methods, and the most productive methods must be capitalized upon to reach the aim of the lesson.

Some of the available methods were: question and answer, discussion, lecture, story an illustration, role play, project,



projected and non-projected visual aids, and music. A much used (and successful) approach to have the pupil do home work and memory work, then in class the teacher had discussion on the materials worked on, the Bible and the hymnal should be tied into the homework. The teacher's manual should be a guide with the possibility of flexibility on the pastor or teacher's part; possibly containing enough material so that the teacher would have to be selective in explaining and discussing the lesson. Memory work should play a vital part of the work for younger age-levels.

Where possible personal experience should be tied in with the doctrines, such as, salvation, baptism in water and Holy Spirit, stewardship, evangelism, etc. Methods are only a means to an end, therefore the one reaching the goal best should be employed as long as they are ethical and workable; the lecture method and reading materials are generally the least productive of all methods.

There should be a means to measure or evaluate the effectiveness of one's doctrinal training program. There are numerous ways for the teacher to measure his success in accomplishing the aim of the lesson. Testing techniques should be incorporated in the teacher's manual or produced to accompany it; evaluations should be weekly, quarterly, and yearly. Accomplishment should be recognized and rewarded; unproductivity should be noted and the teacher should seek means to secure accomplishment on the part of all.

Some variables ought to be allowed for, such as, size of church, situations, location, teachers, etc. But if materials were based on

principles these would pose no real problem.

### III. AGE-GROUP DOCTRINAL TRAINING PROPOSAL

This investigator felt that the Assemblies of God needed to start from the beginning and write an entirely new age-group doctrinal training program and materials. There were materials available in the Assemblies of God and from various denominations that could be drawn from; nothing existing was adequate for the need. It should be well planned and thought through before it was written and published. It should not be more than three quarters a year.

The investigator further contends that it should be something in addition to the present Sunday school program, and where possible taught or at least directed by the pastor. The value of doctrinal training was such that it demanded the best man, and was one of the most rewarding fields for the pastor. The weakness of the Sunday school movement was felt to be its inability to train adequate teachers for their task, especially so in the area of doctrinal training.

The Assemblies of God should continue the integration of their beliefs in every area and agency of the church. The value of doctrinal training, again, was such that it should be done in a time dedicated solely to that purpose, and measured or evaluated to determine the effectiveness of the training. The problem with integration was that there were so many things to be integrated that none of them received justice. Therefore, this writer offered the following proposal.

The Junior Age-Group. The junior age-group would cover from the fourth grade through the eighth grades. Two courses should be offered; a beginner class for the fourth through sixth grades, and a more advanced class for intermediates (seventh through eighth grades). Headquarters, or the individual church, could elect the name for each class. For the purpose of this paper the first was called the Junior Class, and the second was called the Junior-high Class.

The basic objective of the Junior Class would be to memorize basic Scripture and vocabulary of the doctrinal beliefs of this entire program. Suggested topics for training were: Bible, Father, Jesus Christ, Holy Spirit, trinity, man, sin, salvation, water baptism, communion, baptism in the Holy Spirit, sanctification, prayer, Bible study, stewardship, missions, divine healing, the Church, final judgement and church membership. The doctrine on the one true God ought to be limited to the trinity, and the "Jesus Only" material should be put into a supplementary booklet for those who needed help in this area (Dr. James D. Rider of Bethany Bible College would be a very capable man to write a supplement).

In the Junior Class these teaching should not be taught as such--only basic Scriptures and vocabulary. This writer recommended that the basic Scripture verses and vocabulary words be made up in card form (two separate sets); the reference on one side and verse on the other side and the vocabulary word on one side and the meaning on the other side. A teacher's manual and a pupil's workbook would also be

needed. The course could move along at a given number of verses and words per week; the manual and the workbook should deal with these verses endeavoring to explain and illustrate their meaning. Time should also be given for recitation of the verses in class. Appropriate visual aids could be used, and incentives could be made available to encourage memory work, and workbook work.

This class or classes could be taught by approved teachers, and could be worked in with the Royal Ranger program of merit badges, or with a children's church (with a designed reward system, or at a separate designated time).

These materials should be designed to be used in various groups, and for various time lengths--depending upon the churches desire. For example: if half hour sessions were used they would progress just half as fast as an hour session class, etc.

The pupil would memorize Scriptures and vocabulary outside of class, come to class, recite them, and discuss the meaning with the teacher. The teacher's aim would be to make these verses and words understandable, and usable for the junior pupil.

The basic verses could be taken from Riggs' book, We Believe, and the vocabulary from a manual on vocabulary, prepared by Rev. Carrington of Turlock, California, for new converts. There should also be an examination given periodically.

The Junior-high Class would explain the basic beliefs of the Assemblies of God and other suggested topics mentioned in the Junior Class. The teacher (pastor) should have the pupil practice the beliefs

they talk about in class--learn by doing as well as by class discussion. Memory of Scripture verses and vocabulary from cards should be continued.

There should be a teacher's manual, a pupil's workbook, visual aids, memory cards, and a list of films or filmstrips of material available in the Assemblies and from other acceptable film houses of other denominations.

This class would not be built around explanation of memorized verse idea, although it would draw on them though), but would discuss doctrines themselves in a systematic approach. Some examples of learning and doing would be: (1) When dealing with salvation, if good visual aids were available, one might press for a decision at the end of the first session, or lecture one session and at the next class show a film, by Concordia, on What it Means to be a Christian; one would then press for the decision after this film which would lend to a decision very well, and (2) when teaching stewardship the teacher might wish to have the pupils experiment with being stewards of their money, their time, their life, etc., in real life-situations. This basic idea could be applied to every doctrine. After an experiment of doing what was taught the teacher might wish to have a discussion session on the results, for example: on salvation, perhaps the next session after a decision had been made the teacher might wish to have all the class discuss what it was like when they were converted.

These materials would need to be designed for expandibility and

flexibility. Contentwise it could be built on the Teen quarterly 'What We Believe'--which was a one quarter topic in the Junior-high Department graded literature produced by the Assemblies of God; it would need to be enlarged and oriented to the learning and doing idea.

The teacher's aim should be more than just the acquiring of knowledge, but doctrine should be made to live experientially. Discussion would be necessary to make sure that they understand these doctrines in their language so that they could explain it to the unsaved, or other denominational friends. Periodic examinations should be given to measure results, and to reinforce learning.

To be eligible for the Junior-high class there ought to be a prerequisite of certain Scriptures and vocabulary to be memorized. These classes should at least be an hour in length.

Both classes should be on an elective basis and made to appeal to their age-group.

A junior church-membership card and privileges should be given to any one graduating from these two classes; they should not be given the same rights of an adult church member though.

The Youth Age-Group. The youth age-group should cover the three senior-high years and possibly the first year after high school if the church desired. This age-group would be divided into two classes, too.

The first class would be a course in history. The first quarter would survey the Old and New Testament history; the second would be a

brief survey of Church history, and the third quarter would be on denominational and local church history.

The pupil's textbook could be any book suited for the age level. This writer suggests According to Thy Word by Bjorklund as one possibility; other possibilities were the Bible for Old Testament history, Fire on the Earth by Langford for Church history, and Suddenly from Heaven, by Brumback, for denominational history. The author suggests for the teacher's supplement the use of Walker's book: A History of the Christian Church, Christianity Through the Centuries, by Cairns, The Old Testament Speaks by Schultz, or any acceptable history book. The pupil's book for denominational history could be the abbreviated form of the history of the Assemblies of God prepared by Gospel Publishing House.

Possibly a series of quarterlies, or a book, could be prepared for the teacher and the pupil by an Assemblies of God man. The pupil should have a workbook designed to interest and reach this age-group. Examinations should be held regularly and home work assignments made. This should be on par with any high school course for this age-group. The teacher could be one acceptable to the pastor and well acquainted with history.

This class should meet at a designated time and cover as much material as possible getting a grasp of the highlights of events and doctrinal issues. People in Assemblies of God churches show a lack of knowledge of and appreciation for their heritage as Protestants, and

as Pentecostals, because they had never been exposed to their history.

The second class should be a class designed to last an hour or an hour and a half. It should be a discussion approach with homework that would help the students find answers to the problems they face in school, work, and the home. The first quarter would be spent on repetition of the basic doctrines stated in the Junior-high Class. This would be a refresher-reinforcement time, and a time for questions that had developed since the Junior-high class. The remaining two quarters or more should be spent on the problems and decisions that youth face as related to principles and implications of the doctrines they and their church believed. This class should be taught by the pastor.

This investigator recommends a few areas that should be covered:

(1) dating, courtship, and marriage--a good chance for pre-marital counselling by the pastor, (2) vocation, call of God, and college--a chance to help them get their feet on the ground and preparing them for the things that face them in doing God's will, making a living, and staying true to God and their church, (3) how to conduct oneself as a Christian--manners, entertainment, and ethics in general, and (4) problems young people face in their home-life.

This could be a chance for the pastor to get closer to the young people, and for them to know him and sense his calling from God. This should be an informal but organized class; the young people could ask their pastor questions about the problems they faced and together they could find a way through. Materials for this



should give guidance to the pastor and the students, yet leaving room for liberty where an aggressive pastor could take advantage of the opportunity to deal with particular problems of his young people.

The two classes which the author recommended for the pastor to be the teacher are critical points in the lives of these two age-groups, and the content and method involved in these classes could best be handled by the pastor. It was felt that after one or two years the preparation for such class would taper off, but the influence of the pastor and the results for these classes would warrant using the most capable, authoritative, and influential man available--the pastor.

The Adult Age-Group. The adults were considered to be from the high school age-level on up. Problems faced in setting up a program for adults existed because of the extremes in age span and knowledge, therefore, this writer proposed four class approaches.

The suggested first approach was the home study course, similar to Rev. Mrs. William Clayton's My Faith course; which was a very versatile training approach. This investigator recommended that it be used for new converts, but it could be used for a beginning and advanced adult course in doctrine also, if desired. The denomination could make this available very easily, or the local church could produce their own materials, if desired. Materials involved would be a manila folder and slip sheets for various doctrinal beliefs. Each lesson would cover a different doctrine with questions asked germane to the doctrine (Scripture verses given to help with the answers);

the individual would then fill in the answer in space allocated for it. The scope of the content may be as broad as the pastor or denomination desired.

After the person was converted the pastor should make a contract (or one of his staff members), and enroll the new convert in this course; he would then assign an appropriately trained visitor to do the follow-up which would consist of a weekly visit to check the answers and help them get grounded in the faith. Periodic examinations should be given to check the amount of knowledge being retained by the new convert. Expandable folders should be used to hold the materials together better.

In the case of this being used as a beginners course, or advanced adult course, the content could be oriented to their need; a home visitor should be assigned or they could be turned in to a capable person for grading, preferably the pastor.

The second suggested approach was a membership class which would run in six month cycles or longer if desired. The contents should cover the fundamental doctrines (in a rapid and inspirational manner), the history or organizational structure of the denomination, orientation into the local church set up, and the meaning of church membership. The Assemblies of God had the basic contents available in various forms, but they should be compiled into one booklet.

The pastor or a qualified person acceptable to the pastor should be the instructor. This would be a class designed for new converts, church "members," and other church members who so desire;

it could be conducted Sunday during the Sunday school hour, or at some other designated time.

The third type of class would be an advanced class which would follow the systematic theology approach and would be for experienced Christians who had gone through the membership class.

The instructor would be the pastor or a well trained person acceptable to the pastor; this class could be held during the Sunday school hour, or at a designated time.

The more detailed quarterlies like the Foursquare's Declaration of Faith Quarterlies, Ernest William's book Systematic Theology, or any acceptable theology, such as, Theissen or Wiley could be used as the text. This class should have plenty of home work with a discussion type class session and make use of the Bible itself. The individual class should determine the length of the class.

The fourth suggestion would be to conduct a class on the home group discussion basis. Groups of experienced Christians would gather, by geographical areas, and discuss doctrines that the Assemblies of God believe, or any Bible teaching. These groups should not be very large and the group itself should pick the leader. The leaders would be given special instruction by the pastor as to how to conduct the class, and topical outlines with Scriptures to guide the discussion group. The leader then would train the group so that he would be responsible only to preserve order and to keep the discussion going. Outlines could be given to the group a week in advance for preparation in the discussion the following week, and they could rotate from one

home to another; prayer requests could be a part of the class, too, if desired. The group would have to guard against it becoming a social time only, although this type of fellowship would be very good and is needed but it must not supersede the aim of learning more of the Bible and its teachings.

The denomination or the pastor could produce the outline. Film or filmstrips could be incorporated into this also for discussion if desired, for example: stewardship, Bible study, prayer, witnessing, etc.

Any of the above suggestions, a combination, or all of them could be used to strengthen the doctrinal knowledge among adults in the local church. It is recommended that The Assemblies of God make all of these available for the pastors selection.

#### IV. SUMMARY

Every denomination should have its own age-group doctrinal training program and materials. This should include their distinctives, statement of faith, addition orthodox teachings, and history of the church, denomination, and local assembly.

Any doctrinal training program ought to build upon principles, thus making it possible to be flexible and versatile.

The author proposed two junior, two youth and four adult programs. This writer suggested that the denomination make available the materials needed for every age-group in this proposal.

This program should be tried on an experimental basis for a period of one year, revised if needed, promoted well, and made available for use in the Assemblies of God.

## CHAPTER VII

### SUMMARY AND CONCLUSIONS

#### SUMMARY

The problem of this study was briefly introduced in chapter one. This investigator sought to determine to what extent the Assemblies of God needed a more adequate doctrinal training program, and upon the basis of these findings propose an age-group doctrinal training program. Evangelical leaders were consulted to determine the relationship of doctrinal training and the destiny of a denomination, and a survey of history and evangelical Protestant churches was conducted to determine doctrinal training methods and techniques.

Chapter two contains a brief historical survey of doctrinal training. Evidence indicated that learning was first from God, secondly, God and man conversed with each other, and then it was not long until God taught man through the patriarchs. In the Hebrew period the prophets, priests, poets, and the sages taught the adults about God, and the adults taught the children about God and a vocation. During the Jewish period the family played a major role, although there was also the development of the synogogue, the elementary school, the secondary school, the academy, and the instruction for proselytes. No new method of institution appeared in Jesus' period, but there was a change in the message. In the first portion of the early Church indoctrination was done by the preachers, teacher, apostles, itinerate charismatics, person to person, and by written materials; learning took place in the home, in the worship service, on the street, and

at the job. After the first century the catechumenate was the pre-dominate means of doctrinal training, and toward the end of the period the catechetical schools had replaced them. Very little training of the laity was accomplished during the Medieval period--only person to person; cathedral schools, monasteries, and later the universities were not for the laity, yet they were the only thing that kept Christianity from dying. The Reformation brought about a real change. Doctrinal training was done in the home, in the preaching, in the printed materials, in the elementary and secondary schools, and in the universities (theological training). Catechisms were one of the most effective tools of this period for training people. The Modern period saw the rise of the Sunday school movement, curriculum, youth movements, and vacation Bible schools as means of teaching doctrinal matters. In the Twentieth-century the Sunday school and its curricula improved; along with the church and youth groups there was added the radio, television, graded church, week-day schools, released time, camps and vacation Bible schools, but still there was a need for better doctrinal training because of the impact of secularism, professionalism, ecclesiasticism, and theological differences.

Chapter three was a study of doctrinal training in selected evangelical Protestant churches. Three general theological camps were represented; the Arminians, the Calvinistic, and the Lutheran. The Assemblies of God integrated doctrine in every organization of the church, but there was no program or materials available for special doctrinal training classes other than Riggs' book, What We Believe.

Two individuals had developed catechetical materials on their own. Out of six pastors interviewed, everyone felt there was need for a doctrinal training program and materials; only two had done anything to meet the need and that was limited to the youth age-group. The International Church of the Foursquare Gospel had a program and materials available for the junior age-group, the youth age-group, the adult age-group, and new converts. Evidence indicated that doctrinally they were similar to the Assemblies of God. The Evangelical United Brethren church made available doctrinal training materials available for the children, youth, and adult age-groups. Many of their churches in the Portland, Oregon area were not using denominational materials but were using Rev. Lloyd Uecker's materials designed for adults, and for the young people. Rev. Uecker also had available a number of tracts on doctrinal topics. The Church of the Nazarene had doctrinal training materials available through their Christian Service Training Commission; they also had catechisms designed for children and for the young people. The Oregon Yearly meeting of the Friends had no program or materials available for age-group doctrinal training. They had traditionally emphasized a heart relationship rather than head knowledge. Rev. Dillon indicated that there had been more interest in doctrinal training and evangelistic-doctrinal preaching. The Free Methodist Church had available a small catechism, tracts, and some pamphlets to help their people understand their church and its belief, yet most of their doctrinal training was done in the Sunday school, in the preaching and by person to person conversations. The

Methodist church had so played down the importance of doctrine that Rev. Jenkins indicated that Methodist church members did not know what they believed. There were numerous books available for adult membership class and membership manuals were available for children and youth. Catechisms for small children and adults were also made available. The local pastor determines the kind and amount of materials his church used. The American Baptist materials were infiltrated with liberal theology so that a pastor in the Portland, Oregon area did his doctrinal training in the preaching, in the Sunday school, and in special classes which consisted of a Discipleship Class, and an Adult Membership Class. The Conservative Baptists as a denomination made available youth training materials, and were working on adult training materials, and the local church determined what they did in regards to doctrinal training. Besides the Sunday school, pulpit ministry, and training union, the Hinson Memorial church had a Discipleship Class for the youth, adult indoctrination class (which was optional), and special seminars. The Southern Baptists had the training union as their main means of indoctrination; it was run by laymen and patterned at the Sunday school--organizationally. They attempted to indoctrinate and also give the people a chance to practice what they had been taught. The training union was held every Sunday evening before church. There were numerous inexpensive books on various subjects as well as doctrinal topics. The United Presbyterian Church capitalized upon visual aids and built their doctrinal training program and materials around film strips. They also had catechisms



available for those who desired them. The three Lutheran Churches (Missouri Synod, American Lutheran Church, and Lutheran Church of America) were basically the same in approach (confirmation and adult membership classes) and in method of instruction (rigid homework and class discussion), but the materials varied with the denomination, and within the denomination. Some pastors had a pre-confirmation class, confirmation class, and adult instruction class. Evidence indicated the trend of allowing communion at twelve, and stretching confirmation out until the student is fifteen or sixteen was gaining ground. There were also various miscellaneous materials available.

Chapter four contains the results of a questionnaire which was sent to national evangelical leaders to determine whether there was a relationship between doctrinal training of the laity and clergy and a denomination's destiny. Ninety per cent of the questionnaires were returned, and one hundred per cent of those returned agreed that a denomination could not perpetuate itself without doctrinal training for the laity. Evidence indicated that if there was little or no doctrinal training the denomination would eventually amalgamate or disintegrate, and if there was a strong emphasis upon doctrinal training the denomination would become a strong force for Christ. The Southern Baptists were considered to be the most effective in doctrinal training, and seventy-two per cent of the respondents indicated that a person should be required to go through a membership class before becoming a church member. Concerning theological training, national evangelical leaders indicated that two to three years of Bible college

or Bible institute work should be the minimum training for the clergy, and that the maximum should be specialized training beyond seminary. They indicated that a student should spend as much time as possible in his denominational schools, depending upon various circumstances and factors involved.

Chapter five dealt with the Assemblies of God and age-group doctrinal training. The aim was to determine whether the Assemblies of God had an adequate doctrinal training program and materials to perpetuate itself. Questionnaires were sent to denominational leaders, professors of Christian education, pastors, and "members" of the Assemblies of God; interviews were conducted with leading pastors in the Portland, Oregon area. Denominational leaders indicated that doctrinal training was necessary for the Assemblies of God to perpetuate itself, and that it would not hinder the extant evangelistic fervor. Materials were available for the integration of doctrine in the church and its branch organizations; some specific doctrinal books were available, and correspondence school materials but no materials designed especially for doctrinal training classes. Evidence indicated that they were aware of the problem and gave various pieces of evidence to support this; and they were also in the process of dealing with it. Statistics were limited from the college professors, but available evidence indicated that Assemblies of God students were slightly below the median on the A.A.B.C. tests. Eighty per cent indicated that a membership class should be required of prospective members and that a doctrinal emphasis would help, and stabilize the

denomination. A majority of the pastors indicated that their "members" had a fair or good grasp of what the Assemblies of God believed. They did most of their doctrinal training in the mid-week service, and stressed the four cardinal doctrines more than other basic doctrines. Three-fourths of the pastors were acquainted with Ralph Riggs' book: We Believe, but only one-third had used it. Seventy-four out of one hundred and five indicated that they used other doctrinal training materials in their church. Evidence indicated that they felt the Assemblies of God could not perpetuate itself without doctrinal training, and that it would not hinder the evangelistic thrust of the movement. Fifty per cent of the pastors indicated that doctrinal training ought to be at a designated time rather than integrated. Three-fourths of the pastors felt an adult membership class should be required before membership, and fifty per cent of them gave no training to new converts. Of the "members" questioned only one in eight had heard of Riggs' book; two-thirds felt a person should go through an adult membership course before membership; eighty per cent indicated that the Assemblies of God needed better doctrinal training. Evidence indicated that only one in fifteen could adequately explain salvation, one in twenty-five could adequately explain sanctification, and one in seventy-two could adequately explain divine healing. Seventy out of seventy-two indicated that they wanted to know more about what the Assemblies of God believed, and Sixty-eight of them indicated that they would enroll in a course on doctrines of the Assemblies if offered. Evidence from interviews

with six pastors indicated that each one felt there was a need for a doctrinal training program and materials in the Assemblies of God. Two pastors were actively indoctrinating their young people, and the rest indicated they would too if they had materials available. There was also some miscellaneous evidence indicating a need for doctrinal training: the literature department of the Assemblies was reworking the integration of doctrine, the Executive Presbyters were considering the Southern Baptist Training Union idea, other people in the Assemblies of God were developing catechetical materials, and other evangelical Protestant denominations provided doctrinal training programs and materials for their members.

Chapter six contains some basic principles and a proposed program for age-group doctrinal training. Every denomination should have its own age-group doctrinal training program and materials. It should contain denominational distinctives, statement of faith, and additional orthodox teachings, if any. The history of the Church, denomination, and local assembly should, also, be incorporated into it. Any program should be based on principles so that it can be used flexibly by various pastors. This investigator proposed a program which contained two junior, two youth, and four adult classes. It was recommended that after materials were developed it should be placed upon an experimental basis for one year and then revised, if necessary, before issuing it to the denomination.

Chapter seven contains the summary and conclusions of this study.

## CONCLUSIONS

Through the research techniques used in this study (documentary, questionnaire, and interview) the following conclusions were reached.

### General Conclusions

1. When the laity was indoctrinated the work of God went forward; when it was neglected God's people and his work perished.
2. That a majority of the evangelical Protestant denominations provided age-group doctrinal training programs and materials for their churches.
3. That doctrinal training and a denomination's future were closely related; if done properly, it would aid in the perpetuation of that denomination.
4. That the Assemblies of God evidenced a definite need for a doctrinal training program and materials.
5. That a denomination should design its own program and materials to meet its own needs.

### Specific Conclusions

1. That doctrinal training should involve the family, the church, the pastors, and the denomination.
2. That when the laity were properly taught God's work advanced, and when the laity are neglected God's work subsided, and stagnated.

3. That doctrinal training should involve learning the beliefs, and practicing or living the doctrines.

4. That three basic types of doctrinal training were used in evangelical Protestant churches: confirmation, training union, and membership classes.

5. That every denomination, which had a doctrinal training program, developed a program to fit their need and their organizational structure.

6. That the Sunday school and pulpit ministries were not enough to adequately teach the people what the church believed.

7. That the majority of the evangelical Protestant churches produced their own materials, and had a variety from which the pastor could choose.

8. That doctrinal training should be done in a special class designed for that purpose, and measured for its success or effectiveness.

9. That doctrinal training was done on three age-levels: the children, youth, and adults.

10. That the method of instruction should vary, but emphasis should be placed upon the discussion method with adequate home work.

11. That a doctrinal training class should be elected by the student, not forced upon him.

12. That the instructor should be done by the pastor whenever possible.

13. That materials should be attractive, and as inexpensive as possible.

14. That the basic materials needed were a teacher's manual, a pupils textbook, and a workbook or notebook.

15. That visual aids should be used as much as possible.

16. That the contents should contain a denomination's belief (its distinctives plus additional orthodox doctrines) and history (the church, denomination, and local assembly).

17. That a denomination which did not indoctrinate would either merge with other groups or disintegrate to the cults, and various denominations.

18. That a denomination which properly indoctrinated its laity would become a powerful and lasting force for Christ.

19. That indoctrination without experiencing the belief leads to dead orthodoxy.

20. That experiencing a doctrine without proper doctrinal training could lead to error, and eventual doom.

21. That the clergy need to be properly trained to adequately train the laity.

22. That the Assemblies of God needed a specific program for age-group doctrinal training.

23. That the contents of Assemblies of God doctrine were available, but needed to be put together for a specific course.

24. That the International Church of the Foursquare Gospel's materials could be adopted by the Assemblies of God.

25. That the Assemblies of God should continue the integration of doctrine but also have a specific course for doctrinal training.

26. That the "members" felt a need for doctrinal training, and there was an openness for such a course.

27. That the pastors of Assemblies of God churches saw a need, and were open for a workable program.

28. That the Assemblies of God had the equipment necessary to produce the needed materials; they had the people to develop such materials, and they had the pastors and people who wanted it and would use it.

#### Recommendations for Further Study.

1. Further research into each period of history determining in more detail the extent and methods of age-group doctrinal training.

2. The development of age-group doctrinal training materials for the junior, youth, and adult age-groups.

3. A detailed presentation of age-group doctrinal training programs of selected evangelical Protestant churches.

4. The development of an exhaustive annotated bibliography of available materials for age-group doctrinal training in selected evangelical Protestant churches.

5. Research to determine the relationship of theological training of the clergy and a denomination's destiny.



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## APPENDICES

## APPENDIX A

### NATIONAL EVANGELICAL LEADERS QUESTIONNAIRE RESULTS

1. Please print or type your name \_\_\_\_\_

Eighteen out of twenty questionnaires were returned and eighteen denominations were polled.

2. What is your connection or interest with the N. A. E.?

It varied from active in leadership to cooperative in the aims and goals of the National Association of Evangelicals.

3. May I use your name in connection with the answers below, if needed?

Yes 17 No 1 Comment: If I am apprised of the way in which it is to be used beforehand.

4. Do you feel that a denomination can perpetuate itself without doctrinal training for the laity?

Yes 0, No 18 Why?

Comments: Unless one knows what one believes it doesn't matter what one believes; therefore it will not matter to what denomination one belongs. (2) Not effectively. (3) Not properly. The basis of the Christian religion is understanding of its denominational teachings. (4) It could continue to be a church for sentimental or historical reasons, or if the people depend greatly on the authority and teaching of the minister, but it would not be strong denomination. (5) Because doctrinal clarity must constitute one bank of the stream of spiritual life. Christian piety is the other bank. By doctrinal training, I do not mean necessarily formal or class training. (6) It depends on what you mean by doctrinal training; if you have strong expositional preaching and good Sunday School teachers this would provide sufficient to keep a denomination true. (7) It takes more than a fraternal relationship to develop strong loyalties. When the tests of life come, a man needs to feel the sense of deep commitment to eternal truth. (8) At least elementary knowledge of certain cardinal truths of the church are necessary for one to maintain his spiritual life and concepts of the church. (9) Laity must know what church believes. Clergy comes out of laity. (10) It would be my opinion that unless the roots are fed the tree can not flourish. (11) This is necessary in my judgement to withstand the winds of liberalism, fanaticism, independentism, materialism that sweep the minds of ministers and laymen alike in our frustrated world.

(12) Doctrinal training is a requirement of Scripture. Matt. 28: 18-20; I Timothy 5:17 and many other passages. Any denomination that ignores this plain teaching of Scripture does not deserve the name of church. (13) A body of faith is necessary for denominational unity. It must be not merely on paper but in the hearts of the people. (14) Because of the general attitude that one faith is as good as another. The social culture and educational system have a tendency to unite young people from different denominational backgrounds in marriage. This makes it imperative that our youth are indoctrinated. The loyalty of youth demands more than tradition. (15) Without lay training, including indoctrination, a church lacks meaning and inspiration. Unless the laity are "rooted and grounded" in the sound Biblical doctrines, they are easily shifted in their loyalties. (16) It would be extremely difficult for a denomination to perpetuate itself without giving doctrinal training to its laity. There would be no basis for loyalty. (17) How could a denomination perpetuate itself if its laity did not have basic doctrinal training? (18) Biblical denominations can remain true only by holding to the doctrinal teaching.

5. What do you feel would be the results of a denomination with little, if any, doctrinal training for its laity?

Comments: (1) Unitarianism and Roman Catholicism, are the results of no training for laity. (2) Disintegration. (3) Experience would be emotional, membership unstable. (4) Lack identity, convictions, hazy conceptions of God and the Bible. (5) Moved by emotion, tradition or formality. (6) Invasion by cultic tendencies, subversion of spiritual life by secular philosophy, ineffective evangelism. (7) Instability of members, weakened church. (8) coldness, indifference, lack of zeal, membership of fraternal basis. (9) It would limit the effectiveness of the lay witness. (10) Would gradually lose its evangelistic fervor and theological stability and gravitate towards liberalism. (11) People would join the church as they might a club, for social and economic reasons, rather than conviction about Spiritual truth. Perhaps a church may substitute a strong emotional appeal for doctrinal training and have a show of strength, but I feel that this is a weak foundation on which to build. (12) As long as the ministry remains true the laity will. This also depends some on the type of church government. In a congregational type of government where the local meeting calls the pastor it is more important than in an episcopal type. (13) It would not be many years until it would veer to the right or left of its original purpose, and, from an evangelical point of view, miss its major task of bringing Christ to the nations. (14) It will become ineffective and will either die, or else become lost in a state of nothingness. (15) It would be ineffective, in keeping with the trends of today,

would probably become amalgamated with other denominations and lose identity. (16) The witness of such a denomination would be very limited and therefore because laity constitute the major witness of any denomination. (17) The people would necessarily be uncertain and unstable. (18) Doctrinal illiteracy, resultant instability as Christians, and low effectiveness as lay workers.

6. In your opinion, what would be the results of a denomination if it had a strong doctrinal training program for its laity?

(1) Increase loyalty to the church and appreciation for it. (2) People would know what they believed, and why, and if training included personal evangelism, I feel such a church would grow. But if doctrines are taught for their own sake, or simply for the spiritual satisfaction of the members themselves, the necessary evangelistic effort may not be made and the church will decline. (3) It could be a means of great strength if combined with spiritual power; otherwise it develops Pharisees. (4) Strong loyalties, even under trying circumstances. (5) Evangelistic zeal would be increased, more positive outreach for souls. (6) Membership would be based upon conviction rather than convenience and thus the vital life of the church would be strengthened and its influence and witness made more effective. (7) "Truth is in order to godliness." Faith, piety, and zeal for the truth. (8) It would be similar to a blood transfusion to a sick man. (9) There would be a smaller loss to other denominational groups. Groups with a parochial school system seem to hold their people better than those who do not have such schools. (10) Strengthen the laity, confidence and assurance grows, makes a stronger witness. (11) It would grow and be bound together with mutual understanding. (12) It would perpetuate the doctrinal persuasiveness and testimony of the church. (13) The opposite of number six. (14) While one may be correct in doctrine, he may become a lukewarm Christian; on the other hand a denomination with a strong doctrinal training program has a much better opportunity to develop strong, mature members thereby having a more stabilized denomination. (15) A denomination with a strong doctrinal training program, if its doctrines are Biblically sound, builds deep conviction into its people and makes them more evangelical. (16) A strong doctrinal training program on the level of the laity through church school classes, Christian Service Training units, Bible study classes for adults, and a solid core of Biblical preaching, would greatly strengthen a denomination and help to project it into the future on course. (17) Bible-believing Baptists have always had a strong doctrinal training program through the Bible Schools and Bible preaching. (18) A strong doctrinal training program for a denomination's laity would certainly result in loyalty on the part of the laity and intelligent cooperation with the activities of the denomination and the desire to extend the denomination



because such a laity would feel impelled by the urge of conviction in the principles of the denomination.

7. In your acquaintance with other denominations and their doctrinal training programs for the laity, which one to your knowledge is the best?

Southern Baptist (7); Lutheran (4); Christian Reformed (4); Evangelical Free Church (1); Church of God, Anderson, Indiana (1); don't know (2); no remark (1).

8. In the local church, do you feel that a person should be required to go through a class which teaches what their church believes before they are able to become members of that church?

Yes 13 No 1.

Comments: (1) I think instruction classes are vital. Being a part of a church fellowship that does not have a membership causes me to answer with reservation. (2) Not necessarily but they should be taught shortly thereafter. (3) Or at least a session or two with the pastor or other church officials selected to prepare such candidates. (4) We believe it would be best. (5) Not compelled, but encouraged to do so.

9. Concerning ministers of a denomination:

A. How much theological training should be required?

1. Maximum

- a) Seminary (6).
- b) Three years required, with some graduate work recommended.
- c) This should be a constant learning process.
- d) I have a Ph.D. in Philosophy of Religion.
- e) Two or three years, concentrating on the knowledge of the Bible.
- f) As much as possible.
- g) Four years.
- h) Specialized training for special ministerial work.

2. Minimum

- a) Seminary (3).
- b) Bible institute.
- c) Two to three years (3).
- d) Thorough knowledge of church doctrines.
- e) College degree.
- f) Bible college or Christian college.

- g) New Testament interpretation.
- h) Junior college or equivalent.
- i) Special training for those not meeting academic standards.

### 3. Normal

- a) Seminary (5).
- b) Bible college (2).
- c) Three years (2).
- d) A sufficient amount to acquaint him with a thorough knowledge of the church's doctrine and of the Scriptures themselves, related subjects, also, would be helpful.
- e) No fixed standard.
- f) What is the normal?
- g) College

### B. How much should a ministerial candidate be required to attend denominations school?

- 1. None of his schooling.
  - a) Allowable in some cases.
- 2. Half of his schooling.
  - a) At least (2).
  - b) Depends upon what other schools he attended.
  - c) Helpful if he could attend one-half but not required.
- 3. All of his schooling (12).
  - a) Recommended, but not an absolute requirement.
  - b) At least four years in his denominational college where he would be expected to get a major in religion.
  - c) If possible (2).
  - d) Preferred (2).

Comments: (1) If not at least one-half he would have no understanding of the ----- of thought or practice. (2) The Orthodox Presbyterian Church has no school of its own. (3) This would depend upon circumstances. In our church it would not be on either/or proposition. (4) While formal training is of vital importance, it is difficult for me to fix the amount. Circumstances are so varied that I would be very hesitant to say it must always be in a "denominational" school and I would be very hesitant to say it should be a specified number of years. (5) It is best to finish one's own seminary, if it is evangelical in its teaching, and then to go elsewhere for further study. If one's own seminary is not true to the Word another seminary should be attended. (6) As much of his schooling as will satisfy the needs of his particular field of labor. (7) The Lutheran Church,

Missouri Synod has a colloquy program. Men who have received theological training in other denominations may give evidence of their having the equivalent to the required schooling in The Lutheran Church, Missouri Synod and that they stand in doctrinal agreement completely with the Lutheran Church, Missouri Synod. (8) As much as possible in his own school. Some outside is good too. (9) Where ever God leads. (10) If his denominational schools are spiritually sound and true doctrinally and train men to be evangelistic, missionary minded, compassionate pastors, a man should attend them some in order to get the denominational orientation. (11) We have no strictly denominational schools. Therefore, I do not feel qualified to write an opinion. I believe every young man should strive to get the best education possible. If a person is converted beyond the age of education I feel there are exceptions. (12) My own group does not have an educational institution. This has been a weakness in denominational loyalty, uniformity of doctrinal emphases, which would not be true if all our leaders graduated from the same schools. (13) If the graduate qualifies for graduate work he certainly should take his B.D. in a seminary of his own communion if available. After that, additional graduate study towards doctorates may be taken. (14) One cannot be arbitrary here.

10. Would you like a compilation of the results of the questionnaire?  
 Yes 16 No 2.

## APPENDIX B

### NATIONAL LEADERS OF THE ASSEMBLIES OF GOD QUESTIONNAIRE RESULTS

1. Please print or type your name \_\_\_\_\_

Fourteen out of seventeen returned questionnaires sent out.

2. May I use your name, if needed, in connection with the following answers? Yes 10 No 1 No remark 3.

Comments: (1) I have no special objection. (2) I am not anxious. (3) Yes, however, I would just as soon that it not be used.

3. How many years have you belonged to the Assemblies of God?  
0-5 5-10 10-15 15-20 11 20-30 2 30-40 7 More 4.

4. How long have you been in national leadership position?  
5-10 3 10-15 2 15-20 3 20-25 24-30 1 30-40 1 More 4.

5. What doctrinal training materials are available for the training of the laity of the Assemblies of God? Please list them on the back.

- 1) Department materials; Christ Ambassador; Sunday School; education.
- 2) Nelson, P. C. Doctrines of the Bible. Springfield: Gospel Publishing House.
- 3) Undated Sunday School Quarterlies - thirteen lesson series. Christ; The Holy Spirit; Fundamentals of The Faith; God The Father; The Church; How to Live the Christian Life; The Assemblies of God, Our Faith and Fellowship; Bible Prophecy; Salvation, and to come in 1964, Questions You Will Meet; 1965 Proofs of Christianity; Old Testament Types.
- 4) Correspondence courses of the Berean School of the Bible (4).
- 5) Extension Schools.
- 6) Undated quarterlies: Ephesians, Romans.
- 7) Books listed in sixty-two catalogues pp. 128-140. Some for ministers, Bible students, and laymen.
- 8) Teachers training class each year and materials.
- 9) All of the basic Sunday School literature.
- 10) Williams, Ernest S. Systematic Theology.
- 11) We should not limit ourselves only to our own works, but use other material that is available. If there is lack, it is lack in making use of materials available.
- 12) Series of booklets on "What My Church Believes."
- 13) Various Sunday School course material, youth camp materials, boys and girls programs, and vacation Bible School literature.

14) We have graded materials for every age level, and beginning with the Junior age, have doctrinal studies in topical form. In some cases the entire quarter's studies are on doctrine; in others, only a part.

15) Quarter topics.

a) Juniors 1963 - The Church, Christian Service; Our Bible  
1964 - Jesus the Son of God; Salvation and growth  
1965 - What is God Like?; Teachings of Jesus

b) Junior High 1963 - What It Means to Be a Christian  
1964 - Things We Believe; Pictures of the Cross  
1965 - Challenges of Christian Life; Our Bible; What It Teaches

c) Senior High 1963 - The Risen Christ; Living The Christ Life  
1964 - Pictures Of Truth; Life In The Early Church  
1965 - Your Question and God's Answer; Meet the Bible; The Bible and Science

16) Pearlman, Meyer Knowing The Doctrines of the Bible, 1, 2, 3.

17) Riggs, R. M. The Spirit Himself and We Believe, 1, 2, 3, 4.

6. In your opinion, could the Assemblies of God perpetuate itself without doctrinal training for its laity? Yes \_\_\_\_\_ No 11 No remark 3.

Comment: (1) What do you mean by doctrinal training? (2) A good doctrinal foundation is needed to build a strong church. (3) No spiritual or other concept can be perpetuated beyond a given generation without the original concept being re-taught again and again. (4) The Bible teaches that Christian faith must be perpetuated by taking heed to doctrine. Observe the old Testament admonition, Deuteronomy 6:1-9, given to adults to take heed to principles of faith (doctrine) and to instruct their children diligently. It would seem to me that, though not as succinctly stated in the New Testament, it is, of course, succinctly stated that the minister should take heed unto.....doctrine. (5) Doctrine is teaching. Unless people are properly taught they are subject to every wind of doctrine. Moreover, they do not have a firm foundation for fighting the good fight of faith. (6) Much needed. (7) Our people must be familiar with what we believe. (8) Some doctrinal training would be required. (9) Not successfully. (10) No religious organization could exist permanently without proper doctrinal training.

7. Do you feel that a stronger emphasis on doctrinal training would kill the evangelistic fires of the Assemblies of God? Yes 0  
No 14 Why?

Comments: (1) Because doctrine and evangelism are not competitive. It is a matter of each one in their proper balance. (2) Doctrine is profitable. (2 Timothy 3:16) (3) Since the entrance of God's Word giveth light, it should result in greater evangelistic fervor. (4) Zeal, if it is true zeal, must be based on facts, and only the conclusions of the facts as taught in the Word of God can undergird real evangelistic zeal. (5) We have nothing to teach other than doctrine. To say, 'Jesus Saves' is doctrine. It is anointed doctrine. It is anointed doctrine that both instructs and stirs. (6) It appears that doctrinal training emphasis and killing of evangelistic fires seem to historically go hand in hand, but certainly if the Bible teaches that Christianity be perpetuated by indoctrination the killing of evangelistic fervor need not be an inevitable result. Actually, it is a mistake to distinguish between 'doctrinal training' and 'evangelistic fires' because a doctrine is a principle of faith and, all movements in which this would be true, it should be true that evangelism (telling of good news) should be in a Pentecostal movement because the Baptism of the Holy Spirit has been outpoured to enable Christians to witness. (7) I think that doctrine is very important and should not in any way effect evangelistic enthusiasm. (8) A knowledge of God's Word is inherent in doctrinal training. It is not the only means of grace but a strong deterrent to becoming a Laodicean Church. (9) Any portion of God's Word properly presented should enhance our evangelistic fires. It will all depend upon the minister. (10) The Word of God, which is the basis of all doctrinal training, is the very strength and foundation of evangelism. (11) The study of doctrine on the basis of the Word of God should result in a passion for the lost by the operation of the Spirit through the Word. (12) There is no religious movement that can grow or progress without defined teachings.

8. Do you have any evidence that there is presently in the Assemblies of God a need for better doctrinal training for its laity? Yes 12  
No      No remark 2 . What?

Comments: (1) This is evident in the area of Servicemen and college students. (2) Perhaps in some places but not all over by any means. (3) My personal experience as pastor and District Superintendent in counseling our members reveals inadequate knowledge. (4) We have material, but probably have not stressed as we should the need of study by the laity. This is a weakness, I believe, in almost all denominations. (5) This is emphasized by the great number of men in the service who don't know what they believe. (6) There is always need for such among our people. (7) We are constantly studying this need and adding to doctrinal training materials. (8) My position can be validated only by observation and the reports from the chaplaincy. To me it seems

essential that there should be better training in the fundamentals of our faith. (9) For a doctrinal course set up on the question and answer style for all ages. (10) In recent membership analyses actual membership appears to be far behind indicated conversions. (11) Youth in Armed Services from poorly taught congregations. (12) There is always a need for doctrinal training, and no organization that I know of can ever say it is completely trained. (13) Inquiries coming to this office indicate that we have people who do not know what we believe on certain points of doctrine. (14) Although we are cautioned about improperly "comparing ourselves with some that commend themselves," there are some comparisons that are definitely helpful. There are false cults that are far better indoctrinated than the true. There are aggressively evangelistic sects in protestantism that are better indoctrinated than the constituency of the Assemblies of God, such as Churches of Christ, Baptist, Lutheran, etc.

9. Where does most of the doctrinal training take place in our churches? In the Sunday School 12 Morning worship 9  
 Evangelistic Service 1 Mid-week 9 Training hour 5  
 Vacation Bible School 7 Camps 5 Others          Junior church.

Comments: (1) Special Bible classes for new converts in every wide awake church. (2) Need for a definite weekly Bible study. (3) it should form a part of all church activities. (4) Practice varies with churches. (5) This is a difficult question to answer because all our churches do not have all of these various phases of activity in them, particularly, training hour, Vacation Bible School and camps; although Vacation Bible School is probably the most common in the group that I refer to. In what would be generally termed the larger churches I would be of the opinion that most systematic doctrinal training occurs in the training hour for adults and the Vacation Bible School for youth. Doctrinal training would be given to a great extent in the mid-week services. There are other churches, probably more commonly in the smaller groups, where most systematic training is given in the Sunday School, or in teacher training courses, almost entirely. (6) Churches greatly vary. (7) Special courses. (8) Pastors' class.

10. Do you feel that doctrinal training should take place in the Sunday School 3 Special time set aside 4 both 7 Mid-week 4 Other 0.

Comments: (1) I would suggest that it may be well for systematic doctrinal training to be given in the mid-week services. For classes of younger converts, and for children and youth, it may be well to set aside special times for intensive training.

(2) During any other service it is possible. (3) I believe in a correlated program of doctrinal training using all services available. (4) Sunday School inadequate since pastor should teach such classes and he would usually reach only part of the people.

11. Are you acquainted with doctrinal training materials of other denominations? Yes 7 No 4 No Mark 3 Comment: Not specifically. Who was the most effective?

- a) Southern Baptists                      d) Lutheran and Roman Catholic  
b) Lutheran                                  e) Baptists, Dutch Reformed, Lutheran  
c) Not qualified to answer.

Comments: Among the liturgical groups, the Lutherans and Episcopalians are perhaps doing the most solid work because of their insistence on catechism classes prior to confirmation. Among the evangelical groups, the most effective perhaps is the Southern Baptists. This is largely because of their Sunday night training union, which is the most thorough-going graded training session that I know of.

12. How does ours compare with theirs? Superior 1 Equal 1  
Inferior 2.

Comments: (1) Furnishing material is not the problem. The problem is making a place in the church calendar and enforcing the importance of this ministry upon the pastor. (2) Probably inferior. (3) Assembly of God material is excellent. (4) I do not know. (5) We need additional materials in the way of catechism. (6) No direct comparison of our materials and other organizations. (7) A strong doctrinal program, in some respects, is perhaps our weakest point. (8) Unknown. (9) Totally dependant upon the wisdom of the local pastor.

13. In your opinion, do you feel that a person should go through a class on what our church believes before becoming a members? Yes 7 No 3 Not necessarily 3.

Comments: (1) Not necessarily. There is no Bible precedent for this procedure to my knowledge. (2) This would be the ideal. (3) Not necessarily, but shortly thereafter at least, (4) I would not feel that we should make it obligatory for a prospective member to attend a certain class of instruction; however, every person becoming a member should be thoroughly indoctrinated. (5) Not necessarily. (6) This should be woven into the pulpit ministry. I believe it would provide excellent teaching. I believe all who become members should know what the church stands for, but not necessarily that all must be skilled in doctrine. (7) I conduct



such a class in my church. (8) It would be well to first be thoroughly indoctrinated, however, a young believer should not be kept outside the church for a great length of time awaiting to accumulate a class large enough. If personal instruction cannot be given, conveniently, they should be brought on into the church upon sound conversion and obedience to the Lord in water baptism or purposing to be baptised at the earliest possible moment. (9) I do not feel that you could deny church membership to informed people, but I certainly believe that, having become members, their spiritual life and maturity ought to be cultivated to the utmost.

14. People who are working on improving doctrinal training:

1. Church School Literature Department of Gospel Publishing House.
2. I hope that as a result of advancing work in Bible Colleges, if students know the Word they will preach the Word.
3. This has been under consideration of the Executive Presbytery for some months.
4. Undated courses by Gospel Publishing House.
5. Various departments at headquarters.

15. What do you feel doctrinal training would do to evangelistic fire?

Help 6 Hinder      Stabilize 6 Put out      Other 0.

Comments: (1) By keeping the anointing of the Holy Spirit upon such training the results would be revival. (2) If evangelism as a principal of belief, is kept in proper balance doctrinal training would help stabilize the evangelistic fires of our movement. (3) I do not see why doctrinal training would not encourage and stabilize zeal for evangelism. (4) Seeking to inject catchy subjects, without meat, and to entertain an audience will not build stable character. It may be well to seek to attract if possible, people get something when attracted. (5) It would be very difficult to do evangelistic work, preaching - who we are - what we believe and not preach doctrine. It is needed more and more, viz. 2 Timothy 3:16, verse 15 surely states Timothy had been thoroughly imbibed doctrinally. (6) It should in my opinion kindle afresh the evangelistic fire. (7) The study of God's Word is inherent in doctrinal training. This should fan the flame of evangelism. Naturally, it is not the only answer but at least part of the answer. (8) It has been commonly said that a larger portion of the converts of Finney remained true than did Moody's converts because Finney's evangelistic preaching had in it an element of teaching.

## APPENDIX C

### ASSEMBLIES OF GOD COLLEGE PROFESSORS QUESTIONNAIRE RESULTS

1. Please print or type your name \_\_\_\_\_

Ten questionnaires were returned out of the twelve sent out.

2. May I use your name in connection with the answers below? Yes 7  
No 2. No remark 1.

3. How long have you been in the Assemblies of God? 0-5 \_\_\_\_\_ 5-10 \_\_\_\_\_

10-15 1 15-20 \_\_\_\_\_ 20-25 1 25-30 3 30-35 3 35-40 \_\_\_\_\_

More all of my life (2)

As college professor? 0-5 \_\_\_\_\_ 5-10 \_\_\_\_\_ 10-15 3 15-20 3  
20-25 1 25-30 1 30-35 \_\_\_\_\_ 35-40 \_\_\_\_\_ More \_\_\_\_\_.

4. Does your school give entrance examinations to new students to measure their knowledge of the Bible and its' doctrines?  
Yes 4 No 4 None 2.

1. Christian high school; we begin basic training here.
2. Generally our entrance exams do not cover doctrine, only Bible.
3. A.A.B.C. Bible contents test.
4. There are some questions included in Watsons Diagnostic Device which we use with incoming students.

5. How do the students entering your school compare with students of different denominations? Below \_\_\_\_\_ Equal 4 Above \_\_\_\_\_ None 6

1. Both above and below, depending upon the test.
2. Not clear as to what areas to compare.
3. I have been told it is below, but I have no basis for comparison.
4. Without tests this can not be answered.

6. How do the students entering your school compare with students of different parts of the country? Below \_\_\_\_\_ Equal 4 Above \_\_\_\_\_  
None 6.

1. We have students from many states.
2. Our students come from all parts of the country. I don't know. how they would compare with students in other Assemblies of God schools.

3. Not enough information to satisfactorily answer here.
  4. Without tests no evaluation is possible.
7. Please give any statistics that would support the answers in five and six. Please use the back of this sheet if there is not enough room here.
1. Our group is composed of typical American teen-agers.
  2. I can not furnish actual statistics.
  3. Bethany Bible College  
A.A.B.C. Bible Contents Test  
Median score (raw score) 61  
-- no training  
Fall 1962 58  
Fall 1963 58.6
  4. Southern California College  
Last several years, especially the last two, more students above average.
  5. Central Bible Institute or Evangel College  
A.A.B.C. - upper 10 per cent score 98 and above--our upper  
10 per cent - 98 and above - A.A.B.C. Median 61, our Median 60.
8. In your opinion, is doctrinal training for the laity necessary to perpetuate the Pentecostal message? Yes 9 No 0 No Mark 1.  
The Assemblies of God? Yes 8 No        No remark 2 .
9. What doctrinal training materials do the Assemblies of God have available at the present time? Please use the back of this paper to list them.
1. They have a number of good books and periodicals available.
  2. Ashcroft, J. R. Ways of Understanding God's Word.
  3. Springfield: Gospel Publishing House, 1960.
  4. Nelson, P. C. Bible Doctrines Springfield: Gospel Publishing House, 1948.
  5. Pearlman, Meyer Knowing The Doctrines of the Bible Springfield: Gospel Publishing House, 1937.
  6. Kendrick, Klaude Promise Fulfilled Springfield: Gospel Publishing House, 1961.
  7. Riggs, R. M. We Believe Books 1, 2, 3, 4. Springfield: Gospel Publishing House, 1954.
  8. Williams, E. S. Systematic Theology Springfield: Gospel Publishing House, 1953.
  9. Hurst, D. V. Ye Shall Be Witnesses Springfield: Gospel Publishing House, 1952.
  10. Hurst, D. V. The Church Begins Springfield: Gospel Publishing House, 1959.

11. Teachers training books (catalogue - 1962 p. 29)
12. Undated Sunday School Quarterlies.
13. Harris, Ralph Our Faith and our Fellowship. Springfield: Gospel Publishing House, 1963.
14. Johns, F. J. Fundamentals of the Faith Springfield: Gospel Publishing House.
15. Some on Holy Spirit, Christ, Church.
16. Greve - "The inter-department committee is at work in a very comprehensive study on 'aims.' These aims are 'graded' but they are horizontal. That is they take a student and give certain indoctrination in each of his grades. This indoctrination is viewed in a 'total' situation as a part of his general Bible knowledge rather than as an isolated and insolated factor. This study has not been consummated as yet (I was a consultant to this committee, summer of 1962) but when the work is finished it will be published and it will be the official guide to all editorial writers in the preparation of literature. It will also provide a means by which specifics can be measured on the individual, local church, and denominational level by some kind of objective test."
17. See Gospel Publishing House catalogue.
18. There are some in quarterlies and older books.

10. Are you acquainted with doctrinal training materials of other denominations? Yes 4 No 4 No remark 2.

Comments: (1) No, except for general type. (2) I have a surface knowledge of some materials. (3) No, only a vague knowledge.

11. How do our materials compare with that of other denominations?

Superior 1 Equal 3 Inferior 1 No remark 5.

Comments: (1) We are perhaps less coordinated than some. However, we rely much on the Bible, which may be a good thing. (2) For particular need, i.e., the Holy Spirit, our materials are superior. Materials must be directed to the level of our people, though in general we need to upgrade the quantity and quality.

12. Where can doctrinal training be best conducted? In the Sunday School 7 Morning worship 3 Evangelistic service Mid-week service 6 Special training hour 6 Sunday School and training hour 8 Other       .

Comments: (1) We need a time for training similar to the Baptist Training Union. This needs to be broader than just doctrinal training, however. Indirect doctrinal training should be taking place in all services. (2) Released time, mid-week, family night,

Vacation Bible School. (3) It does not seem to me that this is a case of either or, of these areas. (4) Christian day school is best by far.

13. In your opinion, should adults be required to go through a class of what our church believes before being received into membership? Yes 8 No 2

Comments: (1) At least brief and basic. (2) No, a class should be conducted and attendance encouraged and expected, but not required. (3) Yes, although I did not require it in the church I served. (4) No, but advantageous for those without church background.

14. Do you know of anyone in the Assemblies of God who is working on improving our doctrinal training program? Yes 5 No 4  
No remark 1.

Comments: (1) I believe headquarters, also in our various schools in general. (2) Curriculum committee with representatives from Church School Literature Department, and National Sunday School Department. (3) Education Department of the Assemblies of God

15. What do you feel doctrinal training would do the evangelistic fires of our denomination? Help 5 Hinder     Stabilize 7 Put out     No remark 1.

Comments: (1) Our movement is in a phase where stabilization is vital. The 'honeymoon' period is over and we've got to settle down to the business of solid living and back up what we have been shouting about. (2) Pardon me! Why include 'hinder' and 'put out'? What sort of answer would you expect from an educator? I am not answering the others because do not know how to stabilize a fire, and that leaves only one answer.

## APPENDIX D

### ASSEMBLIES OF GOD PASTORS QUESTIONNAIRE RESULTS

1. Please type or print your name \_\_\_\_\_

One hundred and five out of two hundred twenty questionnaires returned.

- a) May I use your name, if need be, with the answers below?

Yes 91 No 9 No remark 5. (Yes, only if used on school work).

2. Please give the name and city of your church.

One hundred thirty-two sent to forty-four districts; seventy sent to churches listed in the back of the Evangel; and eighteen were sent to friends in the pastorate.

3. I am a licensed minister 11, ordained minister 90 no mark 2  
Christian worker 1 Cooperative 1.

4. How long have you been a pastor for the Assemblies of God?  
0-5 19 5-10 19 10-15 16 15-20 16 20-25 15 25-30 8 30-35 11  
35-40 \_\_\_\_\_ More 1

5. How long have you been a Christian? 0-5 1 5-10 3 10-15 15  
15-20 14 20-25 13 25-30 19 30-35 15 35-40 18 More 5  
No remark 2.

6. Which Bible School did you attend?

- 1) Beulah Heights Bible Institute (2)
- 2) None (23)
- 3) Glad Tidings Bible Institute (4)
- 4) Hamastend, London, England
- 5) Western Bible College, Winnipeg, Canada
- 6) Southwestern Assemblies of God College (9)
- 7) Central Bible Institute (16)
- 8) Southern California College and Lighthouse of International Foursquare Evangelism
- 9) Zion Bible Institute, Rhode Island
- 10) Metropolitan Bible Institute
- 11) Southern California College (5)
- 12) North Central Bible College
- 13) International Bible College, Eastern Saskatchewan

- 14) Commonwealth Bible College, Australia
- 15) North Central Bible College and Northwestern Bible College
- 16) Great Lakes, Liberal arts college
- 17) Eastern Bible Institute (3)
- 18) New England Bible Institute
- 19) North Central Bible College (5)
- 20) North Central Bible Institute and Central Bible Institute (3)
- 21) Eastern Pentecostal Bible College, Ontario, Canada (2)
- 22) Buddington Memorial Bible School
- 23) Northeast Bible Institute (5)
- 24) Bethany Bible College (3)
- 25) Home Trained - correspondence
- 26) Rocky Mountain and Shield of Faith
- 27) Church By The Side Of the Road Bible School
- 28) Great Lakes Bible Institute (2)
- 29) Northwestern Bible College
- 30) Lighthouse of Four-Square Evangelism
- 31) Southeastern Bible College (2)
- 32) Eastern Bible Institute
- 33) Central Bible Institute and Southern California College

7. In your opinion, do your people have a good grasp of what the Assemblies of God believe? Yes 51 No 4 Fair 49 Average 1.

Comment: Since this is a generalization it is impossible to answer it accurately. It depends on how long in church and also personal interest in doctrine.

8. In what area of your church activities do you do the most doctrinal training? Sunday School 48 Morning worship 48 Evangelistic Service 16

Mid-week 63 No remark 1 All 13. Other:

- |                          |                                  |
|--------------------------|----------------------------------|
| 1) Adult seminars        | 5) Youth group (3)               |
| 2) Special classes (19)  | 6) Sunday night training program |
| 3) Mid-week family night | 7) Mens' Fellowship              |
| 4) Radio, newspaper      | 8) Royal Rangers (2)             |

9. Please check the doctrines you emphasize in your preaching and teaching.

Inspired Bible	<u>86</u>	Salvation	<u>100</u>	Divine Healing	<u>97</u>
God the Father	<u>80</u>	Ordinances	<u>67</u>	The Church	<u>72</u>
Jesus Christ	<u>91</u>	Baptism of the		Second Coming	<u>97</u>
Fall of Man	<u>88</u>	Holy Spirit	<u>99</u>	Final Judgement	<u>90</u>
Millenium	<u>53</u>	Sanctification	<u>67</u>	New Heaven, Earth	<u>52</u>
No mark	<u>1</u>	Hell	<u>72</u>		

- |                             |                           |
|-----------------------------|---------------------------|
| 1) Stewardship              | 7) Water Baptism          |
| 2) Repentance               | 8) Conditional Security   |
| 3) Judgement Seat of Christ | 9) Justification          |
| 4) Believers Confession     | 10) Prayer (2)            |
| 5) Gifts of the Spirit (3)  | 11) Walking in the Spirit |
| 6) Good Works               |                           |

Comment: I am afraid that you will have problems with the question. The annual questionnaire for ministers requires us to say that we preach on all of the doctrines each year. Woe to the man who doesn't. I have put XX on themes most frequently used.

10. Are you acquainted with Ralph Riggs' book What My Church Believes? Yes 73 No 32. Have you ever used it? Yes 33 No 53. What were the results?

- |                             |                  |
|-----------------------------|------------------|
| 1) Satisfactory             | 5) Fair          |
| 2) Excellent                | 6) Good (7)      |
| 3) Results very encouraging | 7) Very fine     |
| 4) Very helpful             | 8) Very good (6) |

Comments: (1) Those who took the course were satisfied and their tests were good. (2) Quite good as an outline although I have felt that we need something that will more clearly define our Doctrinal position. (3) More thorough understanding of our doctrine. (4) Not sure of results. (5) Not complete enough.

11. Have you used any other doctrinal training materials in your church? Yes 74 No 22. Please give the name and publisher. No remark 9.

Comments: (1) We have prepared our own materials. (2) I would like to make a few general observations concerning this very needed study that you are conducting. First, I think our Assemblies doctrinal emphasis has been weakened by the fact that many of our people have come out of churches that were very strong in doctrine but dead in Spirit. They are keenly aware that doctrine for doctrines sake did not meet their spiritual needs. It is for this reason that I seldom emphasize the word 'doctrine,' yet, all the while I am trying to give them as much doctrine as possible. Secondly, I do feel that any specific program of doctrine (such as a study on Wednesday evening) will meet our doctrinal needs. Doctrine must be presented in every service of the church to be effective. For, if doctrine isn't emphasized in all services we are probably missing some of the people who need this teaching the most. Thirdly, doctrinal preaching requires a great deal of preparation and we (myself



included) are prone to become so busy that we feel we do not have time for too much of this type of preaching. (3) Annual Sunday school workers training. (4) Outline studies in Christian Doctrine, Perdition No. 2. (5) Meyer Pearlman's books on Old and New Testament. (6) Fundamentals of the Faith. (7) Question and Answer of Gifts, Carter. (8) Systematic Theology, Ernest Williams. (9) Concerning the Faith, Full Gospel publishing House, Toronto, Canada. (10) Knowing the Doctrines, Myer Pearlman. (11) Bible Doctrines, P. C. Nelson. (12) Bible Doctrines, National Sunday School Training Course. (13) My Faith, Christal Clayton, 1112 Duarte Road., Arcadia, California. (14) Great Doctrines of the Bible, W. I. Evans. (15) Into All Truth, Stanley Horton. (16) Operation Sunday School and He Gave Teachers, D. V. Hurst. (17) Personal Workers Course. (18) The Spirit Himself; Ways of Understanding God's Word, Robert Ashcroft. (19) Undated Sunday School quarterly. (20) Dispensations, Hall. (21) Bible. (22) What Meaneth This, Brumback, Gospel Publishing House. (23) Learning Gods' Truth, Pentecostal Assembly of Canada, Toronto, Canada. (24) Christian Theology, P. B. Fitzwater, Eerdmans Publishing Company, Grand Rapids, Michigan. (25) This Is Stewardship, Brazell. (26) Lectures In Systematic Theology, Thiessen. (27) Analysis of Romans, Chester T. Padgett, BIOIA. (28) You Should Know, Gospel Publishing House. (29) Our Faith and Fellowship, Ralph Harris. (30) The Land Of We Believe, Ralph Riggs. (31) General Bible Introduction, The Word Bearer Press. (32) Bible School Notes by F. J. Lindquist and Ivan Miller. (33) What the Bible Teaches, Torrey, Fleming and Revell. (34) Christ, Undated quarterly.

12. Do you feel the Assemblies of God can perpetuate itself without a doctrinal training program? Yes 10 No 85 No remark 11 .

Comments: (1) A doctrinal training program is basic to a sound Christian experience and program. (2) How do you explain their tremendous growth up to this time? It certainly hasn't been due to doctrinal training for we haven't had any. (3) We must teach as well as preach and arm our people with the answers to all false cults. (4) Without it it is impossible to build a strong church. (5) It seems to me that the very recognition of a need for such a program is indicative of the fact we are now reaping the harvest of years of evangelism without an indoctrination program. (6) Perpetuity probably would not continue or be contingent on indoctrination, though very important. Rather upon the blessing and visitation of God in the services. (7) The new generation and new converts need to have the scriptural background for what they believe. (8) It is a must. (9) I would like to see a training course similar to Luthers, but not without Spiritual leading. (10) This is the most needed area of

improvement. Our people have gone only on inspiration for years. (11) Such a program would greatly help. (12) It always has. (13) Historically, every self perpetuating organization has been held together by the indoctrination of its adherents. (14) We must stress these as doctrines of the Bible, not merely as church dogma. (15) I feel an adequate doctrinal training program is a must for us to survive. (16) We lose too many young people in college because they do not have a foundation. (17) In view of the fact that we are moving to higher social-cultural-educational levels: no. Yet the wrong kind of doctrinal training program could also lead to sterile stagnation. However, we also need a greater anointing of the Holy Spirit if we expect to make our doctrinal program effective. (19) No perpetuation is without motivation. Eighty per cent of our men and women don't have clear understanding of our faith. (20) Only if doctrinal preaching is carried on from the pulpit. (21) Everyone is wanting to know why we believe what we do. (22) I think we are twenty years behind times in our training. (23) I am more interested in the Bible's message than in perpetuation of mine or any other earthly organization's particular emphasis. (24) Any six year old Jew or Catholic can tell why they believe what they do but many teens of the Assemblies of God can not. (25) Not if you have reference to a catechism class, but we must strengthen doctrinal training. (26) There is such a program being carried out every time a teacher or preacher preaches the Word of God. (27) I believe that Pentecost is something which must be experienced, but we need teaching in the realm of the Spirit life and also toward consistent Christian living. (28) The doctrines of the Assemblies are the leading doctrines of the Bible. This is the life of the church, also, the foundation, and they attend church without a reason. Without doctrinal training the people have no foundation. (29) Needed. (30) The Bible Is Doctrinal. (31) Doctrine should be an integral part of all preaching. (32) I believe we must teach doctrine strongly and balance our teaching with a strong personal evangelism teaching program. This will keep our church both strong and Spiritual. (33) I feel we need more doctrinal training in our churches. (34) Too many of our youth know little about the church and its' doctrine. (35) Any system needs a statement of belief. (36) However, I am for such a program, I still believe in Holy Ghost anointing through which the full gospel will be preached, as well as a solid foundation. (37) There is great room for advancement in doctrinal training. (38) I feel that this is perhaps one of our weak points throughout our entire program. (39) Doctrine is the framework of truth; without it there can not be a substantial building. More precisely it is the foundation, and without it there can not be a building. (40) A clear understanding of doctrine is one thing

that established an individual in Christ. (41) Doctrinal training is basic, the foundation without which no super-structure is secure. (42) Men and women will have a Biblical knowledge of any and every matter if they are lovers and dwellers in God's Word. (43) I believe we will need more doctrine as there are too many false doctrines. (44) I believe we should have a good doctrinal training program because many of our youth don't know what we believe. We shouldn't go into the teaching end of it so much that we lose the moving of the Holy Spirit in the service. In other words each are important in my opinion but not to go over board on one and neglect the other, for if we do we'll still come out at the same place as far as meeting the needs of men's souls. If we are strong doctrinally and lose evangelism we'll be as the Jewish church at Christ's time. If we have strong feeling in the message of evangelism we may see men saved but will be open both for every cult around because they don't know what they believe. (45) I feel that we all need to know our doctrines thoroughly in order to prove the soundness of them to inquirers. (46) Doctrine, basis for our continuance as a denomination and individual development. (47) Our movement in general needs more sound teaching. (48) We need a greater doctrinal emphasis. (49) Not as an organization but possibly as a fellowship it will continue to advance. (50) We're losing more people than we're gaining on the whole, something must be wrong. I believe it's because people aren't grounded. (51) A doctrinal training program should be encouraged throughout the churches of our movement every few years. This could be with a varied emphasis to interest the older ones in a repeated study. (52) We have come to the place where too many other doctrinal believers are wedging into our churches and our people are confused. (53) This is a most vital area, especially with the training of our children and youth. (54) I am wondering how some churches have survived the continuous, sophisticated 'current events' type of preaching. (55) The Assemblies of God could perpetuate itself without a doctrinal training program if ministers were consistent doctrinal preachers. The fact is that the majority of our ministers are notoriously weak in this respect. (56) It is impossible to give our doctrine unless we declare it. (57) Especially to our young people. It seems that our youth just don't know why they believe. (58) But church won't be as strong and spiritual without it. (59) Couldwell be substantiated by a teaching program. (60) Doctrine cannot be separated from an evangelism, worship, prayer, praise, or Sunday School program. Evangelism consists of indoctrination as does the other activities of the church.

13. In your opinion, would a stronger emphasis on doctrinal training put out the evangelistic fires of the Assemblies of God?  
 Yes 5 No 92 No remark 8 .

Comments: Provided there is balance. (2) Not if it was taught under the inspiration of the Spirit. (3) Doctrinal training would rather strengthen the evangelistic fires of the Assemblies of God. (4) Only if such a program became all 'letter' and no 'spirit.' (5) With the proper preparation and anointing a stronger emphasis will tend to ignite the fires of evangelism. (6) People need to have a firm foundation in the Scriptures. (7) Yes, for a period of time, until people would be educated to it; the younger generation in my opinion wishes it. (8) The anointed word keeps the fire burning. (9) I feel doctrine can be mixed with evangelistic fire. (10) If it were not substituted for evangelistic fervor. (11) The more we know about what we believe the more fervently we will defend it, knowledge of Pentecost gives appreciation. (12) It was the study of doctrine that brought about the reformation, so how could its study put out evangelistic fire. It would rekindle it. (13) Just to perpetuate without evangelism would defeat the purpose for which we are called. We would soon be just another denomination. (14) The Word of God is what will stand forever. We need the Word as our basis, then the spirit to make it clear to us and how to stand on the Word in the depth of a trial. (15) Finney becomes an excellent example. His sermons are good illustrations of the evangelistic power of doctrinal preaching. (16) It depends upon the presentation. (17) Let us hope that one can be educated and still be spiritual. (18) Only if we retain constant reliance upon the work of the Holy Spirit. (19) Fire is based on doctrine; fire is fed by doctrine; fire is perpetuated by doctrine. There is no lasting fire without doctrine. (20) It is a misconception to equivocate doctrine with spiritual dearth. Properly presented doctrine could conceivably enhance the evangelistic thrust of our movement. (21) This would depend on whether or not emphasis was shifted to objective educational approach rather than subjective experiential approach. A blend of the two would be ideal. (22) A fire must have something to keep it burning. (23) Evangelistic arm of the church would be stronger because this would give us more workers to be used of God. (24) Without a strong doctrinal training program, we will end up just another Methodist. (25) It most certainly would have a dampening effect on fervor but it would tend to make for stronger and more responsible church membership. (26) What kind of evangelism is it that has no doctrinal control. (27) It shouldn't. (28) We need both. (29) Having a knowledge of the doctrines of the Bible causes us to realize that evangelization is a must. (30) It would cause the fires to burn more brightly. We must be grounded in the Word and not just have

emotion and evangelism alone. The people would know better where they stand in God. (31) In reality if we are not correct doctrinally we have nothing. As too many people with pet doctrines and are not willing to take the whole of the Word of God. These two situations often bring a stigma upon the local church and often reaches even further. (32) I think it would reduce the number of adherents in our churches, but it would produce more mature Christians among the rest; thus providing a stronger foundation for further generations, if the Lord tarries. (33) We will always need both so training will lay a ground work for evangelistic effort. (34) Not if were done, again, through Holy Ghost anointing. (35) I feel that a stronger emphasis on doctrine would enhance evangelistic fervor rather than diminish it. True evangelism demands doctrine fidelity and knowledge. (36) Doctrine can be and must be taught with the same Holy Ghost authority that is necessary for salvation, healing, etc. (37) I believe it needs to be taught, but teach it in our regular services. Where most of the congregation will be there to hear it. (38) This will always depend on the local minister. He is the reason for, or the loss of revival. (39) Evangelistic fervor can be carried on in the preaching and some of our great doctrinal training fundamentals. (40) True doctrinal training will have to incorporate the evangelistic phase of Christianity. (41) Not unless we take a complete about turn and in so doing neglect evangelism. Such a program must needs be in conjunction with our strong evangelistic emphasis. (42) Indoctrination would tend to strengthen our position and make for a more balanced movement, and add to the general well-being; but it appears to me that there would be no necessary connection between catechetical training and evangelism, i.e., there are entirely different spheres, independent of each other. The one advantage of training would be to better present the Gospel in evangelical effort. (43) It should have the opposite effect. (44) Rather than put out, I believe it would cause the fires to spread. (45) It would strengthen it. (46) It would increase the evangelistic fervor. (47) It would be up to the student as to whether he dedicated his knowledge in the spirit, or solely relied on his learning. (48) It should stimulate evangelism. (49) I feel this would consummate in a rejuvenization of our evangelism thrust. (50) I don't know about the evangelistic fires, but I do know this that our people would at least know how to answer people in a sensible way when asked about what they believe. (51) I think it would. I believe we need more doctrinal teaching to support our evangelistic fire. (52) I see no reason why it should. Why should Bible teaching hinder our outreach. I don't see how the study of the Bible could hinder evangelism. (53) I see no reason why it should, providing we honor and emphasize the Spirit being more important than the letter. Pentecost has virtually been based on doctrinal

preaching though we have not always laid the best foundation for the understanding of our four basic doctrines; we have emphasized them. This has been necessary to off-set the emphasis of the more modern church on Christianity being merely a good philosophy of life. Evangelism must instill in people not only an experience of salvation, but love for the Word which obviates necessity of strong bases for faith. (54) Such an emphasis should add to the evangelistic fires. In fact, many of our churches need a more firm footing. We have lost many people, brought in by evangelistic fires, due to the lack of sound doctrinal teaching. A shout is good, I shout, but a shout will not give sufficient footing. (55) If it is done in the right way and kept in its proper place. (56) It should add more fire. (57) Sound doctrine never has extinguished its fire; on the contrary doctrinal training has been the basis for revival, as per Finney, etc. (58) Evangelism is doctrine in action. Any message for God's Word contains a certain amount of doctrine. Teaching should enhance the evangelistic fervor rather than diminish it. (59) I believe that the contrary would be true. A stronger emphasis on doctrinal study would give us a stronger basis for our evangelistic endeavor. (60) Evangelism could be more adequately projected if we knew our course better. (61) Except the entire church program become boiled down to a very schoolish approach. (62) Not if you stress Salvation to its fullest extent because our doctrine is hinged on our Salvation. (63) As long as a proper balance is not disrupted. (64) Not unless doctrinal classes would replace other necessary services such as prayer meetings. (65) Doctrinal teaching would make the evangelistic fires burn longer, and brighter. (66) As soon as one declares his testimony, he expresses doctrine whether he knows it or not.

14. Would you be in favor of a doctrinal training program that would be at a designated time rather than fitting into the present activity time of the church? Yes 50 No 41 No remark 13.

Comments: (1) I think it would be very helpful. (2) No, it should be part of the total ministry of the church each week. (3) My church is a country church and it is hard to add more services. (4) We must be preaching something else for this question to be here. The 'present activity of the church' is to preach the Word where the doctrine lies. (5) No needed. (6) Yes, I believe this to be imperative. (7) I already have this in my Bible study night. (8) Should be integrated with present time. One difference, if possible, children and youth, at a different time. (9) No, would rather incorporate it into present church program. (10) Yes, special classes. (11) The activities of our churches vary, the individual church can fit it in at a time it is most needed or convenient. (12) We have so many activities

going now it would take people away from their homes too much, unless we go to their homes. (13) We have a special time for this. (14) I feel this is a local situation and most often should be left up to the local pastor. (15) No, I would prefer to see pastors depending less on programs and working more on his ministry and personal study. (16) Yes, if church size allowed it, by that I mean if folks would make this program profitable by coming out. (17) A training program that once a year, or at another infrequent interval is held, is O.K., however, to add to the activities of the church is almost impossible. (18) We build our program around doctrinal teaching. Strong emphasis is given through our Wednesday night family service. (19) If the preaching and teaching program is well ordered, doctrine will be absorbed through sheer exposure. (20) There would be less people come out. (21) Training (yes) time (no) each church as its own schedule of events. (22) I see no conflict. (23) Yes, when? (24) No, Sunday School and Midweek Bible Study present excellent opportunities for doctrinal training. Perhaps special classes for new converts. (25) Yes, but where to find time unless the mid-week service. (26) Yes, I think this would be most effective. (27) Not altogether, we needed constant training. (28) No, Every individual church or pastor must work it into their schedule. (29) The members should be trained to attend the services and pastors should teach them always the doctrines of the Bible in each service. (30) Most of our churches have such a heavy program that it might be hard to have another set aside time, but it would pay to cut something out to be available to fit it in. (31) I feel each should work out this. (32) I believe a Spirit filled pastor will see the need, and will preach and teach as he is led by the Spirit. (33) I think that they should have an indoctrination program after they have become members. It is harder to get into some of our churches than it is to get into heaven. (34) Ideally, yes, in actual practice there is not at present room for additional activities. Our trend is now toward one mid-week night for the whole family. We do not seem to be ready for catechetical classes. (35) I believe the Wednesday night service would be best for us. (36) We are planning such for Saturday morning. (37) Yes, of course, all Protestant churches could certainly benefit from more training time--church time. (38) Yes, if the program is a complete Bible training rather than just doctrinal training. (39) More uniformity. (40) No, our biggest audience is reached through the Sunday School and eventually we will be utilizing complete undated material from Juniors through adult departments. (41) Yes, if you mean a doctrine class in addition to present Bible study. (42) Yes, such as a pastor's catechism class. (43) A denomination-wide, simultaneous effect might be helpful. (44) To attend a meeting knowing that doctrine only would be taught



would discourage many I feel. (46) Yes, it would insure total coverage in all churches. (47) Yes, such as the Southern Baptist training union. (48) Integration would make it less obvious. (49) Each church has its own program and must fit such courses into its own schedule. It is too hard to get them attendants that need it the most. (50) I would like to see a continuous program set up. (51) The local church should plan its own teaching program to fit into its own schedule and schedule of the people. (52) Your problem is not whether there should be a class but who has the time and requirements to be able to teach such a class, qualified personnel are hard to find in small churches such as ours. (53) A special effort could be made towards new converts. (54) There is always the question of availability of time on the part of the willing workers and that of lack of interest and willingness to take time on the part of others. (55) I think not. This might lead to a definite trend away from evangelism and toward indoctrination. (56) We have enough activity, it should be fitted into the present program. (57) As a family unit, church should all partake of the same formal diet. (58) If we cut out some of our present activities yes, otherwise, no! We are cluttered up too much now with a myriad of programs. (59) I don't feel I could separate doctrine from what we have but feel additional training program would be beneficial. (60) I believe the Lutheran system where there is a strong doctrinal teaching program prior to confirmation, is good. (61) Yes, for all who were interested.

15. Which age do you feel needs doctrinal training the most?  
 Children 38 Youth 60 Adult 15 All 28.

Comments: (1) Doctrinal training should be begun quite early. It must be accompanied by appeals to decisions. It must be repeated at various age levels in terms of life, experience and educational levels or the old teachings will cause people to leave the church. (2) Children, also, must be trained well by parents at home as well as in the Sunday School. (3) Presently, all ages. Perhaps in the future the greatest need will be among children and new converts. (4) As soon as they are converted. (5) If your question pertains to the present moment, all three are important. If you are thinking in terms of a long range program, it is obvious that the children should be completely indoctrinated.

16. Do you feel that people ought to go through a class on what we believe before they are permitted to become members of our church?  
 Yes 72 No 16 No remark 17.



Comments: (1) I always interview new members to determine their needs, and special problems in this area. (2) It would be ideal at least to read the fundamentals of faith. (3) I think that they should have an orientation program after they become members. It is harder to get into some of our churches than into heaven. (4) Also, have a continual refresher course. (5) If we make it a little harder to get in the churches, maybe so many won't be going out. (6) Good for the youth to have this. (7) I think it would be good but do not advocate making it a requirement for all prospective members. (8) If a person is saved, they should immediately be received in the church and mothered and fed the sincere milk of the Word. (9) Pastor is capable of informing them. (10) Some may already know but others do not. (11) I believe they should know thoroughly our beliefs, by instruction or training in; call it what you will. (12) Smaller churches receive members one at a time occasionally, hence required reading of a book stating what we believe would be good. (13) We do not have a class as such, but see that new members are fully aware of our doctrines. Sometimes new members come from other churches and are already taught. (14) Good but we do not limit it to this group. Repetition is important. (15) This could be very profitable. (16) Membership in the body of Christ is not conditional upon a full understanding of all doctrines, but rather an acceptance of Christ as Saviour. The "What We Believe" program could very well be taught to individuals after they have been received into membership. (17) It would be fine in some areas, in others possibly not. In taking new members into the church, I believe, yes. (18) It would be a good thing. (19) Believe on the Lord Jesus Christ, train afterwards. (20) They need the encouragement of worship, after which a course on what we believe may be instituted. (21) I would not favor this as a compulsory demand for membership. Such would be beyond Scriptural authority. (22) Yes, or immediately after becoming members. (23) Not a class, but at least an introduction to our doctrines, either by a class or reading material, with our fundamental doctrines emphasized. (24) I definitely do, and would like to see such a program initiated. (25) They should know what we believe, and accept it, though they may not as yet, understand the teaching, clearly enough to take their Bible and explain it. (26) I think that depends upon the individual. (27) It would be a good thing, but some people wouldn't submit to it. (28) I feel it would be helpful to have this type class. (29) I do not believe, though, that this can be made into an extensive training course. It should introduce the subject so that the new member can study it. (30) I believe it would be well to have some type of a catechism class. Also, a new converts class in Sunday School for at least six months. (31) Sometimes especially

called classes, sometimes through pulpit ministry. (32) Yes, but it would be very difficult to establish. (33) This will eliminate ignorance of our doctrine. (34) No, not if this is a requirement for membership. (35) Membership in the Body of Christ is more important than membership in a particular church. (36) It would eliminate a lot of unnecessary confusion. (37) At least be given copies before being accepted. (38) Yes, the special class to be incorporated with the Sunday school program. (39) It would be advisable. (40) It is not our privilege as pastors to do so. (41) Again this makes a stronger and more stable church. (42) Yes, a member who back-peddles a salient doctrine is a pest! (A drag on the church).

17. Do you give new converts any special training in what we believe?

Yes 57 No 47 No remark. 12.

Comments: (1) If they do not already understand the Pentecostal Doctrine. (2) As they come to the regular services. Tracts, etc. (3) Thinking about having such a class. (4) Personal. (5) The four books of Briggs are given to them to read and study. (6) We go into the home and study together. (7) Training class for future workers. (8) We have a training class during the Sunday school hour. (9) Just what they receive in Sunday school. (10) We try to encourage them to attend Bible study night. (11) We have required this for a number of years. (12) Two pamphlets given (A word of encouragement to Young Converts and The General Council of the Assemblies of God, Its Organization and Beliefs). (13) Anticipate such a Sunday School class. (14) Only if they come from other faiths. (15) Not as a general practice. (16) We have a new converts class.

18. Do you know of anyone who is presently working on improving our doctrinal training program in the Assemblies of God? Yes 13  
No 91 Who?

Comments: (1) All of us. (2) Rev. William Paris of Longview, Washington, has a class weekly for his young people. (3) Springfield, undated quarterlies. I get the impression there is the recognition among our leaders for the need of more doctrinal training. (4) Mrs. Elmer Lindendel, wife of a New Jersey pastor, has compiled a catechism type course for youth indoctrination. (5) Kenneth Schmidt, Grand Junction, Colorado. (6) Indirectly, both the Christ Ambassador and Men's Fellowship departments. (7) I have asked a number of the brethren at Springfield about doing something, but there seems to be no answer. (8) James Moore Evans in my church has a large manual: Doctrine in Question and Answer form. (9) Rev. Eugene Scott,

Oroville, California--courses to be taught at various levels. (10) Foursquare Church, courses on "My Faith," etc., being used in Assembly of God Churches. (11) The educators of our denominational schools and colleges. As these graduated find their places in churches around the country, they will have a definite influence on our denomination. (12) Rev. C. Merrill Johnson, 411 - Second Avenue, West, Kalispell, Montana.

## APPENDIX E

### ASSEMBLIES OF GOD CHURCH MEMBERSHIP QUESTIONNAIRE RESULTS

1. Please give the name of your church Church A, Juniors in the High School Department.
2. Please give the name of your pastor. Pastor number one
3. How old are you? Under 20 12, 20-30       , 30-40       , 40-60, Over 60       .
4. Please give the number of years you have been a Christian.  
 1)        2) 2 3) 1 4)        5)        6)        7)        8) 4 9) 2  
 10) 2 11)        12) 1 13) 11 14) 1 15)        16) 1 17)        18)         
 19)        20)        21)        22)        23) 21 24)        25)        26)        27)         
 28)        29)        30)        31)        32)        33)        34)        35)        36)        37)        38)        39)        40)        Over 40
5. Approximately how long have you attended an Assembly of God church?  
 0-5 4 5-10 2 10-15 3 15-20 4 20-25        25-30        30-35 1 35-40         
 Over 40       .
6. Approximately how long have you attended an Assembly of God Sunday School? 0-5 2 5-10 4 10-15 5 15-20 2 20-25        25-30 1  
 30-35        35-40        Over 40       .
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
 Yes 0 No 11.
8. Have you ever taken a course on what the Assemblies of God believes?  
 Yes 2 No 12 Which one? Don't remember which one.
9. In which service do you receive most of your doctrinal training?  
 Sunday school 10 Morning Worship 3 Evangelistic Service 1  
 Mid-week service 3 Designated time        Other Christ Ambassador  
Camp 1.
10. Do you feel that a person should go through a class on what his Church believes before he can become a member? Yes 10 No 4.

Comments: (1) Favorable. (2) They also should be tested with a questionnaire like this one! (3) Before you can support a church and its doctrines you must know what they are. (4) If not, you become a member of 'who knows what.' (5) He may not want it.

Note: Comments were from those who said 'yes.'

11. In your opinion, does the Assemblies of God need a better doctrinal training program? Yes 8 No 4 No mark 2.

Comments: (1) Perhaps more intensified. (2) Too much doctrine and not enough of Christ can ruin a testimony. (3) More training during ages eight to twenty, especially younger years. (4) Yes, definitely! (5) An over all view.

12. Could you explain to someone else what your church believes? Yes 7 No        Vaguely 7.

13. What would you say about the following subjects?

A. Salvation 11 2 4 3 9 4 5.  
 B. Water Baptism 1 1 2 4 3 6 4 3 5.  
 C. Lord's Supper 1 1 2 5 3 7 4 1 5.  
 D. Baptism of the Holy Spirit 1 2 2 8 3 5 4 1 5.  
 E. Jesus Christ 1 2 2 3 4 4 8 5.  
 F. Trinity 1 3 2 3 5 4 6 5.  
 G. Sanctification 1 9 2 2 3 3 4 5.  
 H. Second Coming 1 2 1 3 12 4 1 5.  
 I. The Church 1 2 2 6 3 5 4 1 5.  
 J. Divine Healing 1 2 2 4 3 8 4 5.  
 K. The Bible 1 2 3 12 4 2 5.  
 L. Heaven and Hell 1 2 2 3 1 4 10 5 1.  
 M. Judgment 1 2 3 3 6 4 2 5 3.

Thank you very much for your time and cooperation in answering these questions.

Would you like to know more about the above doctrine? Yes No         
 Which? No remark 2. 12

A 2 B 2 C 2 D 2 E 2 F 3 G 6 H 3 I 3 J 3 K 2

L 3 M 4

Would you enroll in a class if it were offered on what the Assemblies of God believe? Yes 6 No 9 No remark 1. Depends on who teaches it.

Number of questionnaires returned fourteen

1 - no answer 4 - Over half of the basic elements  
 2 - none of the basic elements 5 - all of the basic elements  
 3 - less than half basic elements

# QUESTIONNAIRE TO CHURCH MEMBERS

1. Please give the name of your church Church A, College Class.
2. Please give the name of your pastor Pastor number one.
3. How old are you? Under 20 5, 20-30 12 30-40      40-60       
Over 60     .
4. Please give the number of years you have been a Christian.  

1	1	2	3	4	5	5	7	8	2	9	10	2
11	12	4	13	14	4	15	1	16	1	17	1	18
19	20	21	22	1	23	24	25	26	27	28	29	30
31												
5. Approximately how long have you attended an Assembly of God church?  
0-5 1 5-10 1 10-15 4 15-20 6 20-25 4 25-30 1  
30-35      35-40      Over 40     .
6. Approximately how long have you attended an Assembly of God Sunday School? 0-5 2 5-10 1 10-15 4 15-20 5 20-25 4  
25-30 1 30-35      35-40      Over 40     .
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes 2 No 15.
8. Have you ever taken a course on what the Assemblies of God believes? Yes 6 No 11 Which one?  
1) Doctrines of Our Faith - Bible College (2)  
2) A few teachers training courses.  
3) Youth camp and Sunday school classes.
9. In which service do you receive most of your doctrinal training?  
Sunday school 12 Morning Worship 2 Evangelistic Service 1  
Mid-week 1 Designated time      other Bible College (2)  
Home Study and youth camps and outing other than First Assembly
10. Do you feel that a person should go through a class on what his church believes before he can become a member? Yes 11 No 5

Comments: (1) There is always room for improvement. (2) Yes, I speak from my own lack of ability to relate to someone else clearly what I believe. (3) It could have. (4) Our training for most part has been what our parents believe and told us. (5) The young people of today don't know what they believe, therefore,

they lose out with God that much easier. (6) We all do, regardless of denomination. (7) I think a doctrinal training class for those who wish it is important.

11. In your opinion, does the Assemblies of God need a better doctrinal training program? Yes 15 No        No mark 2.

Comments: (1) Many people are not ready for such a class, such as children, or are not mentally capable. (2) Good idea! (3) Depends upon the background of the individual. (4) Some who are already members should take it, too. (5) Then he would know what his church believed and why he, himself, wanted to become a member. (6) This is a vow to God. (7) No, but it would be good. (8) If you become a member of a church you should support it in every way; how can you if you don't know what it believes.

12. Could you explain to someone else what your church believes? Yes 8 No 1 Vaguely 8.

13. What would you say about the following subjects?

A. Salvation 1 2 6 3 11 4 5       .  
 B. Water Baptism 1 2 5 3 8 4 4 5       .  
 C. Lord's Supper 1 2 2 4 3 11 4 5       .  
 D. Baptism of the Holy Spirit 1 2 2 3 3 11 4 1 5       .  
 E. Jesus Christ 1 4 2 1 3 4 4 4 5 4       .  
 F. Trinity 1 5 2 3 8 4 4 5       .  
 G. Sanctification 1 11 2 5 3 1 4 5       .  
 H. Second Coming 1 1 2 3 13 4 3 5       .  
 I. The Church 1 3 2 3 3 9 4 1 5 1       .  
 J. Divine Healing 1 1 2 3 3 13 4 5       .  
 K. The Bible 1 1 2 3 15 4 1 5       .  
 L. Heaven and Hell 1 2 2 3 3 1 4 8 5 3       .  
 M. Judgment 1 2 2 4 3 6 4 2 5 3       .

Thank you very much for your time and cooperation in answering these questions.

Would you like to know more about the above doctrine? Yes 15 No 1  
 Which? No mark 1.

A 10 B 10 C 10 D 10 E 10 F 11 G 12 H 10 I 10 J 10 K 10  
 L 10 M 10

Would you enroll in a class if it were offered on what the Assemblies of God believe? Yes 14 No      No remark 3.

Comments: (1) Depends upon the night available. (2) If I could make it financially.

- |                                       |                                  |
|---------------------------------------|----------------------------------|
| 1) No answer.                         | 4) Over half the basic elements. |
| 2) None of the basic elements.        | 5) All the basic elements.       |
| 3) Less than half the basic elements. |                                  |

Seventeen questionnaires were returned.



# QUESTIONNAIRE TO CHURCH MEMBERS

1. Please give the name of your church Church B
2. Please give the name of your pastor Pastor number two
3. How old are you? Under 20 5 20-30 1 30-40 3 40-50 1  
50-60 4 Over 60       .

4. Please give the number of years you have been a Christian.

1	1	2	3	4	5	6	1	7	3	8	1	9	1	10
11	12	13	1	14	15	1	16	17	18	19				
20	21	22	23	24	1	25	26	27	28	1				
29	30	31	2	32	33	1	34	35	36	37	38	39	40	

5. Approximately how long have you attended an Assembly of God church? 0-5 4 5-10 3 10-15 4 15-20 1 20-25 1 25-30         
30-35 1 35-40        Over 40       .

6. Approximately how long have you attended an Assembly of God Sunday School? 0-5 5 5-10 3 10-15 4 15-20 1 20-25         
25-30        30-35 1 35-40        Over 40       .

7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes 4 No 9 No remark 1.

8. Have you ever taken a course on what the Assemblies of God believe?  
Yes 4 No 10 Which one? (1) At camp. (2) Boy Scouts Jr. program.  
(3) By Pearlman, Riggs and several others.

9. In which service do you receive most of your doctrinal training?  
Sunday school 9 Morning Worship        Evangelistic Service 1  
Mid-week 3 Designated time        Other Personal Bible Study (2)

10. Do you feel that a person should go through a class on what his church believes before he can become a member? Yes 10 No 4.

Comments: (1) No, but he should know it. (2) No, it would be nice, but people shouldn't be kept out because of not going through a class. (3) No, why should he if he's saved. (4) Yes, if he is old enough to understand. (5) I think a person should know as much as possible about a church doctrine before taking membership in a particular church.

11. In your opinion, does the Assemblies of God need a better doctrinal training program? Yes 11 No 1 No remark 2.

Comments: (1) I think everyone should know more what he believes. (2) Some training of some sort should be done before membership is allowed. (3) So we will know what we believe and why. (4) Many do not know what we stand for.

12. Could you explain to someone else what your church believes?  
Yes 12 No        Vaguely 2.

13. What would you say about the following subjects?

A. Salvation 1 2 4 3 9 4 1 5 .  
B. Water Baptism 1 2 1 3 12 4 1 5 .  
C. Lord's Supper 1 1 2 3 3 8 4 2 5 .  
D. Baptism of the Holy Spirit 1 2 1 3 12 4 1 5 .  
E. Jesus Christ 1 2 3 2 4 11 5 1 .  
F. Trinity 1 1 2 3 10 4 3 5 .  
G. Sanctification 1 4 2 5 3 5 4 5 .  
H. Second Coming 1 2 3 3 10 4 1 5 .  
I. The Church 1 2 2 3 9 4 2 5 1 .  
J. Divine Healing 1 1 2 3 13 4 5 .  
K. The Bible 1 2 3 12 4 2 5 .  
L. Heaven and Hell 1 2 3 1 4 10 5 3 .  
M. Judgment 1 2 3 3 8 4 2 5 2 .

Thank you very much for your time and cooperation in answering these questions.

Would you like to know more about the above doctrine? Yes 12  
No 1 Which?

A 3 B 3 C 3 D 3 E 3 F 4 G 5 H 3 I 4 J 3 K 3 L 4 M 3

Would you enroll in a class if it were offered on what the Assemblies of God believe? Yes 11 No 1 No remark 2.

Number of questionnaires returned 14 .

- |  |                                       |
|--|---------------------------------------|
| 1. No answer                             | 4. More than half the basic elements. |
| 2. None of basic elements                | 5. All of the basic elements          |
| 3. Less than half of the basic elements. |                                       |

# QUESTIONNAIRE TO CHURCH MEMBERS

1. Please give the name of your church Church C.
2. Please give the name of your pastor Pastor number three.
3. How old are you? Under 20 5 20-30 3 30-40 4 40-50 1  
50-60 \_\_\_\_\_ Over 60 \_\_\_\_\_.
4. Please give the number of years you have been a Christian. 1 \_\_\_\_\_  
2 3 1 4 1 5 \_\_\_\_\_ 6 \_\_\_\_\_ 7 2 8 \_\_\_\_\_ 9 \_\_\_\_\_ 10 1 11 1 12 1 13 1  
14 1 15 1 16 \_\_\_\_\_ 17 \_\_\_\_\_ 18 1 19 1 20 \_\_\_\_\_ 21 1 22 \_\_\_\_\_ 23 \_\_\_\_\_ 24 \_\_\_\_\_  
25 \_\_\_\_\_ 26 \_\_\_\_\_ 27 \_\_\_\_\_ 28 \_\_\_\_\_ 29 \_\_\_\_\_ 30 \_\_\_\_\_ 31 \_\_\_\_\_ 32 \_\_\_\_\_ 33 \_\_\_\_\_ 34 \_\_\_\_\_ 35 \_\_\_\_\_
5. Approximately how long have you attended an Assembly of God church?  
0-5 3 5-10 5 10-15 2 15-20 5 20-25 3 25-30 \_\_\_\_\_ 30-35 \_\_\_\_\_ 35-40 \_\_\_\_\_  
Over 40 \_\_\_\_\_.
6. Approximately how long have you attended an Assembly of God Sunday School? 0-5 3 5-10 1 10-15 4 15-20 3 20-25 2 25-30 \_\_\_\_\_  
30-35 \_\_\_\_\_ 35-40 \_\_\_\_\_ Over \_\_\_\_\_
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes 2 No 11.
8. Have you ever taken a course on what the Assemblies of God believe?  
Yes 4 no 9 Which one? (1) Bible Doctrines by P. C. Nelson.  
(2) Pentecostal Truths, Bible College. (3) Pastor's class on What My Church Believes.
9. In which service do you receive most of your doctrinal training?  
Sunday School 5 Morning Worship 3 Evangelistic Service 1  
Mid-week Service 7 Designated time \_\_\_\_\_ Other Pastor's catechetical,  
(2) Special classes.
10. Do you feel that a person should go through a class on what his church believes before he can become a member? Yes 8 No 4  
No remark 1  
  
Comments: (1) To find out his church belief. (2) Absolutely.  
(3) Assemblies of God's great shortcoming! (4) We should have personal conference with pastor and pamphlets. (5) After  
(6) No, the person will no doubt be interested enough to ask and consent on beliefs of the church.
11. In your opinion, does the Assemblies of God need a better doctrinal training program? Yes 10 No 2 No remark 1.

Comments: (1) Definitely! (2) Yes, we must know what we believe before we can believe it. (3) Too few people know the doctrines.

12. Could you explain to someone else what your church believes?

Yes 8 No        Vaguely 4 No remark 1.

13. What would you say about the following subjects?

- A. Salvation 1 1 2 2 3 8 4 2 5       .  
 B. Water Baptism 1 1 2        3 6 4 6 5       .  
 C. Lord's Supper 1        2 4 3 5 4 4 5       .  
 D. Baptism of the Holy Spirit 1        2        3 8 4 2 5       .  
 E. Jesus Christ 1        2        3 2 4 6 5 3       .  
 F. Trinity 1 1 2        3 4 4 6 5       .  
 G. Sanctification 1 1 2 3 3 6 4 1 5       .  
 H. Second Coming 1        2 1 3 10 4        5       .  
 I. The Church 1 1 2 1 3 6 4 3 5       .  
 J. Divine Healing 1 1 2 1 3 8 4 1 5       .  
 K. The Bible 111 2 1 3 8 4 6 5 6       .  
 L. Heaven and Hell 1        2        3 2 4 6 5 3       .  
 M. Judgment 1        2 2 3 4 4 1 5 4       .

Thank you very much for your time and cooperation in answering these questions.

Would you like to know more about the above doctrine? Yes 10 No         
 No remark 1 Which?

A 4 B 4 C 4 D 4 E 4 F 4 G 6 H 5 I 4 J 4 K 4 L 4 M 6 N       

Would you enroll in a class if it were offered on what the Assemblies of God believe? Yes 9 No        No remark 2.

Comments: (1) Depends upon the time.

- |                                       |                               |
|---------------------------------------|-------------------------------|
| 1 - No answer                         | 4 - More than half the        |
| 2 - None of the basic elements        | basic elements                |
| 3 - Less than half the basic elements | 5 - All of the basic elements |

Thirteen questionnaires returned (13 page ones, and 11 page twos.).

# QUESTIONNAIRE TO CHURCH MEMBERS

1. Please give the name of your church Church D.
2. Please give the name of your pastor Pastor number four.
3. How old are you? Under 20 4 20-30 4 30-40 1 40-50 3 50-60       
Over 60
4. Please give the number of years you have been a Christian. 1 2  
2 2 3 1 4 1 5 6 1 7 8 9 10 2 11 1 12 1 13       
14 15 16 17 18 19 20 21 22 23 24       
25 26 27 28 1 29 30-35 35-40 Over 40
5. Approximately how long have you attended an Assembly of God church?  
0-5 4 5-10 2 10-15 2 15-20 1 20-25 2 25-30 1 30-35      35-40       
Over 40     .
6. Approximately how long have you attended an Assembly of God Sunday school? 0-5 3 5-10 2 10-15 3 15-20 1 20-25 2 25-30 1 30-35       
35-40      40-45      Over     .
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes 0 No 12.
8. Have you ever taken a course on what the Assemblies of God believe?  
Yes 3 No 9 Which One? (1) Bible Doctrines, Pearlman. (2) Bible College.
9. In which service do you receive most of your doctrinal training?  
Sunday school 2 Morning Worship 5 Evangelistic Service 3  
Mid-week 3 Designated time      Other
10. Do you feel that a person should go through a class on what his church believes before he can become a member? Yes 6 No 5  
No remark 1.  
  
Comments: (1) If new to the church. (2) To properly represent the church. (3) No, but would be good to do so.
11. In your opinion, does the Assemblies of God need a better doctrinal program? Yes 7 No 4 No remark 1.
12. Could you explain to someone else what your church believes? Yes 6  
No      Vaguely 6 Comment: Yes, but not before attending Bible College.

13. What would you say about the following subjects?

- A. Salvation 1 1 2 2 3 7 4 2 5  
 B. Water Baptism 1 1 2 3 3 4 4 4 5  
 C. Lord's Supper 1 3 2 2 3 5 4 2 5  
 D. Baptism of the Holy Spirit 1 3 2 1 3 8 4 5  
 E. Jesus Christ 1 1 2 3 1 4 9 5 1  
 F. Trinity 1 5 2 3 5 4 2 5  
 G. Sanctification 1 6 2 3 3 2 4 1 5  
 H. Second Coming 1 3 2 3 3 4 4 2 5  
 I. The Church 1 1 2 3 3 6 4 2 5  
 J. Divine Healing 1 3 2 5 3 4 4 5  
 K. The Bible 1 1 2 3 11 4 5  
 L. Heaven and Hell 1 2 2 3 1 4 8 5 1  
 M. Judgment 1 2 2 1 3 5 4 2 5 2

Thank you very much for your time and cooperation in answering these questions.

Would you like to know more about the above doctrine? Yes 12 No       
 Which?

A 2 B 2 C 2 D 5 E 3 F 5 G 2 H 4 I 2 J 5 K 2 L 5 M 3

Would you enroll in a class if it were offered on what the Assemblies of God believe? Yes 9 No 2 No remark 1.

Questionnaires returned 12

- |  |                               |
|--|-------------------------------|
| 1 - No answer                            | 4 - Over half of the          |
| 2 - None of the basic elements           | basic elements                |
| 3 - Less than half of the basic elements | 5 - All of the basic elements |

# QUESTIONNAIRE TO CHURCH MEMBERS

1. Please give the name of your church Church F.
2. Please give the name of your pastor Pastor number six.
3. How old are you? Under 20 \_\_\_ 20-30 \_\_\_ 30-40 \_\_\_ 40-50 1 Over 60 1
4. Please give the number of years you have been a Christian. 1 2  
3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 \_\_\_  
18 \_\_\_ 19 1 20 \_\_\_ 21 \_\_\_ 22 \_\_\_ 23 \_\_\_ 24 \_\_\_ 25 \_\_\_ 25-30 \_\_\_ 30-35 \_\_\_ 35-40 \_\_\_  
Over 40 1.
5. Approximately how long have you attended an Assembly of God church?  
0-5 \_\_\_ 5-10 \_\_\_ 10-15 \_\_\_ 15-20 1 20-25 1 25-30 \_\_\_ 30-35 \_\_\_  
35-40 \_\_\_ Over 40 \_\_\_.
6. Approximately how long have you attended an Assembly of God Sunday  
school? 0-5 \_\_\_ 5-10 \_\_\_ 10-15 \_\_\_ 15-20 1 20-25 1 25-30 \_\_\_ 30-35 \_\_\_  
35-40 \_\_\_ 40-45 \_\_\_ Over 45 \_\_\_.
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes 1 No 1.
8. Have you ever taken a course on what the Assemblies of God believe?  
Yes 1 No 1 Which one? Knowing the Doctrines of the Bible-  
Pearlman.
9. In which service do you receive most of your doctrinal training?  
Sunday school 2 Morning worship \_\_\_ Evangelistic Service \_\_\_  
Mid-week service \_\_\_ Designated time \_\_\_ Other Bible reading and  
study.
10. Do you feel that a person should go through a class on what his  
church believes before he can become a member? Yes & 1  
No 1 Comment \_\_\_\_\_
11. In your opinion, does the Assemblies of God need a better doctrinal  
training program? Yes 1 No \_\_\_ No remark 1 .
12. Could you explain to someone else what your church believes?  
Yes 2 No \_\_\_ Vaguely \_\_\_.
13. What would you say about the following subjects?  
A. Salvation 1 2 1 3 1 4 5 .  
B. Water Baptism 1 \_\_\_ 2 \_\_\_ 3 1 4 1 5 \_\_\_ .  
C. Lord's Supper 1 \_\_\_ 2 \_\_\_ 3 2 4 \_\_\_ 5 \_\_\_ .

D. Baptism of the Holy Spirit 1 2 1 3 1 4 5  
 E. Jesus Christ 1 2 1 3 1 4 5.  
 F. Trinity 1 2 1 3 1 4 5.  
 G. Sanctification 1 2 1 3 1 4 5.  
 H. Second Coming 1 2 1 3 1 4 5.  
 I. The Church 1 2 1 3 1 4 5.  
 J. Divine Healing 1 2 1 3 1 4 5.  
 K. The Bible 1 2 1 3 1 4 5.  
 L. Heaven and Hell 1 2 1 3 1 4 5.  
 M. Judgment 1 2 1 3 1 4 5.

Would you like to know more about the above doctrine? Yes 1 No       
 No mark 1 Which?

A      B      C      D      E      F      G      H      I      J      K      L      M      Other Bible only

Would you enroll in a class if it were offered on what the Assemblies  
 of God believe? Yes 2 No     .

Thank you very much for your time and cooperation in answering these  
 questions.

1 - No answer	4 - Over half of the
2 - None of the basic elements	basic elements
3 - Less than half of the basic elements	5 - All of the basic
	elements



# QUESTIONNAIRES TO CHURCH MEMBERS

1. Please give the name of your church All churches total (A,B,C,D,F).
2. Please give the name of your pastor Pastors 1,2,3,4,6.
3. How old are you? Under 20 31 20-30 20 30-40 10 40-50 6  
50-60 4 Over 60 1
4. Please give the number of years you have been a Christian.  
1 2 3 4 5 6 7 8 9 10 11 12  
13 14 15 16 17 18 19 20 21 22  
23 24 25 26 27 28 29 30-35 35-40 Over 40
5. Approximately how long have you attended an Assemblies of God church? 0-5 16 5-10 8 10-15 15 15-20 18 20-25 11 25-30 2  
30-35 35-40 Over 40 Over 40.
6. Approximately how long have you attended an Assemblies of God Sunday school? 0-5 15 5-10 11 10-15 20 15-20 13 20-25 9 25-30 3  
30-35 1 35-40 Over 40 Over 40 Over 40.
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes 9 No 62 No remark 1.
8. Have you ever taken a course on what the Assemblies of God believe?  
Yes 20 No 52 Which one? (1) Pearlmans' Knowing The Doctrines of the Bible 4; (2) Riggs 1; (3) Bible Doctrines by Nelson; (4) Bible College 4; (5) Pastors' class 1; (6) Sunday school class; (7) Christ Ambassador camp 2.
9. In which service do you receive most of your doctrinal training?  
Sunday School 40 Morning worship 13 Evangelistic service 7  
Mid-week 17 Designated Other Pastors' class 2; Special class 1; Personal Bible study 5; Bible college 2; Youth outings 1; Christ Ambassador camp 1.
10. Do you feel that a person should go through a class on what his church believes before he can become a member? Yes 46 No 23  
No remark 2 For comments see the individual churches.
11. In your opinion, does the Assemblies of God need a better doctrinal training program? Yes 52 No 11 No remark 9.  
For comments see the individual churches.

12. Could you explain to someone else what your church believes?  
 Yes 43 No 1 Vaguely 27 No remark 1.

13. What would you say about the following subjects?

- A. Salvation 1 3 2 19 3 45 4 5 5 5.  
 B. Water Baptism 1 3 2 13 3 37 4 19 5 5.  
 C. Lord's Supper 1 7 2 18 3 38 4 9 5 5.  
 D. Baptism of the Holy Spirit 1 5 2 15 3 45 4 5 5 5.  
 E. Jesus Christ 1 5 2 4 3 14 4 38 5 9.  
 F. Trinity 1 14 2 1 3 32 4 23 5 5.  
 G. Sanctification 1 31 2 19 3 17 4 3 5 5.  
 H. Second Coming 1 4 2 9 3 50 4 7 5 5.  
 I. The Church 1 7 2 16 3 36 4 9 5 2.  
 J. Divine Healing 1 8 2 14 3 47 4 1 5 5.  
 K. The Bible 1 3 2 2 3 59 4 6 5 5.  
 L. Heaven and Hell 1 4 2 6 3 7 4 42 5 11.  
 M. Judgement 1 4 2 14 3 29 4 9 5 14.

Would you like to know more about the above doctrines? Yes 62 No 2  
 No remark 6 Which?

A 21 B 21 C 21 D 24 E 22 F 27 G 31 H 26 I 22 J 25 K 21  
 L 26 M 26

Would you like to enroll in a class if it were offered on what the  
 Assemblies of God believe? Yes 51 No 4 No remark 15 Other It depends  
upon time and financial involvement.

Thank you very much for your time and cooperation in answering these  
 questions.

Number of questionnaires answered 70 and 2 first pages.

- |                                 |                               |
|---------------------------------|-------------------------------|
| 1 - No answer                   | 4 - Over half of the basic    |
| 2 - None of the basic elements  | elements                      |
| 3 - Less than half of the basic | 5 - All of the basic elements |
| elements                        |                               |

APPENDIX F

WESTERN EVANGELICAL SEMINARY  
A Graduate School of Theology  
4200 S. E. Jennings Avenue  
Portland 22, Oregon

August 13, 1963

I am writing you concerning one of our students who has been at the seminary for two years, Mr. Roy Schmidt. Mr. Schmidt is one of our fine students who this year must begin his work on his thesis program looking forward to the completion of his work for the BD degree.

He is sending out a questionnaire which is very short in form and will take a minimum amount of time to answer.

I am sure the compilation of the answers will be a real credit to Mr. Schmidt, Western Evangelical Seminary, and to all those who assist him in compiling these facts for the writing of his thesis.

Appreciating any courtesy you can extend to him, I am

Yours very sincerely,

Paul P. Petticord

1328 S. E. 20th  
Portland 14, Oregon  
August 13, 1963

Does doctrinal training of the laity have any influence upon the destiny of a denomination? If so, how much? These are the questions that keep hammering away at me, and have driven me to write my B. D. thesis on this subject. I want to find the answer to these questions!

You, as an evangelical leader, no doubt have seen denominations come and go; some have grown rapidly, others have stagnated. Does doctrinal training of the laity help a denomination's growth, or does it put out the evangelistic fires of a denomination? These are some of the questions I must find the answer to for the sake of my own denomination.

You will find enclosed a questionnaire, and a self-addressed envelope. Would you take time out of your busy schedule to answer these questions and return them right away before they get buried in the stack of work that needs your attention?

Any additional material that you may have, or that you think will be of help to this project, would likewise be appreciated.

Thank you for your time and cooperation. It means a great deal to the success or failure of this project.

Gratefully yours,

Roy Schmidt

RS:nb

Enclosure

## QUESTIONNAIRE

1. Please print or type your name \_\_\_\_\_
2. What is your connection or interest with the N.A.E.? \_\_\_\_\_  
 \_\_\_\_\_
3. May I use your name in connection with the answers below, if needed?  
 Yes \_\_\_\_\_ No \_\_\_\_\_
4. Do you feel that a denomination can perpetuate itself without doctrinal training for its laity? Yes \_\_\_\_\_ No \_\_\_\_\_ Why? \_\_\_\_\_  
 \_\_\_\_\_
5. What do you feel would be the results of a denomination with little, if any, doctrinal training for its laity? \_\_\_\_\_  
 Y \_\_\_\_\_
6. In your opinion, what would be the results of a denomination if it had a strong doctrinal training program for its laity? \_\_\_\_\_  
 \_\_\_\_\_
7. In your acquaintance with other denominations and their doctrinal training programs for the laity, which one to your knowledge is the best? \_\_\_\_\_
8. In the local church, do you feel that a person should be required to go through a class which teaches "what their church believes" before they are able to become members of that church? Yes \_\_\_\_\_ NO \_\_\_\_\_
9. Concerning ministers of a denomination:
  - a. How much theological training should be required?
    1. Maximum \_\_\_\_\_
    2. Minimum \_\_\_\_\_
    3. Normal \_\_\_\_\_
  - b. How much should a ministerial candidate be required to attend his denomination's school? \_\_\_\_\_
    1. None of his schooling \_\_\_\_\_
    2. All of his schooling \_\_\_\_\_
    3. Comment \_\_\_\_\_
10. Would you like a compilation of the results of this questionnaire? Yes \_\_\_\_\_ No \_\_\_\_\_

Thank you very much for your time and much needed help in this project.

PORTLAND'S FIRST ASSEMBLY OF GOD  
P.O. Box 2015  
Portland 14, Oregon

August 28, 1963

Christian Greetings!

I am writing concerning a young man who needs your cooperation. Roy Schmidt is a member of my staff, and also a third year student at Western Evangelical Seminary. Roy begins work on his thesis program this year, and is looking forward to the completion of his work for the B. D. degree.

He is sending out a short questionnaire which is designed to take a minimum of your time to answer--your cooperation will be greatly appreciated.

I am certain that the compilation of these answers, and his thesis, will be a real credit to the Assemblies of God and to those who assist him in compiling these facts for the writing of his thesis.

Thank you very much for your cooperation and the courtesy you have extended to him.

Yours in Christ,

Kenneth M. Haystead

PORTLAND'S FIRST ASSEMBLY OF GOD  
P.O. Box 2015  
Portland 14, Oregon

August 28, 1963

The inescapable question that haunts me, and has driven me to write my B. D. thesis on the subject of doctrinal training, is whether our doctrinal training program for the laity is adequate to perpetuate this blessed pentecostal movement or not. If it is not, then, I want to do everything I can to improve what we have.

You, as a leader of the Assemblies, are in a far better position to know whether there is a need for better doctrinal training than I am. You have access to denominational statistics; you meet people in every part of the United States; and, needless to say, you also receive the complaints of the Assemblies of God constituency.

Enclosed are a questionnaire and a self-addressed envelope. I would appreciate it if you will take time to fill it out right now rather than putting it on the stack of work you have to do.

I know that this catches you at an extremely busy time of the year, so let me thank you very much for your time and cooperation. It means a great deal to the success or failure of this project.

Gratefully yours,

Roy Schmidt

## QUESTIONNAIRE

1. Please print or type your name \_\_\_\_\_
2. May I use your name, if needed, in connection with the following answers? Yes \_\_\_\_\_ No \_\_\_\_\_
3. How long have you belonged to the Assemblies of God? \_\_\_\_\_
4. How long have you been in a national leadership position? \_\_\_\_\_
5. What doctrinal training materials are available for the training of the laity of the Assemblies of God? Please list them on the back.
6. In your opinion, could the Assemblies of God perpetuate itself without doctrinal training for it's laity? Yes \_\_\_\_\_ No \_\_\_\_\_  
Comment \_\_\_\_\_
7. Do you feel that a stronger emphasis on doctrinal training would kill the evangelistic fires of the Assemblies of God? Yes \_\_\_\_\_ No \_\_\_\_\_  
Why? \_\_\_\_\_
8. Do you have any evidence that there is presently in the Assemblies of God a need for better doctrinal training for it's laity?  
Yes \_\_\_\_\_ No \_\_\_\_\_ What? \_\_\_\_\_
9. Where does most of the doctrinal training take place in our churches? In the: Sunday school \_\_\_\_\_ Morning worship \_\_\_\_\_  
Evangelistic Service \_\_\_\_\_ Mid-Week Service \_\_\_\_\_ Training Hour \_\_\_\_\_  
VBS \_\_\_\_\_ Camps \_\_\_\_\_ Other \_\_\_\_\_
10. Do you feel that doctrinal training should take place in the  
Sunday school \_\_\_\_\_ Special time set aside \_\_\_\_\_ Both \_\_\_\_\_  
Mid-week \_\_\_\_\_ Other \_\_\_\_\_
11. Are you acquainted with doctrinal training materials of other denominations? Yes \_\_\_\_\_ No \_\_\_\_\_ Who has the most effective? \_\_\_\_\_
12. How does ours compare with theirs? Superior \_\_\_\_\_ Equal \_\_\_\_\_  
Inferior \_\_\_\_\_ Comment \_\_\_\_\_
13. In your opinion, do you feel that a person ought to go through a class on "What our Church Believes" before becoming a member?  
Yes \_\_\_\_\_ No \_\_\_\_\_
14. Do you know of anyone who is presently working on improving doctrinal training courses in the Assemblies of God? \_\_\_\_\_

Thank you again for your time and cooperation with this project.



BETHANY BIBLE COLLEGE  
800 Bethany Drive  
Santa Cruz, California

September, 1963

To Whom it may concern:

Choice Christian greetings!

I am very happy to introduce to you Mr. Roy Schmidt, currently a student at Western Evangelical Seminary in Portland, Oregon. Roy graduated from Bethany Bible College in 1961 with high honors, having been at the top of his class.

During the last two years he has been a student at Western Evangelical Seminary and currently is working on a thesis, looking forward to the completion of his work for the B. D. degree. In connection with this he has prepared a questionnaire which is very short in form and should take a minimum amount of time to answer. I would count it as a personal favor if you would be kind enough to answer the questions on this form for Mr. Schmidt and return it to him at the very earliest possible moment. He is a worthy young man and I am sure will make a contribution to the overall cause of our Lord Jesus Christ.

Thanking you for any courtesy you can extend to him, I am,

Sincerely yours in Christ,

BETHANY BIBLE COLLEGE

Cordas C. Burnett, D.D.  
President

CCB:ak  
Encl.

PORTLAND'S FIRST ASSEMBLY OF GOD  
P.O. Box 2015  
Portland 14, Oregon

August 28, 1963

The question that has been bothering me for some time is whether the Assemblies of God's doctrinal training for its laity is adequate or not. If it is not, I want to try to improve it.

You, as a leader in a denominational college, meet new students in person each year. You no doubt give them entrance tests to determine their knowledge of the Bible and it's doctrines. For these reasons, I feel you are the best qualified person to help me determine if the need for better doctrinal training exists among the young people of our denomination.

Enclosed are a questionnaire and a self-addressed envelope. I would appreciate it if you will take time to fill it out right now rather than putting it on the stack of work you have to do.

I know that this catches you at an extremely busy time of the year, so I want to thank you very much for your time and cooperation. It means a great deal to the success or failure of this project.

Gratefully yours,

Roy Schmidt

## QUESTIONNAIRE

1. Please print or type your name \_\_\_\_\_
2. May I use your name in connection with the answers below? Yes \_\_\_\_\_  
No \_\_\_\_\_
3. How long have you been in the Assemblies of God? \_\_\_\_\_, as  
a college professor? \_\_\_\_\_
4. Does your college give entrance examinations to new students to  
measure their knowledge of the Bible and it's doctrines? Yes \_\_\_\_\_  
No \_\_\_\_\_ Comment \_\_\_\_\_
5. How do the students entering your college compare with students of  
different denominations? Below \_\_\_\_\_ Equal \_\_\_\_\_ Above \_\_\_\_\_ Comment  
\_\_\_\_\_
6. How do the students entering your college compare with the  
students of different parts of the country? Below \_\_\_\_\_ Equal \_\_\_\_\_  
Above \_\_\_\_\_ Compare \_\_\_\_\_
7. Please give any statistics that would support the answers in 5 and  
6. Please use the back of this sheet if there is not enough room  
here. \_\_\_\_\_  
\_\_\_\_\_
8. In your opinion, is doctrinal training for the laity necessary to  
perpetuate the Pentecostal message? Yes \_\_\_\_\_ No \_\_\_\_\_ The Assemblies  
of God? Yes \_\_\_\_\_ No \_\_\_\_\_
9. What doctrinal training materials do the Assemblies of God have  
available at the present time? Please use the back of this  
paper to list them.
10. Are you acquainted with doctrinal training materials of other  
denominations? Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_  
\_\_\_\_\_
11. How do our materials compare with that of other denominations?  
Superior \_\_\_\_\_ Equal \_\_\_\_\_ Inferior \_\_\_\_\_ Other \_\_\_\_\_
12. Where can doctrinal training be best conducted? In the Sunday  
school \_\_\_\_\_ Morning worship \_\_\_\_\_ Evangelistic service \_\_\_\_\_ Mid-  
Week Service \_\_\_\_\_ Special Training Hour \_\_\_\_\_ Sunday school and  
Training Hour \_\_\_\_\_ Other \_\_\_\_\_

13. In your opinion, should adults be required to go through a class of "What Our Church Believes" before being received into membership? Yes ☐ No ☐ Comment \_\_\_\_\_  
\_\_\_\_\_
14. Do you know of anyone in the Assemblies of God who is working on improving our doctrinal training program? Yes ☐ No ☐  
Who \_\_\_\_\_
15. What do you feel doctrinal training would do to the evangelistic fires of our denomination? Help ☐ Hinder ☐  
Stabilize \_\_\_\_\_ Put Out \_\_\_\_\_ Other \_\_\_\_\_  
\_\_\_\_\_

I am sure you understand that in a project such as this accuracy is of utmost importance, so let me thank you again for your time and cooperation. It means a lot to me and to this project.

PORTLAND'S FIRST ASSEMBLY OF GOD  
P.O. Box 2015  
Portland 14, Oregon

August 28, 1963

Christian Greetings!

I am writing you concerning a young man who needs your cooperation. Roy Schmidt is a member of my Staff, and also a third year student at Western Evangelical Seminary. Roy Schmidt begins work on his thesis program this year and is looking forward to the completion of his work for the B.D. degree.

He is sending out a short questionnaire which is designed to take a minimum of your time to answer. Your cooperation will be greatly appreciated.

I am sure that the compilation of the answers, and his thesis, will be a real credit to the Assemblies of God, Western Evangelical Seminary, and all of those who assist him in compiling these facts.

Thank you very much for your cooperation and the courtesy you have extended to him.

Yours in Christ,

Kenneth M. Haystead

PORTLAND'S FIRST ASSEMBLY OF GOD  
P.O. Box 2015  
Portland 14, Oregon

August 28, 1963

The thing that has weighed upon my heart for some time, and has inspired me to write my B.D. thesis on the subject, is whether we--the Assemblies of God--have an adequate doctrinal training program to train our new converts and followers what we believe.

You as a pastor can be a real help to me in compiling facts for my thesis. You know the people of the Assemblies of God better than anyone else. If our people are weak in this area I want to try to come up with something that will strengthen them in their pentecostal faith.

Enclosed are a questionnaire and a self-addressed envelope. Knowing you have a busy schedule, I have designed this questionnaire to take a minimum of your time. I would appreciate it if you would take time right now to answer it rather than putting it on the pile of work you have to do.

Thank you very much for your time and cooperation.

Gratefully yours,

Roy Schmidt

## QUESTIONNAIRE

1. Please type or print your name \_\_\_\_\_  
May I use your name, if need be, with the answers below? Yes \_\_\_\_\_  
No \_\_\_\_\_
2. Please give the name and city of your church \_\_\_\_\_  
\_\_\_\_\_
3. I am a licensed minister \_\_\_\_\_, ordained minister \_\_\_\_\_
4. How long have you been a pastor for the Assemblies of God? \_\_\_\_\_
5. How long have you been a Christian? \_\_\_\_\_
6. Which Bible School did you attend? \_\_\_\_\_
7. In your opinion, do your people have a good grasp of what the Assemblies of God believe? Yes \_\_\_\_\_ No \_\_\_\_\_ Fair \_\_\_\_\_ Other \_\_\_\_\_
8. In what area of your church activities do you do the most doctrinal training? Sunday School \_\_\_\_\_, Morning Worship \_\_\_\_\_, Evangelistic Service \_\_\_\_\_, Mid-week \_\_\_\_\_, Other \_\_\_\_\_
9. Please check the doctrines you emphasize in your preaching and teaching.
 

Inspired Bible _____	Salvation _____	Divine Healing _____
God the Father _____	Ordinances _____	The Church _____
Jesus Christ _____	Baptism of H.S. _____	Second Coming _____
Fall of Man _____	Sanctification _____	Final Judgement _____
Millenium _____	Hell _____	New Heaven & Earth _____
Other _____		
10. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes \_\_\_\_\_ No \_\_\_\_\_. Have you ever used it? Yes \_\_\_\_\_ No \_\_\_\_\_. What  
were the results? \_\_\_\_\_
11. Have you used any other doctrinal training materials in your church?  
Yes \_\_\_\_\_ No \_\_\_\_\_. Please give the name and publisher \_\_\_\_\_  
\_\_\_\_\_
12. Do you feel that the Assemblies of God can perpetuate itself with-  
out a doctrinal training program? Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_  
\_\_\_\_\_

13. In your opinion, would a stronger emphasis on doctrinal training put out the evangelistic fires of the Assemblies of God?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_
14. Would you be in favor of a doctrinal training program that would be at a designated time rather than fitting into the present activity time of the church? Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_
15. Which age do you feel needs doctrinal training the most? Children \_\_\_\_\_, Youth \_\_\_\_\_, Adult \_\_\_\_\_
16. Do you feel that people ought to go through a class on "What we Believe" before they are permitted to become members of our church? Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_
17. Do you give new converts any special training in what we believe? Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_
18. Do you know of anyone who is presently working on improving our doctrinal training program in the Assemblies of God? Yes \_\_\_\_\_  
No \_\_\_\_\_ Who \_\_\_\_\_

I am sure that you understand that accuracy is very important in a project such as this, so let me thank you for your time and co-operation. It means a lot to the success or failure of this project.



## QUESTIONNAIRE

1. Please give the name of your church \_\_\_\_\_
2. Please give the name of your pastor \_\_\_\_\_
3. How old are you? Under 20 \_\_\_\_\_ 20-30 \_\_\_\_\_ 30-40 \_\_\_\_\_ 40-50 \_\_\_\_\_  
50-60 \_\_\_\_\_ over 60 \_\_\_\_\_.
4. Please circle the number of years you have been a Christian.  
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19  
20 21 22 23 24 25 26 27 28 29 30 30-35 35-40 40 or over.
5. Approximately how long have you attended an Assembly of God Church?  
\_\_\_\_\_.
6. Approximately how many years have you attended an Assembly of God Sunday School? 0-5 5-10 10-15 15-20 20-25 25-30 30-35  
35-40 More \_\_\_\_\_
7. Are you acquainted with Ralph Riggs' book What My Church Believes?  
Yes \_\_\_\_\_ No \_\_\_\_\_.
8. Have you ever taken a course on what the Assemblies of God believe?  
Yes \_\_\_\_\_ No \_\_\_\_\_. Which one? \_\_\_\_\_
9. In which activity do you receive most of your doctrinal training?  
Sunday School \_\_\_\_\_, Morning Worship \_\_\_\_\_, Evangelistic Service \_\_\_\_\_,  
Mid-Week Service \_\_\_\_\_, Designated time \_\_\_\_\_, other \_\_\_\_\_
10. Do you feel that a person should go through a class on what his church believes before he can become a member? Yes \_\_\_\_\_ No \_\_\_\_\_  
Comment \_\_\_\_\_.
11. In your opinion, does the Assemblies of God need a better doctrinal training program? Yes \_\_\_\_\_ No \_\_\_\_\_ Comment \_\_\_\_\_
12. Could you explain to someone else what your church believes?  
Yes \_\_\_\_\_ No \_\_\_\_\_ Vaguely \_\_\_\_\_.
13. What would you say about the following subjects?
  - A. Salvation \_\_\_\_\_  
\_\_\_\_\_
  - B. Water Baptism \_\_\_\_\_  
\_\_\_\_\_

- C. Lord's Supper \_\_\_\_\_  
 \_\_\_\_\_
- D. Baptism of the Holy Spirit \_\_\_\_\_  
 \_\_\_\_\_
- E. Jesus Christ \_\_\_\_\_  
 \_\_\_\_\_
- F. Trinity \_\_\_\_\_  
 \_\_\_\_\_
- G. Sanctification \_\_\_\_\_  
 \_\_\_\_\_
- H. Second Coming \_\_\_\_\_  
 \_\_\_\_\_
- I. The Church \_\_\_\_\_  
 \_\_\_\_\_
- J. Divine Healing \_\_\_\_\_  
 \_\_\_\_\_
- K. The Bible \_\_\_\_\_  
 \_\_\_\_\_
- L. Heaven and Hell \_\_\_\_\_  
 \_\_\_\_\_
- M. Judgement \_\_\_\_\_  
 \_\_\_\_\_

Thank you very much for your time and cooperation in answering these questions.

Would you like to know more about the above doctrines? Yes \_\_\_\_\_  
 No \_\_\_\_\_ Which? \_\_\_\_\_

Would you enroll in a class if it were offered on what the Assemblies of God believes? Yes \_\_\_\_\_ No \_\_\_\_\_.

1328 S. E. 20th Avenue  
Portland 12, Oregon

November 1, 1963

Dear Pastor:

Christian Greetings!

Just a note to thank you, pastors, who have responded so promptly to the questionnaire I recently sent out, and a brief reminder for those who have not as yet responded--it is still not too late to return the questionnaire, without apology; it does mean a great deal to the success or failure of my thesis project.

Thanks again to you who have so graciously given me your cooperation in this project.

Sincerely in Christ,

Roy Schmidt