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A Study for the Purpose of Finding Suitable Affiliation for Trinity Christian Church

Dennis Deardorff

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A STUDY FOR THE PURPOSE OF FINDING
SUITABLE AFFILIATION FOR TRINITY
CHRISTIAN CHURCH

A Graduate Research Project
Presented to
The Faculty of the Graduate School
Western Evangelical Seminary

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

by
Dennis Deardorff

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Chapter 1

INTRODUCTION

Protestantism today is known for its numerous and varied sects, denominations, and movements. A survey of the yellow pages of a metropolitan phone book will yield hundreds of names of local organizations. Some of these are part of larger denominations while others function as independent bodies. They vary in size, government, doctrine, ethics and types of members. The diversity and multiplicity of these churches is the result of many years of change, struggle, and fragmentation since the Reformation. Most can point to specific leaders as founders of their organizations. They may also focus on specific issues or doctrines as the basis for their existence. Either separation or unification may characterize their formation.

Although there are many points of disagreement and distinction, one can also find common strands of belief among Protestants. One important point of unity for many is the orientation of faith expressed as evangelical. The evangelicals comprise a significant portion of the total number of Protestant denominations. Their unity and influence has been strengthened through the National Association of Evangelicals, missionary organizations, and evangelistic campaigns, such as the Billy Graham Evangelistic Crusades.

But even among the evangelicals considerable differences between groups still remain. This diversity presents

relevant and receptive to the needs of the congregation while being fundamental and evangelical. Its doctrinal base has been Wesleyan-Arminian with a moderate emphasis upon the second work of grace. It has taught the practical and experiential nature of faith. In polity it has desired to be congregational and self-sustaining "as a Christian Church in general".¹

In 1971, a series of challenges began to face Trinity. Rev. Lambert, acting as pastor since its inception, announced his formal retirement. It was also the wish of the associate pastor, Rev. Stelle, to reduce his responsibilities in the church. Rev. Stelle had become the full time Chaplain with the Portland Police Bureau in 1961. His ministry there had become an important and demanding service to the city. A third challenge came in the proposal of the State of Oregon to build a freeway directly through the church property.

By October of 1972, the church had obtained a new pastor after months of deliberation. This was a whole new venture for the church. After six months, however, it became apparent that considerable grievance had arisen concerning the new pastor resulting in his resignation in April, 1973. Rev. Stelle was asked to be interim pastor until a new man could be found.

At the writing of this study Trinity has not as yet selected a new pastor. It has been the desire of the interim pastor, Rev. Stelle, that the church make a careful and

¹Trinity Christian Church, Constitution, Art. 1, Sec. 1.

deliberate approach to this problem. As he has expressed to the congregation and to this writer, his paramount concern is that, in the process of seeking new leadership, the congregation should first seek guidance and association with another denomination. To fulfill this objective an affiliation study committee was appointed by Pastor Stelle in a meeting of the congregation, January 20, 1974.

Justification for the Study

Previous to the meeting of the congregation in January, the Board of Deacons had discussed the question of affiliation in its meeting November 11, 1973. It was then that this writer proposed a study of several denominations as a resource for the board and the congregation relative to this issue. The board unanimously agreed to accept the proposal and asked that progress reports be issued up to its completion in March of 1974.¹ It was generally felt that such a survey was necessary in order to gain a better understanding of the denominations brought to question.

Limitations of the Study

In the course of seeking a new pastor in 1971-72 Trinity was exposed to several denominations. Some sent representatives to the church to speak and distribute literature on behalf of their organizations. Of all the outside churches with whom

¹Trinity Christian Church, "Minutes of the Board of Deacons", November 11, 1973, personal file.

Trinity became acquainted, four stood out as the most likely possibilities. These were The Evangelical Free Church, the Missionary Church, the Evangelical Church of North America, and the Evangelical Methodist Church. This paper limits itself to a general analysis of the above groups.

To make the study as effective as possible it was the intention of the writer to survey Trinity in similar fashion as these four outside groups. However, time and the scope of this paper has not permitted but a cursory introduction to Trinity. It is hoped that the reader will be aware of the character of Trinity and make his own comparisons with the findings of this paper.

It has been the purpose of this writer to survey as broadly as possible the significant features of each denomination. Considerable time has been spent researching their historical origins and growth in an effort to expose the real issues and motives behind their present operations. In so doing, the writer has collected information from direct observation, interviews, denominational literature, journals and disciplines. These data were compiled through relatively standard criterion of analysis for each denomination. All of the pertinent facts were condensed into a table of comparison found in Chapter 6. The writer realizes that there may be many areas and features of these denominations not mentioned in this survey. It is only hoped that enough has been discovered to provide a resource with which the people of Trinity can come to a respectable decision as to future affiliations.

Definition of Terms

It is hoped that throughout the survey the terms may be explained within their respective contexts. Terms such as evangelical, holiness, denomination, sanctification, congregational, episcopal, and so on, should be understood as the reader makes his way through the narrative of the survey.

For the sake of convenience, space, and time, several abbreviations have been made throughout the study. The following is a list of these terms and their full wording:

MCA	Missionary Church Association
UMC	United Missionary Church (chapter 3 only)
	United Methodist Church (chapter 4 only)
MC	Missionary Church
EFCA	Evangelical Free Church of America
ECNA	Evangelical Church of North America
EMC	Evangelical Methodist Church
EUB	Evangelical United Brethren
NAE	National Association of Evangelicals

Chapter 2

THE EVANGELICAL FREE CHURCH OF AMERICA

During the ministry of Syd Frank as pastor of Trinity Christian Church, this writer, as well as others of the congregation, was introduced to the Evangelical Free Church of America (EFCA). Pastor Frank had served several pastorates with this denomination in the Midwest and Northwest before coming to Trinity. He was a graduate of their college and seminary and as pastor often reflected upon his experience and association with the Evangelical Free Church.

Upon Pastor Frank's resignation from the pastorate at Trinity, the congregation was more fully introduced to this denomination through a visit by the Rev. David Enarson.¹ He is presently the District Superintendent for the Pacific Northwest District of the EFCA. The purpose of his visit was to offer what assistance he could in light of Syd Frank's withdrawal, and to generally expose Trinity to the EFCA denomination. He explained the distinctive congregational nature and the strong evangelical position of the denomination as well as other pertinent information. The congregation was encouraged to feel a part of their fellowship.

¹Rev. Enarson spoke in both the morning and evening services at Trinity Christian Church on August 12, 1972.

HISTORY

The historical development of the Evangelical Free Church of America (EFCA) has been traced to post-Reformation Europe of the sixteenth century. It is a unique story, but yet similar to other American denominations whose ancestries also stem from this source. The church is a result of a Reformation movement which spread not only in Europe, but was eventually carried to the United States in mass immigrations of the early nineteenth century. The Evangelical Free Church historians describe the story of their settling and growth in America as one of:

...groans and growth, heartache and heart throbs, faith and works, prayer and practice, independence and interdependence, individualism and conformity, freedom and limitation.¹

Origin

The particular beginnings of the church were in the Scandinavian countries of Denmark, Norway and Sweden. The Lutheran Reformation of Germany was spread into Sweden and by the close of the sixteenth century, Swedish Lutheranism had become the established state church of that country.

By the seventeenth century, however, the Swedish state church lapsed into a moral and spiritual decadence. It lacked spiritual leadership and the basic gospel of Christ had not been effectively preached. Being a state church, it had become embroiled in the political and governmental affairs of the nation. It retained the original orthodoxy, but lost true

¹H. Wilbert Norton and others, The Diamond Jubilee Story, (Minneapolis: Free Church Publications, 1959) Introduction.

Christian vitality.

As an answer to this spiritual stagnation, two powerful movements came to popularity in Sweden and in the rest of Europe as well. They were to greatly influence what became known as the "free church" groups which in an attempt to represent a fresh, new faith separated themselves from the established church. The word "free" has been significantly carried over into the name of the denomination for this reason.

The first of these movements arising out of the seventeenth century was Pietism. It insisted in an active faith in Jesus Christ and the regenerating work of the Holy Spirit. Pietism's influence was widely felt throughout much of Sweden bringing a new fervor to the faith. Concomitant with Pietism was Herrnhutism. It was inspired by the Moravian Brethren and was equally responsible for the "wind of the spirit" among Swedish people.¹ The results of both movements precipitated a number of Bible study groups which were led by spiritual laymen. These were later known as "mission friends" or small societies of born-again believers.

Along with the Swedish movements of free churches, there were similar revivals in the countries of Norway and Denmark. The Pietists and Herrnhutists had permeated most of Scandinavia with missionary teams developing free church groups wherever they went. The Norwegians had similarly adopted Lutheranism as its state church, but as in Sweden, numerous aggressive, separtist Christians constituted a significant

¹Ibid., p. 38.

portion of the religious society by the nineteenth century. By the close of that century, thousands of Swedish and Norwegian regenerated believers of these free churches immigrated to the United States. As most people from the European continent they were looking for the promise and prosperity that America had to offer in those days.

The Norwegian-Danish Free Church

The immigrants to America spread out into numerous groups and became isolated and exclusive of one another. There was no concerted organization, but simply a number of separate groups who collectively symbolized a free church movement. Their gatherings were informal, simple, and evangelically Christian. The first of these groups to be officially recognized as the Norwegian-Danish Evangelical Free Church in America met in Boston in 1884.¹ There were similar groups in Iowa, Michigan, Illinois, New Jersey, Connecticut and New York.

The movement spread west and the Scandinavian style free churches soon rose in North Dakota (1893) and Wisconsin (1887).² These isolated congregations were seldom united with the other groups, but found similarity in their native customs, language and religious fervor. The common denominator of all the groups was the ethnic factor. They were essentially proud of their Scandinavian heritage. On that account, they kept exclusively to themselves and often quarreled among their own; causing considerable splintering among the free churches as a

¹Ibid., p. 67.

²Ibid., p. 69.

whole.

Attempts to organize the groups were a long and difficult process. The first organizing element was the Norwegian-Danish publication Evangelisten. It was a regular periodical that was read by most of the Scandinavian "believers" in this continent and Europe. The Evangelisten was a means of spreading reports of the homeland and the work in America. It contained devotional material and served as the official voice of the early Evangelical Free Church.

The Evangelisten was to have a considerable unifying effect upon the Free people. As early as 1891 it proposed a model constitution for the Free churches.¹ The proposal was followed by a meeting in the Salem Free Church in Chicago of the same year. The result of the meeting produced an association known as the Western Evangelical Free Church Association. It served to unite primarily those churches in the midwest region. The eastern sector did not come together as easily, but eventually formed a similar association in the same year.

These early associations incorporated only the Norwegian-Danish groups in America. There still remained a large contingency of Scandinavian people not a part of these groups. A unifying effort of this kind did not come until much later. Before that time, the Norwegian-Danish associations had developed several important ministries. The most important element behind the group was the Norwegian-Danish Institute of the Chicago Theological Seminary. This was to

¹Ibid., p. 71.

become the primary source of Christian education and pastors until the founding of a new school in Minneapolis in 1909. Another ministry was the home missions work. A fund for this work among the American communities was instigated. Missions in those days centered in evangelistic tent meetings, spreading into North Dakota, Minnesota and Wisconsin. Likewise, the Free churches moved into social work by establishing homes and institutions for social welfare.

As the Free church grew, it experienced considerable hardship. The problem of language posed the most serious handicap.¹ The Scandinavian dialect had been the only acceptable language for church worship. However, English had become more popular especially among the second generation of these immigrants. The issue was eventually settled in time favoring the English tongue. Even so, the language factor continued to keep the Swedes and Danish-Norwegians apart.

In doctrine, the early church took its direction from its more famous leaders. P. C. Tranberg, the founding father of the Free church movement in America was one such leader. He was educated at the University of Copenhagen and trained for the ministry of the Lutheran State Church. He believed in the "clear-cut conversion experience" and the doctrine of the substitutionary atonement. Because of his Lutheran background, he also stressed the doctrines of infant baptism and the presence of Christ in the elements of the communion.²

¹Ibid., p. 77.

²Ibid., p. 75.

Tranberg was also responsible for establishing the Norwegian-Danish Institute in Chicago in 1884, and from this institution a doctrinal statement was later issued for the sake of the association as follows:

We believe the Church of Jesus Christ, the spiritual and unseen, consists of all believers in Jesus Christ. It is their duty to organize into local churches in order to establish worship, to encourage Christian fellowship and growth in grace, and to work for the salvation of souls. These churches together and each by itself shall determine their confession of faith, their organization, and their form of worship. They can call and ordain their own pastors. They ought to work together for spreading the Gospel over all the world.¹

Most of the early years of the Free church were characterized by revivals. Evangelists and ministers preached throughout the Midwest establishing groups particularly in the North Dakota and Minnesota area. They used tents or school houses and were supported by the missionary arm of the Association. All through the early 1900's, the tent campaigns were the primary agents in spreading the church in America. Unfortunately, these preaching campaigns did little in thoroughly organizing the fresh converts. The Free church emphasis upon minimal organization and ecclesiastical freedom left these groups with nothing to regularly sustain their fellowship.

The vision for greater unification of all Scandinavian free groups came in 1905.² In a meeting in Chippewa Falls, Wisconsin of that year, about thirty "free" ministers met to

¹Ibid., p. 76.

²Ibid., p. 87.

discuss the possibility of a unified effort. One of the key issues was incorporation of the churches. Some of the men viewed such a move as dangerously close to denominationalism and thus the vision was lost until 1950. The Norwegian-Danish Free Church associations of the east and west did finally come to agreement within themselves and merged in 1912. At that point, the first written confession of faith was drawn up for the union, but not until after stern opposition. The greatest fear was of falling back into the dead orthodoxy of the state church.

In the pre-World War I era, the Norwegian-Danish Free Churches spread rapidly. New churches were opened either as branch churches or as a result of mission work. New buildings were erected as far west as Seattle, Washington, in 1918. The heavier concentration of churches remained primarily in the Midwest region near the Chicago area. It was during this time that the work also spread to Canada.

Following the War, the church again made strides until the depression of the Thirties. For a time it enjoyed the prosperity of a post-War economy. In 1922, it established a budget of \$21,000, 48% of which went to home missions, 38% for the school in Minneapolis, and 14% for publications.¹

It was during this period that the church also withstood several struggles between the issues of Calvinism and Arminianism. Several other debates were held on the problem, especially as it pertained to the security of the believer.

¹Ibid., p. 106, 114.

By the time of the annual conference in 1921, the debate had polarized the Free Church Association. During the conference, lectures were given from both perspectives. The ultimate decision of the conference was to avoid promoting either side and to simply preach those doctrines that would bind rather than divide. An article appeared in 1935 as representing the national association:

1. All believers are members of the Body of Christ, the New Testament Church, and therefore have the right to membership in the local church.
2. All members of the Evangelical Free Church Association have the right to freedom of conscience in doctrines not essential to salvation.
3. Every local Free Church is independent and has the right under God to govern its own affairs.
4. The mission of our church is to bring the Gospel to lost men at home and abroad.¹

Following World War II, the Free Church Association increased its emphasis in several areas. The home missions program was again reorganized with increased concern. The results were seen in a number of new churches established in the Midwest and British Columbia. The Free Church also began a strong program of Bible conferences in conjunction with their youth work. One famous conference location was the Williams Bay Conference Grounds in Medicine Lake, Minnesota. The first of a continuing series of these annual conferences was held in 1942. In the same year, the church approved the joining of the National Association of Evangelicals and Dr. Arnold T. Olson, the current president of the EFCA, was elected chairman. In 1948, the school which had become Trinity Seminary

¹Ibid., p. 114, 115.

and Bible Institute, was merged with the Swedish school (owned by the Evangelical Free Church of America) and moved to the latter's campus in Chicago. The move of the school plus joining publishing efforts with the Swedish Free group paved the way for the eventual and long-hoped-for merger of the two Scandinavian Free church movements.

The Evangelical Free Church of America

Concomitant with the wave of Norwegian-Danish immigrants to the U. S. in the nineteenth century was a similar influx of Swedish people. In 1880, for instance, 39,186 landed in this country.¹ Like their counterparts, they were also strongly opposed to any form of denominationalism, preferring to remain "de fria" (those who are free) from any religious control.

But the strong sense of free Christianity did not keep them totally apart. Their ethnic tie and like kindred spirits brought them together often in Bible conferences, evangelism, and foreign missions. Eventually, this cooperation led them to establish their own association called the Swedish Evangelical Free Church of America. One of the first conferences was held in Chicago, in 1881, for six consecutive days of searching the Scriptures.

The official voice of the Swedish work was the publication called the Chicago-Bladet. Its first issue (1877) had appeared even before the majority of the immigrants had

¹Ibid., p. 129.

reached America. The Bladet served to pave the way for unification and to express the basic doctrine of the Evangelical Free churches. It reported the proceedings of the more significant and eventful conferences that were laying the groundwork organizationally and theologically for the Swedish work.

It is interesting to note that although the Swedish Free groups were relatively independent doctrinely, there was some interchange with Lutheranism in the U. S. of that early period. One of the principal organizers of the Free Church movement was John G. Princell, the president of Ansgar College in Knoxville, Illinois. This school was the college and seminary of the Ansgari Synod, an early synod of the Lutheran revival ministers and churches. Princell, after the Synod was dissolved, came into the Evangelical Free Movement with other prominent men. He became associate editor of the Bladet and worked eagerly in the organizing of the Free Church. It is said that Princell actively searched the Scriptures for himself, endeavoring to come to a position relatively free from the creeds and systems of Lutheranism.

In 1884, in Boone, Iowa a conference was held to arrive at a clear conception of the Bible doctrine for the church. This was later called the ground-laying conference for the Evangelical Free Church.

The 1884 conference represented a mere twenty-seven churches of the Swedish movement. Some had only itinerate ministers. But growth was reported as rapid for the first

thirty years of the cooperative movement. Through revivals and evangelistic-mission work the churches had grown to 137 with 113 names on the ministerial list by the end of that period. They were spread out through the states of Illinois, Minnesota, Wisconsin, Iowa, Nebraska and Colorado.

In the years before World War I, the Swedish church developed in the following areas:

- 1887 - A children's home established at Phelps Center, Nebraska.
- 1885 - A missionary effort among Mormons in Utah.
- 1890 - The formation of the Swedish-American Mission Society in Chicago (later dissolved into the Swedish Evangelical Free Mission in 1896).
- 1901 - The founding of the Swedish Bible Institute of Chicago (this later became affiliated with Moody Bible Institute in 1915).
- 1887 - The first missionary to a foreign field (China).
- 1909 - The founding of the Women's Missionary Society.
- 1910 - The results of the Free Church's strong emphasis upon Sunday School resulted in the first state Sunday School association in 1910, in Illinois.

The period of time between 1914 and 1934 were years of transition for the Swedish church. Several factors hampered the growth of the church, of which language was chief. The depression was also responsible for retarding the work, but the church did see improvement in several areas. The number of churches grew from 95 to 107 and membership increased from 6,000 to 8,139.¹ The Sunday School work by 1934 reported an enrollment of 8,719 with 850 workers. The foreign missions fields were expanded from one to four, including works in Venezuela and Africa. Publications also grew with the printing

¹Ibid., p. 173.

of another periodical, The Evangelical Beacon, an English paper that soon took the place of the Bladet. Of all the changes and improvements, the dropping of the word "Swedish" was perhaps the most significant feature in the church's attempt to become a mature organization in America.

With the transition affected, the next sixteen years were years of proving that the EFCA was a distinctive organization. It was not about to be amalgamated into the numerous denominations already in existence in America, but rather pushed ahead with its own identity. Numerically, the church grew from 8,139 in 1934 to 13,500 in 1949. The Sunday School for the same period grew to 22,536 students. In 1938, the directory showed 132 churches, and by 1949 that figure had grown to 193.

The direction of the church through its involvements in home and foreign missions and education drew it closer to cooperation and eventual merger with the Norwegian-Danish Evangelical Free Church Association. The two groups had envisioned a unification of their resources and endeavors over a long period of time, but had not been able to come together for various reasons. The language barrier, nationalistic spirit and fear were essentially the only factors which kept them apart.

The Merger

Solid attempts to unite the two bodies occurred in 1921. The discussion centered around the two schools and the possibility

of consolidation. A referendum was drawn up openly inviting the two groups to participate in closer fellowship. Through negotiations the schools, Trinity of Minneapolis and Free Church Institute and Seminary of Chicago, were united in 1946. Along with the schools, the publications were also merged in 1947.

Through the preceding negotiations and fellowship, it was a foregone conclusion that the two bodies would unite entirely. The only problem, of the many, was drawing a statement of faith. After three years of work, a final merger was affected in 1950. The name came from the larger of the two bodies, The Evangelical Free Church of America. The design of the church would be:

...an association and fellowship of independent congregations of like faith and practice to labor for the salvation of souls and the edification of believers;¹

The famed merger conference at Medicine Lake of June, 1950, elected its first president, Dr. E. A. Halleen, and vice president, Dr. Arnold Olson. The latter is now the current president of the church. The headquarters were established in Minneapolis, Minnesota.

In 1959, the church celebrated its seventy-fifth year of existence as Evangelical Free churches. As one author reflects:

We stand on a summit. We look back on seventy-five years of life as an Evangelical Free Church of America

¹Norton, p. 238.

and Evangelical Free Church Association. As much as we would like a report of these seventy-five years to be complete and true, we realize that heaven alone will reveal the accurate and exact evaluation and worth of what has been done.¹

CHURCH GROWTH

The growth and development of the EFCA has been summarized on the following series of tables. Statistics covering the Northwest District were unavailable, except for location and membership of the district churches.

Table 1 is a summary of the overall denominational growth since its official incorporation in 1950. Complete statistics begin only with 1959. Earlier records were not altogether available. Computation was performed to learn the average growth per year for the thirteen year period since 1959. The number of churches grew on an average of eleven each year. Membership also saw substantial increase by 3,626 per year for the same period.

Table 2 is a picture of the church's growth for the year 1971 to 1972. It reveals that the overall denomination increased 5.1% in churches, and 8.4% in membership. Statistics for the number of conversions, baptisms, youth, children and vacation Bible school were not available. Note that the greatest increase appeared in denominational giving to foreign missions.

Table 3 is a listing of the churches in the Northwest District. It also gives the membership of each and the relative

¹Ibid., p. 313.

distance separating each church. These figures have been totalled and averaged. One will notice the Sunday School enrollment in the Northwest is significantly higher than church membership, indicative of the EFCA emphasis upon this work. It is also noteworthy that the Northwest is fairly well covered by member churches of the EFCA.

TABLE 1
SUMMARY OF GROWTH
EFCA

	1950 ^a	1959 ^a	1972 ^b	Growth/Yr. (13 Yrs.)
Churches	270	443	591	+ 11.4
Membership	-	29,280	76,422	+3626.3
Avr.	-	69.8/cong.	129.3/cong.	
S.S.Enrollment	-	60,000	90,000	+2,307.7
Youth	-		14,000	-
Ministerial Assoc.	-	576	-	-
Trinity Seminary	163	293	375	+ 6.3
Bible College	163	293	750	+ 35.1
Mission Fields(For.)	-	7	7	-
Missionaries (For.)	-	147	207	+ 4.6
Total Giving	-	-	\$26,229,709.	
Avr. per capita			\$343	

Sources:

^aNorton, pp. 313-331.

^bEvangelical Free Church of America, Year Book, 1972, pp. 193-204.

TABLE 2

DENOMINATIONAL GROWTH
SAMPLE YEAR 1971-1972

EFCA

CATEGORY	1971	1972	% Difference
Churches	562	591	+ 5.1
Members	70,490	76,422	+ 8.4
S.S.Enrollment	83,055	90,000	+ 8.3
Ministers	837	872	+ 4.2
<u>Income</u>			
Foreign Missions	\$ 1,007,302	\$ 1,224,462	+32.6
Home Missions	151,975	172,575	+13.6
College & Seminary	3,651,578	3,900,823	+ 6.8
Church Extension	9,734	10,175	+ 4.5
Christian Ed.	52,409	48,140	- 8.4
Retirement	54,848	51,033	- 7.0
<u>Giving</u>			
To Denom. Programs	2,269,923	2,255,543	- 0.7
All purposes	22,235,118	26,229,709	+18.0
Avr. per capita	321	343	+ 6.9

Sources:

The Evangelical Free Church of America, Year Book,
1971 and 1972.

TABLE 3
CHURCH DISTRIBUTION IN THE NORTHWEST DISTRICT
EFCA

Location	Name	Membership		Miles to
		Church	S.S.	Nearest Church
WASHINGTON:				
Airway Heights	Airway	-	-	-
Battle Ground	Charter Oak	73	150	10
Centralia	Central Bible	-	52	25
Federal Way	Camelot	34	-	-
Harper	Harper	97	180	15
Kelso	Lexington	24	108	37
LaCenter	LaCenter	58	115	-
Orchards	Proebstel	86	160	10
Port Townsend	Irondale-	50	75	60
	Norland	avr.att.		
Pullman	Community	-	-	75
Renton	The Village			
	Chapel	112	200	5
Seattle	Bethel	46	102	-
Seattle	Rainier View	42	90	-
Seattle	United	173	204	-
Seattle	White Center	35	82	-
Soap Lake	Community	28	69	110
Spokane	First	-	-	85
Tacoma	Elim	46	95	-
Tacoma	Portland Ave.	67	120	-
Tumwater	Tumwater	74	117	25
Vancouver	First	194	252	-
Vancouver	Hazel Dell	105	180	-
Vashon	Bethel	50	53	-
			avr.att.	
Yacolt	Yacolt	14	90	-
OREGON:				
Canby	Bethany	60	128	20
Dallas	Faith	69	82	60
Portland	Lynch	25	80	-
Portland	Southwood Park			
	First	157	-	-
Portland	West Haven	31	55	-
Roseburg	N. Roseburg	-	-	150
IDAHO:				
Boise	Trinity (Mtg. in			
	YMCA)	-	50	315
Osburn	Grace	-	87	85

-Continued-

TABLE 3
(CONTINUED)

Location	Name	Membership Church	S.S.	Miles to Nearest Church
MONTANA:				
Big Timber	Evan. Church	37 avr.att.	34	81
Billings	First	24	63	55
Roundup	Evan. Free	-	15	55
Stevensville	Bitter Root Bible	40	125	150

District Headquarters
Tacoma, Washington

Total Churches - 36
Average Membership - 66.1
Average S.S. Enrollment - 103.7
Average Distance to Nearest Church - 46.1 Miles

Source: The Evangelical Free Church of America, Year Book,
1972, pp. 61-154.

THEOLOGY

The EFCA has traditionally not emphasized any one theological position. Its founders were virtually opposed to any formal creed, organization or rules and regulations. It has been said that "in many things it seemed as if we agreed to disagree".¹ The one uniting force, however, was that they genuinely felt that Christ had set them free and that this freedom would never again be restricted by any ecclesiastical organization.

For some time, the church struggled to maintain its open position. But a desire for a full and complete doctrinal statement eventually pressed its leadership to issue such a classification. Many had regretted not being able to clearly present the position of the denomination to those who inquired from outside the church. Against the judgment of many of its members, the church acquiesced to the need to be classified theologically.

Some of the problem in developing a formal statement lay in the fact that the membership expressed varying points of interpretation on doctrinal points. Arnold Olson includes this quote from an early writer in his book:

There are differences of opinion, of course, with respect to what is "vital" and what is non-essential. The Arminian view of salvation is considered extremely vital to some of the brethren, and if they should draw up a creed, they would incorporate a paragraph that would exclude from our fellowship a large percentage of our brethren.

¹Arnold T. Olson, This We Believe (Minneapolis: Free Church Publications, 1961), p. 89.

To some of our Calvinistic brethern, on the other hand, the Calvinistic emphasis is The Gospel of Christ, and if they should draft a doctrinal statement, they could not possibly omit such an important emphasis.¹

We see from this that any statement had to be brief and very basic, avoiding sharp or detailed points that would bring disagreement. Today a majority of EFCA members follow Calvinistic teachings, although some are Arminian.² The major emphasis is placed upon salvation with subsidiary emphasis on assurance and responsibility. There is a tendency to withdraw from the traditional Arminian viewpoint of conditional grace or "backsliding".

Essentially, the church is seen as standing close to a modified Calvinistic position. However, they would not want to be identified wholly with Calvinism. The EFCA prefers to be known as simply evangelistic.

Articles of Faith

The EFCA statement of faith consists of twelve points. They are basic to any evangelical belief (see Appendix, Exhibit A) whether Calvinistic or Arminian. To this writer's knowledge there is no discipline as such, only numerous pamphlets and conference journals which contain the statement of faith and General Conference Constitution.

Sanctification. In keeping with the relatively basic doctrinal foundation, emphasis upon such tenets as santification

¹Olson, p. 108.

²Opinion of Rev. Charles McGee, personal interview, January 13, 1974.

is minimal. The EFCA in general does not teach the Wesleyan-Arminian view of this doctrine. Rather, sanctification is seen as progressive in nature and does not necessarily come in a distinct, second work of grace.¹ Instead of sanctification, the word consecration is often used.

• The Holy Spirit. Article four of the beliefs states that "the ministry of the Holy Spirit is to glorify the Lord Jesus Christ...". The EFCA has been critical of that which would turn the "spotlight on an experience, or so-called spirituality, ...not necessarily the work of the Holy Spirit."² The test of such experiences is seen in the context of John 16:13, 14. It has therefore de-emphasized the overly experiential nature of the Spirit's work in the life of the believer. The EFCA does stress the Spirit's ministry as convicting, regenerating, indwelling, guiding, instructing, and empowering the believer. Baptism of the Holy Spirit is believed to be part of the regenerating experience in which the believer is indwelt by the Spirit at the time of conversion.³

Tongues. Corresponding to its rationale on manifestations of the Spirit, the EFCA takes a similar stand on the issue of tongues and other forms of spiritual experience.

The following statement is made:

To deny the possibility of the Holy Spirit speaking through a believer in an "unknown tongue" would be to limit the power of the Third Person of the Godhead. There is, nevertheless, a limitation which must be placed on all the claims to spiritual

¹McGee interview.

²Olson, p. 222.

³Ibid., p. 226.

manifestations: Is it according to the Scripture? The author believes here that seven tests may be found in I Corinthians, chapters four and fourteen.¹

Salvation. To say that the church accepts the view of a limited atonement is not true. However, it does declare that universal salvation is made available to all contingent upon acceptance. It further states that "redemption is by power as well as by the payment of a price". The Holy Spirit has come to apply the benefits of the "shed blood and the resurrection" to those who "believe and receive".²

Ordinances. The ordinances of water baptism and the Lord's Supper are the only sacraments of the EFCA. There is a general acceptance of Baptism by immersion although some sprinkle as well as practice infant Baptism. In all cases, it is not a means of salvation or entrance into the church. The Communion is intended for believers only, and is a commemorative time of self-examination and rededication.

Ecumenicity

Ecumenicity has pervaded the theology of the EFCA since its nemesiis. It has been convinced that believers in Christ can meet on common ground regardless of minor differences in doctrine and methodology. Instead of division, it emphasizes those things that tend to bind Christians together. In so doing, it tolerates differences

¹Olson, p. 228.

²Ibid., p. 251.

of opinion as to baptism, predestination, perserverance of the Saints, the Lord's return, the process of sanctification (not the fact), prophecy and spiritual manifestations.¹

ETHICAL AND MORAL VIEWS

Dr. Olson, in a pamphlet entitled "What is the Evangelical Free Church?", answers a subsidiary question as to the position of the EFCA toward ethics and social life. This appears to be the only definitive statement relative to this point except for a general allusion in the Statement of Faith. Olson writes,

We believe in the Godly and separated life, that Christianity is a matter of practice as well as principle. This does not mean isolation, but rather a separation from such practices and amusements that will harm the body as the temple of the Holy Spirit, weaken the mind, hinder the testimony for Christ, and hurt the Church.²

He further writes that the denomination has not clearly defined its stand on many issues that beset the believer. It is expected that the believer will accept the fundamental guidelines of the Word of God as his norm for Godly living. Some of the churches strongly prohibit tobacco and liquor, while others simply frown on their use. But in all cases, Olson believes that tobacco's use would be uncommon and the use of liquor would "bring swift church disciplinary action".³

To the writer's knowledge, there is no general statement on other ethic/social issues as divorce and remarriage,

¹EFCA, "The Evangelical Free Church of America is Ecumenical", pamphlet.

²Olson, "What is the Evangelical Free Church?", pamphlet.

³Ibid.

race relations, citizenship and governmental authority.

ORGANIZATION

The EFCA is thoroughly congregational. Article ten of the doctrinal statement sets forth the policy that the only Head of the Church is Christ, and that each local church is allowed to operate independently. The word "free" has come to signify this accepted form of government. There is no denominational hold on church property or the affairs of the local congregation, except in cases where a church may be receiving subsidies from the District or National organization.¹ Thus the EFCA is committed to assure and safeguard the autonomy of the local church. It requires that its members simply hold to personal faith in Christ.

Although it adopts this rather loose policy of fellowship, the EFCA remains highly organized. It thoroughly integrates and involves the local church in the overall denomination. This organizing unites the churches

for such mutual activities beyond the scope and ability of a local congregation but having no controlling power over the internal affairs of such congregations... (for) maintaining schools for the training of Christian workers, handling the many details involved in sending out missionaries and meeting their needs while on the field; the establishment of new churches at home, publishing religious periodicals, building and operating homes for the orphans and the aged are all definite responsibilities of the Christian Church but beyond the "scope and ability" of a local congregation.²

¹EFCA, "What is the Evangelical Free Church", pamphlet p. 5.

²The Evangelical Free Church of America, "The Evangelical Free Church of America is Congregational", pamphlet.

Thus the churches are united in a cooperative effort to perform tasks that "no local congregation can do by itself but which it must do in order to exist and carry out His commission."¹

The General Conference

To perform the above functions and more, the EFCA meets annually in its General Conference. This consists of the following:

- Delegates from each local congregation
- Officers of the corporation
- Ministers of the church
- Members of the Board of Directors
- Ministers, teachers, missionaries supported by the denomination²

Departments and Offices

Membership on the Executive Board is made of the following officers and departmental secretaries:

- President
- Vice-President
- Vice-Chairman
- General Secretary
- Treasurer
- Financial Secretary
- Chairman of the Board of Trustees
- President of Trinity Divinity School
- Two Members at Large
- Home Missions Secretary
- Foreign Missions Secretary
- Youth Secretary
- Publications Secretary

One should notice the enormity and scope of this Executive Board. Each Board or department represented here is usually

¹EFCA "Steps to a Better Understanding of the Evangelical Free Church", pamphlet.

²Ibid.

directed by a full-time employee of the organization. There are nine of these administrative boards, each having nine members elected by the general conference. Beyond these are eight more subsidiary departments. All of the boards and departments are required to sign the confession of faith and report to the General Conference annually (see Appendix, Exhibit B).

Districts

There are fourteen regional districts of the EFCA covering most of Canada and northern United States.¹ There are no districts covering the southeastern states, except the rather disconnected Florida district. The greatest number of churches are found in the midwest region of the United States, with Minnesota having the greatest concentration. Other states with high percentages include Illinois, California, Iowa and Washington. There is one church in Hawaii with a reported membership of 42.

Each district is supervised by a superintendent, and a district board. The Northwest district board consists of the following:²

- Superintendent
- Chairman
- Vice Chairman
- Secretary
- Financial Secretary
- Treasurer
- Secretary of Christian Education
- Trustees

¹EFCA, Year Book, pp. 61-154.

²Ibid., p. 22.

The district board or council supports the work of the district in camps, conventions, meetings and other programs. It also screens ministers called to pastorates and provides a resource for the member churches. A district conference is held once a year in the early spring.

In the Northwest District there are approximately 3,000 members.¹ It covers Idaho, Montana, Oregon and Washington. Washington leads the district with twenty-four churches, four of which are in the Seattle Area. The annual camp program is held each summer at Black Lake near Olympia. Last year's camp saw the following approximate attendance figures:²

Juniors	180
Junior-High	150
Primary	120
Senior High	80-100
Family Camp	400

At the writing of this paper, the Pacific Northwest District was preparing for its annual Ministerial Conference at the Black Lake Conference Grounds. This seminar of the ministers and wives is to be followed by the annual District Conference board meetings.

The Local Church

There is no pattern of organization for the local church. Each church is allowed to govern its affairs by its own constitution. It must, however, not deviate from the basic twelve point statement of faith and from the commitment to support the work of the denomination. Most of the churches are governed by boards of Deacons, Trustees and other

¹McGee interview.

²Ibid.

common executive officers.¹

Membership. Formal membership is encouraged in the local church, but not stressed. Some churches contain acceptance policies and procedures in their constitutions which make formal application necessary. One of the churches observed requires that applicants for membership be voted upon by the church as a whole after they have been screened and recommended by the Deacon Board.² The pastor revealed that this has not been the actual practice, however, as general attendance has been accepted as token of membership.

Pastoral Call. Pastors may be called by the local church, but as a member church in the denomination each candidate must be reviewed by the district council before being officially recognized.

Denomination Membership. The EFCA recognizes all of its constituent churches as full members. There is no affiliate category. It is expected that each member church will support the work of the denomination and its schools on a financial free-will basis. In keeping with its position on autonomy there is no required percentage or budget apportionment. Denominational membership may be summarized by the following quotation:

No local congregation is legally obligated to carry out conference decisions which may violate its own autonomy although it is under moral obligation to

¹McGee interview.

²Lynch EFC, Constitution, By-laws.

back those decisions made by the majority of the conferees in matters pertaining to the work at large. As the individual believer assumes certain responsibilities to the local church upon applying for membership without losing his liberty in Christ, so the local congregation assumes obligations to the cooperative efforts of the Evangelical Free Church of America without losing its independence and authority over its own affairs.¹

THE MINISTRY

There are 872 ministers in the EFCA Ministerial Association.² It is the purpose of the association to unite the various ministers together in fellowship and encouragement. Several conferences and institutes are held each year throughout the denomination as a resource of instruction and inspiration.

Educational Requirements

It is desirable that each minister in the EFCA be a graduate of Trinity Evangelical Divinity School. If he is not, he will be required to pass an examination over a course of study in the EFCA history, doctrine, polity, and organization.

Credentialing

Graduates of the seminary may be licensed upon their call of commission. Other candidates must submit applications to the district superintendent of the area they intend to

¹EFCA "Steps to a Better Understanding of the Evangelical Free Church".

²Year Book, 1972, p. 224.

work or are working. This application must be accompanied by recommendations from the church board where the applicant is a member, from the school he attended, and from the district board. These recommendations are in turn reviewed by the president and the Committee on Ministerial Standing, and acted upon.¹

To be ordained, a minister must have held license to preach in the EFCA church for at least three years. He then submits application to his own church and secondly to the district board. He must also submit a paper concerning his spiritual life, his experience, and doctrinal views. These and his oral answers are presented to a council which makes the final decision.

Benefits

In 1971 the EFCA adopted a new Free Church Minister's and Missionaries' Pension Plan (FCMM). It superseded an older plan and is presently receiving wide acceptance among the local churches.² In 1972 EFCA churches contributed \$23,525 into the plan for its pastors and ministers. Total assets of the plan are \$741,410.³ It is not known to what extent the plan covers expenses beyond basic retirement.

Function and Duties

Being of congregational form in church government, the

¹EFCA, "Steps in Ordaining a Minister", pamphlet.

²Year Book, 1972, p. 218.

³Ibid., p. 297.

pastor is totally responsible to the congregation. He is not directly responsible to the district unless his salary is being subsidized or because of other physical ties. Generally, he may operate autonomously from the district.

PROGRAMS

The EFCA supports numerous denominational programs and institutions. These branches of the church are spread out over the continent and the world. Under the discussion of Organization one can see the administration required to perform the work of these various programs. There are fifteen program departments, each with a specific function. These are summarized below.

Home Missions

This department oversees the work of evangelism, the Shareholders program, district organizations, and church extension. The 1972 Year Book reported that this department had begun work in twenty-eight new communities across the U.S. and Canada. This included joining eighteen new churches and starting ten more with extension funds. These new churches are funded by the Shareholders program. Member churches are asked to contribute \$2.00 shares toward general or specific new churches being organized.¹ Some \$10,255 was given to the new church at Centralia, Washington as an example of the plan.²

¹EFCA, "Shareholders, building for Tomorrow", pamphlet.

²Year Book, 1972, pp. 208-209.

Foreign Missions

The overseas mission program superintends the work of 199 missionaries over seven different fields.¹ These include Germany, Hong Kong, Japan, Malaysia, Singapore, Philippines, Venezuela, and Zaire. In 1972 the EFCA received almost \$100,000 over the cost of operating these fields. This was the first of recent years that the program has run in the black.² The overseas work operates schools, hospitals, children's homes, and publishing houses in several of the foreign countries.

Publications

The publications board has charge of four divisions of EFCA related literature and books. The Free Church Press is the main printing and literature distribution center for the church. The Evangelical Beacon, the house periodical is another division. It circulates to 30,000 members with news and articles of the church. A third division is the sale of books through the Beacon Book Store. A fourth and promising work is the publishing and distributing of books under Free Church Publications. Book production for 1972 totalled 36,500. The combined operations netted an income of \$862,735 for 1972.³

¹EFCA, "1973-74 Missionary Prayer Calendar".

²Year Book, 1972, p. 206.

³Ibid., p. 213.

Christian Education

Of chief concern here is the Sunday School. The department directs the overall thrust of denomination in promoting and evaluating its church schools. It seeks to improve the quality of the local Sunday School through the publication of the Christian Education Improvement Standard. It helps to set goals and objectives for effective schools.

The department also participates in seminars and workshops in several regions. It sponsors attendance drives for church school enlargement. Cooperation has transpired with Scripture Press Publications for imprinting denominational material with the regular Scripture Press curriculum. Work is being done in writing additional programs in family life and camping.

It should be remembered that historically the EFCA has begun new churches in communities by the establishment of Sunday Schools. One prime example of this strategy is the Lynch EFCA in Northeast Portland. It began as a small Sunday School in a store on Division Street.¹ 1972 figures were over the 90,000 mark in total denominational enrollment.²

Youth

Over 14,000 youth were involved in local churches of the denomination.³ They are part of what is called Free Church Youth Fellowship. The national department sponsors

¹McGee Interview.

²Year Book, 1972, p. 200.

³Ibid.

an annual conference and issues promotional materials. It encourages the use of Success with Youth curriculum.

Benevolences

A strong program that has developed through EFCA history has been the establishment of social welfare homes. There are eight such homes in the U.S. serving the aged and orphans. The current budget for these homes runs in excess of \$880,000.¹

Investment foundation

To support the denomination and also provide the members of the church with a sound investment program. The total received in this foundation by 1972 was \$2,586,000.² The money is in turn loaned to churches requesting monies for development projects.

Stewardship

A close companion, and interrelated to the above program, is the Department of Stewardship. It is the purpose of this agency to assist the membership in estate planning, investments, and retirement pensions. The department has field representatives and several plans of which the membership can take advantage.

Women's Missionary Society

As in other evangelical organizations the women are generally grouped together in fellowship and promotion of

¹Ibid., p. 243.

²Ibid., p. 218.

world missions. The 1972 total receipts were over \$68,000 for missions work.

Higher Education

There are three denominational schools in North America:

Trinity College - Deerfield, Illinois
Trinity Evangelical Divinity School - Deerfield,
Illinois
Trinity Western College - Langley, B.C., Canada

The schools at Deerfield are operated together. They are the principal schools for the training of EFCA ministers, missionaries and other vocations. In 1972, both celebrated their 75th commencement with 132 graduating from the college and 110 from the seminary. Degrees offered include the BA from the college and the MDiv, MA, MT and MRE from the seminary. An operational deficit had plagued the schools until 1972-73 fiscal year.¹

Trinity Western College is now twelve years old. The enrollment totals nearly 300 for this two-year junior college.²

SUMMARY

Through the foregoing survey several significant facts are evident concerning the EFCA. The writer believes that these elements deserve notice especially by independent bodies considering affiliating with this denomination.

¹Year Book, 1972, P. 227-228.

²Ibid., p. 221.

Autonomy

Of primary significance is the position of this church relative to individualism and semi-independence of the local church. The denomination holds tightly to the preservation of a local organization's freedom in Christ. Liberty is allowed in not only structure and policy, but in doctrinal interpretations on the less vital elements of the faith. The local church and its members are expected, however, as a part of the denomination, to have a moral responsibility to carry their share of the total work.

Doctrine

The doctrines are very basic. The EFCA does not endeavor to make clear-cut positions on elements of the faith that are normally interpreted with varying views. In keeping with its view on autonomy, the denomination allows its individual churches to hold these varying views. Therefore, we see in the organization tendencies toward both Calvinism and Arminianism. It is commonly held, however, that a majority of the churches hold to a modified Calvinistic position and thus are not supportive of the present "holiness" movement.

Programs

It is significant that although the church is not rigid in its ecclesiology, there still remains a high degree of denominational organization and incorporation. This becomes evident in a survey of its numerous programs and

departments. These are substantially supported by the free-will contributions of the membership. One should notice that the Overseas Missions program maintains the highest budgetary operation with almost \$1,500,000 projected income for the current year. This is \$1,320,000 more than the proposed budget for Home Missions.¹ The only other program that comes close to the overseas work is the Christian Homes incorporation.

Another feature among the programs is the continuing emphasis upon Bible conferences, institutes and conventions. These people enjoy gathering at their annual camps and Bible conferences.

Finally, one should notice the emphasis upon stewardship and investment programs. There are numerous foundations and funds that provide both investment and loan opportunities. Much of this program goes back into church development.

Growth

The EFCA has maintained a sound, progressive growth. This can be seen in Table 1. Since 1949, the church grew by 3,626.3 members per year to a total membership of 76,422 in 1972. The Sunday School enrollment likewise increased in nearly the same ratio. Table 2 shows that the Sunday School work increased in 1971-72 by 8.3% as compared to a church membership increase of 8.4%. A significant point to note in

¹Year Book, 1972, p. 242-243.

this comparison is that the Sunday School enrollment exceeds church membership by an average of 14,000 students. This reiterates the fact that the EFCA strongly emphasizes this program of the church today.

Chapter 3

THE MISSIONARY CHURCH

The Missionary Church is not a large denomination but is showing considerable signs of growth. It is thoroughly evangelical and outgoing, being committed in large measure to missions.

As an independent, Trinity Christian Church was brought to an awareness of the Missionary Church in 1972 through Rev. Joe Kimbel, Superintendent of the Western and Northwestern Districts. He assisted in the securing of a pastor for Trinity as well as offering other valuable aid. Relationships were further strengthened through the cooperation of Rev. Charles McCracken as Trinity's 1972 Summer Youth Camp speaker. McCracken is presently pastor of the Missionary Church in Roseburg, Oregon. In response to Rev. Kimbel's invitation, Trinity also attended the 1972 District Conference of the Northwest Missionary Churches in Turner, Oregon. In the following year the District Journal listed Trinity Christian Church as an affiliate church.¹ A similar recognition of affiliation was made in the 1973 General Conference Minutes.

¹The Northwest District Missionary Church, Journal, 1973-74, p. A-2.

²Missionary Church, General Conference, 1973, p. 10.

HISTORY

The history of the Missionary Church has its roots in the development of two basic organizations. These two, the Missionary Church Association and the United Missionary Church were joined in 1969 to form the present day denomination. Interestingly enough, both had the same heritage in the Mennonite movement of colonial America.

The Missionary Church Association

The Missionary Church Association (MCA) came to being in 1896 as a branch out of the Defenseless Mennonite movement, a sect of the Old Amish Mennonite Church.¹ Its leadership were mostly revivalist preachers, convinced of and dedicated to the content of the "fourfold Gospel". They held to a firm belief in such biblical points as a personal salvation experience, the Baptism of the Holy Spirit, the Second Advent, the Resurrection of the Just before Tribulation, and Baptism by immersion. From such it can be said that the early church was strongly evangelical in theology.

This evangelical spirit resulted in the eviction of several of the ministers and evangelists out of the Mennonite organization. The Mennonites had developed a cold legalism that had severely limited their spiritual growth for some

¹The information on this early church is based almost entirely on the one available book by W.H. Lugibihl and Jared F. Gerig, The Missionary Church Association, a Historical account of its origin and development (Ft. Wayne: Bible Truth Publications, 1950).

time. When the revivals arose among the Mennonites, with particular emphasis upon regeneration and the Baptism of the Holy Spirit, a bitter struggle ensued. One of the important leaders in the old church, J.E. Ramseyer, was ousted for preaching revivalist doctrine and for having been immersed in Lake Erie as a testimony of his new faith. Regardless of his excommunication, he continued to preach in tent meetings. Thus the separatist movement was born and the new group's first church was founded in Berne, Indiana, in 1898.

The first president of the MCA, Rev. A.E. Funk, was a leader in the German branch of the Christian and Missionary Alliance. It was quite natural that the original constitution of only three hundred words was given in large measure to the definition of the MCA's first missionary board. The primary concern, in fact, was the propagation of the Gospel on an international scale. The choice of names for the new church was further evidence of this point. It wanted to be known as an "association of missionaries everywhere". Its contacts with the CMA through Rev. Funk helped to spread this feeling.

In those early days of the Association, churches continued to form around clusters of people withdrawing from the old Mennonite church. They met in schools and rented buildings. The most popular epitome of the movement was the tent meeting. Almost all of the organizational patterning revolved around the main evangelists. In 1928, three districts were apportioned: the Western, Midwest, and Eastern. The Western district was without an evangelist or superintendent

until 1940. By 1949, the church membership rolls showed 5,513 with a Sunday School enrollment of 9,955.

In 1904, the MCA opened what was later known as the Fort Wayne Bible Institute. The early church considered the training of young men and women in the Word for full time service a high priority. D.Y. Scultz, the school's first superintendent, was also the publisher and editor of the church's first periodical. It was known as The Missionary Worker and contained articles in support of world missions and evangelism.

All during the growth of the MCA its first love continued to be missions. Its battle cry and theme songs rang to the tune of the Great Commission. Leaders of the church in 1950, in analyzing their history, attributed the fact of slow home church growth to the heavy emphasis upon foreign mission work. It became evident that most of the young church's administrative energy had been spent in the organization of the mission field, leaving much undone in the States. One writer, concerned over church growth stated:

The M.C.A. has neither been rapid in its growth nor phenomenal in its character... There has no doubt been failure at times to consolidate the gains made and turn aggressive efforts into permanent results!¹

Until 1945, the policy for foreign missions was basically twofold. In the first place, the MCA cooperated with the existing mission boards of other denominations or

¹Lugibihl and Gerig, p. 75.

societies in the selection, training, and commissioning of its missionaries. This was done in view of its own size and financial ability. Secondly, the MCA, not wanting to duplicate the work of these existing agencies, did not feel it necessary to acquire land and build stations of its own. Consequently, the MCA cooperated closely with several foreign mission programs, particularly the Christian and Missionary Alliance. Most of the MCA's missionaries were supervised by the CMA in ten different foreign fields. But, besides the CMA, missionaries were also sent to stations under seventeen other agencies.

- United Missionary Society
- South African General Mission
- Congo Inland Mission
- Oriental Mission Society
- Mid Missions
- Inland South American Mission Union
- Kakaaka Missions
- South Chili Missions
- Ebenezer Missions
- Pilgrim Holiness Church
- China Mennonite Mission Society
- Ramabai Mukti Mission
- Sudan Interior Mission
- Zambesi Mission
- Hunan Bible Institute
- HCJB in Ecuador
- Peruvian Bible Institute

The cooperation with other agencies illustrates the MCA's position on unified efforts in the worldwide work of missions. However, in 1945, due to several developments, it instigated its own program to supervise and establish missions. The need was increasingly felt for a revived missionary spirit in the church during the years prior to the 1940's. Secondly, it became more and more difficult to channel candidates through cooperating boards with

waiting lists and screening procedures of their own. It also became evident that many regions would soon close, or had been closed due to World War Two, and new areas must be sought out. Therefore, the church set up its own missions program under the direction of a Foreign Secretary.

In the first five years after assuming full responsibility, the MCA did see a renewed interest in its missions perspective. Three new fields were opened in the Dominican Republic, Hawaii and Jamaica. By 1950, the MCA had sent sixty-six persons into foreign service.¹ Fifty-six of those were supported directly by the MCA. The fields and their respective number of personnel were as follows:

Africa	32
(18 in MCA Sierra Leone)	
China	1
Dominican Republic (Haiti)	8
Jamaica	2
Hawaii	7
India	6
Mexico	1
South America	14
(9 in MCA Esmeraldas, Ec.)	

Not only did the MCA exhibit its missionary zeal by openly establishing missions, but the evidence of a missionary spirit is seen also in several of its home church programs. Under the direction and instigation of one of the early leaders, a childrens' work was begun in 1903, primarily to

¹The latest publication of this information was in 1950. The period between the publishing of that material and the merger with the United Missionary Church in 1969 were not available.

promote the spirit of missions in the hearts of children. The name "Sunshine Makers" was ascribed to the several church groups that soon sprang up in the MCA circles. They collected money in small jugs labeled "Sunshine Money for Shady Places" and would break these jugs in annual ceremonies at mission conferences. The money was specifically used for world-wide evangelism and foreign children's work. From 1905 to 1949 the Sunshine work had collected \$130,000.

In programs for older youth, similar objectives were established. The Gleaners, a program for teens, progressively emphasized the missions idea. Its purpose, like Sunshine Makers, was to support overseas work especially among foreign missionary children. The Gleaners also collected money in dime banks and by 1949 had gathered \$40,516. Similarly, the Missionary Youth Fellowship, not emphasizing money altogether, was intent upon promoting and developing missions concepts in the high school ages. This program sought to actively enlist these young lives for evangelistic or missionary work.

The continual emphasis upon missions was also true of the MCA's official publications. As early as 1903 the church had published a periodical with missions as a dominant theme. As previously mentioned, The Missionary Worker was dedicated to the presentation and promotion of world wide missions. It contained news from the various fields along with letters and articles from missionaries.

In all, the emphasis of the MCA was historically in support of missions on a high priority level. Its premillennial

stance tied with its strong evangelical foundations kept the church keenly aware of its mission responsibility. It was strongly believed that the world had to be evangelized urgently before the Lord came again or millions would be lost. The homeland churches were only a means to that end. Missions were the very breath of the church in its conventions, offerings and enlistment procedures.

The United Missionary Church (UMC)

Contemporaneous with the MCA, the United Missionary Church (UMC) was likewise a revivalistic movement stemming from the Old Mennonite tradition. The UMC was the culmination of revivals occurring in both Ontario, Canada and Indiana. These revivals fostered new groups which came to be called the Reformed Mennonites and the New Mennonites, respectively.

The fires of revival naturally drew sharp response from the stiff and formal Old Mennonite contingency. Consequently, the leaders of this new evangelism were cast out, but this did not hinder their zeal to preach the progressive Gospel of evangelism and missions. It is said that this zeal could not be quenched and resembled much of the character of the New Testament Church of the first century.¹

In 1875, the infant congregations met in the historic Union Conference and drew up a series of resolutions as a point of reference and direction. The pattern of revival meetings

¹E.R. Storm, History of the United Missionary Church, (Elkhart: Bethel Publishing, 1958) p. 47.

was held to be the chief means of bringing sinners to repentance and conversion. A third resolution made it emphatic that "the missionary cause be supported to the extent of our ability".¹

Through another series of mergers with the Evangelical Mennonites and the Brethren in Christ, the UMC was finally established in 1883. In its first twenty-five years the church saw a tremendous growth which came to be known as its "great expansion". Not only did it see considerable church growth, but the foreign work was also greatly increased. Some thirty-nine missionaries were sent out over seven fields during this time.

Since 1883, the UMC (or Mennonite Brethren in Christ, as they were known until 1947) felt its purpose in organizing was "to promote through evangelism, a united effort for missionary work at home and abroad".² The Gospel Banner, the church's early publication, stressed that theme in each issue to its constituency since 1878. Next to holiness, missions was a dominant part of the UMC history. An early issue of the Banner proclaimed that the church would encircle the globe with both "salvation and holiness unto the Lord". In fact, the very word Gospel has stood for "God offers Salvation to People of Every Land".³

The first fields to be entered in that early period

¹Storm, p. 49.

²Storm, p. 233.

³Ibid., p. 233.

were as follows:

Liberia	1890
China	1895
Turkey	1898
Nigeria	1901
India	1908

Up until 1920, the home and foreign missionary work was promoted through individual districts, each acting independently in the support of its respective workers. These programs were unified by several societies and conference resolutions. One such conference in 1882, suggested plans for the collection of funds for missions and also resolved that each minister was to preach at least once a year on the missions topic. As a result, the next period from 1908 to 1921 saw twenty-eight new missionaries enter the fields.¹

By 1920, however, the UMC realized, as characteristic of the Missionary Church Association, that it too needed to unify and coordinate its total missions program. As a result, the General Conference of 1920 moved to consolidate all of its districts and societies into one efficient program. One year later, the United Missionary Society was organized.

In the following period of 1922 to 1943, the UMC saw another great expansion and interest in its missionary outreach. The United Missionary Society produced a record of steady growth and progress. Forty-eight new missionaries

¹Storm, p. 238.

were directed to four areas of the globe:¹

Nigeria	27
India	8
Middle East	4
Other	9

To further promote the missions program, the church began a new publication in 1938 styled much like the original Gospel Banner. This new organ was entitled The Missionary Banner and was directed specifically to the church's mission work.

Since 1943, with the exception of the war years of 1940-45, in which foreign missions in general were stifled, the UMC continued to expand its mission zeal. By 1958, the number of missionaries sent out during this period equaled the total for the previous forty-eight years.² Again, Nigeria was the primary field.

The record now showed that several new foreign Bible schools had been established, medical centers, public educational schools, and many new churches were planted around the globe. But even through such philanthropic enterprises, evangelism is said to have reigned as the most important objective.

The United Missionary Society was acclaimed to be the most active department of the UMC. The total of missions receipts had climbed from \$100,000 in 1951 to well over

¹Storm, p. 239.

²Ibid., p. 243.

\$250,000 in 1958. At that time the church was boasting an average of one foreign missionary for every ninety-five members at home. This was a record that had so far been unequalled.¹ It was also this kind of emphasis which prompted the earlier church leaders to establish the official name as United Missionary. Under this title many "felt that the new name would more appropriately and adequately express the work to which the denomination had been called by the Lord".²

Corresponding to the growth of its missions outreach, the UMC realized the necessity of training for its missionaries and ministers. From 1926 to 1947 three schools were opened, two in Canada and one in the United States.³ The earliest record of formal education goes back to 1882 when several short-term schools were adopted to provide courses of study for its ministers. One of the church's principal educators was in the person of Dr. J.A. Huffman. He led the way in creating the appetite among his Mennonite brethren for more education. In 1919, as superintendent of the Canadian Northwest District, he began teaching regular Bible classes. The result was the founding of Mountain View Bible College in Didsbury, Alberta in 1926. Another school was opened in Kitchener, Ontario, in 1940, known as Emmanuel Bible College. A third, Bethel College, began as a full time

¹Storm, p. 249.

²Storm, p. 70.

³Storm, p. 199-207.

institution in 1947. This school was to become the largest and is now known as a reputable four year, Christian liberal arts college.

Merger

In the late sixties the leaders of both organizations pressed toward a union of their churches. Recognizing similar goals, achievements, and doctrinal positions, it was decided that a complete amalgamation of the two would be to their advantage. Several reasons were cited for the unification including the facilitation of greater efficiency in administering missions and a widening of the outreach. It was also suggested that a merger would give needed strength to the educational institutions of both denominations.¹

To accomplish the merger, fraternal committees were appointed in each denomination. The result of these committees was the proposal for a basis of merger and a joint constitution. Through a series of meetings in 1968 the Uniting Conference adopted the proposals and the churches were merged in the Merging General Conference in Detroit, Michigan in 1969.

The following table of statistics illustrates the relative size of the two bodies independently and corporately. It is shown that the UMC contributed the greater number of members and ministerial leadership to the union.

¹Missionary Church, Merging General Conference, 1969, p. 2, 3.

Table 4
Statistics of Merging Churches 1968
The Missionary Church

Category	MCA	UMC	Combined
Church Membership	9,299	11,871	21,170
S.S. Enrollment	19,124	30,393	49,517
S.S. Avr. Attendance	14,301	21,123	35,424
Churches	137	211	348
Districts			10
Ministers	265	372	647
Colleges	1	3	4
<u>Overseas</u>			
Church Membership	4,623	2,875	7,498
S.S. Avr. Attendance	6,670	11,284	17,954
Churches	67	201	268
Mission Fields	12	6	18
Missionaries	86	99	185
<u>Financial</u>			
Total Offerings	\$2,575,100.	\$3,342,091	\$5,917,192
Giving per capita	\$276.92	\$281.53	\$291.51

Source:

Missionary Church, Merging General Conference, 1969,
p. 49.

CHURCH GROWTH

The overall growth of the MC has been presented in the following series of tables.

Table 5 is a summation of the denominational growth for the period since its incorporation in 1969. A computation was performed upon the supplied statistics for the average growth per year for the three year period. The reader should notice that the number of churches has not changed, but that general membership has increased by 818 per year. Total giving has seen the most substantial increase by \$1,083,000. per year. Of particular concern is the decrease in the number of youth involved by eight per year.

In Table 6 statistics have been compared for the year 1971-1972. Both the General and Northwest Conferences are listed here and a percentage gain or loss was computed for both categories. Notice should be made of significantly high percentage increase in conversions, evangelistic ministries, and the childrens work in the Northwest. One also notices that the district has seen some loss in areas of youth, and giving to colleges, seminaries, and building.

The last table, number 7, shows the distribution of the churches and current (1972) membership statistics. These figures are averaged for membership, Sunday School enrollment, and distance between member churches. The statistics show that for the 13 churches there are 57.4 members each and an average Sunday School enrollment of twice the membership size.

The churches are, on the average, 40 miles apart. However, a careful analysis of the distribution will show that a few of the congregations are rather isolated, for example Birch Bay, Roy, and the churches in Idaho.

Table 5
Summary of Growth
The Missionary Church

Category	1969 ^a	1970 ^b	1972 ^c	Growth/yr. (3 yr.)
Churches	348	-	348	0
Membership	21,170	22,071	23,723	818
Avr./church	-	-	-	2.4
S.S. Enrollment	49,517	45,301	51,477	653
Youth	4,040	3,991	4,017	-8
Ministers	647	-	-	-
Colleges	4	4	4	0
Mission Feilds	18	9	9	-3
Missionaries	185	184	-	-
Total Giving	\$5,917,192	\$7,506,226	\$9,166,192	\$1,083,000
avr./capita	\$291.51	\$340.00	\$386.38	\$31.62

Source:

^aMC, Merging General Conference, 1969.

^bMC, General Conference, 1971.

^cIbid., 1973.

Table 6
Summary of Denominational Growth '71-72
The Missionary Church
Northwest and General Conferences

Category	1971		1972		% Difference	
	N.W.	Gen.	N.W.	Gen.	N.W.	Gen.
Churches	12	349	13	348	8.3	-.3
Members	681	23,110	746	23,723	9.5	2.7
Conversions	87	1,409	259	2,116	197.7	50.1
Baptisms	49	1,585	64	1,479	30.6	6.7
S.S. (avr.)	941	33,218	1,036	33,196	10.0	-.1
Youth (MYFI)	112	4,241	97	4,017	-13.4	-5.3
Children (M.C.)	82	4,526	120	4,814	46.3	6.3
DVBS	527	18,493	616	19,232	16.8	3.9
Giving						
Missions (all)	24,022	1,129,309	29,379	1,219,405	22.3	7.9
Colleges & Sem.	1,167	132,068	871	153,330	-25.4	16.1
Building	16,422	1,173,411	15,825	1,484,383	-3.7	26.5
Church Ext.	-	43,521	-	57,555	-	32.2
Total Receipts	178,841	8,079,857	221,592	9,166,192	23.9	13.4

Source:

Missionary Church, General Conference, 1973, pp. 125-129.

Table 7

Church Distribution in N.W. District
The Missionary Church

Location	Name	Membership	S.S. Enroll.	Miles to Near. Ch.
<u>Washington</u>				
Birch Bay		27	75	115
Granger		29	106	13
Moses Lake		36	89	75
Roy		49	70	105
Wapato		73	127	11
Yakima	Hillcrest	51	90	-
Yakima	West Valley	66	117	-
<u>Oregon</u>				
Camas Valley		19	41	18
Roseburg	Green Community	97	219	18
Oak Grove	Oak Grove Bible	48	-	75
Dever-Conner		136	244	75
<u>Idaho</u>				
Filer		55	77	11
Twin Falls		60	-	11

District Headquarters: San Jose, California

Total Churches 13 Average Membership 57.4

Average S.S. Enrollment 114.1 Avr. Distance Nearest Church 40

Source:

Northwest District Missionary Church, Journal, 1973-74,
p. M-5.

THEOLOGY

The Missionary Church is evangelical and orthodox in its beliefs. Traditionally, it exhibited a truly Wesleyan-Arminian emphasis in doctrine and still makes a definitive statement to this point in its Constitution. It is generally felt, however, that the church has moved away from being labeled as distinctively Wesleyan-Arminian. The church stands more toward the center of the continuum between modified Calvinism and Wesleyan-Arminianism. A significant factor for this is found in many of its leaders trying to stay away from the anti-nomian tendencies in Arminianism but yet keeping a Wesleyan interpretation of holiness.¹

Articles of Faith

The Constitution outlines in explicit detail a six point statement of faith. It covers the Trinity, the Bible, Man, Salvation, the Church, and Eschatology.² These are documented with numerous Scripture references and represent a conservative evangelical emphasis.

Ordinances

Baptism and the Lord's Supper are the only ordinances in the Missionary Church. Baptism is by water immersion and signifies the profession of faith by the believer. It is also prerequisite to church membership. The Lord's Supper

¹Rev. Ernest Batten, personal interview, January 14, 1974.

²Missionary Church, Constitution, pp. 2-8.

is practiced "as a memorial of Christ's death, a center of communion and fellowship, a testimony to saving faith, and a visible seal of Christ's redemptive covenant".¹

Distinctives and Positions

A truly distinctive element in the Missionary Church theology may be hard to pinpoint. It does not overly emphasize the Wesleyan-Arminian position even in its general statement on the subject of sanctification and the filling of the Holy Spirit.² The words "crisis experience" and perfection are used, but seem to leave room for question. This may be due to the fact the church has maintained the basic holiness message in its preaching but has tried to be open to persons of divergent views. Instead of emphatically preaching such doctrines as sanctification, the church intends rather that these be understood indirectly in the balance of its overall message.³

The Missionary Church does heavily emphasize the basic doctrine of salvation. This has formed the thrust for the Church's strong evangelistic and foreign missions work. The leadership has endeavored to proclaim a "redemptive ministry" foremost of all.⁴ It tries to be open and willing to accept persons into its fellowship regardless of social or

¹Missionary Church, Constitution, p. 9.

²Ibid., p. 6.

³Batten interview.

⁴Ibid.

religious problems. The goal is to help these persons through the regenerating work of Christ.

As to the current controversy involving the gift of Tongues and Charismatics, the 1973 General Conference adopted a policy statement that was to be printed in the denomination's periodical. Essentially, it holds to the axiom that the Christian's attitude toward Tongues and Spiritual Gifts should be one of "Forbid not, and seek not".

It may be significant that the practice of divine healing has been specifically listed in the Constitution as a regular article of practice in the church.¹ It states that this benefit may be realized in accordance with the Word of God.

ETHICAL AND MORAL VIEWS

In matters of Christian principles and practice in this life, several positions are taken by the Missionary Church. It expects that the conduct of the Christian bear direct witness to Christ. Marriage to unbelievers, the involvement in secret oaths or societies, and the compromise of Christian principles in partnerships is forbidden. It also stresses the inconsistency of Christian living with the use of products that are harmful to the body. It supports civil government and authority except where man's laws conflict with God's laws. On the issue of war, however, the church takes an

¹Constitution, p. 9.

arbitrary position. The church supports the decision of the individual but expects that everything be done in light of Scriptural teaching.¹

The Constitution is explicit on the matter of marriage and divorce. As mentioned, particular attention is given to a disallowance of any marriage between believers and unbelievers. Missionary ministers are asked to teach against such a practice and not to "officiate" at the marriage of such. In cases of separation without divorce, the church makes some recognition but does not altogether accept it. Divorce is strictly forbidden except in the case of adultery. Ministers are advised not to solemnize the marriage of the divorced person or persons without being convinced that both persons intend to live a Christian life.²

ORGANIZATION

The Missionary Church makes the following statement of ecclesiology:

The object of this organization shall be the promotion of fellowship among God's people, deepening of the Spirit life in believers, and the cooperation of churches in the propagation of the gospel at home and abroad.³

Essentially, it is congregational in government, but does expect the local church to actively cooperate in the affairs of the denomination on both district and General Conference levels.

¹Constitution, p. 13.

²Ibid., p. 12.

³Ibid., p. 2.

General Conference

The General Conference is the uniting of all the leadership of the denomination every other year. The third General Conference, since the merger, was held in Grand Rapids, Michigan, in July, 1973.

Serving the denomination on the General Conference level are the following officers comprising the Executive council:

President
Vice President
Secretary
Treasurer

Membership on the General Board includes the above plus directors and representatives of the following boards of functions:¹

Christian Education
Evangelism and Church Extension
Higher Education
Overseas Missions
Social Concerns
Publications
District Superintendents

This organizational format was recently changed. An explanation of the change is given on page 82.

Districts

The church is divided into eleven districts across the United States and lower Canada. A superintendent is placed in a supervisory role over each. The churches in each district report to an annual District Conference usually held during the Spring of each year. Representatives of these district meetings, in turn, report to the General Conference or General

¹Constitution, pp. 16-18.

Board with recommendations.

The Northwest District. In 1971, Rev. Joe Kimbel was appointed superintendent of the Northwest District by the General Conference.¹ The amount of \$600 was made available in moving the Kimbels to this area. Until that time the Northwest was essentially a mission district and did not have the administration it needed for growth. Since the Kimbels have been in this area, a new emphasis has been felt in overall morale and interchurch cooperation.

In the following year, Kimbel was asked to enlarge his area of supervision to cover both the Western and Northwest Districts. This necessitated his being in the states of California and Arizona for at least half of his time. He recently moved the district headquarters to San Jose and added two more men to the district staff to adequately cover the area. Some of the ministers in the Northwest see the move as a disadvantage to their churches. They express a desperate need for closer administrative consultation and unification.² The churches of the Northwest are spread apart an average of 40 miles and consequently seldom come together as whole congregations. Realizing this fact, Kimbel also purchased a motor home in 1972 and used it extensively in traveling to the various churches, making a total of seven "rounds" in the Northwest since July, 1971.³

¹ Missionary Church, General Conference, 1971, PP. 15, 16.

² Batten Interview.

³ The Northwest District Missionary Church, Journal, 1973-74, p. A-1.

District Boards. Each district must have the following officers on its Executive Board:

District Superintendent
Vice District Superintendent
Secretary
Treasurer

The District Board has the power to license and ordain ministers, to serve as a pastor-parish relations committee and to resolve any problems in the district.¹ It is also the function of the District Board to supply the churches of its area with camp meetings, conventions, and missionary conferences. With the ministry of Kimbel as superintendent over the Northwest district, the churches have received numerous pieces of literature and resource materials. He has published a monthly newsletter that now circulates to the churches of both the Western and Northwest Districts. There have also been retreats for ministers and lay members.

The Local Church

The local church is allowed to organize itself and operate autonomously, but is expected to follow close to the guidelines set forth in the Constitution.² It may develop its own bylaws in accordance with the same.

Church Offices. The Constitution outlines the offices of the local church as:

¹Constitution, pp. 36-38.

²Ibid., pp. 41-48.

Pastor
Assistant Pastor(s)
Deacons
Sunday School Superintendent
Trustees
Church Secretary
Treasurer

The above offices comprise the Church Board which is obligated by constitutional law to meet at least once per quarter. Each church is also expected to hold an annual Local Conference once a year in conjunction with the district superintendent. This meeting is also known as the annual meeting of the congregation.

Denominational membership. The Missionary Church offers to the local church two kinds of membership in the denomination.¹ The first is full member status. It requires that the church adopt the constitution, church name and a regular, but unspecified percent of its annual budget. The second type is affiliate membership. It is available to those churches who are indirectly under the guidance of the denomination. They may bear the church name, operate with their own constitution, but are not entitled to a voting position at either the District or General Conferences. Affiliate member churches are asked to contribute whatever possible to the denomination. They receive most of the materials and services normally offered to full member churches.

Pastor call. A Missionary Church has the prerogative to call its own pastor. However, it is expected that any negotiation and selection will be done in cooperation with

¹Constitution, pp. 41-48.

the district superintendent. To be officially recognized and credentialed, the pastoral candidate must be approved by the District Board.

Church membership. One of the important aspects of the local church is the official membership roll. Regular membership in the Missionary Church is described as follows:

The local church shall be composed of born-again believers who have been baptized by immersion on confession of faith and in a public manner received into the fellowship of the church. Candidates who have been baptized in another manner may be admitted to membership if they are willing to be immersed as the Lord may lead.¹

All members are expected to comply to the normal standards of Christian life and to the Covenant of Membership set forth in the Constitution. This is basically a pledge to uphold the purposes of the church as individual members. Membership can be revoked on the basis of any member being unwilling to rectify a deliberate transgression.²

THE MINISTRY

Most of the ministry in the Missionary Church have Bible School or college level education. A smaller percentage are seminary trained.³ It has been expressed by some, now in seminary training, that this is attributed in part to a general lack of encouragement. Furthermore, there is the feeling that the denomination has at times been inconsiderate

¹Constitution, p. 42.

²Ibid., p. 44.

³Opinions expressed by Missionary Church Students, personal interview, February 5, 1974.

of seminary education in actual ministerial placements. This may or may not be the case and it does not take into account many other human factors. Yet, one notices that the church does not exhibit a high level of academic achievement among its ministers. This is only a noticeable characteristic and in no way is the mentioning of this fact intended to discredit the overall ministry. In fact, the observation of this writer is that the ministers in his acquaintance appear to be well qualified and capable men.

The Constitution does stipulate that each candidate for the ministry

shall be expected to attain high school graduation (Grade XII) or its equivalent and at least four years of ministerial training at the college level, or its equivalent. (We encourage candidates to secure seminary training at an approved seminary.)¹

For those who do not fully qualify and are unable to complete the educational requirements, a course of study is prescribed to them.

Ministerial candidates must seek counsel with their pastors and District Superintendents. If his qualifications are acceptable, he may submit an application to the district board or other bodies authorized to license the candidate. After passing an examination (generally oral) he is licensed for probationary service. The time of probation is not specified, but understood as a satisfactory period of

¹Constitution, p. 38.

service.¹ Ordination follows this period of service upon district board approval.

The Missionary Church recognizes the following as ministers of its denomination:²

- Pastors
- Evangelists
- Christian Education or Youth Ministers
- Chaplains
- Theological Instructors
- Ministerial Students

The church will recognize, license, and ordain women ministers as well as men.

Licensed ministers who are serving as full-time pastors are permitted to administer the ordinances and perform weddings. All ministers in the United States are required to submit annual reports to their respective District Superintendents.³ As a pastor of a church a minister is responsible to his local church board. He is an overseer of the flock, but not the total authority.

In the Merging Conference of 1969 an insurance program was adopted by the denomination. It includes both a pension program and group medical insurance. Each employing church or board is required to pay fifty percent of the total premium of its minister and family.⁴ The plan is not overly attractive, but adequate to meet most retirement or medical expenses. It is underwritten by The Mutual Security Life Insurance Company.

¹Constitution, p. 38.

²Ibid.

³Ibid., p. 40.

⁴Merging General Conference, 1969, pp. 45-47.

PROGRAMS

The Missionary Church carries out its ministry through several organized departments or boards. These are all subsidiary to the General Board. Each area of work is supervised by a director who has been appointed by the General Conference. These ministries aim at fulfilling the objectives of the church and meeting the needs of its members.

The Department of Overseas Missions

The missions program of the Missionary Church (see History) exists primarily "to multiply churches in under-evangelized areas of the world and to help them grow numerically and spiritually".¹ The 1973 report stated that overseas church membership increased by 33 percent with a total membership of 10,257. The greatest work being done at present is in Haiti where membership increased 53 percent in that district alone.

Other aspects of the overseas program include the revolution taking place in mass media ministries. Hospitals, schools, and agricultural improvement programs are likewise seeing great growth and need. Since 1971, 32 new candidates have left for the foreign fields.²

Overseas ministries have for some time predominated the overall concern of the denomination. It has only been in recent

¹General Conference, 1973, p. 49.

²Ibid., p. 51.

years that this emphasis has been balanced by an equal concern for home ministries.¹

Evangelism and Church Extension

The function of this board is both to win people to Christ and to help the local church develop and grow. Evangelism and home Bible study materials have been some of the resources produced for this purpose. Representatives of the denomination have gone into many local churches to conduct personal evangelism seminars. In 1973, 140 pastors reported 1700 decisions for Christ across the denomination.²

In church extension matters this board works through the local district boards in meeting the needs of the local church. Extension projects and loans are provided to both member and non-member churches.³ It is well to recognize that in the appointment of Joe Kimbel to the Northwest in 1971, a strong resource for church extension was made available to this area. Rev. Kimbel has an excellent background in church planning and architectural design as well as successful pastoral experience. He has been widely known as a professional consultant in church development and building, to several denominations.

Christian Education

It is the task of this denominational department to provide a standard for Missionary Church Schools and to promote

¹Batten interview.

²General Conference, 1973, p. 56.

³See report in Northwest District Missionary Churches, Journal, 1973-74, p. C-2.

the work of Christian education in general. The department provides printed materials for training and resource. Promotional literature and instructions have recently been distributed for the implementation of Family Life programs, Sunday School attendance drives, and leadership training. In 1973, the department reported an overall increase of 14 percent in its national Sunday School enrollment as a result of its national Rally Day program.¹

Youth

The department of Youth programs operates as an independent board. Its responsibility is to direct and promote the denominational youth program known as Missionary Youth Fellowship International (MYFI). On a national scale the department organizes such activities as Bible Quizzes, Talent Quests, a national convention, and a missions fund project called "Wheels for Missions". In 1973, it was reported that 4000 youth were involved in the denominational program, an average of only eleven to a church.

In the Northwest there seems to be a strong need for youth programming. This writer has observed, firsthand, the lack of youth related activities on the district level such as retreats, sings, camps, and conferences. The problem is being resolved, however, in the recent full-time appointment of Rev. Joe Rodgers as the Director of Special Ministries for the Western and Northwest Districts. At the writing of this paper correspondence is being conducted concerning district level

¹ Northwest MC, Journal, 1973-74, p. 117.

youth activities for the 1974 summer.

Children

"Missionary Cadets" is the denominational children's program which, like the youth department, is organized under a separate board. The work focuses on missions through the distribution of special Acorn Banks (see HISTORY). These banks are given to each child for contributions that go toward the support of missionary children overseas. Materials and resources are also offered to the local church for the children's work.

Higher Education

The Missionary Church supports four post-secondary schools (see HISTORY). They are:

Mountain View Bible College - Didsbury, Alberta, Canada
Emmanuel Bible College - Kitchener, Ontario, Canada
Fort Wayne Bible College - Fort Wayne, Indiana
Bethel College - Mishawaka, Indiana.

Only Fort Wayne and Bethel are directly controlled by the denomination. However, all are supported with students and contributions from the churches. Of the four, Bethel is the only four year Christian Liberal Arts institution. It offers the Bachelors of Arts in fifteen major areas of study and is accredited by the North Central Association of Colleges and Secondary Schools.¹ Fort Wayne, on the other hand, has been acknowledged as the prime source of ministerial and missionary candidates. Its graduates have enjoyed wide acceptance throughout

¹Bethel College, Bethel College Catalog, pp. 2, 26.

the denomination.¹

According to the 1973 General Conference, proposals were made concerning the future of the two denominational schools. The denomination as a whole has voiced strong support of both schools, but have not contributed in a financial way. A resolution was passed to increase promotion toward greater denominational contributions.²

Publications

A credit to the Missionary Church is its own Bethel Publishing Company. It recorded a gross income of \$714,650 in 1972 through the sales of books, Christian education materials, printing, and the denominational paper Emphasis.³ Emphasis is published semi-monthly and distributed to the membership of the church, on a subscription basis. As the official organ of the church it contains articles and news of the church overseas and at home.

Social Concerns

It is the task of this department to promote the Gospel through special social assistance programs. Encouragement is made to the church in general to participate in the World Relief Commission of the NAE. Studies and proposals are made of summer projects for the youth of the church in many areas

¹Missionary Student Interview.

²General Conference, 1973, p. 69.

³Ibid., pp. 70-73.

of relief work.¹ Overall, the program accomplishments in this area are limited.

Auxiliary Groups

The Women's Missionary Society and Missionary Men International are the two auxiliary organizations for lay members. Both are intended to support the work of missions. In 1972, the women's group reported \$148,000. in total offerings for the work of missions at home and abroad.² Likewise, the men actively support the work through manpower programs. One such manpower team went to Hawaii in 1972 to work on church buildings and facilities there.

Broadcasting

A small but growing program includes that of helping local churches support their own radio programs. The use of radio ministries has been particularly popular in the South American fields, but has not seen the usage it could in the homeland. The 1973 General Conference went on record as giving new emphasis to this area.³

Evaluation Studies

The Missionary Church has endeavored to perform necessary re-evaluation of its total program. As early as 1970, the church contracted the Christian Service Fellowship, a

¹General Conference, 1973, p. 75.

²Ibid., p. 79.

³Ibid., pp. 76, 84.

professional systems analysis firm, to make an exhaustive study of the denomination. One of the primary concerns was the "inability of the two USA colleges to handle obligations pertaining to both capital expenditures and operational costs...".¹ Its report was made in September, 1972 and reviewed at the 1973 General Conference. The study commission offered several proposals including a unification of Missionary Church higher education and a major administrative reorganization. The school issue has yet to be settled, but the organizational shuffle did transpire late in 1973. Several boards and committees mentioned previously were combined into three basic divisions. In this way the efficiency was enhanced by considerable assimilation of the various ministries and by an overall reduction in organizational bulkiness.²

OBSERVATIONS

The writer has had several opportunities to observe and interact with the people and leadership of the MC over the past three years. For the purpose of this study some of the more pertinent observations will be mentioned.

Leadership

The coming of the Kimbels to the Western region has definitely resulted in greater communication and unification between churches. With Kimbel's experience in church

¹Christian Service Fellowship. Report of Evaluation Study of the Missionary Church, (Minneapolis, Minnesota, 1972), p. 2.

²Ibid., p. 256.

development and planning, several churches, particularly in the Northwest, have been helped. Some of these are not as yet affiliates of the MC, but have received personal assistance from Kimbel; for example, Hockinson Community, Scholls Community, Pinehurst Community, and of course Trinity.¹ The Kimbels are warm and friendly people, eager to help. Some believe that the District owes its new life to these people.

A similar credit can be given to other ministers of the Northwest. Capable and energetic leadership is evidenced in pastors such as Charles McCracken and Ernest Batten, ministers of the two largest churches in the District. Batten is actually Vice Superintendent of the District.

Membership

A special inquiry was made as to the general classification of members in the Northwest MC churches. A number of the churches are rural and therefore serve agricultural communities. However, a significant influx of professional and business people has been evidenced. Some of the churches are fast becoming urbanized.²

SUMMARY

In summation there appear to be several significant features of the MC which an outside body such as Trinity should note.

¹Northwest Missionary Churches, 28th District Conference, 1972, p. 20.

²Batten interview.

Mission Emphasis

First of all, one should note the strong and progressive emphasis upon overseas missions. Both pre-merger organizations tended to give world missions highest priority. Since the merger the MC has balanced the concern for the foreign work by extension programs at home. There still remains, however, a steady emphasis toward the foreign fields. This is exhibited repeatedly by the more than ample coverage of Overseas Missions in each issue of Emphasis. Further evidence is seen in the strong programming for missions conferences in the local church each year.

Distribution of Churches

Secondly, the distribution of churches in the Northwest is considerably wide (see TABLE 7). Heavier concentrations of the church are found in California and the Midwest regions. This is indicative of the fact that the Northwest is still a mission district of the MC in the nonliteral sense. It needs more attention by denominational representatives.

Church Membership

Membership in the local church is of definite importance. The MC does not consider membership on the basis of just mere fellowship or regular attendance. Accurate membership rolls are kept.

MC people are from all walks of life. There is little evidence of the old Mennonite background on the surface.

Holiness Position

It can be said that the church expresses a mild Wesleyan-Arminian position. Even though Dr. Geiger, past president of the National Holiness Association and current president of the MC, is strongly Wesleyan, there seems to be some delineation among local churches.

The church does strongly emphasize personal evangelism and Christian service.

Youth Ministries

A casual survey of the MC youth program reveals some definite needs. Overall, the number of youth involved in the denominational churches appears small. Work is being done at the present to remedy this situation, especially in the Northwest.

Church Extension

Solid efforts toward the development of churches is being made. The MC makes loans available to member and non-member churches from several funds. It has also subsidized pastor's salaries. A full report of loans and subsidies made to Northwest churches may be found in the 1973-74 Journal of Northwest District MC Churches.

Administration

The opinion of several contacted for this study is that the MC endeavors to keep administration to a minimum. The organizational revamping in 1973 was an example of this

fact. The local church, although tied constitutionally, is congregational and autonomous.

Growth

A review of the statistics for the MC reveals limited growth in some areas. For instance, the number of churches has remained relatively static. Membership in the Northwest increased nearly ten percent, but overall membership in the denomination was not as impressive. A noticeable trend, however, is seen in the increase of the work of evangelism and financial giving to evangelistic ministries. Perhaps, if the statistics are reliable, it can be said that the MC is giving considerable attention to this vital area. The question is whether it can channel these converts into church membership.

Chapter 4

THE EVANGELICAL CHURCH OF NORTH AMERICA

In the process of selecting a new pastor in 1972, the Pulpit Committee of Trinity sought recommendations from Rev. George Millen, Superintendent of the Pacific Northwest Conference of the Evangelical Church of North America. A candidate was suggested and reviewed by the congregation. Concurrently it was decided that the congregation be allowed to learn more about the denomination itself. Subsequently, a visit was made to Trinity by both Rev. V.A. Ballantyne, Executive Secretary of the ECNA, and Rev. Millen. They gave a broad overview of their denomination, welcoming us to participate in their organization and to seek assistance at any time.¹

The ECNA is a growing and thriving denomination with a large percentage of its constituency located in the Northwest. There are ten churches in the Portland metropolitan area alone. Since the Northwest and other districts all operate through independent annual conferences, a digest of the work on the national level was unavailable. Therefore, the bulk of this survey is taken from records and reports of only the Pacific Northwest Conference.

HISTORY

Having been incorporated only since 1968, the ECNA is

¹This visit was made to Trinity in the evening service July 1973.

a considerably new denomination among evangelical churches in America. However, except for its name and some organizational modifications, the new church is much like its predecessor, the now extinct Evangelical United Brethren Church. Outside of the image it now projects, one cannot miss the fact that its roots go deep into the traditions and development of the former body. It has a long legacy of American, evangelical church union and cooperation.

The ECNA is historically traced to the immigrant churches of Pennsylvania in the early eighteenth century. These churches were comprised largely of Dutch and German people who had settled in Lancaster county. They were a mixture of German Reformed, Mennonite, Lutheran, and Methodist sects.

Among the leaders that had organized their respective faiths in colonial America three prominent men stand out as influential in the history of the Evangelical United Brethren Church.¹ The first is Philip W. Otterbein, a German Reformed minister who established the first unity among Reformed churches in America. He pastored, developed new churches, and fervently spread the gospel. The second influential minister was Martin Boehm, a staunch Mennonite preacher and farmer from Holland. He eventually was expelled from the Mennonite Church for his revivalistic preaching. Unwavering, he erected a chapel on his own farm and there preached freely, until his death. The

¹Paul H. Eiler, These Evangelical United Brethren, (Dayton: Otterbein Press, 1950), pp. 22-29.

third significant leader was Jacob Albright, of American birth and training. He was educated among the Lutherans, but after a series of personal calamities joined the Methodists. His ministry was chiefly that of itinerant preaching.

None of these men were compatible in theological persuasion and training, but came to be united in the central message of their preaching. What distinguished them as being in one spirit was their dynamic emphasis upon the necessity of a personal salvation. For them, salvation was imperative for all men. It was the first and foremost article of faith.¹ Together, they were to influence movements of new and fresh Christian faith in America.

Otterbein and Boehm led in the formation of the movement later known as the United Brethren in Christ. It began as early as 1767 in a barn in Lancaster, Pennsylvania. It soon evolved from a movement into a thorough-going organization.

At the same time, the work of Jacob Albright, the Methodist, precipitated a similar revivalist movement. In 1803, a number of people came together and agreed to collectively support Albright in his evangelistic work. They were consequently called "Albright's People".² Their fellowship and work naturally grew as did the Brethren organization; becoming an organized conference of churches entitled the "Evangelical Association".

¹Ibid., p. 30.

²Ibid., p. 46.

In many ways these two organizations were similar. The theology and revivalistic purpose was common to both. In each case, the development of an organization, as such, was not the set purpose, nor was it to promote a sectarian spirit. It was rather to simply preach the message of a personal and dynamic salvation. Their efforts, in fact, did little to solidly organize their churches and it was not until later that the following generations formed constitutions, confessions, and disciplines.

As the American nation expanded into the frontiers of the West, the Evangelicals and the United Brethren moved along with it. The thrust of both churches was first through Ohio. Then they branched more severally into the Southern and Northern states respectively. In the expansion, conferences were established binding the churches together and pooling resources for the onward push of the missionary. The opening of the work in these unsettled areas was accomplished by the painstaking efforts of the pioneer-preacher. He would plod ahead as an infantry soldier building bridges and digging entrenchments for the Word. To support these preachers, the Evangelicals for instance, gave on an average of twenty-eight cents per member per year in 1821.¹

In the years prior to the Civil War both organizations moved toward establishing episcopal forms of government. This was influenced in large measure by the "disintegrative and

¹Ibid., p. 58.

divisive spirit" that was pervading the nation.¹ The problem of heresy and strange gospels such as Mormonism, Adventism, etc. was also a chief concern. The Evangelicals and Brethren churches took steps to affirm their beliefs and to strengthen their unity through central government. The Evangelicals elected their first bishop in 1839. He was a man the church could look to for its example and leadership.

Prior to establishing bishoprics in their organizations, the Evangelicals and Brethren bodies had made moves to solidify their doctrinal positions. As early as 1809 the Evangelicals had formulated their beliefs in their first discipline containing twenty-six Articles of Faith. The United Brethren, in 1816, followed with its own Confession of Faith consisting of seven short paragraphs.

Further efforts in unification were enhanced by the establishment of publishing houses by each group. In 1836 the Evangelicals issued their first church paper in German. It was followed in 1848 by the English version The Evangelical Messenger. The United Brethren, on the other hand, published periodicals through several individual outlets. By 1905, these had been amalgamated into one concern through the church's national headquarters in Dayton, Ohio.

As both churches developed, other vital elements of their organizations were formed. They continued to foster the missionary zeal that had characterized their founders. Home

¹Ibid.

missionary work was administered through societies and boards. Foreign missionary work was instigated with the sending of United Brethren missionaries to Canada in 1825. Other works were begun in the homeland of Germany, Switzerland, Africa, Japan, China, the West Indies, Philippines, Ecuador, and Brazil.¹

The expansion and growth was not achieved without the groups having faced some difficult issues. One of the more serious and fiercely contested concerned the language problem. German was the mother tongue of both organizations, but English had been adopted, especially by the Methodists. The United Brethren were the first to concede to using the popular dialect, but it was not until 1825 that the Evangelicals also agreed. The German language had been revered as the only sacred tongue for worship.

A second area of debate focused on points of theology. The concepts of depravity and sanctification caused numerous controversies. It was the holiness issue which formed the background for the eventual division in the Evangelical Association after 1887. The long struggle resulted in the forming of a new coalition in 1894 called the United Evangelical Church. This name was again changed by further arbitration to the final designation as simply The Evangelical Church in 1922.

In education, both institutions promoted Sunday Schools and youth programs. At first the Sunday School program received

¹Ibid., pp. 77-90.

some opposition from the general membership. It was not until dedicated and scholarly leadership began to organize and promote the work that it was accepted. Even then, many schools operated independently from the church until official revisions were made in the Disciplines. Likewise, youth programs were instigated and became popularly known as Christian Endeavor programs. The inherent factor in the slowness of these programs to take root was the ever strong Mennonite element in the churches.¹ It did not stifle the educational pursuit indefinitely, however, as the efforts of both denominations went on to build numerous seminaries and colleges.²

Cooperation in the forming of educational institutions, church extension programs, and benevolent institutions brought the eventual union of the two groups. The spirit of both had consistently been more in favor of cooperation than competition. At last, in November of 1946, they merged, calling themselves The Evangelical United Brethren Church. It is interesting to note that the organization was at that time very much a part of the ecumenical movement. It became an active participant in the World and National Council of Churches.

Theologically, the EUB Church claimed to be "a thoroughly protestant church with a faith vitally related to the evangelical work of Luther and Calvin, modified by Arminianism, and enriched by the Christian religious experience given common

¹Ibid., p. 95.

²Ibid., pp. 95-102.

people".¹ It held a supreme view of Scripture, the supervision by bishops and elders, and the importance of church membership.

With the union complete, the EUB moved into the years of World War II and after, with limited growth and some tapering off in size. The scope of the denomination and its work may be summarized in the following sets of statistics gleaned from the 1954 General Conference reports and from the 1965 Yearbook.

	<u>1954</u> ²	<u>1964</u> ³
Membership (U.S. & Canada)	743,950	757,710
(overseas)	37,398	-
total	781,348	-
SS. Enrollment	684,919	661,580
VBS	137,448	-
Total Off.	\$36,357,908.	-
Conversions	34,849	22,154
Seminaries	2	2
Colleges	7	7
Homes & Orphanages	9	10
Churches	4,482	4,287

These statistics serve to illustrate the relative size of the denomination by 1954. It ranked as one of the major

¹Ibid., p. 120, 121.

²The Evangelical United Brethren, 38th General Conference, 1954, pp. 243-245.

³EUB, Yearbook, 1965, pp. 41-46.

denominations in the United States. In the next decade, however, one can see the denomination decreasing somewhat. Whereas membership was up, the Sunday School enrollment, conversions, and churches had declined in numbers.

As the EUB Church came into the last of the sixties, the spirit of ecumenicity was revived. In the Eastern sector of the denomination a close relationship had begun to take definite shape between the EUB Church and the United Methodist Church (UMC). Continued cooperation and fellowship between the two led ultimately to negotiations for a merger.

In 1966, the United Methodist Church created a Commission on Unity in its general conference. The objective of this committee was to study and prepare the way for a merger of the UMC and the EUB.¹ In April of 1968, the merger was brought into effect. The plans and program for the unification were carried out in most areas of the two organizations except in the Pacific Northwest Conference of the EUB Church. Almost unanimously the churches of this region petitioned not to follow through with such a merger. They were joined by other isolated churches across the United States.

The full reasons for the petition to withdraw were not discovered by this writer. However, in surveying the available literature and through interviews, some significant points of conflict do come to view. A predominant factor was the apparent ecumenical mood of the UMC. The trend toward a harmony

¹The United Methodist Church, 150th Pacific Northwest Conference, 1968, p. 84.

with organizations exhibiting a liberal theology and practice aroused the sensitivities of many of the ministers and laymen in the Northwest Conference. Dr. Petticord, in a report to the 1969 ECNA conference, stated the trend as "the ecumenical path that almost led us down the road to destruction".¹ A similar, vital area of concern was the fear of losing the true Wesleyan tradition of theology that had come to be an important distinctive, especially in the Western churches of the EUB.

In the 1968 General Conference meeting of the UMC, the petitions were presented and denied. The commission was instructed to continue to resolve the problems in the union with both those joining and those not going into union. A crucial issue centered in property rights. In the union of the UMC with the EUB all properties, including those of the local churches, were to be transferred into the incorporation of the UMC. This presented a major, financial problem for the non-merging churches. By constitutional law and the ruling of the courts they would be forced to leave their church properties or buy them from the UMC upon their withdrawal from the conference.

The crisis did not change the convictions of the Pacific Conference EUB churches. They held firm even though some were actually evicted from their church buildings. Those

¹The Evangelical Church of North America, Pacific Conference, 1969, pp. 70-72.

who were forced out immediately banned together and planned on either buying back old property or starting anew. As early as August of 1967 the seceding had seen the impending conflict and subsequently met in an organizing meeting in Oregon City, Oregon. A statement of unity was drawn up putting forth the intentions of the group. The statement was unanimously approved by a standing vote.

On June 3, 1968 a special session of the Pacific Conference UMC was called to settle the matter of discontinuing those churches wishing to withdraw. The session went on record as having reviewed the case for discontinuance for each church and did thereby resolve to discontinue some 54 churches from its organization.¹ Along with these churches some 85 ministers requested transference of their credentials out of the UMC into the newly formed Evangelical Church of North America. Included in that list were V.A. Ballantyne, now Executive Secretary of the ECNA; George Millen, present District superintendent; Dr. Paul Petticord, President of Western Evangelical Seminary; and Dr. Leo Thornton, Executive Vice President of W.E.S. (transferred into Free Methodist). In a final statement V.A. Ballantyne remarked:

After a period of years in which the moment to which we have now come seemed, in turn, impossible, then improbable, and, finally, certain, the members of this conference have now come to the crossroads. We have been preceded in the turn in the road we are about to take by our laymen, over 6,000 of whom have taken another road than that of the United Methodist Church.²

¹UMC. 150th Pac. N.W. Conference, 1968, p. 94.

²Ibid.

The matter of property rights was subsequently put to a lengthy series of negotiations until final agreement some months later. The separatists now looked at a whole new phase of struggle and growth ahead.

The organizing conference for the new Evangelical Church of North America was convened on June 4, 1968, one day after the opening of the UMC conference. Rev. George Millen made a statement of purpose and theology for the new Church (see THEOLOGY, p.107).¹ It was further resolved that the new body accept all of the doctrine and polity of the former EUB Church as was set forth in the 1959 edition of the EUB Discipline. Everything was carried forward except the amending of two key points to read:

1. "that the local church shall hold title to church property, and
2. that there shall be a modified itinerant system of pastoral appointment".²

The conference went on to form district divisions, the necessary committees and programs for the new church. The Pacific Conference, representing the bulk of the separatist constituency, was later joined by the Montana Conference and other churches across the northern sector of the United States. In 1970, they were joined by the Holiness Methodist Church.

¹ECNA, Organizing Session, 1968, p. 38.

²Ibid., p. 40.

CHURCH GROWTH

The following tables provide a review of the growth of the ECNA from various perspectives.

Table 8 is a graphic summary of the ECNA since its incorporation. The statistics were provided by the Executive Secretary in a review of the denomination's five years of existence up through 1972. The overall gain in membership since 1970 was 10.7 percent. However, other areas such as the Sunday School, sanctifications, and missions giving showed decreases. The tabulation covering sanctifications is a significant and vital statistic occurring in generally all statistical summaries of the church. Careful records are kept of the frequency of this experience among ECNA membership.

Table 9 is a summary of growth for the Pacific Conference of the ECNA for the same time period as table 5. The statistics begin with 1969 and are computed for the average rate of growth per year for four years. This table illustrates that membership has increased more than Sunday School enrollment. It also shows substantial growth in overall giving.

Table 10 is a summary for the years 1971-72 in the Pacific Conference. Again, one can see a deficiency in Sunday School growth, but a positive trend in the number of churches and evangelism.

Table 11 provides a listing of the churches in the Pacific Conference along with membership and Sunday School enrollments. The table demonstrates how well the ECNA is distributed throughout the Northwest.

Table 8

Summary of Growth
The Evangelical Church of North America
(Total Denomination)

Membership		
Net Gain	1970	3.4%
	1971	2.7%
	1972	3.4%
Total Gain	1970 - 1972 (3 years)	10.7%
Sunday School		
Average Attendance	1971	7,978
	1972	7,918
Net Gain	1972	-.7%
Conversions		
Total	1972	1,316
Net Gain	1972	27.6%
Sanctifications		
Total	1972	344
Net Gain	1972	-11%
Giving		
Paid Apportionments	1971	92.2%
	1972	98.4%
Per capita all purpose	1971	\$228.00
	1972	\$251.50
Per capita missions	1971	\$69.00
	1972	\$60.50

Source

V.A. Ballantyne, "Executive Director Cites 5-Year Progress", The Evangelical Advocate, Sept.-Oct., 1973.

Table 9
Summary of Growth
ECNA
The Pacific Northwest Conference

	Incorp. 1968 ^a	1969 ^b	1973 ^c	Growth 4 yr.
Churches	51	52	58	1.5
Membership	-	5774	6777	250.7
avr./ch.	-	72	117	11.2
S.S. Enrollment	-	7298	8149	212.7
Youth (Sen. High)	-	395	446	12.7
College & Career	-	290	405	28.7
Conversions	-	339	890	137.7
VBS	-	2802	3502	175.0
Total Giving	-	\$579,847	1,706,909	281,765.5
Avr./Member	-	100	252	38.0

Sources

^aECNA, Official Record, 1968, p. 78.

^bIbid., 1969, pp. 125-136.

^cIbid., 1973, pp. 141-151.

Table 10
 Summary of Growth
 Sample Year 1971-72
 ECNA
 The Pacific Northwest Conference

Category	1971 ^a	1972 ^b	Growth Loss % Difference
Churches	57	59	+3.5
Members	6645	6777	+2.0
Conversions	725	890	+22.8
Baptisms (Infant)	134	120	-10.5
(Adult)	175	202	+15.4
S.S. (avr. att.)	5392	5341	-1.0
Youth (sen. high)	404	446	+10.4
Children	269	239	-11.2
DVBS	4137	3502	-15.4
<u>Giving</u>			
Missions & benevolences	\$449,223	\$439,928	-2.1
Colleges & Sem.	\$41,285	\$29,210	-29.3
Bud. Tithe	\$103,463	\$101,972	-1.5
Total budget all purpose	\$1,543,167	\$1,706,909	+10.6

Sources

^aECNA, Pacific Conference, 1972, pp. 138-149.

^bIbid., 1973, pp. 141-151.

Table 11
Church Size and Distribution
ECNA
Pacific Northwest Conference

Location	Name	Membership		M.N.*
		Church	S.S.	Church
<u>Washington</u>				
Adna	-	70	95	-
Colbert	-	50	156	0
Battle Ground	Manor	59	78	25
Renton	Renton Park	39	90	10
Seattle	Echo Lake	105	167	0
Seattle	Maple Leaf	247	209	0
Spokane	Lidgerwood	162	177	0
Spokane	Trentwood	14	69	0
Toppenish	-	53	85	30
Vancouver	First	169	264	0
Vancouver	East (New)	-	-	0
Yakima	-	165	162	30
Seattle	Burien	89	131	0
<u>Oregon</u>				
Albany	First	262	350	0
Albany	South	139	181	0
Canby	-	36	55	15
Corvallis	-	189	230	15
Dallas	-	98	100	45
Dayton	-	133	119	-
Eugene	Edgewood	52	86	0
Eugene	First	371	382	0
Eugene	Willakensie	105	127	0
Florence	-	75	68	20
Foster	-	63	50	-
Happy Valley	-	73	87	0
Harmony	-	130	179	0
Hopewell	-	27	28	-
Jefferson	-	66	91	-
Lake Oswego	(New)	-	-	15
Lebanon	-	121	136	15
Liberal	-	37	51	-
Lincoln City	-	30	50	45
Mapleton	-	85	152	20
Maupin	-	48	78	50
Milwaukie	Faith	125	218	0
Monmouth	-	42	56	0
Oregon City	-	197	181	0
Oregon City	Park Place	34	92	0
Monmouth	Pedee	-	-	0

Table 11
(continued)

Location	Name	Membership		M.N.* Church
		Church	S.S.	
Portland	Collins View	43	39	0
Portland	First	250	170	0
Portland	Glenfair	126	173	0
Portland	Lents	557	390	0
Portland	Mock's Crest	131	166	0
Portland	Tremont	124	165	0
Portland	Willamette Blvd.	191	178	0
Salem	First	281	208	0
Salem	Fruitland	50	49	0
Salem	Labish Center	117	155	0
Salem	Middle Grove	108	213	0
Sodaville	-	29	97	-
Sweet Home	-	214	223	30
The Dalles	-	135	105	50
Tigard	Tigard Trinity	102	126	15
Unionvale	Unionvale Community	63	61	-
Vernonia	-	82	93	50
Milwaukie	Wichita	196	343	0

Indiana

Anderson	Wesley Chapel	139	174	-
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Pacific Conference Headquarters: Milwaukie, Oregon

Total Churches 57

Average Membership 119.2

Average S.S. Enrollment 141.5

Average Distance to Nearest Church 9 miles

* Miles to nearest church.

Source:

ECNA, The Official Record, 1973.

THEOLOGY

In the organizing conference of the ECNA, Rev. George Millen issued a formal statement as to the church's purpose and theological position. This statement has not changed to this day. He stated,

The Evangelical Church of North America is orthodox in its beliefs, evangelical in its emphasis, and Wesleyan-Arminian in its interpretation of the scriptural meaning of salvation. Thus its mission is to proclaim the glad tidings of a free and full salvation to all men in this present life...¹

Statements of Faith

The ECNA puts special emphasis upon seven basic elements of faith. They are listed in the Appendix, Exhibit C. These are a condensation of the Twenty-three Articles of Faith found in the Discipline. They are for the most part common to other evangelical denominations except for the Wesleyan emphasis on entire sanctification and heart purity.

Ordinances

Article XVII of the Faith holds that Baptism and the Lord's Supper "are the only sacraments ordained by Christ".² They are for the edification of the church and the individual. While both sacraments are to be observed in the church and by Christians, their mode and manner of observation is left to the discretion of the individual. This principle also holds

¹ECNA, "What we believe...", pamphlet.

²ECNA, Discipline, 1971, p. 7.

true for the Baptism of Children. Its use and manner are left to the believing parent's judgement.

Distinctives and Positions

A survey of ECNA doctrine and practice reveals some significant emphasis which in some cases are contradistinctive to other evangelical denominations particularly in this survey.

Entire sanctification. Being of Wesleyan-Arminian persuasion, the ECNA puts particular stress upon the need for an entire sanctification of the believer's heart. It holds that this is the work of the Holy Spirit wherein "the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration and is wrought instantaneously by faith when the believer consecrates himself a living sacrifice, holy and acceptable to God."¹

A distinction is made between that of consecration and entire sanctification. Consecration is a gradual process of devoting oneself to God and may precede the work of sanctification, but is not of itself synonymous with the latter. Sanctification is denoted as "God's instantaneous sanctifying work to the soul".²

Christian property. Article XXI of the statement is of interest in light of ECNA history. It states that "the property

¹Discipline, p. 13.

²Ibid.

of Christians is not to be considered as common, in regard to the right, title, and possession of the same...".¹ However, an exhortation is made toward a liberal attitude of Christian giving.

Tongues. This writer has noticed the lack of a definite statement by the ECNA on the subject of Spiritual Gifts and Tongues in the Discipline and elsewhere. From observation one also notices that Spiritual manifestations, particularly Tongues, are generally not found in ECNA churches. The church does stress, however, the need to experience the cleansing of the Holy Spirit in the work of sanctification. The evidence of this experience

is love out of a pure heart thus enabling us to love God with all of the heart, soul, mind and strength, and our neighbor as ourselves, and to walk in God's holy commandments blameless.²

ETHICAL AND MORAL VIEWS

The ECNA believes that in "Jesus Christ alone are to be found the cure for industrial, economic and social ills".³ At each annual conference a Director of Christian Social Action is elected to study contemporary social issues and make recommendations as to necessary action by the denomination.

Moral Standards

The Discipline outlines the expected standard for its members in several areas. It advises against the unwise use

¹Ibid., p. 9.

²Ibid., p. 6.

³Ibid., p. 121.

of time and selfish interests, pornographic literature, amusements not above reproach, gambling, the use of alcohol, drugs and tobacco, and the misuse of the Lord's Day.¹

Marriage and the Home

Divorce is not sanctioned or condoned except on the grounds of adultery. Ministers are advised not to perform marriages of divorced persons without first ascertaining if the persons involved are "seeking a genuine Christian relationship not only in marriage but with God".²

Race Relations

Social, economic or political discrimination is protested by the church. It further holds that equal rights and justice be offered to all men.³

Citizenship

It is the belief of the ECNA that the Christian is obligated to support the constituted civil authority in every way. Even though war is not in keeping with the Gospel, it is nevertheless the unpleasant alternative in order to preserve the government.⁴

ORGANIZATION

It is noteworthy that the ECNA exhibits a relatively high degree of organization as revealed in its Discipline.

¹Ibid.

²Ibid., p. 125

³Ibid.

⁴Ibid., p. 8.

Much detail is given to the various offices and functions within the church. Upon its founding, the church adopted the pattern of administration and polity to which it had been accustomed under the Evangelical United Brethren Church. However, the denomination has greatly modified itself from the old standards. The local congregation is now given relative autonomy in governing its own affairs and in possession of its property. Technically, the shift has been away from the accepted episcopal form of government to that of congregational. The 1971 Discipline makes no mention of any governmental hierarchy greater than the Executive Secretary of the denomination. This represents a substantial change from the old emphasis upon the bishopric.

Conferences

The ECNA was formally incorporated in Portland, Oregon in 1968. This location was the prime center of the new denomination until the organization spread to include churches all across the Northern half of the United States. At the present, there are four conferences encompassing nine states. A recent figure reported 104 churches with many others showing interest.¹ The following are the regional conferences and their respective headquarters:

Pacific Northwest - Milwaukie, Oregon
 North Central - Minneapolis, Minnesota
 Western - Billings, Montana
 Eastern - Bradford, Pennsylvania

¹ECNA, "Introducing the Evangelical Church of North America". pamphlet.

The national headquarters is located in Indianapolis, Indiana. The Evangelical Church is also located throughout Canada.

General Organization

Each conference in the United States operates through its own annual conference. There is no meeting of these conferences in an overall general conference. The four district conferences are each directed by a superintendent. These men met annually in a Council of Superintendents which is also attended by the Executive Secretary of the denomination.

The purpose for this council is to coordinate the work of the conferences. Each member of the council assumes responsibility for the organization and work of one or more of the following program areas:¹

- Christian Education
- Evangelism
- Church Extension
- Missions
- Stewardship
- Christian Social Action

General Corporation

The Discipline contains the following statement as to the basis and purpose of incorporation:

The Evangelical Church of North America shall be incorporated in a suitable state, under the laws of that state as a non-profit corporation. The purposes of the corporation shall be: to promote the Christian Religion through the preaching of the Word of God, the administration of the sacraments, ordinances and other means of grace, the maintenance of worship, the edification of believers, and the evangelization of the world, the promotion of the missionary and

¹Discipline, 1971, p. 36.

benevolent work of the church, and to engage in any lawful activity for which non-profit corporations may be organized under the laws of the state.¹

Executive Secretary

The office of the Executive Secretary is the highest ranking in the denomination. Its function, however, is strictly one of service and leadership for the local conferences. The Secretary acts as a liaison between conferences and between the ECNA and outside denominations. He is responsible for recording the proceedings of the Council of Superintendents, promoting the general denomination, home missions, and church extension, organizing new conferences and congregations, and for spiritual leadership and council.² He is elected every four years by the annual conferences.

Conference Superintendent

Each annual conference elects one or more conference superintendents for four year terms. It is the duty of the superintendent to supervise the total program of the conference. This includes appointing ministers, traveling and preaching, attending local church conferences, and directly leading churches without pastoral leadership. He has the authority to remove those guilty of immorality and to change ministerial assignments in accord with the Discipline.³

¹Discipline, 1971, p. 103.

²Ibid., p. 68.

³Ibid., p. 64-68.

Annual Conference

The annual conference is governed by a Council of Administration and the conference superintendent. It is attended by both ministers and lay members of the denomination. The annual conference appoints and performs its business through the following committees:¹

1. Appropriations
2. Audit
3. Boundaries
4. Christian Education
5. Christian Social Action
6. Courtesies
7. Evangelism
8. Letters and Documents
9. Ministerial Relations
10. Memorials
11. Missions
12. Statistics and Analysis
13. Stewardship
14. Ways and Means
15. Worship

The Pacific Northwest Conference

In 1973, there were a total of 57 churches in the Pacific Northwest Conference of the ECNA; leaving approximately 47 churches divided between the other three conferences. The Northwest district covers primarily Washington and Oregon. Its camping and conference grounds are located at Jennings Lodge, Oregon next to the campus of Western Evangelical Seminary. It also maintains a summer camping facility at McDowell Creek near Lebanon, Oregon. A discussion of these and other institutions and programs is made later in this survey.

¹Ibid., p. 29

The Local Church

Each local church is incorporated under the laws of the state in which it is located. It is free to maintain its own property and affairs under the leadership of its Trustees and in accordance with the Discipline.

Membership. Membership is an important feature of the ECNA. The local church must keep a membership record book under the care of the pastor. It contains the names and records of each member who has officially joined the church and is amended or corrected annually.¹ A person is admitted to membership after being screened by the pastor and after making a public confession of his faith. Membership is also granted to transfers from other recognized evangelical churches upon presentation of certificates of membership. Children are admitted to active membership after they have given satisfactory evidence of understanding the Christian privileges and obligations.²

Boards and Officers. The Discipline outlines that each local church must have the following offices or officers beside the pastor:³

- Lay leader (usually two)
- Financial Secretary
- Church Treasurer
- Trustees
- Council of Administration

The Council of Administration contains the above officers plus

¹Ibid., p. 11.

²Ibid., p. 39, 40.

³Ibid., p. 10-13.

committees on Christian Education, Social Action, Evangelism, Missions, and Pastor-Parish Relations.

Denominational membership. Two forms of membership in the denomination are offered to the local church, regular and affiliate. Regular membership requires that the church support the denomination in every way including a set apportionment to the Program and Administration Fund of the Conference. This amounts to 16 percent of the church's annual budget. Affiliate status is offered to those churches that desire assistance from the denomination and are willing to adopt the doctrines, name, and program of the ECNA. They are obligated to contribute only five percent of their annual budgets. It is assumed that affiliate status is an initial step to becoming a full member church.¹

Pastoral call. The local church calls ministers from the itinerate system of the denomination. This is a list of accepted ministers and ministerial students who are offered for service.² The local church and/or the candidate, and superintendent all concur as to changes or assignments. An assignment can be for an indefinite period of time.

MINISTRY

The ministry of the ECNA are classified as either probationers or elders. Probationers are those who are licensed but not ordained. They are usually students in college or seminary. Elders are those ministers who have

¹Ibid., pp. 75-78.

²Ibid., p. 49.

completed either seminary and one year of service or an annual conference course of study and three years of service. At the completion of these requirements and a doctrinal examination they are ordained.

Elders are also classified as either itinerant elders or local elders. The difference is that the former is actively involved in the ministry and is an accepted minister for service. The itinerant system implies that each minister is under conference appointment.¹

Each itinerant minister must faithfully fulfill his conference assignment. As minister or pastor he must carry out the purposes of the church. This includes accurate record keeping and reporting to the conference in which he belongs. He is not allowed to resign his assignment without the consent of the annual conference. Only ordained elders are allowed to administer the sacraments and to perform marriages.²

The annual conference through its Board of Pensions has set up and maintained an active health and pension program. Each church pays twelve percent of their pastor's salary into the program.

Two years of college are required before a minister can be licensed.³ The elder's position and ordination is offered to those who have completed seminary

¹Ibid., p. 49.

²Ibid., pp. 59-64.

³ECNA, Pacific Conference, 1973, p. 24.

training or satisfactory study and experience as mentioned above. From observation, the ECNA ministry are predominantly seminary graduates. The conference provides periodic seminars and retreats to keep its ministers informed. A regular meeting of the ministers and superintendent occurs once a month.

PROGRAMS

The Pacific Conference of the ECNA actively carries out several program goals. A brief summation of the most significant of these programs is given here.

Missions

The Conference Board of Missions oversees the support of the international outreach and home missions projects. The Pacific Conference supports 73 missionaries serving under 15 different non-denominational organizations covering 19 countries. The denomination as a whole has only one fieldwork of its own in Boliva. In 1972, the Pacific Conference churches gave \$439,928. or \$65. per member toward total missions outreach.¹

Home missions are concerned primarily in church extension projects. The conference puts emphasis upon propagating itself through organizing and establishing new branch churches. These "mission churches" are supported out of the Missions and Benevolences Fund of the conference. Over \$40,000. was

¹Pacific Conference, 1973, p. 96.

received for this work in 1972. New churches have recently been organized and funded in Lake Oswego and East Vancouver.¹ Special Sunday School offerings are also taken for these projects.

Evangelism

The Board of Evangelism has been responsible for implementing evangelism programs into the conference. Materials and guides are continually distributed to the local churches. Seminars are also held at the local church level to train lay people in personal evangelism. The total conversions for 1972 were 890 in the Pacific Conference.²

Christian Education

The programs under this general category include Sunday Schools, Children, Youth and Camping. 1974 projections for summer camping call for six junior age, and four junior high - senior high age camps. There are three different camps operated by the conference. Other youth ministries include an annual spring retreat and convention for senior high youth. The board is presently planning to enlarge on the total Sunday School enrollment to 12,669 by the 1974 year end. It is further promoting special consultations with the new Conference Director of Christian Education in every church.³

¹Ibid., p. 98.

²Ibid., p. 143.

³Ibid., p. 90.

Social Action

ECNA encourages its people to be involved in various forms of Christian Service. A recent survey of the conference revealed that 30 out of 38 churches have supplied food to needy in their local communities; 20 of the 38 have nursing home ministries.¹

Communications

Two important arms of conference communication are The Evangelical Advocate and the Pacific Northwest News. Both are house periodicals that keep the membership informed of current events in the conference and denomination.

Higher Education

Historically the United Brethern Church supported numerous denominational colleges and seminaries. With its withdrawal, the ECNA lost formal ties with many of these institutions. Today the Pacific Conference recognizes and supports many non-denominational schools such as:

Western Evangelical Seminary - Jennings Lodge, Oregon
Vennard - University Park, Iowa
John Wesley - Greensboro, North Carolina
George Fox - Newberg, Oregon

SUMMARY

The following points are a summation of this survey concerning the ECNA.

1. Technically, the ECNA is a young denomination having incorporated only six years ago. It has an energetic zeal to expand and grow. In a more real sense, its constituency is not exactly a new breed. For the most part, they may still be known as Evangelical United Brethren. The new denomination is grounded in the heritage of this former organization. Even the remodification of its governmental philosophy has not erased traces of the former traditions.

2. The local Evangelical church is autonomous and basically congregational, but is tied rather closely to its respective conference. A strong administration and organization binds the churches in a centralized government. Elements such as budget apportionments, the itinerate system of ministers, reporting, and the Discipline are evidence of this strong integration. In a positive sense, it has served to solidify the conference and strengthen inter-church relationships.

3. The ECNA has experienced favorable growth, particularly in the number of its churches. Table 10 serves to demonstrate this point. Growth has also been made in its evangelistic efforts. Interestingly enough, the church has not shown the same kind of trend, however, in the areas of Sunday School, children, and vacation Bible schools. While membership on the national scale has increased almost 11 percent since 1970, the Sunday School attendance dropped almost one percent.

4. A factor in the increase of ECNA churches has been the progressive emphasis upon establishing new works, or "mission churches". The ECNA encourages its membership to give freely to church extension projects. Some of the firmly based charter churches have been directly responsible for organizing and supporting these new groups. The new church in East Vancouver, for example, is the product of Vancouver First Church's extension efforts. It is hoped that at least one or two of these new congregations can be formed each year.

5. In theology, the ECNA is fervently Wesleyan-Arminian. Full salvation through a "second and definite work of grace" is a vital doctrine of the church. The Discipline uses terms such as "instantaneous" and "entire" to describe this experience. Santifications are as noteworthy as initial conversions.

6. The Pacific Conference ECNA, being the largest of the four conferences, constitutes the bulk of the denomination. It operates independently, as do the others, but is connected through the executive secretary and conference superintendent.

7. Conferences, camps, and retreats are a regular feature of the Pacific Conference ECNA. The assembly grounds at Jennings Lodge, which it owns and operates, provides a good location and facility for these activities. Other areas of programing appear to be numerous and effective.

Chapter 5

THE EVANGELICAL METHODIST CHURCH

Through acquaintances of some of its members, Trinity Christian Church came into contact with the Evangelical Methodist Church (EMC) in the Fall of 1973. These relationships eventually resulted in a formal introduction to the church by way of Rev. Harris Lorensen, the Northwest District Superintendent of the EMC. Lorensen spoke in both the morning and evening services of Trinity on November 11, 1973. In the evening service Lorensen entertained questions from the congregation concerning his denomination.

The EMC is a nationwide organization with headquarters in Wichita, Kansas. It holds to the Wesleyan tradition espousing "holiness of heart and life"¹ and strongly emphasizes evangelism and missions. Being thoroughly congregational, it is united in its common Discipline and annual conferences.

HISTORY

The EMC is a separatist movement having come out of the Methodist Church in 1946. The separation was precipitated by a number of Methodist ministers who could not accept the administrative policy and the direction in which the Methodist Church was going. Modernism and apostasy had begun to characterize the largest denomination in the

¹The Evangelical Methodist Church, "Presenting the Evangelical Methodist Church".

United States following World War II.¹

Historically, the EMC is traced to the work of John Wesley in colonial America. His preaching and missionary work led to the formation of Methodist societies in many of the New England States in the 1760's. These societies organized to perpetuate the revival spirit and dedicated Christian living Wesley had preached. Characteristic of Methodism was the "class-meetings" where believers and new converts met to study the Word and pray.²

The Wesleyan movement was part of the Great Awakening that overtook America in the early eighteenth century. Wesley's concept of salvation and the Christian life placed great emphasis upon the power and presence of the Holy Spirit. The converted man was expected to be

vividly conscious of the Spirit's work within him, and that awareness should express itself in joy, enthusiasm, and devotion. If these qualities were not present, it was unlikely that the man had been converted.³

This vitality had come to express itself in many of the revivals and preaching tours of Wesley and his ministerial teams.

Olmstead writes that their influence upon America was enormous.⁴

In 1777, some of the Methodist societies began to

¹Emory S. Buke (ed.), The History of American Methodism (New York: Abingdon Press, 1964), Vol. III, p. 501, 593.

²Clifton E. Olmstead, History of Religion in the United States (Englewood Cliffs: Prentice Hall, 1960), pp. 175-178.

³Ibid., p. 176.

⁴Ibid.

organize themselves into conferences. Wesley himself appointed ministers to regions or circuits. One of the more famous of these itinerant ministers was Francis Asbury. He was to become the "guiding genius of the denomination".¹

In 1775, Methodism had 3148 members in its ranks, most of which resided south of the Mason and Dixon Line.² As the denomination and America grew, a distinct separation arose between the northern societies and those in the south. Problems centered in the administration of the sacraments and appointments to "circuits". By 1792, schism and spiritual decline began to set in.³

Despite the occurrence of administrative and theological splintering, general Methodism continued to grow in America. The expansion of the American nation was closely paralleled to the spread of Methodist Churches. One author has noted that this parallel growth resulted in the Methodist Church being the most evenly distributed Church in America.⁴

To control its rapid expansion and wide distribution, Methodism became dependent upon the episcopal system of government. One of the larger Methodist bodies was known as the Methodist Episcopal Church. It was flanked by an equally large organization known as the Methodist Episcopal Church, South. The Southern Church continued to represent the vast contingency of people in the southern portion of the United States. To accommodate the Negro, a distinct organization

¹Ibid., p. 178.

²Ibid.

³Ibid., p. 227.

⁴Bucke, p. 1.

arose to allow the Black people into Methodist circles. The largest of these bodies has come to be called the Negro Methodist Episcopal Church. In each of these organizations bishops were elected to control specified regions. These men, in some cases, were appointed in a manner of succession going back to Wesley and therefore assumed autocratic rule over their churches.¹

In theology the Methodist Church moved toward liberalism in the last of the eighteenth and early nineteenth centuries. The contribution of Wesley to Protestantism, the doctrine of gracious ability, became in reality the doctrine "of the will's freedom of contrary choice".² Methodist historians observe that the church soon declined from its original emphasis on "radical conversion, the witness of the Spirit, the moment of entire sanctification, and the eschatological urgency of salvation...".³ This paved the way for a long and continuous reaction of conservative members of the church. It is the background for the secession of the Evangelical Methodists.

To gain a conception of the size of the Methodist Church before these reactionary movements were prominent, a few facts need to be mentioned. Olmstead writes that in 1939 one of the most impressive unions of the current century took place with the uniting of three of the largest Methodist organizations. The new Methodist Church reported a membership of over eight million members, the largest Protestant

¹Ibid., p. 19.

²Ibid., p. 263.

³Ibid.

denomination in the United States.¹

Alarmed by the church's trend in modernism and episcopal supervision several anxious ministers and lay people met in a prayer meeting in Memphis, Tennessee in 1946. Their desire was to conserve the traditions of the Wesleys and to be able to promote their revivalistic zeal without restraint.² One of the prominent preachers in attendance was the Rev. J.H. Hamblen. He was elected as the group's first chairman and president. He prayed the following prayer, "Oh, Lord, if this movement be of Thy will bless and prosper it; but, Lord, if not of Thy will, then let it die here and now".³

In its organizing session the EMC stressed three important points:

The need of a congregational form of government, with sufficient supervision to make it Connectional; The need of sound doctrine; and the need of Evangelistic Passion.⁴

These became the foundation and guidelines for the new organization. Further recommendations included the acceptance of the Articles of Religion as presented in the Original Methodist Discipline by Wesley. Most of the original Articles were adopted except for the following recommended modifications:

- 1.) A re-emphasis upon the verbal inspiration of Scripture.

¹Olmstead, p. 534-535.

²Bucke, p. 593.

³Evangelical Methodist Church, Discipline, 1966-70, p. 7.

⁴EMC, Minutes, 1946, p. 2.

- 2.) The substitution of the word "ordinances" for sacrament.
- 3.) A deletion of the statement that baptism is also a sign of regeneration.
- 4.) The substitution of "Memorial" for sacrament in regard to the Lord's Supper.
- 5.) The addition of another article concerning sanctification.¹

From the above one can see that the EMC wished to be regarded as truly fundamental and evangelistic. It hoped to retain what it considered to be the distinctive Wesleyan doctrines of salvation and sanctification. The reclarification on the point of baptism as it relates to salvation and the recommended deletion of the word "sacrament" and its connotation were moves to totally disassociate the church from modern Methodist theology and ritual. Even though the changes were not made and the Original Articles left intact, the church made their real convictions understood.

Within two years the new denomination had 60 churches and 40 ministers. By 1960, it had grown to 99 churches, 5,779 members and 100 Sunday Schools with an enrollment of 9,493. The first missions programs were begun in Mexico and Columbia.² In 1957, the Mexican mission field had become a separate conference under the EMC.

The minutes of the Fourth Annual and General Conference listed the church as having twelve regional conferences,

¹EMC, Minutes, 1946, p. 3.

²Bucke, p. 593.

including the Mexican Evangelistic Mission. Each conference was supervised by a superintendent and finances were obtained through a 10 percent apportionment from all the churches. All monies received into the missions program were divided in half, one half to the foreign work and the other to church extension at home.¹ A further report of the size and extent of the denomination in its early life may be seen in Table 13.

THEOLOGY

Through the historical survey just presented it becomes evident that the EMC is thoroughly Wesleyan-Arminian in theology. As a defensive and reactionary movement it sought to reaffirm the original theology of the Wesleys. The very title "evangelical" was ascribed to the movement as an indication of its commitment to a personal and dynamic salvation. It further believed that those ideals expressed in primitive Methodism could clearly be reinstated in the present age. In efforts to portray these Wesleyan traditions, the church grounded itself in the original dictates of Wesley himself.² This identified the EMC as definitely fundamental and congregational.

Articles of Faith

The Discipline lists twenty-six Articles of Religion that are presumedly the original Articles of the early Methodist Societies. They represent the basic orthodox faith of evangelical Christianity. Some of these Articles prove

¹EMC, Fourth Annual General Conference, 1949, p. 100.

²Discipline, p. 6.

noteworthy as they relate to this survey.

Articles VII and VIII concern the doctrines of Original Sin and Free Will respectively. One will notice the Wesleyan stand on depravity. The statement is made that man "is very far gone from original righteousness, and of his own nature inclined to evil, and that continually".¹ The following Article on the will brings out again the Wesleyan doctrine of gracious ability or prevenient grace as an answer to man's depravity. It states in part,

wherefore we have no power to do good works, pleasant and acceptable to God without the grace of God by Christ enabling us, that we may have a good will, and working with us, when we have that good will.²

Article XII deals with sin after justification. The Arminian interpretation of grace and of man's will is again seen here. Man is capable of falling back into sin and rising again. It also denies the idea that after justification man can no longer sin.³

The last Article, XXVI, distinguishes the church as fully accepting the Wesleyan doctrine of Christian perfection. It is this statement that has come to properly categorize the EMC and other Wesleyan-Arminian groups as "holiness churches". The statement holds that a regenerated believer can obtain a

state of righteousness and true holiness...It consists in being cleansed from all sin, loving God with all the heart, soul, mind, and strength, and loving our neighbor as ourselves. This gracious

¹Ibid., p. 10.

²Ibid., p. 11.

³Ibid., p. 12.

state of perfect love is obtainable in this life by faith, both gradually and instantaneously, and every child of God should earnestly seek to grow in grace. It does not deliver us from temptations, infirmities, ignorance, and mistakes which are common to man.¹

It is interesting to note that the word sanctification is not used in this connection, but that reference is made to its cleansing and renewal process. The Article itself does not state the concept as clearly as the following explanation which is supplied by the writers of the Discipline. One should notice that the Discipline does not sharply focus on either the progressive or instantaneous nature of this experience, but maintains that either may be the case.

Ordinances

The Articles stipulate that there are to be only two sacraments ordained by Christ. These are Baptism and the Lord's Supper.

Baptism, according to the Discipline, is a sign of profession that serves to distinguish the true Christian believer. It is also a sign of regeneration, or the new birth.² Problems in the wording and understanding of this latter point led some to recommend its change. The Discipline states that the mode of baptism may be either by sprinkling, pouring, or immersion.³ It also provides for the Baptism of infants.

¹Ibid., pp. 17, 18.

²Ibid., p. 157.

³Ibid., p. 154.

Article XVIII covers the purpose and administration of the Lord's Supper. It is a sign of love and a "sacrament of our redemption by Christ's death".¹ Here again, one may sense that the wording of this Article does not clearly define the purpose and effect of the sacrament. Closer study of the Discipline reveals that its observance calls to remembrance Christ's death and passion and allows the communicants to "be partakers of His most blessed body and blood".² It is evident that certain strains of Anglicanism seem to remain in much of the liturgy and practice attached to the Lord's Supper and Baptism. The employment of certain words and activities bear this out.

Distinctives and Positions

The strongest feature of this church is the fundamental adherence to Wesleyan-Arminian Theology. The EMC is by nature a defensive organization, bent on preserving the basic Articles of Faith. This fundamentalism and defensiveness has been criticized by some as generally accountable for the non-progressive nature of the church.³

Holiness. The EMC is strongly identified with the holiness tradition as can be seen in the previous statement. Even though the Discipline it not explicit at certain points, personal conversations with its ministers have revealed a

¹Ibid., p. 14.

²Ibid., p. 153.

³Opinion expressed by Rev. Gary Starkey in personal interview, January 13, 1974.

strong position in the case for entire sanctification and "heart holiness".¹ Emphasis is not placed upon the externals of this holiness, but rather upon the internal or the nature of the heart.

Sectarianism. Officially, the Discipline proclaims the church as "cooperative in spirit".² It urges that the EMC membership cooperate with other evangelical bodies and not become exclusive in its attempts to fulfill the purpose of the Church. However, this writer has observed and learned that the EMC does exhibit traces of individualism and provincialism.³ It has attempted, on occasion, to merge with the Wesleyan Methodists and the old United Missionary Church. Both of these failed. This has not necessarily been the result of leadership views, but more so of the general membership.

Tongues. The original Article XV, seems to bear out the position of the EMC relative to Tongues and the Charismatic issue. The use of a tongue not understood by the people was "a thing plainly repugnant to the Word of God...".⁴ The importance of gifts is not deemed as great as that of the giver. Tongues and Charismatics are therefore discouraged.

¹Expressed by Rev. Harris Lorenson in personal interview, January 28, 1974.

²Discipline, p. 22.

³An opinion expressed by Starkey and others of EMC leadership.

⁴Discipline, p. 12.

The church focuses more on its overall need of constant revival rather than a ministry of the gifts.

ETHICAL AND MORAL VIEWS

In summary fashion it can be said that the ethical views of the EMC are in keeping with its fundamental and conservative theology. The present Discipline includes most of the original mandates governing the ethics of the early Methodist societies. The terminology and language indicate very little if any revision has taken place to meet contemporary issues. The statement is made that

There is only one condition previously required of those who desire admission into these Societies - a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.¹

In regards to civil authority Article XXIII states that it is the duty of all Christians to obey the laws of the land, but there is no specific mention of the matter of war. As to race relations, the Discipline is also silent. It is interesting that there was evidence of segregationism in the early EMC church. The geographic location and social custom of some of the southern churches attributed greatly to this unwritten position.²

¹Ibid.

²Starkey interview.

CHURCH GROWTH

A summation of EMC growth is presented in the following series of tables.

Table 12 gives a report of the average growth per year since the EMC was incorporated in 1946. Statistics were not available of any years earlier than 1949. Since that time the church has grown on the average of 3.5 churches per year and increased its membership on the average of nearly 476 per year. One will notice that in this table as in the following, no statistics are given for the number of conversions. The EMC does not tabulate these experiences, but rather focuses on the number of people received into its church membership as confirmed believers.

Table 13 is a sampling of the growth for the year 1971-72. The results are computed in terms of percentage growth or loss. One should notice that overall the number of churches has not changed significantly, that youth involvement is low, and that giving to home missions and evangelistic ministries is down. Strong areas are seen in the men's organization and interestingly enough in the Sunday School enrollment for the N.W.

Table 14 illustrates the relative size and distribution of the EMC in the Northwest. The 13 churches are fairly spread apart except for those in the Portland area. Some are considerably isolated making it difficult for good inter-church activity.

Table 12
Summary of Growth
The Evangelical Methodist Church
Incorporated 1946

Category	1948	1949 ^a	1972 ^b	Growth Per Year*
Churches	60	-	143	3.45
Membership		5492	16,914	475.9
Rec'd. on Profession		193	1,306	46
Baptisms		262	899	26.54
S.S. Enrollment		2,581	20,830	760.37
VBS		354	9,673	388.3
Youth		242	2,325	86.8
Men		-	665	-
Womens		373	1,826	60.54
<u>Giving</u>				
Missions		\$12,640	\$146,060	5559.1
Budget Tithe		\$3,942	\$98,312	3932
Total Receipts		\$391,339	\$2,294,596	79,302.3

*For 24 years.

^aEMC, Fourth Annual and General Conference, 1949, pp. 32, 33.

^bMinutes, 1973, p. 100.

Table 13
Denominational Growth
Sample Year 1971-72
EMC

Category	1971 ^a		1972 ^b		% Diff.	
	N.W.	Gen.	N.W.	Gen.	N.W.	Gen.
Churches	13	141	13	143	0	1.0
Members	517	9,602	588	10,242	13.7	6.6
Baptisms	42	702	52	562	23.8	-20.
Rec'd. on Profession	50	706	87	810	74.	14.7
S.S. Enrollment	763	12,034	1,052	12,645	37.8	5.0
Youth	138	1,422	139	1,461	.7	2.7
Men	24	657	139	1,461	479.1	122.3
Women	122	1,058	132	1,114	8.1	5.2
DVBS	358	5,134	488	5,873	36.3	14.

Giving

For. Missions	\$6,848	\$132,549	\$7,205	\$206,430	5.2	55.7
Home Miss. (Mex., La.)	\$5,751	\$67,219	\$3,986	\$64,395	-31	-5
Evangelism	\$1,890	\$48,010	\$1,015	\$51,627	-47	7.5
Total Receipts	\$121,243	\$1,941,301	\$127,275	\$2,294,596	4.9	18

Sources

^aMinutes, 1972.

^bIbid., 1973.

Table 14
Church Distribution in N.W. District¹
EMC

Location	Name	Membership Church	S.S.	Miles to Nearest Church
<u>Washington</u>				
Duvall	-	58	149	12
Lynnwood	-	36	90	12
Methow	-	35	116	-
Moses Lake	-	39	90	170
Port Townsend	-	41	54	30
Ridgefield	-	76	90	25
<u>Oregon</u>				
LaGrande	-	37	150	110
Milwaukie	-	30	45	5
Portland	First	47	58	0
Portland	Rockwood	124	135	0
Prairie City	-	32	30	110
Toledo	-	33	45	120
<u>Idaho</u>				
Lewiston	-	-	-	150
<u>Northwest District Headquarters</u>				

Renton, Washington

Total Churches - 13
Average Membership - 49
Average S.S. Enrollment - 87
Average Distance to Nearest Church - 57.3 miles

¹1973 Minutes, The Evangelical Methodist Church, Statistical Report, p. 100.

ORGANIZATION

The polity of the EMC is congregational and connectional.¹ It will be remembered that this form of government came to being largely out of a reaction against the Methodist episcopacy. The term connectional refers to the basic union in the Discipline and conferences by the churches.

General Conference

The entire church is united once every four years in a general conference. Its function is legislative and administrative. The general conference elects the general superintendents for the church. There is one general superintendent overall and three assistants. These assistants are placed over the Eastern, Western and Mexican Conferences, respectively. A secretary-treasurer and a lay leader are also elected on the general conference level.

The general conference has the following boards in its General Council:²

- Christian Education
- Church Extension
- Discipline Revision
- Evangelism
- Finance
- Publications
- World Missions
- Youth Activities

Annual Conference

Each year the EMC holds annual conferences in both its

¹EMC, "Presenting The Evangelical Methodist Church".

²EMC, Minutes, 1971, p. 9.

eastern and western sectors. They are divided by the Mississippi River. Both conferences serve to unite their respective districts which total nine altogether.¹ The annual conferences maintain board and committee structures similar to the general conference.

District Conference

District level conferences are also held once a year. They are supervised by a superintendent and a district board. The Northwest District at this writing, has plans to enlarge on its annual district conference meeting to include seminars and workshops in various areas of the church's ministry. One of the local churches usually hosts these conferences. The district conference organizes camps, retreats, and other programs (see Appendix, Exhibit D).

One will notice that the Northwest District has comparatively few churches with only 13 in the states of Washington, Oregon and Idaho. It is somewhat of a mission district. The largest district is the Atlantic which covers five of the Atlantic states from North Carolina to New York, and has 38 churches. Other heavy concentrations of churches are found in Georgia and Texas with 18 in the latter state alone.²

Local Church

The position of the local church in the denomination is stated as follows:

¹Ibid.

²Ibid., 1973, p. 103.

The local church, acting in its Annual Church Conferences, constitutes the basic governmental body of the Evangelical Methodist Church. All other conferences and officers derive their administrative powers and duties from the local church acting through its delegates at the District, Annual and General Conference levels.¹

Denominational membership. The EMC offers to the local church simply full membership status. There is no affiliate category. Each member church is expected to adopt the name and Discipline of the general conference. It must also send delegates to the periodic conferences. To support the denomination each member church is required to pay 10 percent of its annual budget to national headquarters. Churches in the Northwest have added an additional 5 percent to support the work of their own district.²

Membership. Membership in the local church requires that the pastor be satisfied as to the born-again experience of each applicant. Applicants must also be baptized and take formal vows of church membership. They must be willing to uphold the rules, regulations, and doctrine of the EMC. The pastor maintains a record of membership in the local church.

Pastoral call. One of the definite points in the development of the EMC was the right of the local church to call its own pastor. However, the Discipline states that the church "shall first attempt to secure its pastors from among

¹Discipline, p. 31.

²Lorenson interview.

the ministerial members of the annual conference.¹ It further stipulates that if a man is chosen outside the denomination, he must be approved by the district superintendent. As a pastor, he would be under the direct supervision of the superintendent and may "be removed at any time".²

Boards and officers. The officers and boards are elected each year at the annual church conference. It is attended by the district superintendent who often presides over the business. The church conference receives written reports from the various officers and committees. It is required by the Discipline that

No person shall be elected to an office in the church who opposes the doctrine of sanctification as a second work of grace, or is bound by habits detrimental to the highest Christian witness and testimony. The eligibility of divorced and re-married persons to hold office shall be determined by the local church.³

The officers and boards of the church are as follows:⁴

Trustees
Stewards
Sunday School Superintendent
Financial Secretary
Treasurer
Church Secretary

The above comprise the church council which also includes the pastor and representatives from the men's, women's and youth organizations.

Church property. Of equal importance in the EMC is the local ownership of all church properties. Nevertheless,

¹Discipline, p. 44.

²Ibid., pp. 44-45.

³Ibid., pp. 40, 41.

⁴Ibid., pp. 39-61.

before any transfer or sale is made of the property, the district superintendent must be notified and the business transacted to the Discipline.

MINISTRY

The EMC believes in a carefully screened and developed ministry. Evidence of this may be found in its Discipline. The general conference outlines courses of study for the church's ministerial students through its Board of Ministerial Relations. It then puts these students to the test of practical experience before becoming ordained.

Types

There are several orders of the ministry in the EMC as indicated in the following list:¹

1. Admission on Trial - The candidate is admitted on trial for two years. It is expected that all candidates complete four years of college level education.
2. Deacon - The candidate must complete two years in the active ministry, pass the course of study for deacon, and be recommended by the Annual Conference Ministerial Relations Committee, and district superintendent.
3. Elder - Candidates for ordination as an elder must serve two years beyond the ordination as deacon. He must also pass the course of study for elders and be elected by majority vote of the annual conference.

A candidate with a seminary degree can be accepted into the ordination of elder without the course of study. He still must

¹Ibid., pp. 105-130.

serve, however, for two years in a probationary manner before becoming an elder.

Duties

The general duties of a minister are to administer the affairs and functions of the local church. He must keep an "up-to-date" file on all the members of his church and make written reports to both the annual and district conferences. In matters of marriage he is not allowed to solemnize the marriage of divorced persons except in cases of adultery of former partners. He is allowed to administer the sacraments as an unordained pastor.¹

Benefits

EMC ministers are provided a basic retirement program through the general conference. The plan was adopted and introduced to the ministry in 1970.² There is no health coverage on the denominational level as this is left to the local church.

PROGRAMS

Listed below are the most significant areas of ministry in the EMC from the perspective of this writer. The general scope and accomplishments are noted in each area.

¹Ibid., pp. 107, 109.

²Minutes, 1971, p.

Christian Education

The 1970 General Conference listed no report or even the existence of a committee to organize the work of Sunday Schools, VBS, etc.¹ Boards do exist to supervise the youth programs on the annual conference level. The total youth involved, however, amounts to only 2325 in both annual conferences.²

In reviewing the overall program of Christian education, the writer has noticed a lack of a thorough emphasis in this area. This is substantiated by an EMC author who writes,

At present the Evangelical Methodist Church is quite an evangelistic and missionary minded church. However, it does appear that the church has internal weaknesses and difficulty in projecting herself toward her goal which she underscores as the purpose for her existence. Her fault does not seem to be in her vision, but in her ability to achieve that vision; not in her desire, but in her technique. She does not need a new message or mission, but a new or revised method, and this is the great challenge to our program of Christian education.³

The author goes on to express the positive points of the EMC's present program and his expectation for a new beginning.

Missions

The EMC is mission minded. Most of their work centers in Mexico and Louisiana. The Mexican mission has grown to cover six north-central states of that country. The only denominationally based foreign work is in Nigeria. Approximately

¹Minutes, 1971, p. 5. ²Ibid., 1973, p. 103.

³EMC, Christian Education in the EMC, p. 14.

43 missionaries work under affiliate organizations such as WGM and OMS.¹

Publications

The chief publication of the EMC is "The Voice of Evangelical Methodism" a monthly house periodical. The publishing center for the church also issues Sunday School materials and church supplies. The EMC does not print its own Sunday School curriculum, but officially recognizes Aldersgate Publications.

Higher Education

Since it has no schools of its own, the EMC designates and supports the following as approved colleges and seminaries:²

Azusa Pacific College - Azusa, California
Vennard College - University Park, Iowa
John Wesley College - Greensboro, North Carolina
Western Evangelical Seminary - Portland, Oregon
Asbury Seminary - Wilmore, Kentucky

Auxiliary Organizations

The EMC maintains men's, women's, and youth organizations. The men's group is the largest organization of the three. Most of the efforts of the women go to support various missions projects. In 1970, they received \$19,779. toward these projects.³

¹EMC, "Missions of the Evangelical Methodist Church", pamphlet.

²"Presenting the Evangelical Methodist Church".

³Minutes, 1971, p. 35.

Church Extension

At the 1970 General Conference, the church recognized the need for greater development programs. Money for this extension work is now raised through denominational contributions and investment plans and is in turn loaned out to churches under three different plans.¹

Evangelism

Evangelism is of high priority in the EMC. The result of this emphasis, however, is difficult to record. There are no statistics of conversions since it is generally felt that such a figure is much too arbitrary.² Evangelism is chiefly carried out through periodic revivals, youth rallies, youth camps, and vacation Bible schools, in the local churches.³ The general conference encourages personal evangelism as well, in visitation programs.

Camps

The Northwest District owns and operates a camp at Port Townsend, Washington. According to the district superintendent it is rustic and needs considerable work, nevertheless, the people love it. Families and churches are encouraged to use the facilities without cost if they will work at least one half of every day on some facet of the camp.

¹ EMC, "Mission 70's", pamphlet.

² Lorenson interview.

³ Minutes, p. 38.

SUMMARY

At this point in the survey the writer feels that it is possible to make a few summary statements regarding the EMC. These are drawn upon the foregoing data and from direct observation by this writer.

1. The EMC is, for the most part, a small and struggling church. In its 27 years of existence as a distinct denomination it has grown only 138 percent or roughly 5 percent a year. The number of churches total 143 for the entire U.S. Its present general superintendent admits that the church has not grown as it should.¹

2. A significant element of independence exists among Evangelical Methodist churches. Some call it provincialism.² Even though delegates and ministers participate in conferences and camps, the extent of interchurch activity has been minimal. One church in Kennewick, for example, decided to withdraw and operate independently altogether.³

3. Program-wise, the church is strongly missions minded. They feel that they are also evangelistic minded but, there is little tangible evidence to support this. The Sunday School ministry is substantial, yet definite needs exist in programming and resources. Other weak areas in programming concern youth and children's work. The denomination tends to

¹ Minutes, 1973, p. 27.

² Starkey interview.

³ Ibid.

play "ketch-up ball" with the local church rather than provide front line leadership. Churches such as Rockwood have initiated innovative and successful programs by themselves without much denominational assistance.

4. The EMC is strongly Wesleyan-Arminian. It is fundamental and evangelistic yet one notices that the church overall tends to be non-progressive. A factor for this may be in their conservative and defensive position as to holiness doctrine. District Superintendent Lorensen admits that the church is small and poor, but, on the other hand, he is strongly convinced that the EMC is also the "finest church".¹

5. Congregationalism and connectionalism are two key words in EMC polity. The local church is the nemesis for the organization. However, in terms of authority and guidelines, each church must abide by the Discipline and the legislation of the district, annual, and general conferences. The local church holds its own property and is given the right to choose its own pastor but does so under the careful supervision of the superintendents.

¹Lorensen interview.

CHAPTER 6

COMPARITIVE ANALYSIS OF DENOMINATIONS

In the foregoing chapters considerable information has been supplied concerning each of the four denominations. In order to make valid distinctions and to facilitate a close comparison of each a colinear chart has been prepared in Table 15. This chart attempts to collate the available material in relation to a standard criterion of analysis. The reader will see that this criterion is much the same as that used in the preceding narrative. It has been necessary to greatly condense and summarize in order to provide this comparison. The statistics are taken from the preceding tables.

Table 15 should be self-explanatory except for some points of entry. It must be stated that the information on the ECNA covers primarily the Pacific Northwest Conference only. An asterisk has been placed on the ECNA column to denote this fact. The writer regrets that some information was not available in certain areas especially for the EFCA. All information, particularly the statistical, is dated as of 1972 year end.

A summary of Table 15 is made in the following Chapter, number seven, which is at the same time the concluding summary for the entire project.

Table 15

Comparative Analysis of Denominations

Category/Church	EFCA	MC	ECNA*	EMC
Historical background	Scandinavian Lutheran	Mennonite	German Reformed Methodist Luthern	Methodist
Established by	Merger	Merger	Separation	Separation
General Point of Origin	Midwest	Midwest Northeast	Northwest	South, East Southwest
<u>Church Growth</u>				
Incorporation	1950	1969	1968	1946
Begin. Membership	29,280(1959)	21,170	5774	5492
Present Membership	76,422	23,723	-	16,914
Average Growth	3626/yr.	818/yr.	250.7/yr.	475.9/yr.
1971-72 Growth	8.4%	2.7%	-	6.6%
NW Membership	3000(apprx.)	746	6777	588
1971-72 NW Growth	-	9.5%	3.5%	13.7%
Conversions	-	259	890(NW)	-
Begin. Churches	270	348	57	60
Present Churches	591	348	120(apprx.)	143
Average Growth	11.4/yr.	0	4/yr.	3.45/yr.
1971-72 Growth	5.1%	2.7%	-	1%
Distribution of Churches	46.1 miles	40 miles	9 miles	57.3 miles

CHAPTER 7

SUMMARY

In this concluding chapter, the objective is to draw together all of the foregoing research into brief summary statements. From the preceding analysis and comparative studies, this writer feels that some distinctions can be offered concerning each of these denominations. It will be remembered that the objective of this research has been to study each of the four organizations to find which if any would be suitable to Trinity Christian Church in terms of affiliation.

Let it be said from the outset that any of these denominations would offer to Trinity opportunity for fellowship and association. They stand eager to incorporate another church of this caliber into their ranks. It could be that Trinity would find a positive and beneficial relationship with anyone of the four. They are all thoroughly evangelical and conservative, sharing basically the same purposes and methods. In terms of services offered to the local church, all of them provide assistance in pastoral supply, resource materials, consultation, fellowship, financial support, and opportunities for involvement.

However, the writer has found certain elements unique to each denomination that must be considered in view of any future relationship. In the way of a conclusion to this study, the writer offers the following summaries and recommendation to this end.

1. The EFCA is the largest and most progressive of the four churches studied. They exhibit the highest statistics for growth and overall scale. The EFCA is perhaps the most loosely connected church in terms of polity and doctrine. However, they exhibit the greatest degree of organization. Their general conference meets every year and it can be said that considerable energy and finances go into the support of their administration.

Doctrinally, they tend to be moderately Calvinistic with little or no emphasis toward the holiness traditions. They are open to the Wesleyan-Arminian persuasion, but, generally speaking, most of their constituency follow Reformed theology. The writer was impressed with the ethnic characteristic of this church which is traced to the Scandinavian continent. In the immediate Portland area, the EFCA has three churches, neither of which are large congregations.

2. The MC is the second largest denomination among the four. They are progressive in character, but do not seem to be showing significant increases in some areas. By tradition, the MC is strongly missions minded and perpetuates this emphasis in most of its literature and programming. They are classified as Wesleyan-Arminian, but this writer detected at least in the Northwest, less theological rigidity. Some of the leadership in this area do not wish to overly promote Wesleyan-Arminian traditions for fear of drawing a line between themselves and other believers. They want to assume the Wesleyan teachings, but without the sharp distinctions that often accompany this doctrine.

An admirable characteristic of the MC is their attempt to keep administrative overhead to a minimum. This was evidenced in their recent governmental reorganization. The MC takes pride in offering a good level of services and programs without overdue staffing and bureaucracy. Even though they lack strength in some areas such as youth, Sunday School growth and Northwest membership, this writer senses that they exhibit a positive and progressive attitude. With solid leadership, they will grow.

3. The youngest of the four denominations, the ECNA is hard to assess at this point. They are just now beginning to come out from under the circumstances which they accrued in their separation from the United Methodists. Signs of growth and expansion have been seen in this organization which are indicative of their zeal and ambition. The ECNA has established itself firmly in the Northwest with a rather strong governmental base. Even though they have revamped the former system under which they once operated as Evangelical United Brethren, evidences of the old forms may still be found. They are autonomous, but tied strongly to the conference through budget apportionments, the itinerate system of ministers, and their committees and programs.

Theologically, they are definitely Wesleyan-Arminian with a predominant emphasis upon sanctification. The importance of this doctrine, its instantaneous and crisis nature, is not to be taken lightly in the ECNA. The writer observes that this tends to make the denomination somewhat exclusive.

As a whole, the ECNA, with time, may develop to a size commensurate to the former two organizations.

4. The fourth and final denomination under consideration is the EMC. It is apparent that this denomination has had some difficulty achieving a substantial rate of growth and size. Being a separatist movement, it would appear that the EMC has maintained a defensive and overly fundamental stance throughout its history. From observation, the writer has detected a significant lack in the Northwest. Their membership in the Northwest is the lowest of the churches reviewed in this study and on the average their churches are spread wider apart than these other denominations.

As to government, the EMC is connected through its superintendents, Discipline, budget apportionments, and conferences. The writer observes that they are truly Wesleyan and attempt to preserve as much of the early traditions as possible. However, in doing so, it would appear that the EMC has allowed itself to be somewhat withdrawn and provincial. It exhibits a definite need to bolster some of its programs, particularly in Christian Education and youth. In general, the EMC exhibits a truly fine quality of spiritual life and devotion, perhaps one of its strongest attributes.

RECOMMENDATION

Having drawn the above conclusions, it remains to be seen which one of the four denominations would provide suitable affiliation for Trinity Christian Church. The writer believes

that on the basis of the above summations and from his own observation and analysis of Trinity, the most advantageous affiliation would be with the Missionary Church. The following reasons serve to support this conclusion and recommendation:

1. The autonomous character of the Missionary Church with its low key bureaucracy and minimum stress on obligatory relationships would allow Trinity to operate in much the same framework to which it has been accustomed.
2. The reluctance to be dogmatic, while at the same time being thoroughly a Wesleyan, would provide Trinity with a doctrinal affinity that is both acceptable and unexclusive.
3. The progressive and positive approaches to contemporary programs, especially in missions and evangelism, would provide Trinity with much needed vision, scope, and encouragement in these areas.
4. The present resource in terms of the available leadership personnel in the Northwest District could and has already been of benefit to Trinity.
5. The Missionary Church offers a variety of services to the local church including financial assistance and subsidies without overdue stress on formal requirements and inherent ramifications.
6. Finally, out of all four of the denominations, the Missionary Church has been the most eager to assist Trinity in these days of testing.

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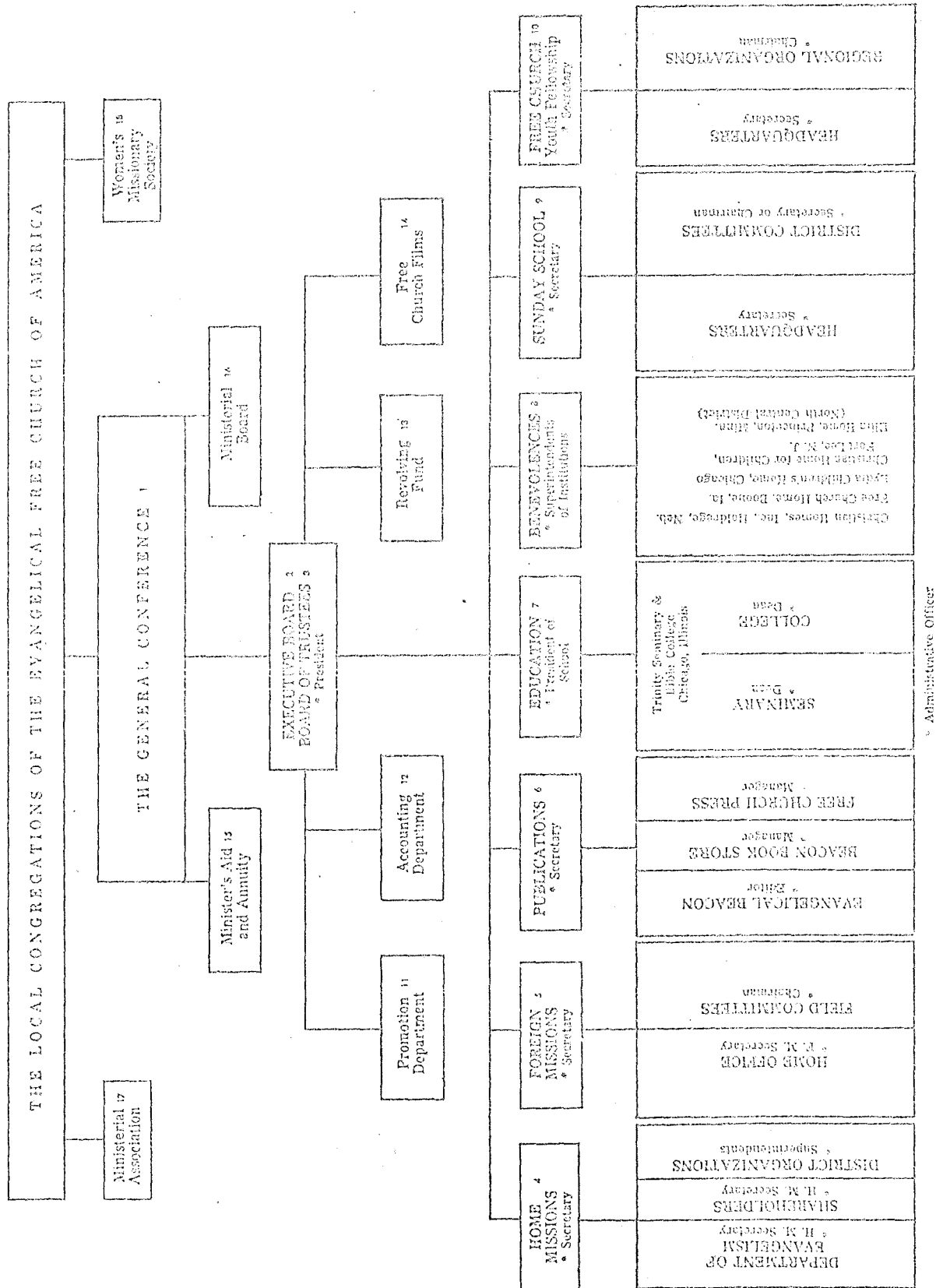
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APPENDIX



1 The Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of men, and the Divine and final authority for all Christian faith and life.

2 In one God, Creator of all things, infinitely perfect and eternally existing in three persons, Father, Son and Holy Spirit.

3 That Jesus Christ is true God and true man, having been conceived of the Holy Ghost and born of the Virgin Mary. He died on the cross a sacrifice for our sins according to the Scriptures. Further, He arose bodily from the dead, ascended into heaven, where at the right hand of the Majesty on High, He now is our High Priest and Advocate.

4 That the ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict men, regenerate the believing sinner, indwell, guide, instruct, and empower the believer for godly living and service.

5 That man was created in the image of God but fell into sin and is therefore lost and only through regeneration by the Holy Spirit can salvation and spiritual life be obtained.

6 That the shed blood of Jesus Christ and His resurrection provide the only ground for justification and salvation for all who believe, and only such as receive Jesus Christ are born of the Holy Spirit, and thus become children of God.

7 That water baptism and the Lord's Supper are ordinances to be observed by the Church during the present age. They are, however, not to be regarded as means of salvation.

8 That the true Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the body of Christ of which He is the head.

9 That only those who are thus members of the true Church shall be eligible for membership in the local church.

10 That Jesus Christ is the Lord and Head of the Church, and that every local church has the right under Christ to decide and govern its own affairs.

11 In the personal and premillennial and imminent coming of our Lord Jesus Christ and that this "Blessed Hope" has a vital bearing on the personal life and service of the believer.

12 In the bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord, of the unbeliever to judgment and everlasting conscious punishment.

The Evangelical
Free Church
of America
Believes



What We Believe . . .
as members of The Evangelical Church
of North America

The birth of The Evangelical Church of North America took place formally, in Portland, Oregon on June 4, 1968. Nevertheless, while it is one of the newest denominations, its roots go deep into history.

Organized in Portland by ministers and laymen who chose not to be a part of the popular ecumenical movement, these churches -- some fifty-two in the beginning -- joined together in a common bond to continue to maintain their evangelical heritage.

This heritage in this country goes back to the revivals on the East Coast of our nation in the 1780's during the days of John Wesley. Beyond that, it goes back to the great commission of Jesus Christ our Lord (Matthew 28: 18-20) and to the Church that was born at Pentecost (Acts 2).

The Evangelical Church of North America

The Evangelical Church of North America is orthodox in its beliefs, evangelical in its emphasis, and Wesleyan - Arminian in its interpretation of the scriptural meaning of salvation. Thus its mission is to proclaim the glad tidings of a free and full salvation to all men in this present life. In keeping with this purpose, it puts special emphasis upon the following sectors of truth:

1. The Divine inspiration, reliability and authority of the Holy Scriptures as the norm of Christian faith and conduct.

2. The estrangement of man from God, from his fellowman, and from his own true being, vocation, and fulfillment of life.

What We Believe (cont.)

3. The necessity of repentance for sin, justification by faith, the new birth, the direct witness of the Holy Spirit to adoption into the family of God, and entire sanctification, wherein the Christian believer experiences the reality of full inner cleansing from inherited moral depravity, and the indwelling fullness of the Holy Spirit.

4. A life of such inward purity and outward righteousness that marks the Christian as being separate in mind and character from the unregenerate multitudes whom he seeks to win to Jesus Christ.

5. The practice of simplicity and freedom in worship, untrammelled by elaborate ritual or pagan superstition.

6. A life of total dedication to God, making all Christian service to be a responsible and joyful stewardship unto Him.

7. The abundant life of love, righteousness, peace and joy in the Holy Spirit, through whose indwelling fullness the Christian is enabled to live victoriously, serve Christ effectively, and look expectantly for His promised return.

We believe these truths are living issues for every age and that the propagation of these truths is the reason for our existence.

You are invited to learn more about us

Perhaps you, too, have been looking for a fellowship like ours which could enable you to maintain a strong evangelical position and participate in carrying the whole Gospel to the whole world for the whole needs of mankind until Christ shall return to this earth and make it "Holiness unto the Lord."

Further information will gladly be sent to you upon request.

THE EVANGELICAL CHURCH
OF NORTH AMERICA
1020 Main, Milwaukie, Oregon 97222



NORTHWEST DISTRICT
EVANGELICAL METHODIST CHURCH

H. C. LORENSON, DISTRICT SUPERINTENDENT
PHONE: 296 - 228 8-3341

10901 S.E. 168TH
RENTON, WA 98055

"With God Nothing Shall Be Impossible" Luke 1:37

January 24, 1974

Mr. Dennis Bearderff
14030 S. E. 132nd Ave.
Clackamas, OR 97015

Dear Brother Bearderff,

I received your letter of January 22, and appreciated hearing from you. I am glad to find you are continuing with your seminary studies. I also appreciate your looking into what various denominations have to offer a church like Trinity.

I am confident in my own mind, we are second to none as to programming for both the lay people and the pastor. As you recall the property remains in the hands of the local trustees and your congregation is governed by the local body and advice of the pastor.

The District Superintendent can be called at any time for advise and counselling and will help direct the congregation in the absence of a pastor.

In regards to the three questions you asked,

1. What do you feel the E.M.C. has to specifically offer an independent church such as Trinity?
 - a. We provide a definite doctrinal position which is difficult to maintain without affiliation.
 - b. We provide the better possibility of securing a good pastor in the case of pastoral change.
 - c. We provide a church program not usually available to independent churches such as district camps, women/youth/mens retreats, conferences, rallies, etc.
 - d. We provide counsel from leaders who are specialists in their field. You are acquainted with Joan Dean who is our national Director of Christian Education. She provides literature and programs for the national, district and local level of our church, on such related subjects as Teacher Training, How to Start Home Bible Studies, Personal Witnessing and Successful Family Devotions, etc. We have professional Architects and building engineers on our Building and Architecture Committee, who advise in construction and remodeling of our churches. Qualified people lead our other committees such as missions, evangelism, and church extension.

REASONS WHY INDEPENDENT CHURCHES SHOULD JOIN THE MISSIONARY CHURCH

PASTORAL HELPS

1. One of the greatest needs of churches pertains to pastoral leadership. Often when a church is "pastor-hunting" it is besieged with men about whom the church knows very little . . . in some cases those who haven't been able to "cut it" elsewhere . . . who probably would fit like a "square peg in a round hole". The Missionary Church pastors are screened . . . they are all in agreement on the major fundamental, Biblical doctrines that mean so very much to all God-fearing, Bible-believing Christians.

2. When problems arise, especially those pertaining to pastoral leadership, the independent church has no ready recourse. In the Missionary Church, an experienced superintendent can be called upon in any time of problems or test. This help is available to pastors as well.

3. The Missionary Church offers a means of credentials for the pastor, which will be recognized by anyone. Local church credentials, or small group credentials, are sometimes not recognized by others . . . for example, by the government.

4. Belonging to the Missionary Church gives the pastor a group of sound churches among which to move, when God leads him to do so. It also gives the pastor the fellowship with pastors of "like precious faith" so needed in this day of loneliness and materialism. It also gives him a "pastor's pastor" . . . the district superintendent who has "tread the way before him".

CHURCH GROWTH PROCESSES

5. The Missionary Church offers either affiliate or full-member status . . . in either case, the congregation is entitled to hold the title to its own property.

6. "Belonging" also makes loans for buildings and improvements easier since borrowing is done in the name of the District, with the signatures of the District corporate officers. Each individual situation would be considered for approval by the District Executive Board. Sometimes needed funds are available thru the Missionary Church's own Investment Foundation.

7. A good bi-monthly Christian periodical entitled "Emphasis" (on Faith and Living), with many features and news items, is the official organ of the church, and a blessing and help to churches which are a part of this fellowship.

8. The fact of being a part of a group of fine, forward looking churches does offer a healthy, friendly "competition" which encourages the local church to grow. Seeing what others are doing . . . learning how growth is accomplished by close contact with them, is a real source of help!

CHRISTIAN EDUCATION

9. Christian Education . . . Sunday School, training sessions, various Bible-study groups, and other means of spiritual quickening . . . are a part of the Department of Christian Education: a service provided by our international Headquarters. A full-time Christian Education director is a part of the program available. There are also staff leaders in areas such as Youth, Missions, Church Extension, and Evangelism.

10. The Missionary Church plans Sunday School promotion, advances, programs and

various helps which the unattached church would either have to prepare for themselves or to do without.

EVANGELISM

11. Evangelism . . . both corporate and personal, needs to be a vital part of every evangelical church. The Missionary Church offers a group of sound evangelists to draw from . . . It is taking leadership in national movements such as NAE, and "Key 73", bringing much valuable help to its churches. Personal evangelistic thrusts are centered around programs such as "Evangelism Explosion", as promoted by Dr. James Kennedy.

FELLOWSHIP

12. In these days of growing population, yet increasing personal loneliness, the need for sincere, wholesome, Christian fellowship should be an important part of any church. To help accomplish this, the Missionary Church encourages relationships that foster such, including camping and retreat activities for the whole family, where new life friendships are often formed.

13. Everybody needs to belong to someone! No person . . . no church . . . wants to feel that they are alone. If your church is not a part of a group of churches, it is easy to get the feeling that you are alone. With the Missionary Church . . . you do belong . . . and we do care!

MISSIONS EMPHASIS

14. The Missionary Church has a great missionary program. 350 congregations support 170 missionaries in 18 countries of the world. An exceptionally large percentage of all monies given to missions actually goes to the overseas work. Those who give thru independent missionary societies often find that this is not the case.

15. The Missionary Church provides for all of its churches at least once each year a good Missions Conference, making available for the church's use "know how" and aids in conducting such a conference . . . and returned missionaries who "tell it like it is". Normally missions giving is raised (as in the People's Church of Toronto), on a "Faith Promise" basis.

16. Such a wonderful missionary thrust gives God an opportunity to challenge youth to full-time Christian service . . . it also provides a sound missionary organization thru which they may go to the field of their calling, and do so without having to singly first raise support for their term of office.

HIGHER CHRISTIAN EDUCATION

17. The Missionary Church has four Bible Schools and Colleges with a tremendous variety of programs and costs, from the lowest to the average. All of these schools are worthy of entrusting our youth in their care, not only educating them, but challenging them to serve Christ.

Charles McCracken, pastor
Green Community Missionary Church
Roseburg, Oregon



NORTHWEST DISTRICT
EVANGELICAL METHODIST CHURCH

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RENTON, WA 98055

"With God Nothing Shall Be Impossible" Luke 1:37

2. How is the E.M.C. prepared to financially assist a church such as Trinity, if deemed necessary?

We have three programs in which a church may secure funds for new construction or remodeling.

- a. Hamblen Loan Fund
- b. Loan Guarantee
- c. E. M. Builders

The denomination has a committee that examines the request of a local congregation, which in turn makes recommendation to grant the loan.

3. What would you require of a.) affiliate or b.) a full member church in terms of budget tithe, conferences etc.

Both an affiliate and a full member church would be required to pay the budget tithe and other conference dues, both would have use of the assistance of the District Superintendent and committees and other conference programs. However, a full member church would elect and send voting delegates to the conferences whereas an affiliate would send non-voting representatives.

We hope Dennis, that we have answered these questions satisfactorily, but I want you to feel free to contact me at any time on matters pertaining to the church or your own work of the ministry.

We anticipate seeing you at our District Conference at Duell, Washington, February 20-22, if you can possibly make it. We would like to have some of your key laymen attend with you to see what we have to offer Trinity Christian Church.

Respectfully yours,

H. C. Lorensen
H. C. Lorensen

HCL:mjt