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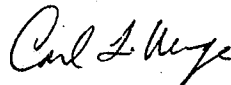
A COMPARISON OF THE BELIEFS AND PRACTICES
OF TWO GROUPS OF PENTECOSTAL ASSEMBLIES
OF CANADA MINISTERS: THOSE WITH A
MASTER'S DEGREE AND THOSE WITH
ONLY THREE YEARS OF BIBLE
COLLEGE TRAINING

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Carl F. Verge

November 18, 1986

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ABSTRACT

53 The purpose of this study was to compare the
beliefs and practices of Pentecostal clergy who
have pursued graduate studies in religion with
those who have completed only the traditional
three-year Bible college program of ministerial
training.

56 An overview of the literature on the develop-
84 ment of theological education demonstrates that
there has always been a suspicion that seminary
101 education lessens one's commitment to tradition-
142 al beliefs and practices. A number of studies
148 have supported this suspicion.

161 Questionnaires for this research were admin-
163 istered to two samples of Pentecostal clergy,
165 those with a graduate degree and those with only
Bible college. Part I of the questionnaire con-
tained statements on theological issues, social
issues and Pentecostal beliefs, and the respond-
ents were asked to express a level of agreement
with each statement from Strongly Disagree to
Strongly Agree. Part II contained questions
relating to practices of life and ministry such
as the number of minutes per day spent in prayer,
time spent reading the Bible, and the number of
times that a traditional norm had been violated,

e.g., drinking of alcohol.

The responses of the two groups were compared using the t-test for differences among means to establish significant differences. ($p < .05$). The groups differed significantly on 45 of the 75 items on Part I. Those with a masters degree were less dogmatic in their support for many of the traditional beliefs such as a literal interpretation of the Bible, a pre-tribulation rapture, dispensationalism, and the evidence of Spirit baptism. They were more open to such things as ecumenism, women in the ministry, divorce and remarriage, and were less restricted by the taboos of the denomination.

The differences were not as apparent for the items on Part II. The groups differed significantly on only 6 of the 38 items. The masters group prayed and fasted less than the college group and participated more in practices that are not acceptable such as going to the movies.

The two groups were subdivided according to three age groups, under 35, 36-55, and over 55. Age was a significant factor in accounting for differences in traditional practices, but was not as significant for differences in positions on theological and social issues.

CHAPTER I

INTRODUCTION

The process of change is evident in all aspects of life including one's religious beliefs and practices. One of the basic themes of the Sociology of Religion is the transition of religious groups from Sects to denominations, from strict adherents of creeds to open minded discussion groups, from followers of a belief system to participants in the development of a system. Harold Hodges describes the process:

The process, once started, appears to be self-propelling and irreversible. In increasingly rapid order, secular, earthly elements invade the purely sacred precincts. Literal interpretations of the Bible--especially the hell-and-brimstone renditions--give way to more figurative and symbolic explanations. Many features of the secular world become acceptable, and the more redemptive, forgiving facets of the Christian tradition are emphasized.¹

This study seeks to analyze changes that may be taking place in the beliefs and practices of the clergy of one particular Christian denomination, the Pentecostal Assemblies of Canada. It

¹Harold M. Hodges, An Introduction to Sociology (New York, Evanston, San Francisco, London: Harper & Row Publishers, 1971), p. 379.

will first seek to determine whether there are actual differences between the beliefs and practices of clergy based on education and age, and then go on to analyze the nature of these differences. Are these changes, for example, related to theological beliefs, positions on social issues, taboos, practices of prayer or other areas?

A number of factors have prompted the writer to research this topic. First, he is a part of the group being studied, and has had opportunity to observe changes in the commitment of some clergy to the traditional beliefs of the denomination. He has spent the past twenty years as a minister with the Pentecostal Assemblies and has become personally acquainted with both the younger and older clergy all across the nation.

Through such contacts, and the study of the available literature, he feels a sense of continuity with the denomination since its founding, and is familiar with many of the tensions related to change during those years.

The second factor is the nature of the position of the writer within the denomination. He serves as the Academic Dean of its largest

Bible College. Consequently, the continued education and training of clergy is very close to him. He has personally taught many of the younger clergy who have continued with further studies after finishing the Bible College program. He has heard many of them discuss the various views on doctrinal issues and how they relate to the traditional Pentecostal positions. He has observed practices in their lives which are not in accordance with the norms of a former Pentecostal generation.

The third factor is the reading of a number of books by authors who have observed changes within other evangelical denominations. These will be referred to more extensively in the Literature Overview. Two of the most influential have been Donald G. Bloesch² and Richard Quebedeaux.³ Bloesch discusses the differences in beliefs and life styles of today's evangelicals and Quebedeaux describes what he categorizes as a new type of evangelical Christian that seems

²Donald Bloesch, The Future of Evangelical Christianity (Garden City: Doubleday and Co., Inc., 1983).

³Richard Quebedeaux, The Worldly Evangelicals (New York: Harper & Row, 1978).

to be emerging in today's church. The Pentecostal denominations, of course, are included in evangelical groups, and this study endeavours to identify areas of differences among one of the Pentecostal groups, the Pentecostal Assemblies of Canada, and goes on to consider the nature of these differences

The final factor is the feeling of a need for ongoing studies of the denomination of which the researcher is a part. It is hoped that this study will spark ideas for more specific analysis of aspects of Pentecostal beliefs and practices, so that a constant evaluation can be made of just who we are and how we relate to other church groups in today's society.

CHAPTER II

THE PROBLEM AND ITS SETTING

The Statement of the Problem.

The purpose of this study is to compare those clergy of the Pentecostal Assemblies of Canada who have completed a graduate program of religious studies with those who have completed only the required undergraduate Bible College program in order to determine whether there are significant differences between the two groups in the following two areas: (1) their positions on selected social and theological issues; and (2) selected practices of life and ministry.

Subproblems

The above problem can be broken down into a number of specific questions which this research attempts to answer.

A. Is there less commitment to traditional beliefs and practices by those clergy who are more educated and/or younger?

B. Which factor of age or education is more related to these differences?

C. Are differences more in the area of theological issues, social issues, traditional taboos, or the spiritual disciplines of prayer fasting, Bible study, etc.?

D. Are the trends in those differences similar to those that have emerged in other church groups?

In addition to these specific questions, the research will discuss the implications of such differences to the Pentecostal Assemblies of Canada, and suggest further studies which may be carried out to analyze these differences in more detail.

Definitions

Evangelical: The definition used here is that of Richard Quebedeaux:

Technically speaking, then, evangelical Christianity is a comprehensive term referring to that group of believers who accept the absolute authority of the Bible, have been converted to Christ (are born again) and who share their faith with others.¹

¹Ibid., p. 7.

The Pentecostal Assemblies of Canada:

An evangelical denomination organized in Canada in 1919, presently consisting of some 900 churches. Its history and beliefs will be briefly outlined in the Literature Overview. For purposes of this study, it will also include The Pentecostal Assemblies of Newfoundland, an evangelical denomination organized in Newfoundland in 1925 and which did not become part of the Pentecostal Assemblies of Canada when Newfoundland joined Canada in 1949.

Selected Social and Theological Issues:

Issues selected for this study are those on which there has been a measure of disagreement within the church in general, and within the Pentecostal Assemblies of Canada in particular. The items selected for this study are as follows: literalness of the Bible, the time of the rapture, evidence of the baptism of the Holy Spirit, ecumenism, healing, selected taboos, Pentecostal preaching and worship, loyalty to the P.A.O.C., abortion, capital punishment, homosexuality, divorce and remarriage, equality of women, birth control, rock music, sexuality, higher education and Christian day schools.

Selected practices of life and ministry:

These are practices which are usually associated with clergy such as daily prayer times, study of the Bible and other religious books, sermon preparation, counseling, etc., and also those practices which have been characteristic of the life style of Pentecostal clergy such as speaking in tongues, giving prophetic utterances, fasting, and refraining from alcohol, smoking and theatre attendance.

Delimitations

The population surveyed in this study is limited to clergy within the P.A.O.C. who are ordained or hold a ministerial license for men or women.

This study does not attempt to establish the causes for differences that may be found among groups. The main thrust is to determine whether differences exist and to examine the nature of these differences. It should be noted, however, that inasmuch as casual-comparative studies indicate possible causes for differences, the same inferences can be made from this study.

The Background and Rationale
for the Study

Some reference is made to this in the introduction. A couple of points need elaboration here. The first of these is the trend today among P.A.O.C. clergy to pursue theological education beyond the Bible College level. In some cases, those preparing for ministry are bypassing Bible College altogether. Instead, they are completing an undergraduate degree at a university, and proceeding to a seminary. Whether they have had Bible College training or not, the seminary experience exposes them to many viewpoints that are quite different from those of the Pentecostals.

Historically, the seminary within protestant theological education has been associated with a drift from orthodoxy. This association goes back to the late nineteenth century.

Between 1878 and 1906 almost every major protestant denomination experienced at least one heresy trial, usually of a seminary professor...By the early 1900's the vast majority of protestant seminaries in the North were controlled by liberals.¹

¹Mark A. Noll et al., ed., Christianity in America (Grand Rapids: Eerdmans Publishing Company, 1983), p. 326.

This continued into the twentieth century as many American seminary professors went to study in Germany which had become the Mecca of higher education. They returned with new perspectives on the evangelical theology.¹ Older evangelical theology was counted as out of date as more and more studies were done in evolution, comparative religions and biblical criticism. Ferenc Szasz, writing of the period 1880-1930, refers to the "unresolved intellectual dilemmas" that caused considerable distress in the church at that time. He then goes on to speak of the process by which those ideas which began in the "Scholar's study" became the property of ordinary people.²

If evangelical denominations such as the Assemblies of God and the Pentecostal Assemblies of Canada were concerned about the drift toward liberalism in the early part of the century, they were likewise concerned about a similar drift

¹John Woodbridge, Mark Noll, and Nathen Hatch, The Gospel in America (Grand Rapids: Zondervan Publishing House, 1979), p. 51.

²Ferenc Szasz, The Divided Mind of Protestant America (Alabama: University of Alabama, 1982), p. 1.

within evangelicalism itself later in the century. The same issues were involved. Biblical criticism is an example:

If there had been a "battle of the Bible" in the 1960's and 1970's, it had not been so much a struggle of Evangelicals against Protestant Liberals as Evangelicals against themselves.¹

Well known evangelical seminaries such as Fuller Theological Seminary and Concordia began to make new statements on Biblical inerrancy. Whereas evangelical churches had felt safe if their ministers studied at seminaries such as these, they now began to feel the same fears that were present earlier in the century when ministers were trained in liberal institutions.

From its beginning the Pentecostal Assemblies of Canada has experienced a similar caution regarding education. Dr. J.E. Purdie, who became principal of the first permanent Bible College in 1925 expressed it this way.

This church was not opposed to any ministers of other churches that had intellectual attainments in higher education, and degrees, as long as these men and women adhered to the Bible as the highest authority, and were themselves real believers according to the New Testament, and essentially evangelical.

¹Woodbridge, Noll and Hatch, p. 128.

In other words, the Pentecostals were not opposed to education when it was sound and true to the great theological settlement of the reformation, which had its roots in the pages of Holy Writ. Therefore, they gradually saw the need of Bible Colleges.¹

As late as 1980, the Pentecostal Assemblies of Canada reflected this fear in a report by a committee set up to discuss its philosophy of ministerial training. Some excerpts will illustrate.

We question the wisdom of expansion into more advanced education to the hazard of diverting the emphasis of our revival movement from a basically spiritual one, to an intellectual one.²

We do not believe that spirituality and academics are incompatable. However, we recognize the specific temptations to the educated and resist advanced academics either as a P.A.O.C. national goal or a standard which all of our ministers must achieve.³

The emphasis must be on the training of pastors and soul-winners, not on analysts

¹J. E. Purdie as quoted by Erna Peters in The Contributions to Education by the Pentecostal Assemblies of Canada, (Altona: D. W. Friesen and Sons Ltd., 1971, p. 24.

²Report of the Committee on the Philosophy of Education, (Approved by the General Executive of the Pentecostal Assemblies of Canada, Oct. 4, 1977), p. 2.

³Ibid., p. 3.

and theorists. Success is not related to the amount of formal education received by our ministry.¹

It appears then that there is a need for a formal study to determine whether those who have pursued graduate theological education do indeed differ in beliefs from those who have not. It may seem at first that such a study is not necessary. General observations indicate that views are changing, and many senior clergy would be very quick to point out that positions being accommodated now would have been considered heresy in earlier years.

Notwithstanding the above, the extent of such change in beliefs can only be accurately determined if a formal study is done. This study seeks to answer such questions as follows: Do differences in beliefs really exist? Are they related to the education of clergy? What is the place of the age factor? Are differences more evident in theological issues or social issues?

The second point relates to the differences in practices of life and ministry. Whereas differences here may relate to the educational level

¹Ibid.

the factor of age is probably also relevant. Reference was made earlier to Richard Quebedeaux's book The Worldly Evangelicals. The title suggests the thesis. He speaks of the young evangelicals who drink and smoke.¹ He also uses the writings of Lewis Smeades of Fuller Theological seminary as an example of an evangelical who is less dogmatic on traditional sexual views including homosexuality.² General observations within the Pentecostal Assemblies indicate that there is less adherence to traditional taboos such as social drinking, smoking, theatre-going and various forms of sexual expressions.

This study seeks to determine whether such differences are actually occurring among various clergy groups, and whether education and age are related to these differences.

Thus it is against this background of changing beliefs and practices of evangelical groups in general that this study is taking place. In effect it is applying this pattern of change to one particular denomination, The Pentecostal Assemblies of Canada.

¹Quebedeaux, p. 119.

²Quebedeaux, p. 127.

CHAPTER III

LITERATURE

Introduction

As mentioned in the statement of the problem, the main focus of this study is to analyze differences between the beliefs and practices of P.A.O.C. clergy who have pursued graduate theological education and those who have not. Three areas of discussion seem pertinent to this study and these will be covered in this literature section.

First of all a brief overview of the P.A.O.C. will be given to acquaint the reader with the population under study. Secondly, the traditional beliefs and practices of the denomination will be outlined, making reference to supportive documents such as minutes of its conferences, past position papers, and approved articles in its official publications. Thirdly, the relationship of higher education and changing religious beliefs will be discussed both in the context of protestantism in general, and the Pentecostal Assemblies in particular.

Historical Overview of the
Pentecostal Assemblies of Canada

The roots of the Pentecostal denominations of the United States and Canada go back to a larger church movement toward conservatism during the later part of the nineteenth century and the beginning of the twentieth century. Prior to this, protestantism in America was becoming less confessional and more progressive. Nils Bloch-Hoell attributes individualism and democracy as factors contributing to this "emancipation from tradition and the weakening of authority."¹ The emphasis in progressivism shifted from adherence to doctrinal statements and a literal acceptance of the Bible to what Ferenc Szasz depicts as the ushering in of the kingdom of God, a merging of Christianity with the world, and a renewed awareness of social needs.² Even some of the recognized conservative churches and pastors that would not

¹Nils Bloch-Hoell, The Pentecostal Movement (New York: Humanities Press, 1964), p. 11.

²Szasz, p. 1.

consent to being regarded as liberal protestant were deeply involved in social issues at times, even though they sought a scriptural rationale for such involvement.

Not all clergy, however, reacted positively to the trend toward progressivism. One such church movement that grew out of a reaction to secularization within the church was the Holiness movement.¹ Roots of this movement went back to the late eighteenth and early nineteenth centuries as Methodist groups sought to maintain the initial emphasis of Methodism on bringing sinners to repentance and building them into holiness.² The National Holiness Movement was founded in 1867.³ It continued its emphasis in American church life mainly through a number of revivalist groups and particularly the publications of such men as William Boardman, Andrew Murray and Robert Parsoll Smith. All of these writers emphasized the possibility of Christian perfection in this life. Such perfection or sanctification was

¹Bloch-Hoell, p. 12.

²Prudencia Damboriena, Tongues as of Fire (Washington: Corpus Publications, 1969), p. 20.

³Ibid., p. 21.

often associated with an experience which was known as Spirit baptism. Emphasis also was placed on miracles, healings and the second coming of Christ.¹

The Holiness movement has been singled out as one of the reactions to liberal trends in protestantism because the beginning of the Pentecostal denominations is rooted in this movement, especially in its stress on Spirit baptism. Writers both within and without the Pentecostal churches place the formally recognized beginning of the Pentecostal church movement in 1900. A group of students who gathered at Bethel Bible College in Topeka, Kansas in the late fall of 1900 began to ask, "what is the evidence of being Spirit baptized?" They concluded that the evidence was, "speaking in tongues as the Spirit gives utterance."² The fact that they were asking questions related to Spirit baptism is strong evidence that they were from Holiness groups. On January 1st, 1901 a lady at the meeting, Miss Agnes Ozmon,

¹Bloch-Hoell, p. 16.

²Stanley Frodsham, With Signs Following (Bristol: Westein Printing Services, Ltd., 1972), p. 22.

asked that hands be laid upon her so that she might receive the Spirit baptism. When this was done, she began to speak in tongues (a language that she had never heard) and continued doing so throughout the night.¹ Others had the same experience including Charles Parham who became a teacher of this new experience. In a Bible College in Houston, Texas in 1905 where Parham taught, a number of evangelists attended, received the experience and in turn went and taught others. One of those taught by Parham and who received this experience was W.J. Seymour who was invited to preach at a Nazarene church in Los Angeles in 1906. He preached that those who receive the Spirit will speak in tongues. The church officials did not accept this so Seymour, having to cease holding meetings in the Nazarene church, hired the Methodist church at 312 Azusa Street where for three years clergy and lay people from across America came to pray and receive the Spirit baptism.² These spread out over the United

¹Ibid.,

²Walter Hollenweger, The Pentecostals (Bristol: Westein Printing Services, Ltd., 1972), p. 22.

States and began to form themselves into groups which eventually became organized denominations such as the Assemblies of God and The Church of God.

The beginning of the Pentecostal churches in Canada was directly related to those in the United States. Robert McAllister from Cobden, Ontario, Canada heard of the meetings in Los Angeles in 1906 and went to investigate. He received the experience of Spirit baptism with speaking in tongues and returned to Canada to teach this new doctrine and experience to others.¹ Later he became Superintendent of the Pentecostal Assemblies of Canada. In 1907 another gentlemen from Canada, a businessman from Winnipeg, went to Chicago where similar prayer meetings were taking place and he too received the Spirit baptism experience. Returning to Winnipeg he involved himself full-time in teaching this to others.²

Pentecostal groups grew up both in Eastern and Western Canada. The Eastern group met in Montreal in 1917, formed a corporation and called it the

¹Gloria Kulbeck, What God Hath Wrought (Toronto: The Pentecostal Assemblies of Canada, 1958), p. 29.

²Ibid., p. 29.

Pentecostal Assemblies of Canada. In 1919 the western group became a district of the Assemblies of God in the United States. In 1921 the eastern group also decided to become a district of the Assemblies of God. Later it became impractical for the Pentecostal groups in Canada to function in this way so the two groups came together as the Pentecostal Assemblies of Canada.¹

The denomination grew steadily over the years and today it is made up of some 1200 churches.

Pentecostal Beliefs and Practices

The present doctrinal beliefs of the Pentecostal Assemblies are outlined in its constitution. This document will be referred to as the various beliefs are discussed. Established positions on various issues are not included in this statement of faith in that they are not regarded as basic doctrinal beliefs. Such positions, however, have been developed over the years and are as much a part of the belief system of Pentecostals as the official statement of faith.

¹Ibid., p. 39.

Reference will be made here to those beliefs upon which the questionnaire for this study is based.

First of all, theological beliefs will be considered. These are generally similar to those developed in the theological writings of early Pentecostal leaders in the United States. Some of the most prominent Assembly of God leaders whose writings have served as the basis for the doctrinal teaching within the P.A.O.C., as well as within the United States are Frank M. Boyd, Myer Pearlman, Ralph Riggs, Stanley Horton and E.S. Williams. The writings of these individuals have been used extensively in both P.A.O.C. Bible Colleges and Sunday schools.

Williams wrote three volumes of systematic theology in 1953.¹ In his discussion of the inspiration of the Bible, he holds firmly that the actual words are inspired, not just the authors.² He does not, however accept the dictation theory which suggests that the authors

¹E. S. Williams, Systematic Theology, 3 Vols. (Springfield: Gospel Publishing House, 1953).

²Ibid., 1:77.

simply dictated word for word what God gave them.¹

Myer Pearlman similarly emphasizes that the words were inspired.²

Ralph Riggs answers the question, "Is every word in the Bible inspired?" with, "Yes, every word is inspired in the original manuscript."³

A prominent Bible College teacher for over thirty years with the P.A.O.C., Charles Ratz, in giving a definition of verbal inspiration states, "By this we mean that the actual words were inspired."⁴ He goes on to state that it is the words, not the writers, that are inspired.⁵

All of these authors are expressing the traditional evangelical view of the writing of the Bible. A prominent contemporary writer who con-

¹Ibid., 1:76.

²Myer Pearlman, Knowing the Doctrines of the Bible (Springfield: Gospel Publishing House, 1937), p. 24.

³Ralph Riggs, We Believe (Book 3) (Springfield: Gospel Publishing House, 1954), p. 1.

⁴Charles Ratz, The Bible and its Supreme Authority (Peterborough: College Press, 1961), p. 36.

⁵Ibid., p. 36.

tinues to defend this position is Harold Lindsell. His position is that although the authors may have used their own style of writing, yet they were preserved from making "factual, historical, scientific, or other errors."¹ Although Lindsell is not a Pentecostal, yet his book was widely accepted as representing the view of all traditional evangelicals.

It can be noted from the above that for all of these writers, the emphasis is upon the inspiration of the WORDS of scripture. Consequently they are to be taken quite literally and without the possibility of error. This leaves little room, for example, for compatibility of the scriptural account of creation with the theory of evolution. E.S. Williams states that evolution undermines faith in a personal God.²

The same is true for other topics in the Bible. The following, taken from an article in an Assemblies of God publication, could be found in any Pentecostal journal in reference to the

¹Harold Lindsell, The Battle for the Bible (Grand Rapids: Zondervan Publishing House, 1976), p. 31.

²Ibid., 1-93.

literalness of Hell.

Hell is an everlasting burning with fire and brimstone. It is a devouring fire, the punishment of sinners and hypocrites. These (referring to the wicked dead) will be tormented with fire and brimstone in the presence of the angels and Christ. That is, though shut off from the new creation in the lake of fire, they will be able to see the lamb of God whom they rejected.¹

Only one such quotation is necessary to illustrate the literal way in which Pentecostals have interpreted hell fire as mentioned in the Bible. It also demonstrates the way in which other parts of the Bible are taken literally. For example, it is understood that the fish actually swallowed Jonah, that an actual snake spoke to Eve in the Genesis account, that the animals went into Noah's ark during an actual flood upon the earth and certainly all would believe that Jesus was born of a virgin.

Many times Pentecostals and other evangelicals feel so strongly that the Bible is without error and that it must be taken quite literally that they will not accept those who do not feel

¹Wilton Clobaugh, "Is Hell Real?"
Pentecostal Evangel, Dec. 4, 1960, p. 14.

this way as fellow members in the Church. Certainly they would agree with Lindsell, who is a spokesman for the defenders of biblical inerrancy, when he states:

I do not for one moment concede, however, that in a technical sense anyone can claim the evangelical badge once he has abandoned inerrancy.¹

Lindsell laments the denial of Biblical truths that are an offshoot of a departure from inerrancy. Among those he lists the acceptance of the dual authorship of Isaiah, a denial of the historic Adam and Eve, a rejection of the story of Jonah as an historic fact, and a rethinking of the virgin birth as unscientific.²

Pentecostals would traditionally support Lindsell in his stand for inerrancy and his concern for a departure from many of these literal interpretations of the Bible. The respect that they have for the Bible is easily illustrated in article titles such as, "The Bible-It Lives,"³

¹Lindsell, p. 210.

²Lindsell, pp. 206-207.

³Willard Johnson, "The Bible-It Lives," The Pentecostal Testimony, March 15, 1941, p.1.

"The Bible is the Greatest Book in the World,"¹,
and "The Precious, Imperishable Word".²

Pentecostals have traditionally believed that all true believers will some day be raptured from the earth and taken to meet Jesus in Heaven. Following this, there will be a time of death, destruction and suffering upon the earth in a period known as the great tribulation, which is described in the last book of the Bible, Revelation. Following this seven-year period of tribulation, the kingdom of God will be established upon the earth for one thousand years, during which Jesus and His followers will rule in an age of great peace.

These teachings fit into the "Dispensational" scheme for human history as developed first by the Plymouth Brethern in England and Ireland in the early nineteenth century, and which was developed in North America by John Nelson Darby in the middle of that century.

²Chas. E. Neighbour, "The Bible is the Greatest Book in the World," The Pentecostal Testimony, April 1, 1946, p. 15.

³Zelma Argue, "The Precious, Imperishable Word of God," The Pentecostal Testimony, Dec. 1, 1957, p. 6.

The most prominent Pentecostal to build upon this model was Frank M. Boyd. He divides history into seven distinct time-periods which he too calls dispensations: Innocence--before the fall of Adam and Eve in the Garden; Conscience--from the fall to the flood; Human Government--from the flood to the dispersion; Patriarchial--from the dispersion to the exodus; Law--from the exodus to the crucifixion of Christ; Grace--from the crucifixion to the second advent of Christ; and Divine Government--the thousand-year period following the second advent of Christ.¹

Based upon writings such as this, many charts were developed, showing the exact order in which future events will take place. They always showed the believers being taken from the earth before the tribulation period. This became the standard belief of Pentecostals for years. As a matter of fact, one of the courses taught in the 1926 curriculum at Central Canadian Bible Institute

¹Frank M Boyd, Ages and Dispensations (Springfeild: Gospel Publishing House, 1955), pp. 27, 79.

was entitled "Dispensations".¹ Dr. Eustace Purdie, the president of that college had a great influence on the shaping of Pentecostal theology in Canada.

These leaders were all pretribulationists (believing that the rapture would take place before the tribulation period). The official statement of faith reflected this, and although there may have been just a few who believed otherwise, this position remained unchallenged until recent years. This will be discussed later.

The most distinctive belief of Pentecostals, of course, is their position on Spirit baptism. While most Christian believers feel that the Spirit of God dwells within those who are followers of Christ, the Pentecostals hold that a special infilling of the Spirit comes to a believer at a distinct moment following conversion. The evidence of this experience is that the individual will begin to speak in a language that he or she has never learned. Experiences such as these are recorded in the book of Acts and Pentecostals feel that they are for today's believers as well. This

¹J. Eustace Purdie, "The Central Canadian Bible Institute," The Pentecostal Testimony, August, 1926, p. 9.

has already been referred to in the overview of Pentecostal history, and the statement of faith clearly states this position:

The Apostolic Baptism in the Holy Ghost as recorded in the second chapter of Acts is the privilege of all God's people, for the scripture saith, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call".

The Evidence

The Baptism of believers in the Holy Ghost is indicated by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4; 10:46; 19:6).

Our Distinctive Testimony

We consider it a serious disagreement with the Fundamentals for any minister among us to teach contrary to our Distinctive Testimony that the baptism of the Holy Spirit is regularly accomplished by the initial physical sign of speaking in other tongues as the Spirit of God gives utterance, and we consider it inconsistent and unscriptural for any minister to hold credentials with us who thus attack as error our Distinctive Testimony.¹

No other documentation seems necessary at this point to support this belief. In the final section of this literature overview, some of the ways in which this position is being challenged today will be discussed.

Because Pentecostals have held to such strong

¹The Pentecostal Assemblies of Newfoundland Constitution and By-laws, June, 1973, Article 12, p. 12.

views on many issues, they have been hesitant to identify with those who are not so dogmatic. The matter of ecumenism has always been a concern. As late as 1964 the following motion was adopted by the General conference of the P.A.O.C.

RESOLUTION No. 9--Ecumenical Movement--
WHEREAS the Ecumenical Movement in the religious world is seeking the combination of many religious groups and denominations, including some which have adopted a liberal theology which question the inspiration, authenticity and authority of the Holy Scriptures, denying the virgin birth and atonement of Jesus Christ;

BE IT RESOLVED that the General Conference of The Pentecostal Assemblies of Canada in session, go on record as opposed to an ecumenicity based on organic or organizational unity rather than the biblical doctrine of spiritual unity in the church of Jesus Christ.

AND FURTHER BE IT RESOLVED that we recommend that none of the ministers of churches of The Pentecostal Assemblies of Canada become involved in the promotion of the ecumenical movement through any of the modern ecumenical organizations of this order on a local, national or international level.

This is not to be interpreted to mean that a limitation be imposed on ministers of The Pentecostal Assemblies of Canada regarding their Pentecostal witness or participation on a local level in inter-denominational activities.¹

¹Pentecostal Assemblies of Canada, General Conference Minutes, 1964, Resolution #9, p. 8.

On social issues, the P.A.O.C. has taken strong stands on issues that are related to morals, or are clearly identified in the Bible. Among these would be such things as capital punishment, homosexuality, laws pertaining to Sunday business, abortion and pornography. These issues are concerns not only because of their effect upon society, but because there are Biblical standards relating to them that Pentecostals feel should be upheld. The P.A.O.C., for example, looks upon homosexuality as sinful behavior. An article printed in its official organ, The Pentecostal Testimony, is probably representative of the stand of most Pentecostals, although the statement itself is not meant as an official position:

Our generation has tried to justify homosexuality, calling it in some cases a quirk of nature, and in others a social or psychological problem. God calls it sin and something that must be repented of.¹

Yet another writer in the same periodical puts it this way.

Homosexuality is sin, and sin in whatever shape or form can never be respectable.²

¹W.B. Clarke, "The Seventh Commandment," Pentecostal Testimony, February, 1975, p. 9.

²Ron Reid, "Homosexuality and God's Word," The Pentecostal Testimony, February, 1974, p. 19.

In a resolution of the General Conference of the P.A.O.C., August, 1968, the Biblical emphasis is again evident.

RESOLUTION NO. 19--LETTERS TO BE SENT
RE OMNIBUS BILL

WHEREAS there is a need for the affirmation of biblical principles as the only basis for a successful national or personal life, and
WHEREAS THE "Omnibus Bill" said to be proposed this Fall, 1968, by Justice Minister Turner, proposes changes in laws relating to lotteries and homosexuality which this Conference would deem to be contrary to the laws of God laid down in Scripture,
THEREFORE BE IT RESOLVED that this Conference through its General Office indicate to both the news media and by letter to every member of Parliament our serious and conscientious objection to the proposed legalization of lotteries and homosexuality and

FURTHER that we urge our government to apply such limits to the law regarding abortion as to ensure the sanctity of life;
AND FURTHER, BE IT RESOLVED that this Conference request our General Office to send a letter to each pastor requesting that he and his people be encouraged to participate in a gigantic nation-wide write-in campaign, voicing their objections to the above-mentioned changes in the Criminal Code; such letters to be directed to the Prime Minister, the Minister of Justice and their own local Member of Parliament.¹

The same is true for pornography. While there has been and still is concern for the effects of such upon the lives of individuals, yet the

¹Pentecostal Assemblies of Canada, General Conference Minutes, 1964, Resolution #9, p. 8.

Biblical dimension is very prominent. Hudson Hilsden, the coordinator for social concerns with the P.A.O.C. places "pornographers" among those referred to in the book of Romans who have become vain in their imaginations and whom God has therefore given over to their own lusts¹.

The P.A.O.C. officially supports capital punishment. Its stand is reflected in a statement prepared by the Pentecostal Assemblies of Newfoundland. In this statement, capital punishment is presented as biblically based with reference to the statement in Exodus 21:12, "he that smiteth a man so that he die, shall be surely put to death," and a statement in Gen. 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." It goes on, of course, to argue that it is a deterrent to murder, etc.²

The P.A.O.C. reaffirmed this position in a letter to the Canadian government on April 30,

¹Hudson Hilsden, "The Modern Plaque," The Pentecostal Testimony, February, 1984, p. 10.

²The Pentecostal Assemblies of Newfoundland, Capital Punishment: A General Statement, n.d.

1976. An excerpt from this letter would suggest that it represented generally the view of all Canadian Pentecostals.

We do not have the facilities to personally enquire of each of our members of the Pentecostal faith, but in our day to day contacts in various church activities it is our considered judgment that the convictions of the members of the Pentecostal denomination from coast to coast are in favour of retention of Capital Punishment and would exceed the percentage reported by the various polls in the nation's news media.¹

As for the issue of worldliness, the P.A.O.C. has repeatedly taken stands over the years. Numbers of resolutions have been accepted in its conferences relating to "Worldliness", a term which traditionally describes the participation of believers in the pleasures of the world. Some of the resolutions speak for themselves, and make reference to the type of activities that the P.A.O.C. has frowned upon.

WHEREAS worldliness has been a great factor in the downfall and loss of spiritually in the denominational churches,
AND WHEREAS the trend to worldliness is apparent in our ranks as a Pentecostal Fellowship,

¹Charles Yates, Letter to the Canadian Government, April 30, 1976, p. 2.

BE IT RESOLVED that the General Conference go on record as disapproving of those things which are generally understood as worldliness, such as attending of theatres, shows, hockey matches, professional ball games, carnivals, dances, bingo, card parties, associating with wordlings in skating, and attending places of amusement in general.¹

WHEREAS we view with increasing alarm the growing tendency to question what we believe to be Biblical standards of separation, particularly in the matter of theatre attendance, social drinking of wine and other alcoholic beverages, dancing, and further evidences of worldly conformity together with growing interest in matters of the occult, and

WHEREAS we recognize that laxity in these areas will inevitably lead to compromise in other aspects of our doctrinal foundation, therefore

BE IT RESOLVED that we strongly reaffirm our position concerning Scriptural standards of separation and holiness as stated in our Statement of Fundamental and Essential Truths and according to 1 Corinthians 6:17 and 1 John 2:15-17, and

BE IT FURTHER RESOLVED that the credentials of any who cannot uphold these standards be called into question.²

The specific activities which were frowned upon changed from time to time. For example in an article printed in the Pentecostal Testimony in January of 1941, roller rinks and bowling alleys

¹Pentecostal Assemblies of Canada, General Conference Minutes, 1938, p. 9.

²Pentecostal Assemblies of Canada, General Conference Minutes, 1970, Resolution #20, p. 25.

were included.¹ While many of these activities are very acceptable today, yet there is still a general understanding that believers should refrain from alcoholic beverages, tobacco, drugs, lotteries, theatre attendance, and gambling, along with many others that vary from region to region.

The issue of divorce and remarriage has been a matter of concern for the P.A.O.C. from its beginning. As early as 1921, the general conference recorded the following :

A resolution was presented that provision be made for divorced persons to be ordained to the ministry, and after some discussion the conference went on record as disapproving the issuing of credentials to anyone who has been divorced and remarried while the first companion is still living²

This position was reaffirmed in the conferences of 1946³, 1958⁴, and 1968⁵. Even to today it

¹C.B. Close, "Roller Rinks and Bowling Alleys," The Pentecostal Testimony, January 1941, p. 3.

²Pentecostal Assemblies of Canada, General Conference Minutes, 1921, p. 26.

³Pentecostal Assemblies of Canada, General Conference Minutes, 1946, p. 26.

⁴Pentecostal Assemblies of Canada, General Conference Minutes, 1958, p. 5.

⁵Pentecostal Assemblies of Canada, General Conference Minutes, 1968, p. 5.

it remains the official position of the P.A.O.C., as pointed out in the statement of faith:

First: There are now among Christian people those who became entangled in their marriage relations in their former lives of sin, and who do not now see how these matters can be adjusted; therefore we recommend that these cases be left in the hands of the Lord, and that they walk in the light as God lets it shine on their souls.

Second: Whereas, low standards of marriage and divorce are very hurtful to individuals, to the family and to the cause of Christ, therefore it is recommended that in the future we discourage divorce by all lawful means and teaching, and that we shall positively disapprove of Christians getting divorced for any cause except for fornication (Matthew 19:9) and that we recommend the remaining single of all divorced Christians, and that they pray God keep them so in purity and peace. (See 1 Cor. 7).

Third: Whereas, divorced and remarried persons in the ministry usually cause stumbling, reproach, and division, whatever may have been the cause of divorce, therefore, we advise and recommend that our ministers and assemblies do not accept to the Full Gospel ministry those who have remarried, and are now living in that state while the former companions are living. (Ezek. 44:22)

Fourth: And as a means of making the above effective, we further advise our Pentecostal ministers not to perform a marriage ceremony between any believer, or other person, and a divorced person whose former companion is still living. We also especially warn all people that unions made in the future in the face of this warning between any of our ministers and such divorced persons will affect the standing of both the minister who performs the ceremony (unless he is innocently deceived into doing the same), and also that of the minister entering into such

union, whether man or woman, no matter which may be the innocent party.¹

On matters of sexuality, Pentecostals have tended to be fairly conservative. Pre-marital sex and extra-marital sex has been looked upon as anti-scriptural and therefore wrong. While not much has been written in an official way on such sexual expressions as masturbation and oral sex, yet these have been frowned upon by many traditional Pentecostals. The same was true for certain aspects of birth control, but this was just for a short period when such were first being offered as alternatives to child birth.

Traditionally, the P.A.O.C. did not ordain women. This was only accepted in its general conference of 1984, and remains an issue of some controversy. The issue is not whether women should be permitted to hold ministerial credentials and serve full-time in the church, but whether they should be given a standing such as ordination which would allow them to hold offices in the denomination that would put them in authority over

¹The Pentecostal Assemblies of Canada, Constitution and By-laws, June 1973, Article 21, p.p. 13-14.

men. This is looked upon by some as against scriptural principles. It was this attitude that kept the ordination of women from being accepted until 1984. An attempt to pass the same resolution in 1980 failed¹. It is interesting to compare the three most recent votes taken on this issue. In 1976 it was defeated by a show of hands; in 1980 the vote was 216-YES and 211-NO, which was not the two-thirds required; in 1986 it was passed by more than a two-thirds vote.

There are a number of issues on which it is difficult to determine the majority position of the P.A.O.C. Scientific studies have not been done in the area of these beliefs and practices and no official or understood positions exist. An example of these is Christian rock music.

Two positions seem to be evident on Christian rock. One is represented by a two-part article in the Pentecostal Testimony by H.H. Barber, a prominent P.A.O.C. pastor and executive member. Excerpts from this article express clear sentiment against rock music of any kind:

¹Pentecostal Assemblies of Canada, General Conference Minutes, 1980, p. 13.

Is there such a thing as Christian rock?
The words don't fit together. Yes I agree
there is Christian rock if there is such
a thing as heavenly pornography...¹

My reply to her was that there is no such
thing as Christian rock. If it's rock
it's not Christian, if it's Christian
it's not rock.²

The other position on Christian rock is expressed in the actual practices within the church. Scores of church young people possess Christian rock tapes and discuss them freely with church leaders, e.g. youth pastors. Dozens of young people attend Christian rock concerts and no great disapproval is expressed. As a matter of fact some churches have invited groups that could be classified as Christian rock to perform in their services.

Along with those issues mentioned earlier on which there are official or understood positions, this study will seek to determine if there are differences among groups on acceptance of Christian rock, and other items on which there are no

¹H.H. Barber, "Rock Music--The Devil's Foot in the Door of the Church (Part 2)," The Pentecostal Testimony, April, 1986, p. 28.

²H.H. Barber, "Rock Music--The Devil's Foot in the Door of the Church (Part 1)," The Pentecostal Testimony, March, 1986, p. 12.

defined positions.

Apart from holding strong views on various theological and social issues, the Pentecostals maintain a number of distinctives in their lifestyle. Traditionally they have refrained from such things as smoking, drinking alcoholic beverages, attending movies, dancing, and in earlier years attending or participating in sports activities on Sundays. Prayer, fasting, Bible reading, family devotions, and regular church attendance were all part of one's life. This was especially true for those who were involved in full-time ministry.

Those who were involved in such full-time ministry were committed to styles of preaching, worship, and day to day ministerial duties that were sort of singular to Pentecostals. Although it is not easy to document from the literature, the Pentecostal minister demonstrated a rousing type of preaching that spoke directly against sin and invited sinners to repentance (akin to the modern day Jimmy Swaggart style). In addition to preaching for conversions, the preacher also emphasized the infilling of the Holy Spirit, holy living, healing of the body, and the second coming of

Jesus. There were occurrences in the service of speaking with tongues, giving interpretations of these tongues, being slain in the spirit, that is, actually falling to the floor as one became so overpowered by the presence of God, and sometimes dancing in the spirit. The zeal for conversions many times led to conducting the services outside, which commonly became known as street meetings.

Richard Quebedeaux endeavours to describe the classical Pentecostals as a background to his description of the new charismatics:

From the beginning, the Pentecostal movement was marked by a distinctive religious style, which still characterizes large segments of contemporary classical Pentecostalism.

Services of worship were basically unstructured, and were marked by informality and spontaneousness. They lacked not only formal liturgy, but also any type of fixed order at all. Together with "after-services" at the altar, they might last for several hours or even an entire day or night; if a set time limit for worship existed it was easily disregarded. So as not to "quench the Spirit," Pentecostals felt free to exercise the charismata at just about any time during a service, which itself might be characterized by repeated outbursts of enthusiasm--spontaneous testimonies, shouting, screaming, and dancing--not untypical of the black worship experience as a whole.

Pentecostalism has vigorously promoted evangelism. And although the stress has clearly been on "soul-winning," sanctification, and, of course, Spirit baptism, Pentecostals have also emphasized the "re-

claiming" of "backsliders" fallen from grace. Pentecostal theology has always been Arminian, and thus the fall from grace has not been an uncommon occurrence. Every Pentecostal believer was expected to be an evangelist--evangelism itself being an integral part of every service of worship.

Pentecostalism took on other theological and cultural features of revivalism as well. Revivalistic preaching, the use of "gospel songs" (eg., "I'll Fly Away" and "The Meeting in the Air") in place of traditional hymnody, and a thoroughgoing biblicism prevailed. By and large, the culture of the wider society--particularly its amusements, mores, and education--was rejected. "Separation from the world" was the watchphrase.

The Pentecostal movement emerged with an inherent individualism and subjectivism. Despite the emphasis on biblical authority, it was really personal experience that validated religious belief and commitment. Experience and testimony preceded doctrine. Individual piety took the form of moral negativism (e.g., taboos against drinking, smoking, and social dancing) and unconcern about social issues, while adherence to the Protestant ethic ("hard work, little play") remained firm.¹

An attempt has been made in this section of the literature overview to profile a traditional Pentecostal in general and more particularly a Pentecostal minister. The fact of whether or not a new profile is emerging, and the factors that may be related to this new profile is what this

¹Richard Quebedeaux, The New Charismatics (New York: Doubleday and Company, Inc., 1976), pp. 30-31.

study is all about. The final section of this chapter discusses the relationship of graduate seminary education to changing beliefs and practices.

Seminary Education and Changing
Beliefs and Practices.

As mentioned in the theoretical rationale for this study, seminary education has been under suspicion as one of the factors that move individuals from orthodoxy. One of the reasons listed by C.B. Eavey for the establishment of Bible colleges in the first place was that liberalism began to pervade the seminaries.¹ Ever since the beginning of Harvard as the first college in North America for the training of ministers² new colleges and seminaries have been established because previous ones became too liberal. Even Bible colleges of any kind were suspect to the early Pentecostals in the United States. There was a feeling

¹C.B. Eavey, History of Christian Education (Chicago: Moody Press, 1964). pp. 335-337.

²Samuel Morrison, Three Centuries of Harvard (Cambridge: Harvard University Press, 1965), p. 23.

that the establishment of a college such as Moody or Nyack, which had been founded before the Pentecostal denominations became organized, represented a step toward the mind of man and away from the Holy Spirit.¹ The development of this suspicion is already covered in the theoretical rationale for this study.

Contemporary writers are recognizing the changes that are taking place in today's evangelicals. Compare Quebedeaux's description of the "center/right" evangelical with that of the "left" evangelical:

In economics and politics, the right and center are most often conservative Republicans or, less often perhaps, conservative Democrats. They are committed capitalists and strict constructionists in their interpretation of the Constitution. Reformists among them are "gradualists," who oppose any radical upset of the status quo. In their social and cultural attitudes more generally, center and right evangelicals affirm the Protestant ethic, demand hard work of all who are able (including themselves), exalt the nuclear family and traditional male and female roles in church and society, look askance at the permissive society, and are very moderate (or abstainers) when it comes to worldly behavior that evangelicals once almost uniformly denounced--drinking, dancing, -

¹Carl Brumback, Suddenly from Heaven (Springfield: Gospel Publishing House, 1961), p. 226.

attendance at the theater and cinema, and the like.¹

Evangelicals of the left range from moderate Republicans to democratic socialists, if not Marxists. Most affirm the nuclear family but are at the same time open to alternative domestic lifestyles, from extended families to communes. Just about all of the left evangelicals are feminists and support the ordination of women, egalitarian marriage, and the use of inclusive language. The old evangelical taboos against alcohol, tobacco, social dancing, and the like are almost universally condemned (as binding, at least). Biblical criticism used constructively and devoutly is employed by a great many evangelical students and scholars of the left. They recognize the marks of cultural conditioning on Scripture, and their study of the Bible is informed by the knowledge of natural, social, and behavioral sciences. Within the evangelical community as a whole, evangelicals of the left are probably a small minority at the present time, but an increasingly vocal and influential one, to say the least.²

Certainly seminary education is related to changes in acceptance of an inerrant Scripture. The departure from a completely inerrant Scripture in evangelical circles is usually traced back to Fuller Theological Seminary. George Ladd, a professor at that institution, opened up new approaches to inerrancy in his 1967 book, *The New Testament and Criticism*:

¹Quebedeaux, *The Worldly Evangelicals*, p. 28.

²Ibid., p. 84.

Thus the Bible is indeed the inspired Word of God, the Christian's only infallible rule for faith and practice. But the present study has attempted to demonstrate that the truth of infallibility does not extend to the preservation of an infallible text, nor to infallible lexicography, nor to infallible answers to all questions about authorship, dates, sources, etc., nor to an infallible reconstruction of the historical situation in which relevatory events occurred and many books of the Bible were written.¹

Lindsell identifies Ladd as one who signed a statement of faith that he no longer believed in.² Fuller, of course, is one of the leading evangelical seminaries and many who teach in other seminaries are educated there. It is quite likely that anybody studying in a seminary today will be exposed to the same views as Fuller had some 20 years ago.

Also, seminarians will be asked to rethink their dispensationalists positions. Quebedeaux lists 5 reasons why young evangelicals find dispensationalism offensive:

To summarize the distinguishing features of Dispensational thought which are especially offensive to the Young Evangelicals, we can enumerate the fol-

¹George Ladd, The New Testament and Criticism (Grand Rapids: Eerdmans Publishing Co., 1967), p.p. 216-217.

²Lindsell, p. .

lowing: (1) a rigid and artificial periodization of history emphasizing mankind's continuing inability either to do good or to please God; (2) an insistence on the literal interpretation of the Bible apart from any other method, together with a stress on the predictive sense of prophecy and its unconditional fulfillment; (3) an all-embracing concern to get ready for the rapture while enjoying all the material benefits this passing world has to offer; (4) a convenient compartmentalization of Scripture that avoids ethical demands; and (5) a belief in the apostate nature of Christendom which rejoices in the divisions--institutional and spiritual--separating the Body of Christ. (Incidentally, it is interesting to note the tendency among many Dispensationalists to identify as the Antichrist-Beast (Revelation 13,17) prominent national or world political leaders who take the side of the oppressed and down-trodden or work avidly for peace.¹

Pentecostals will find very few seminaries that support their traditional position on the baptism of the Holy Spirit. While there is an openness to such a distinct doctrine, especially in light of the charismatic movement, yet not many accept the traditional Pentecostal positions, e.g. tongues being the evidence of being filled.

The most exhaustive compilation of the positions of other denominations on the charismatic renewal is that edited by Kilian McDonnell. A brief reference to some of these will suffice.

¹Richard Quebedeaux, The Young Evangelicals (New York: Harper & Row Publishers, 1974), p. 80.

Concordia Theological Seminary developed a statement on neo-Pentecostalism in 1975. Some excerpts will serve to delineate its position:

In an evangelical way the seminary will alert its students to the dangers inherent in the neo-Pentecostal movement.¹

The seminary through its course of study and personal counselling shall seek to lead its students to a better understanding of the Biblical and confessional teachings with respect to such important doctrines as baptism, spiritual gifts, meaning of Pentecost, the significance of spiritual gifts, (miraculous healings, speaking in tongues, prophecy, etc.) which manifested themselves in the apostolic church.²

The Southern Baptist by way of resolution in 1975 declared that those who practice the present day phenomena of glossolalia (speaking in tongues) be not seated in the associational meeting and they be no longer considered as cooperative bodies in the association.³ The Christian and Missionary Alliance with its seminaries in Regina, Saskatchewan, and Nyack, New York maintain the same position as they had in the

¹Kilian McDonnell, ed., Presence, Power, Praise, 3 vols. (Collegeville: The Liturgical Press, 1980), 2-19.

²Ibid., 2-19

³Ibid., 2-116.

beginning--the experience of the baptism of the Holy Spirit and speaking with tongues is neither to be sought after nor forbidden. A statement prepared in 1963 contained the following:

We do not believe that there is any Scriptural evidence for teaching that speaking in tongues is the sign of having been filled with the Holy Spirit, nor do we believe that it is the plan of God that all Christians should possess the gift of tongues.¹

These have been mentioned simply to point out that Pentecostals who pursue theological education beyond Bible College will be exposed to views contrary to their own on the baptism of the Holy Spirit, and the possibility does exist that the factor of this education could be related to a shift from Pentecostal orthodoxy. This is part of what this study is trying to determine.

The list could go on, covering all of the positions and practices contained in the questionnaire. Probably enough has been said to suggest that the theory of a relationship between graduate seminary education and a shift from orthodoxy has been supported historically.

It should be pointed out also that shifts in

¹ McDonell , 1-63

orthodoxy, especially in orthodox practices, are sometimes related to age as much as to education. Quebedeaux keeps using the term "Young" when referring to those evangelicals that are less orthodox. Sometimes, of course, the two go together in that it is the young that are the most educated.

The next question is whether there are previous studies that deal with the relationship between education and/or age and religious beliefs and practices.

Although it did not extend into the seminary level, a Gallup poll done for Christianity Today and printed in its issue of May 2, 1980 did compare the religious beliefs and practices of groups according to their age and educational level. The sub-heading sums up the findings:

"Our Gallup poll shows a positive correlation between age and belief. The inverse is true for education."¹

This survey divided the population into three age groups: 18 - 29; 30 - 49; and 50 and over.

¹James W. Reapsome, "Religious Values: Reflection of Ages and Education" Christianity Today, May 1980, p. 23.

The three educational groups were grade school, high school and college. Some of the questions are similar to those used in this study. The responses to a couple of these, stated in the percentages of those who agreed are as follows.

Table 1
Responses to Religious Questions by Age and Education

(Dividing by age:)	<u>18-29</u>	<u>30-49</u>	<u>50 and over</u>
The Bible is the word of God.	31%	44%	49%
God created Adam and Eve which was the beginning of human life.	27%	46%	57%
(Dividing by Education)	College	High School	Grade School
The Bible is the word of God.	35%	51%	58%
God created Adam and Eve which was the beginning of human life.	33%	35%	66%

Bible first to settle religious questions."¹

Although the present study compares individuals that are already committed to an evangelical faith, yet the factors of age and education are as pertinent as the Gallup survey just discussed.

In a study done by Brown and Lowe, published in *The Journal of Social Psychology* in 1951, the factor of education was also related to religious beliefs. A number of groups were administered a 15-item questionnaire of religious attitudes and scaled 1 to 5 according to responses from strongly agree to strongly disagree. A quote from this study addresses the education factor:

Whether or not decreasing belief with years of college is the result of an increasingly critical attitude or due to specific educational influences cannot be ascertained from this study. The findings presented here only show that such a decline does occur and suggest that longitudinal studies into this aspect of changing beliefs might be helpful.²

The present study also seeks to determine whether there are differences according to education and

¹Ibid., p. 24.

²Daniel Brown and Warner Lowe, "Religious Beliefs and Personality Characteristics of College Students," *The Journal of Social Psychology*, 1951. p. 113.

suggest that longitudinal studies into this aspect of changing beliefs might be helpful.¹

The present study also seeks to determine whether there are differences according to education and age, but does not seek to determine the actual causes for such differences.

Probably the most extensive study done on religious beliefs in America was by Rodney Stark and Charles Glock in 1968. Volume I compared religious beliefs and practices according to denominations.² Volume II promised to do a comparison according to age and education, but to date it has not been completed.

A pertinent aspect of Stark and Glock's work to the present study is the pattern of switching from one denomination to another in America. They observed:

It is easy to begin to infer from these data that an important general trend underlies these interdenominational changes: people who change their church tend to

¹Daniel Brown and Warner Lowe, "Religious Beliefs and Personality Characteristics of College Students," The Journal of Social Psychology, 1951. p. 113.

²Rodney Stark and Charles Y. Glock, American Piety: The Nature of Religious Commitment (Berkeley, Los Angeles, London: University of California Press, 1968), p. .

move from more conservative ones to theologically more liberal ones.¹

This is illustrated by the following chart:²

Table 2

DENOMINATIONAL SHIFTS AMONG LIBERAL, MODERATE AND CONSERVATIVE PROTESTANTS (Church--Member Sample; Protestants only)

	Respondent's most recent previous denomination was:		
	Liberal	Moderate	Conservative
His present denomination is:			
Liberal	75%	23%	14%
Moderate	19	73	19
Conservative	6	4	67
	100%	100%	100%
Number	(883)	(817)	(490)
Net percentage change in membership.	+4%	+5%	-18%

From the chart it can be observed that the more liberal a religious group is, the more successful it is in keeping members. Just 10% of

¹Ibid., p. 187.

²Ibid., p. 188

liberals and moderates became conservative, while 33% of conservatives became liberal or moderate. Stark and Glock acknowledge that the conservatives in this study are mostly the Baptist groups. They did observe, however, that the same trend in shifts of conservative Baptists to more liberal denominations was evident in the switch of sects to the Baptist denominations, which they also counted as a shift to liberalism.¹

It would appear from this that conservative students in liberal seminaries would more likely become liberal than influence the seminary teachers towards conservatism. Also Pentecostals, who would be categorized among the sects in Stark and Glock's study, would have a tendency to become more like the seminary teachers to whom they are exposed than to cause these teachers to shift towards Pentecostalism.

One of the most recent studies done on the beliefs and practices of individuals was by the Center for Religious Research at Emory University's Candler School of Theology. The study particularly surveyed clergy and lay persons of the Southern Baptist Convention. Questions were

¹Stark and Glock , p. 202

asked about "...their beliefs-about the Bible, premillennialism, and the importance of separation from worldly practices like drinking and dancing."¹ Some of the findings of that study are very similar to those of the present one as the following excerpts will illustrate:

Traditions that once kept blacks (and others) 'in their place', that slowed the pace of change and that made the natives suspicious of strangers are giving way to attitudes that reflect a more tolerant, urban and rapidly changing region.²

As the level of education increases, fundamentalism decreases. Clergy with master's and doctoral degrees are eight times as likely to hold a moderate theology as those with less than a bachelor's degree (40 per cent versus 5 per cent).³

These data suggest that those in the new South with the education, income, and successful careers have moved rather easily into a theology that is less grounded in the old assumptions.⁴

The Candler study also examined the factors of family income, urbanization, and the careers of the individuals. All of these were related to

¹Nancy T. Ammerman, "The New South and the New Baptist" The Christian Century, May 14, 1986, p. 487

²Ibid.

³Ibid.

⁴Ibid.

the differences found in beliefs and practices.

There is then a theory established historically, and to a certain extent through studies that there is a definite relationship between age and/or education and religious orthodoxy. This study seeks to apply this theory to clergy within the Pentecostal Assemblies of Canada.

CHAPTER IV

RESEARCH DESIGN/METHODOLOGY

Selection of Subjects

The subjects for this study were selected from among those clergy of The Pentecostal Assemblies of Canada who are either ordained or hold some other form of ministerial license. These number approximately 1500. Out of these, 100 hold a master's degree in theological or religious studies.

All of those holding a master's degree were selected to make up the first group. A random sample of 100 was selected from the remaining 1400 to make up the second group, namely those with a Bible college education. The selection was made by using a table of random numbers.

This method of selection accounted for two groups of equal number to whom questionnaires were sent. Subjects in one of these groups held a master's degree, and those in the other had completed only a Bible college education. They were used throughout the study for comparison purposes.

One problem may seem obvious in this type of selection. Because all of those with a master's degree were selected instead of a percentage equal to those with Bible college, the total sample is naturally biased in favor of those with a master's degree. This would be a legitimate problem if the total sample were to be used to represent the population. Borg and Gall address this problem:

The proportion of subjects randomly selected from each group usually is the same as the proportion of that group in the target population. Therefore, if slow girls made up 8 percent of the sixth-grade population, they should also make up 8 percent of the sample. If this procedure is not followed, any analysis based on the total sample (i.e., all six groups combined) will produce inaccurate information. Suppose, for example, that we randomly selected 100 pupils from each of our six groups. Any statistics, such as the mean, that we computed on these 600 pupils would not accurately reflect the population since the proportion of average pupils in the population is higher than the proportion of superior or slow pupils, and even within ability levels, the proportion of boys and girls is different.¹

In this study, however, the researcher is not interested in doing any analysis based on the total

¹Walter R. Borg and Meredith D. Gall, Educational Research, 4th ed. (New York: Longman Inc., 1983), p. 249.

sample, but rather in comparing one group with another. In the case of those with a master's degree, the sample represents some 75% of the total, while in the case of those with a Bible college education, the sample represents about 7%. This naturally means that the standard error of the mean for the master's group will be much less than that of the college group, but statistical significance will be determined in the same way as if the samples were equal. Borg and Gall point out that if samples are to be compared, but not combined, it is not necessary for them to be proportionate.¹

The question arises, of course, as to why a smaller sample of master's degree subjects could not have been selected. Approximately 7% of those with Bible college education were selected (100 out of 1400). If the same percentage of those with a master's degree were selected, the sample would number about 7. Borg and Gall suggest: "In causal-comparative and experimental research, it is desirable to have a minimum of 15 cases in each group to be compared." ²

¹Ibid., p. 418.

²Ibid., p. 257.

It is obvious that 7 is too small for a sample group.

Another factor in determining the size of the sample was the fact that each group was divided into subgroups according to 3 age catagories. Again if we refer to Borg and Gall, they suggest 20 to 50 in each subgroup.¹ To assure the minimum of 20 in each of the 3 subgroups, a total of 60 from those with master's degrees would have to be included in the analysis, which meant sending questionnaires to all 100, seeing that a return as low as 60% was possible.

Another solution to the problem, of course, would be to include a larger sample of those with Bible College. To keep the sample in proportion to the master's group, all 1400 would have to be included. This would account for a formidable task of analysis, to say nothing of the economics. A sample of 100 was selected to allow for numbers large enough for the subgroups, yet small enough for analysis.

The main concern in using these numbers is whether the random sample of the second group adequately represents all of the ministers

¹Ibid.

with only Bible college education.

John Freund suggest that a sample of 30 should be sufficient to estimate the standard deviation of the population, using the sample standard deviation as its estimate. From this we can determine the extent to which the sample mean approximates the population mean. There is a ninety five per cent probability that the population mean falls between the sample mean minus $1.96\sigma/\sqrt{n}$ and the sample mean plus $1.96\sigma/\sqrt{n}$ (where σ is the standard deviation of the population mean and n is the sample number.)¹

Let's assume that we select a random sample of 100 pastors with only Bible College education. Let's assume that on the scale of 1 (strongly disagree) to 5 (strongly agree) the mean level of agreement is 4 and the standard deviation is 0.5, i.e. there is fairly strong agreement. Seeing that this sample number is over 30, we shall use the sample standard deviation (0.5) as an estimate of the population standard deviation and conclude that there is a

¹John E. Freund, Modern Elementary Statistics (Englewood Cliffs: Prentice Hall, 1967), p. 222-223.

95% probability that the mean level agreement for all pastors falls between $4 - (1.96 \times \sigma / 10)$ and $4 + (1.96 \times \sigma / 10)$ or between 3.90 and 4.10.

Even if we found a sample standard deviation of 2 (which allows for much more heterogeneity) the difference in the sample mean and population mean would be only .39 and therefore the population mean would be somewhere between 3.61 and 4.39. It should also be remembered that this formula applies to infinite populations, and that smaller samples could be used if the population is finite such as 1000 in our case. From the preceding it is evident that a sample of 100 is adequate even if the usual percentage of questionnaires are not returned.

Collection of the Data

All data used in this study were collected by means of a questionnaire. This instrument will now be discussed, giving attention to its purpose, the nature of the items, the types of responses required, its validity and reliability, the rate of return and the scoring procedures.

The questionnaire begins with an identification section. The only information asked for

was the age and education category of the respondent. It was important to keep the questionnaire as anonymous as possible in order to assure an adequate number of returns and accuracy in the responses. To assure anonymity, the questionnaire was returned to a receiving service which destroyed all the envelopes. In this way the geographical location of the respondent could not be identified. This was all outlined in a letter accompanying the questionnaire.

The response rate of the questionnaire was 74%.

The questionnaire is made up of two parts. The first is a series of statements to which respondents express agreement or disagreement ranging from Strongly Agree to Strongly Disagree. The second is a series of questions to which respondents give a numerical answer, such as number of hours spent in prayer each day, number of books in your library, etc. The first part relates to beliefs, the second to practices.

Purpose

The purpose of the first part of the ques-

tionnaire is to determine the level of agreement of subjects with various statements that relate to traditionally held positions of the P.A.O.C. It is important here to stipulate that the questionnaire was not designed to measure a certain undimensional factor, such as liberalism, conservatism, or orthodoxy. Undoubtedly, some of the items may be combined to measure the level of support or rejection of a certain factor such as abortion, and to a certain extent the number of traditional statements that an individual supports indicates his or her orthodoxy. In this questionnaire, however, a large number of issues are covered, rather than trying to develop an attitude scale for one or even a few items. Such attitude scales will be a natural follow-up to this study. Another follow-up to the study would be to select some of the items from the questionnaire and add others to design a Pentecostal orthodoxy scale. Stark and Glock followed this procedure in their study of religious beliefs and practices in 1968. Three of the items were selected from their questionnaire, the combined scores of which were used to indicate the orthodoxy of

of the subjects.¹ Neither of the above, however, is the purpose of this study, and the questionnaire reflects this.

It should also be kept in mind that this study is more concerned with beliefs than attitudes. Edwards uses Thurstone's definition of attitude as, "the degree of positive or negative effect associated with some psychological object."² Whereas he defines belief:

By a person's belief about a psychological object, we shall mean all those statements relating to the object that he agrees with or accepts³

Item Selection

A number of guidelines have been developed over the years for the construction of items such as contained in the questionnaire. Edwards summarizes a number suggested by authors Wang, Thurstone, Chave, Likert, Bird, Edwards and

¹Stark and Glock, p.59.

²Allen L. Edwards, Techniques of Attitude Scale Construction (New York: Appleton Century-Crofts, 1957), p. 2.

³Ibid., p. 10.

Kilpatrick:¹

1. Avoid statements that refer to the past rather than to the present.
2. Avoid statements that are factual or capable of being interpreted as factual.
3. Avoid statements that may be interpreted in more than one way.
4. Avoid statements that are irrelevant to the objects under consideration.
5. Avoid statements that are likely to be endorsed by all or none.
6. Avoid statements believed to cover the entire range of effective scale of interest.
7. Keep the language clear, simple and direct.
8. Express one complete thought in each sentence.
9. Keep the sentences short.. not over 20 words.
10. Don't use words such as "all", "always", "none", "never", etc.
11. Use "only", "just", and "merely" with care.
12. Use simple sentences instead of complex or compound ones.
13. Avoid words which may not be understood.
14. Avoid double negatives.

In a more contemporary work, Borg and Gall list very similar guidelines, specifically empha-

¹Ibid., pp. 13-14.

sizing clarity, shortness of items, avoidance of negative items, using one thought per item, avoiding technical terms, and avoiding bias in the items.¹

The questionnaire for the present study was designed with guidelines such as this in mind.

The statements selected for Part One of the questionnaire are related to theological and social issues on which there has been a measure of disagreement within evangelical circles in general and the P.A.O.C. in particular. Particular use has been made of a most recent book in evangelical circles by Donald Bloesch²

The author deals with a number of issues on which there is an emerging difference of opinion among evangelicals. The Pentecostal denominations are part of the evangelical community and these issues are pertinent to this study.

Some of the issues that Bloesch deals with are as follows:

Biblical inerrancy

¹Borg and Gall, p. 421.

²Donald Bloesch, The Future of Evangelical Christianity (New York: Doubleday & Co., Inc., 1983).

Premillennialism

Calvinism vs Arminianism

Mode of baptism

The sign of the baptism of the Holy Spirit

Stress on the social gospel

Rationalism

Justification by faith

Feminism

Pornography

Gay rights

Abortion

Nuclear weapons

Social taboos such as alcohol, smoking and dancing

Ordination of women

Political involvement

Secular humanism

Separation of the church from society

Ecumenism

Aestheticism, e.g. rock music in churches

These served as a basis for the items selected for the questionnaire. Some were added and some of the above were divided to form two or more items.

All of the items are within the range of Pentecostal beliefs. It would be meaningless,

for instance, to include an item pertaining to whether there is a personal God who created the world. This item, although used in other religious questionnaires, e.g., The Religious Attitude Inventory,¹ would be out of the range of potential differences for the population in this study. A more fitting item here would relate to whether the days of creation mentioned in the Bible are actual days. Care has been taken to exclude items to which all would agree or disagree.

In the same way the practices selected for part two are those which are pertinent to a Pentecostal life style. The literature has referred to the concern that education may lead to the replacement of prayer with intellectualism, and the tendency to depend more on books than on the Holy Spirit. Items related to these concerns will be selected for the study. Included will be comparisons on the following:

Patterns of prayer time

Use of Bible in sermon preparation

¹W.E. Crane and J. Henry Coffey, Religious Counselor's Manual to Accompany A Religious Attitudes Inventory (Saluda: Family Life Publications, Inc., 1964).

Use of books in sermon preparation

Giving of material possessions to the church
(tithing, etc.)

Door to door evangelizing

Street meetings

Time spent in counseling

Professional Seminars Attended

Social activities such as movie attendance
and social drinking.

Validity

The above comments relate to the validity of the questionnaire. This will now be discussed in more detail. Cronbach suggests that "validity is high if the test measures the right thing." ¹ Paul Leedy refers to validity as being .."concerned with the soundness, the effectiveness of the measuring instrument", and goes on to state that validity raises such questions as, "What does the test measure, and how well does it measure it?"² The pertinent question concerning the validity of the questionnaire under dis-

¹Lee J. Cronbach, Essentials of Psychological Testing (New York: Harper & Row, Publishers, 1949), p.

²Ibid., p. 37.

cussion is, "Does it include those beliefs and practices relevant to Pentecostal clergy, and does it adequately measure the support for these by the groups contained in the study?"

Three factors helped to assure that the appropriate beliefs and practices were included in the study. The first was reference to the literature as mentioned above. The second was the fact that the researcher is part of the population under study, and is familiar with beliefs and practices on which there is likely to be differences among P.A.O.C. clergy, especially according to their educational level and age. The third was the involvement of colleagues in the selection of the items. First, the researcher asked a panel of colleagues who are educators and experienced clergy within the P.A.O.C. to write statements, the agreement of which would indicate support for the traditional positions of the P.A.O.C. The researcher also compiled a list of items. After these were collected and compiled, the panel met to reword the statements so that they would be clearly stated. Following this, the questionnaire was administered to a group who were asked to write

comments about the clarity of the statements, as well as to complete the questionnaire. Changes were made accordingly. Finally, when the questionnaire was given to a group to establish its reliability, individuals were asked again to add comments regarding the clarity of the statements.

The above goes beyond establishing face validity. By reference to the literature and the involvement of experts, the content universe has been identified and the items selected accordingly. Of course, this covers just one type of validity, content validity. The Standards for Education and Psychological Tests recognize three other types: concurrent, predictive, and construct.¹

Concurrent validity was difficult to establish in that no instrument exists which measures the beliefs and practices of Pentecostal clergy. This prevents the establishment of a validity coefficient with another instrument. As far as predictive validity is concerned, this will have to be established in the future, seeing that this is the first questionnaire of this nature for this popu-

¹American Psychological Association, Standards for Educational and Psychological Tests. (Washington: American Psychological Association, 1974).

lation. In the future, for example, if those who express little support for Pentecostal beliefs move to other denominations in greater numbers than those who express much support, the questionnaire may be used to predict this. Until then, however, such prediction can only be assumed. Finally, as far as construct validity is concerned, the purpose of the questionnaire is not to measure some particular construct, such as liberalism or orthodoxy, but rather to see if groups differ on various beliefs and practices.

Reliability

Reliability, as applied to educational measurement, may be defined as the level of internal consistency or stability of the measuring device over time.¹

The reliability of the questionnaire was established by administering it to the same group twice, with an interval of three weeks between the administrations. This timing was long enough for the respondents to forget the one hundred and thirteen items, yet short enough to prevent significant changes from taking place in their be-

¹Borg and Gall, p. 281.

liefs and practices. Thirteen subjects were involved, which allowed the minimum level of agreement with each statement on part one to be 13, and the maximum level to be 65, using the agreement scale of 1 to 5. The group's total agreement with each item, for each administration was compared and the Pearson correlation coefficient was calculated ($r=0.96$). Simple averages were calculated for each item in part two and the results from both administrations were compared. The correlation coefficient was 0.85.

Scoring:

The purpose of part one was to compare subjects on their level of agreement with each of the seventy-five statements. The numerical values assigned to each response were as follows:

Strongly Agree	5
Agree	4
Undecided	3
Disagree	2
Strongly Disagree	1

These are the scoring values commonly used for Likert scales such as this. Family Life Publications use these in its Abortion Scale, Sex Attitude Survey and Profile, Religious Attitude Inven-

tory, and Marriage Expectation Inventories.¹

This method is also similar to that of Likert:

For purposes of tabulation and scoring a numerical value must be assigned to each of the possible alternatives. If five alternatives have been used, it is necessary to assign values of one to five with the three assigned to the undecided position on each statement.²

It should be kept in mind that agreement with a statement does not mean support for an issue. For example, some statements may support a traditional belief while others may not support the same belief. This is done to avoid what Likert refers to as "...any tendency to a stereotyped response."³ In cases such as this the numerical values of the responses were reversed when the total support for an issue was being calculated.

The scoring for part two of the questionnaire was more straightforward. Simple group averages were calculated for each item, which were used for comparison purposes in the treatment of the data.

¹Rensis Likert, A Technique for the Measurement of Attitudes (New York: Columbia University Press, 1932).

²Ibid., p. 46.

³Ibid.

The Treatment of the Data:

Because the main purpose of this study was to compare the beliefs and practices of clergy on the basis of their educational level, the average group score on each item was calculated for those with a master's degree and for those with just the Bible college education. For part one the groups were compared on their agreement with each statement, and for part two, on their responses to each item. Frequency distributions were calculated for part one in order to interpret the level of agreement. For part two however, frequency distributions were only calculated in cases where there were unusually high variances .

In order to determine whether the differences were statistically significant, that is, whether the same differences would be found if other samples were taken from the population, t-tests were performed for each item. All differences were determined at the level of $p < 0.05$.

In instances where a number of statements pertained to the same issue, e.g. abortion, the scores for all of these items were combined to determine the overall level of support for, or re-

jection of that issue. As mentioned earlier, the scores of 1 to 5 were reversed for statements that were not favourable to the traditional positions.

In order to determine whether age was a factor in the differences, the scores of the three age groups were calculated in the same way as for the educational groups. Seeing that there were three groups involved, an analysis of variance was done for each item rather than doing three t-tests. If variance were found, subsequent t-tests were done to determine where the actual differences occurred, that is between the youngest and middle-aged group, the middle-aged and oldest group, or the youngest and the oldest group. If differences were found according to the educational level, the age factor was also examined, and if it were a factor, this was pointed out in the findings.

All of the statistical analyses for this study were done by using the computer software package StatPac. The Statistical Analysis Package was first marketed in 1981 for the TRS80 computers, and in 1982 was converted to the IBM.¹ It was intentionally designed to be similar to the main-

¹David S. Walonick, StatsPac--Statistical Analysis Package (Minneapolis: Walonick Associates, 1984) , p. 2.

frame program Statistical Package for the Social Sciences (SPSS).¹

Statpac provides the following calculations: Frequency Distributions, Descriptive Statistics, Crosstabs and Chi-Square analysis, Correlation and Linear Regression, t-tests for matched pairs and independent groups, Multiple Linear Regression, Analysis of variance both one-way and two-way, Multiple Variable Response, and Breakdown. For purposes of the present study, frequency distributions, descriptive statistics, t-tests for independent groups, Correlation and Analysis of Variance were used.

¹Marija N. Morusis, SPSS Introductory Guide: Basic Statistics and Operations, Norma H. Nie and C. Hadlai Hull, eds. (New York: McGraw-Hill Book Company, 1982).

CHAPTER 5

THE FINDINGS

Comparison of Responses by the Educational Level of the Clergy (Part 1)

Below are given the statements that appeared on Part 1 of the questionnaire. The first number in each of the master's and college columns shows the average level of agreement with each statement. The t-score of the differences between the two groups is also given, along with the percentage of responses for each category from Strongly Agree to Strongly Disagree.

The average level of agreement with each statement was found by averaging the scores of all respondents in each group, based on the weight assigned to each response as follows:

Strongly Agree----5
Agree-----4
Undecided-----3
Disagree-----2
Strongly Disagree-1

This means, of course, that the level of agreement will always fall between 1 and 5. The t-tests indicate whether there are significant differences between the groups on their level of

agreement with each statement. The (*) indicates that there is a significant difference.

It is important to keep in mind the meaning of significance as used throughout the study. It is used in a statistical sense. The differences that occurred when those samples were compared could have happened by chance. If further samples were selected, differences as great or as little as these may not occur at all. The larger the difference, of course, the less likely is the possibility that it occurred by chance. It could be, for example, that a difference of 25 may occur 50% of the time by chance, a difference of 30 may occur 40% of the time, and a difference of 80 may occur only 5% of the time. In this study only differences large enough to occur 5% or less of the time by chance will be counted as significant.

The method used to determine the .05 probability of chance occurrences is the t-test for the difference among means. The higher the t-score, the less probability there is that the difference occurred by chance. A t-score of 1.96 indicates that there is only a 5% possibility of this occurring. Higher scores, of course, suggest

less probability . No t-score less than 1.96 is considered significant in this study.

The percentage of responses in each category is given to show at a glance a more detailed indication of what each level of agreement actually means. A level of agreement of 3, for example, could mean that all are undecided, an equal number agree and disagree, an equal number strongly agree and strongly disagree, or a number of other combinations. Directly underneath the level of agreement for each statement are the percentages in order of Strongly Agree, Agree, Undecided, Disagree, and Strongly Disagree. These are given for each group and are placed side by side for easy comparison.

Table 3
Comparison of Beliefs

STATEMENT	MASTER'S (N = 69)	COLLEGE (N = 79)	t
1. The original words of Scripture were dictated to the writers by God.	2.42 (18%) (9%) (0%) (43%) (30%)	3.10 SA (30%) A (18%) U (4%) D (28%) SD (20%)	2.696*

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
2. Evolution of man from a lower form of life is incompatible with the scriptural account of creation.	4.30 (65%) SA (19%) A (1%) U (10%) D (5%) SD	4.37 (71%) (15%) (3%) (2%) (9%)	.315
3. The rapture of the church will take place before the seven-year period known traditionally as the tribulation.	3.59 (23%) SA (33%) A (28%) U (12%) D (4%) SD	4.27 (51%) (34%) (6%) (9%) (0%)	4.021*
4. The serpent that tempted Eve was an actual snake.	3.47 (10%) SA (50%) A (20%) U (13%) D (7%) SD	3.58 (23%) (39%) (17%) (14%) (7%)	.504
5. Speaking in tongues is the initial physical evidence of the baptism of the Holy Spirit.	4.42 (51%) SA (46%) A (1%) U (1%) D (1%) SD	4.70 (76%) (19%) (4%) (1%) (0%)	2.500*
6. Ministers who cannot accept every basic doctrine of the P.A.O.C./N. churches should not be permitted to hold ministerial credentials with that denomination.	3.54 (25%) SA (41%) A (6%) U (21%) D (7%) SD	4.00 (36%) (42%) (10%) (9%) (3%)	2.416*

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
7. P.A.O.C./N. churches should not identify with the World Council of Churches.	3.96 (38%) (39%) (9%) (10%) (4%)	SA (56%) A (34%) U (0%) D (1%) SD (1%)	2.899*
8. P.A.O.C./N. ministers should not become part of non-evangelical ministerials.	2.07 (1%) (7%) (10%) (60%) (22%)	SA (6%) A (15%) U (6%) D (58%) SD (8%)	2.503*
9. P.A.O.C./N. ministers should not become part of evangelical ministerials.	1.49 (3%) (0%) (1%) (35%) (61%)	SA (1%) A (4%) U (1%) D (49%) SD (44%)	1.134
10. In writing the Scriptures, the authors used their own words to express God-given concepts.	3.84 (24%) (57%) (1%) (15%) (3%)	SA (15%) A (63%) U (0%) D (18%) SD (4%)	.907
11. Hell consists of literal fire.	3.30 (15%) (30%) (32%) (17%) (6%)	SA (28%) A (42%) U (18%) D (10%) SD (2%)	2.950*

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
12. Outdoor street meetings should be practised as a form of outreach to the unconverted.	3.49 (9%) SA (56%) A (16%) U (13%) D (6%) SD	3.81 (19%) (51%) (23%) (7%) (0%)	2.078*
13. The book of Isaiah was written by more than one author.	2.36 (6%) SA (4%) A (32%) U (36%) D (22%) SD	2.24 (0%) (10%) (20%) (55%) (15%)	.758
14. The Jimmy Swaggart style of preaching should be more common in P.A.O.C./N. churches.	2.69 (4%) SA (22%) A (22%) U (41%) D (11%) SD	3.44 (16%) (44%) (11%) (23%) (5%)	4.057*
15. As a P.A.O.C./N. minister, I am loyal to that denomination.	4.28 (46%) SA (41%) A (7%) U (6%) D (0%) SD	4.54 (57%) (42%) (1%) (0%) (0%)	2.303*
16. The P.A.O.C./N. should have its own graduate seminary.	4.43 (62%) SA (23%) A (10%) U (5%) D (0%) SD	3.92 (30%) (40%) (24%) (5%) (1%)	3.470*

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
17. Healing is in the atonement.	4.39	4.61	1.860
	(52%) SA (67%)		
	(39%) A (29%)		
	(5%) U (1%)		
	(5%) D (3%)		
	(0%) SD (0%)		
18. It is God's will that all who are prayed for should be healed.	2.22	2.62	2.155
	(3%) SA (10%)		
	(15%) A (17%)		
	(6%) U (15%)		
	(54%) D (50%)		
	(22%) SD (10%)		
19. No person has received the baptism of the Holy Spirit who has not spoken with tongues.	3.65	4.25	4.082*
	(19%) SA (42%)		
	(46%) A (44%)		
	(19%) U (11%)		
	(13%) D (3%)		
	(3%) SD (3%)		
20. Once a person is genuinely saved, he or she is always saved.	1.90	1.89	.072
	(3%) SA (6%)		
	(6%) A (6%)		
	(4%) U (3%)		
	(52%) D (39%)		
	(35%) SD (46%)		
21. Those who do not believe that the Bible is free from error cannot be accepted as fellow members of the Church of Christ.	2.20	3.11	4.991*
	(0%) SA (17%)		
	(16%) A (27%)		
	(7%) U (8%)		
	(58%) D (46%)		
	(19%) SD (2%)		

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
22. It is taught in Scripture that the gifts of the Holy Spirit can be used to identify and deal with personal problems.	3.34 (15%) SA (43%) A (12%) U (23%) D (7%) SD	3.91 (11%) (58%) (8%) (19%) (4%)	2.581*
23. It is acceptable in public worship to use the gifts of the Spirit to identify and deal with people's problems.	2.78 (6%) SA (30%) A (10%) U (34%) D (19%) SD	2.88 (3%) (40%) (10%) (38%) (9%)	.967
24. Women ministers should not be elected to an office of Presbyter.	2.55 (9%) SA (20%) A (6%) U (48%) D (17%) SD	3.46 (15%) (46%) (15%) (18%) (6%)	4.616*
25. P.A.O.C./N. ministers and churches should endeavor to directly influence politics in Canada.	3.42 (6%) SA (59%) A (7%) U (26%) D (2%) SD	3.46 (11%) (51%) (14%) (20%) (4%)	.209
26. P.A.O.C./N. should publicly campaign against the distribution of pornography in Canada.	3.93 (22%) SA (58%) A (13%) U (6%) D (1%) SD	4.10 (35%) (48%) (8%) (9%) (0%)	1.216

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
27..P.A.O.C./N. should partici- pate in endeavours to prevent busi- nesses from open- ing on Sunday.	3.54 (9%) SA (57%) A (16%) U (17%) D (1%) SD	3.70 (18%) (51%) (15%) (17%) (0%)	1.029
28. It is accept- able for P.A.O.C./N. ministers to refer certain individuals to non-believing psychologists.	3.29 (6%) SA (51%) A (15%) U (25%) D (4%) SD	2.75 (0%) (39%) (14%) (29%) (18%)	2.975*
29. P.A.O.C./N. believers should refrain from participation in sports activities on Sunday.	3.22 (6%) SA (48%) A (11%) U (32%) D (3%) SD	3.67 (20%) (50%) (9%) (20%) (1%)	2.603*
30. P.A.O.C./N. believers should refrain from attending sports activities on Sunday.	3.26 (6%) SA (49%) A (13%) U (29%) D (3%) SD	3.72 (23%) (50%) (4%) (22%) (1%)	2.628*
31. Matthew and Mark copied material from Luke when writing their Gospels.	2.48 (5%) SA (9%) A (23%) U (57%) D (6%) SD	1.86 (0%) (1%) (16%) (51%) (32%)	4.601*

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
32. The Sunday morning services should be maintained in Pentecostal churches.	4.58 (62%) SA (33%) A (4%) U (0%) D (0%) SD	4.71 (73%) (25%) (0%) (1%) (0%)	1.410
33. Sunday evening services should be maintained.	4.17 (38%) SA (45%) A (14%) U (3%) D (0%) SD	4.65 (67%) (30%) (3%) (0%) (0%)	4.324*
34. The Sunday School is essential to the spiritual life of the church.	4.13 (37%) SA (49%) A (6%) U (9%) D (0%) SD	4.19 (48%) (32%) (9%) (10%) (0%)	.386
35. Christian believers should never participate in the drinking of alcoholic beverages	3.58 (29%) SA (32%) A (10%) U (26%) D (3%) SD	4.44 (56%) (37%) (4%) (4%) (0%)	5.199*
36. It is never scriptural for a divorced person to remarry as long as the former spouse is living.	2.48 (7%) SA (16%) A (10%) U (51%) D (16%) SD	3.13 (17%) (27%) (20%) (27%) (10%)	3.529

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
37. It is not scriptural to remarry even if the cause for the divorce is adultery.	2.45 (4%) SA (19%) A (15%) U (42%) D (20%) SD	3.32 (11%) (23%) (24%) (32%) (10%)	2.529
38. Abortion on demand is morally wrong in all cases.	3.33 (29%) SA (22%) A (6%) U (40%) D (3%) SD	3.32 (31%) (18%) (5%) (46%) (4%)	.075
39. Abortion on demand is morally wrong except where the life of the mother is directly in danger.	3.80 (23%) SA (54%) A (7%) U (12%) D (4%) SD	3.99 (32%) (51%) (5%) (10%) (3%)	1.116
40. The emphasis today of the feminist movement on total equality of the roles of male and female is not in accord with Scripture.	3.62 (17%) SA (52%) A (12%) U (13%) D (6%) SD	4.07 (33%) (52%) (9%) (4%) (3%)	2.838*
41. Capital punishment should be the penalty for premeditated murder.	3.75 (26%) SA (42%) A (18%) U (10%) D (4%) SD	4.32 (44%) (47%) (8%) (3%) (0%)	3.738*

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
42. P.A.O.C./N. membership should not be offered to practising homosexuals.	4.57 (61%) SA (38%) A (1%) U (0%) D (0%) SD	4.84 (85%) (14%) (1%) (0%) (0%)	3.064
43. P.A.O.C./N. church membership should not be granted to those who smoke.	4.57 (9%) SA (29%) A (22%) U (35%) D (6%) SD	4.84 (23%) (38%) (22%) (14%) (4%)	3.403*
44. An individual cannot be a born-again believer and a practising homosexual.	3.77 (26%) SA (45%) A (9%) U (20%) D (0%) SD	4.43 (62%) (25%) (6%) (6%) (0%)	4.170*
45. Masturbation is wrong.	3.03 (9%) SA (30%) A (20%) U (36%) D (4%) SD	3.75 (24%) (39%) (24%) (13%) (0%)	4.230*
46. Oral Sex is acceptable within marriage.	3.34 (7%) SA (49%) A (19%) U (21%) D (4%) SD	2.99 (9%) (33%) (20%) (24%) (14%)	1.862

Table 3 (Continued)

STATEMENTS	MASTER'S	COLLEGE	t
47. The ministry of the P.A.O.C./N. would be best served if its ministers did not pursue higher education beyond the Bible college level.	1.36 (0%) SA (1%) A (0%) U (32%) D (67%) SD	1.86 (1%) (5%) (6%) (53%) (34%)	4.154
48. A vasectomy is an acceptable form of birth control for Christians.	3.86 (16%) SA (61%) A (16%) U (7%) D (0%) SD	3.61 (11%) (53%) (22%) (13%) (1%)	1.785
49. A tubal ligation is an acceptable form of birth control for Christians.	3.96 (17%) SA (65%) A (13%) U (4%) D (0%) SD	3.63 (9%) (59%) (19%) (12%) (1%)	3.064*
50. The use of birth control pills is an acceptable form of birth control for Christians.	3.97 (22%) SA (64%) A (7%) U (4%) D (3%) SD	3.51 (8%) (60%) (11%) (19%) (3%)	3.064
51. The I.U.D. is an acceptable form of birth control for Christians.	2.82 (8%) SA (28%) A (16%) U (34%) D (13%) SD	2.95 (8%) (59%) (11%) (19%) (3%)	.625

Table 3(Continued)

STATEMENT	MASTER'S	COLLEGE	t
52. Artificial insemination is acceptable if the sperm is from the husband.	3.85 (9%) SA (73%) A (12%) U (6%) D (0%) SD	3.68 (8%) (65%) (19%) (6%) (2%)	1.368
53. Artificial insemination is acceptable if the sperm is from someone other than the husband.	2.13 (3%) SA (9%) A (13%) U (49%) D (26%) SD	1.85 (0%) (4%) (13%) (48%) (35%)	1.922
54. Personhood begins at the moment of conception.	4.25 (42%) SA (47%) A (7%) U (3%) D (1%) SD	4.44 (56%) (37%) (5%) (1%) (1%)	1.501
55. The value of human life begins at the time of conception.	4.46 (47%) SA (51%) A (1%) U (1%) D (0%) SD	4.61 (62%) (37%) (1%) (0%) (0%)	2.033*
56. It is acceptable to receive tithes and offerings of a lottery winning.	2.84 (3%) SA (39%) A (10%) U (35%) D (13%) SD	2.54 (1%) (18%) (33%) (28%) (19%)	1.656

Table 3 (Continued)

STATEMENTS	MASTER'S	COLLEGE	t
57. Christian parents should send their children to Christian schools where possible.	2.55 (1%) SA (15%) A (30%) U (45%) D (9%) SD	3.01 (9%) (32%) (15%) (41%) (4%)	2.747*
58. Christian believers should not purchase lottery tickets.	4.09 (29%) SA (58%) A (7%) U (4%) D (1%) SD	4.34 (45%) (47%) (4%) (4%) (0%)	2.000*
59. Young people should not listen to Christian rock music.	2.61 (4%) SA (25%) A (9%) U (52%) D (10%) SD	3.33 (17%) (36%) (14%) (31%) (3%)	3.874*
60. The baptism of the Holy Spirit is a separate experience from being born again.	4.48 (52%) SA (45%) A (1%) U (1%) D (0%) SD	4.56 (62%) (34%) (1%) (3%) (0%)	.753
61. Sermons should normally be prepared beforehand and should be delivered as prepared rather than formulating thoughts as one feels led during the service.	3.97 (38%) SA (44%) A (0%) U (16%) D (3%) SD	3.99 (32%) (51%) (5%) (10%) (3%)	.093

Table 3 (Continued)

STATEMENTS	MASTER'S	COLLEGE	t
63. Abortion is murder.	4.19	4.59	3.22
	(41%) SA (68%)		
	(43%) A (25%)		
	(10%) U (4%)		
	(6%) D (3%)		
	(0%) SD (0%)		
64. Only Sunday School materials produced by the Gospel Publishing House or similar materials authorized by the P.A.O.C./N. should be used in P.A.O.C./N. churches.	2.32	2.99	3.298*
	(4%) SA (11%)		
	(17%) A (28%)		
	(6%) U (9%)		
	(51%) D (37%)		
	(22%) SD (11%)		
65. It is a scripturally acceptable practice for individuals to receive personal direction in their lives through prophetic utterances.	2.86	2.56	1.500
	(7%) SA (6%)		
	(28%) A (23%)		
	(17%) U (8%)		
	(39%) D (46%)		
	(9%) SD (17%)		
66. The trend in church growth should be toward the establishment of small churches rather than the enlarging of present churches.	3.25	3.06	1.025
	(4%) SA (10%)		
	(48%) A (33%)		
	(17%) U (18%)		
	(29%) D (32%)		
	(1%) SD (8%)		

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
67. Individuals should be delivered from sinful habits and addictions at conversion.	3.21 (4%) SA (11%) (52%) A (54%) (10%) U (6%) (28%) D (24%) (6%) SD (4%)	3.46 (11%) (54%) (6%) (24%) (4%)	1.384
68. There are fewer miraculous healings in P.A.O.C./N. ministry today than there were in its earlier years.	2.94 (3%) SA (5%) (29%) A (25%) (30%) U (22%) (35%) D (44%) (3%) SD (4%)	2.84 (5%) (25%) (22%) (44%) (4%)	.659
69. Under some circumstances it is acceptable to lie.	2.18 (2%) SA (1%) (13%) A (5%) (12%) U (3%) (49%) D (52%) (25%) SD (39%)	1.77 (1%) (5%) (3%) (52%) (39%)	2.667*
70. Being 'slain in the spirit' is acceptable in Pentecostal worship.	3.76 (10%) SA (20%) (64%) A (65%) (19%) U (10%) (3%) D (5%) (3%) SD (0%)	4.00 (20%) (65%) (10%) (5%) (0%)	1.903
71. The Scripture presents dancing as an acceptable expression of worship.	3.52 (7%) SA (10%) (62%) A (54%) (10%) U (14%) (16%) D (17%) (4%) SD (1%)	3.47 (10%) (54%) (14%) (17%) (1%)	.279

Table 3 (Continued)

STATEMENT	MASTER'S	COLLEGE	t
72. Dispensation- alism offers the best structure for Biblical Theology.	2.28 (2%) SA (18%) A (15%) U (39%) D (27%) SD	3.36 (8%) (47%) (23%) (18%) (4%)	1.248
73. The King James version of the Bible is the best repre- sentation of the original manu- scripts of the Scripture.	1.75 (3%) SA (7%) A (6%) U (29%) D (54%) SD	2.48 (7%) (20%) (9%) (47%) (17%)	3.849
74. Those who do not believe in the Virgin Birth of Jesus cannot be accepted as fellow believers of the Church of Jesus Christ.	3.41 (7%) SA (58%) A (9%) U (20%) D (6%) SD	4.26 (49%) (40%) (1%) (9%) (1%)	5.069*
75. Counseling for separation is ac- ceptable for Christian couples in some cases.	3.33 (6%) SA (57%) A (10%) U (20%) D (7%) SD	3.10 (5%) (46%) (10%) (28%) (10%)	1.229

Summary of Part I

The two educational groups differed signifi-
cantly on forty-five of the seventy-five state-
ments pertaining to social and theological

issues. Whereas the primary purpose of this study was to examine the general differences between these two groups, the items will now be discussed in more detail and will be clustered to determine in which areas the groups differ.

It should be remembered, however, that the actual differences above may be related to other factors apart from education. In order to determine whether age was a factor, the respondents were asked to indicate an age category. The category was kept reasonably large in order to maintain the confidentiality of the responses. Seeing that the researcher knew many of the subjects, they would feel hesitant to provide an age category that might identify them.

The age composition on the returned questionnaires were similar for both the master's and college groups apart from the fact that there were significantly more over fifty-five with just Bible college education. The breakdown was as follows:

Table 4
Breakdown by Age and Education
(N = 148)

	Master's	College	Total
35 and under	29	34	63
36-55	36	33	69
55 and over	4	12	16
Total	69	79	148

An analysis of variance was performed on all items according to the three age categories as indicated on the questionnaire, and this factor will be discussed for items on which differences occurred.

The first comparisons of the groups were on their responses relating to issues on which there are either official or traditional views by the P.A.O.C.

Literalness of the Bible

Ten items on Part I were related to the ac-

ceptance of the Bible as the inerrant Word of God, and to the matter of whether it should be interpreted literally. Briefly summarized these are as follows:

1. The original words of Scripture were dictated to the writers by God.

2. Evolution of Man from a lower form of life is incompatible with the scriptural account of creation.

4. The serpent that tempted Eve was an actual snake.

10. In writing the Scriptures, the authors used their own words to express God-given concepts.

11. Hell consists literal fire.

13. The book of Isaiah was written by more than one person.

21. Those who do not believe that the Bible is free from error cannot be accepted as fellow members of the Church of Christ.

31. Matthew and Mark copied material from Luke when writing their gospels;

73. The King James version of the Bible is the best representation of the original manuscripts of Scripture.

74. Those who do not believe in the Virgin birth of Jesus cannot be accepted as fellow believers of the Church of Jesus Christ.

Seven of these (numbers 1, 2, 4, 11, 21, 73 and 74) are written in a direction so that agreement with them represents a very literal acceptance of the Bible. This is characteristic of the funda-

mentalist view of Scripture as portrayed, for example in the evolution-creation debates, the preaching of the actual flames of hell, the necessity of believing the Bible in order to be accepted as a believer in the church, and the traditional confidence in the King James' version of the Bible. As discussed in the Literature Overview, these have all been characteristic of the Pentecostal approach to Scripture and in some cases still are.

An examination of the level of agreement of both groups with these statements either individually or collectively reveals a noticeable difference between those who have pursued graduate education and those who have not. Those with a master's degree reject the dictation theory of Scripture, showing only a 2.42 level of agreement with the statement that the words were dictated to the writers by God. A total of only 27% responded SA and A. On the other hand, those with just a Bible College education supported this statement at a 3.10 level of agreement, and a total of 48% responded SA and A. Although this is not a high level of agreement, yet it is significantly different from the other group ($t=2.696$).

It is evident that the master's group agrees more strongly with the position that the authors of Scripture used their own words to express the God-given concepts rather than having the words dictated. This is shown by the fact that they express a 3.84 level of agreement with this statement as compared to 2.42 with the dictation statement. The frequency distribution of responses show that some 81% either strongly agree or agree with this idea. It appears contradictory that the college group also supports the statement that the authors used their own words, in that they supported the dictation theory. This may indicate a lack of clarity in the statement itself. It could be, for example, that the respondents emphasized the God-given concepts more than the authors' own words.

There was a distinct difference between the groups on the necessity of believing the Bible to be free from error in order to be accepted as a fellow believer in the church. Those with a masters degree rejected this notion, at a 2.20 level of agreement, while the college groups accepted it at a 3.11 level. The total number of SA and A in the master's group was 25% compared to 44% in

the college group.

Although the master's group agreed that a belief in the Virgin Birth is necessary to receive acceptance as a believer in the church, (3.41 level of agreement), yet this agreement was considerably less than that of the college group (4.26 level of agreement) The difference on this statement represented one of the highest t-scores, 5.069. The significance of the difference is also indicated by the fact that the college group scored a total of 65% of the SA and A responses compared to 87% for the college group. The statement on the Virgin Birth is clearly stated, and it seems reasonable to conclude that 25% of the master's degree group believes that one can be a believer without accepting the Virgin Birth, while only 10% of the college group has the same view.

Two statements were meant to deal with some of the issues relating to the authorship of the Bible as discussed in the higher criticism debates. One from the Old Testament and one from the New were selected as examples. The dual (or more) authorship of Isaiah is widely accepted by many biblical scholars, and is many times asso-

ciated with a lesser commitment to the literal interpretation of Scripture. Evangelicals tend to reject this more than the liberal denominations. Unfortunately, the New Testament example was stated improperly on the questionnaire in that it should have indicated that Matthew and Luke copied material from Mark rather than that Matthew and Mark copied from Luke. Because of this it will not be included in the discussion here. There was no significant difference in the agreement with the statement on Isaiah. Both groups reject the idea of dual authorship. It is interesting to note, however, that the master's group was significantly more undecided about this than the college group (32% compared with 20%).

Out of the four statements intended to deal with the literal interpretation of the Scripture, the groups differed significantly on two. Although both groups expressed agreement with the statement that hell consists of literal fire (3.30 for the master's group, and 3.82 for the college group), there was a significant difference between the percentages of SA and A responses. A total of 45% responded with SA or A from the master's group, while 70% responded this way

from the college group. Again, the noticeable difference is that 32% of those with a master's degree were undecided, compared to 18% of those with Bible College. Both groups reject the King James' version of the Bible as the best representation of the original manuscripts, but the level of this rejection differs. The acceptance by the master's groups was only 1.75, compared to 2.48 by the college group. A breakdown of these responses further show this difference in that only 10% of the master's group expressed SA and A compared to 20% by the college group. There was no significant difference between the groups on the incompatibility of evolution with the creation account. The level of agreement was very close (4.30 and 4.27), and the percentage of responses for each category was very similar. There was also a similar level of agreement by the groups with the statement that the serpent that tempted Eve was an actual snake. For the master's group it was 3.47 and for the college group, 3.58. The first group expressed a total of 60% for SA and A, and the second group expressed 62%.

It is interesting to note the combined level

of agreement with the statements above that are written in the direction of a literal approach to the authority and interpretation of the Bible. The mean level of agreement for the master's group is 2.98, and for the college group 3.53 which indicates a significant difference. Theologically, of course, it can be argued that one can support the authority, inerrancy and literal interpretation of the Bible without agreeing with the above statements. It is beyond the scope of this study to define such concepts as inerrancy, literal etc., but as the literature overview points out, these statements represent positions that are traditionally characteristic of Pentecostal beliefs, and it is clear that those who have pursued graduate studies in theology differ significantly in the support of these statements from those who have completed only a Bible College education.

Is the difference above related to education more than age? As pointed out earlier, the age composition for both groups is fairly similar apart from the fact that the oldest age category is represented more strongly in the college group. The factor of age will now be discussed

from a couple of angles. First of all, if all items pertaining to the Scripture which are stated in agreement with the traditional Pentecostal position are combined, there is a significant difference between the educational groups as shown above. However, when a multi analysis of variance among the three age groups is done on these items, no significant differences are found. The average level of agreement for the under thirty-five group was 3.15. The average level of agreement for the thirty-six to fifty-five group was 3.30, and the average level of agreement for the over fifty-five group was 3.53. The F-ratio was 1.98 which indicated no significant difference between the groups. In only a couple of individual items were there actual differences, but in these cases it was between the youngest and oldest groups. It is clearly demonstrated that differences that occur between clergy on their acceptance of some of the traditional statements concerning the literalness of the Bible are related mostly to their educational level.

Rapture

The master group did not support a pre-tribulation rapture as strongly as the college group. Their average level of agreement was 3.59 with 56% responding with Strongly Agree and Agree. This compared to an average agreement of 4.27 for the college group with 85% responding with Strongly Agree and Agree.

The factor of age was also related to these differences. The youngest group differed significantly from the others, but the average for the young college group (3.73) was still higher than that of the total master's group.

Baptism of the Holy Spirit

Three statements related to the distinctive belief of Pentecostals that there^{is} an experience following conversion known as the baptism of the Holy Spirit, the evidence of which is speaking in another language. These statements addressed the two basic components of this belief, subsequence and evidence. Both groups expressed a high level of agreement with the

position that the experience is separate from conversion (4.48 for the master's group and 4.56 for the college.) There is also agreement by both groups that the evidence of this experience is speaking in tongues. The level of agreement, however, is significantly different ($t=2.500$). Whereas both groups express a similar total percentage of SA and A responses, the college group's level of agreement is higher because 76% responded with SA, compared to 51% for the masters group. It is evident that the master's group is more reluctant to insist that an individual has not received this experience unless he or she has spoken with tongues. The level of support for this position by this group is only 3.65, compared to 4.25 for the college group. The difference is very significant with $t=4.082$. Also significant is the fact that only 65% of the master's group respond with SA and A to this statement, whereas 86% of the college group responded this way. Combining the three statements, the average level of agreement by the masters group is 4.18, and the college group is 4.50. Overall this represents a significant difference between the groups, although it should be

kept in mind that both groups expressed a fairly high level of agreement for all statements. When comparing by age there are no significant differences when the average level of agreement for these three statements is calculated.

Ecumenism

There are other areas in which there have been traditional positions by the Pentecostal Assemblies. One of these is the matter of ecumenism, which generally has been discouraged. Three statements were related to this issue, with the intent to compare the groups on their support for involvement in the three levels of non-Pentecostal organizations: The World Council of Churches, non-evangelical ministerials, and evangelical ministerials. Both groups agreed that the P.A.O.C. churches should not identify with the World Council of Churches, but there was a significant difference between the groups, (3.96 agreement for the master's group and 4.42 for the college group). The SA and A responses of the master's group accounted for 77% of the total while for the college group these responses

totaled 90%. There was much more support for involvement in non-evangelical ministerials by both groups, although again there was a significant difference between the two. There was 2.07 agreement by the master's group that they should not become part of non-evangelical ministerials, and 2.48 agreement by the college group. Some 21% of the college group felt that they should not become part of such ministerials, while only 8% of the master's group felt this way. These types of responses accounted for the difference ($t=2.503$), even though both groups support being part of these organizations. There was no significant difference between the groups on their support for being part of evangelical ministerials in that both groups expressed a low level of agreement (1.49 for the master's and 1.64 for the college) with the statement that P.A.O.C. ministers should not become part of these organizations. There were no significant differences between the age categories on these three items.

Abortion

Another non-theological issue on which there

has been a definite stand by the P.A.O.C. is the issue of abortion. Five statements related to this topic. Both groups expressed fairly high agreement that abortion is morally wrong except where the life of the mother is in danger (3.80 for the master's groups and 3.99 for the college), and also expressed agreement that it was morally wrong in all cases, although the agreement was not as high in this case (3.33 for the master's and 3.32 for the college). The frequency of the SA and A responses were very similar for both groups on the two questions which accounted for the low t-scores, .075 for the first statement and 1.116 for the second. Again, both groups expressed very high agreement that personhood and the value of human life begins at conception. The college group was higher on this agreement for both statements, scoring 4.44 and 4.86 compared to 4.25 and 4.42 for the college group.

In the area of abortion, the greatest difference between the groups came on their agreement with the statement that abortion is murder. Certainly this has been a statement made many times by church groups and as mentioned in the literature is undoubtedly the

feeling expressed many times in papers prepared by the P.A.O.C. The master's group scored a 4.19 level of agreement with this statement, while the college group scored 4.59, accounting for the $t=3.22$. The real significance of the difference can be seen when the percentage of SA and A responses are compared. These amounted to 83% for the master's group and 94% for the college group. The age groups expressed no significant differences on this last statement, and overall agreed similarly in their support of statements rejecting abortion in the same way that the educational groups did. Overall there is significant agreement by both groups that abortion is wrong and that human life begins at conception. When all five statements were combined, the average level of support for this view by the master's group was 4.00, and 4.17 for the college group.

Homosexuality

Homosexuality has also been looked upon as morally wrong by Pentecostals. As pointed out in the literature, it is classified as sin rather

than an alternative life-style, or a psychological problem. Two statements related to this issue, one concerning whether an individual can indeed be a Christian believer and a practising homosexual, and the other whether such an individual can be a member of a local church. Both groups expressed high agreement that homosexuals should not be offered membership, although the level of agreement was significantly different for the groups (4.57 for the master's group and 4.84 for the college). The total SA and A responses for both groups is 99%. The factor that caused the significant difference was that 1 of the master's group responded with SD, while 1 of the college group responded with U. There was less agreement by both groups that practising homosexuals could not be born-again believers. This was especially true for the master's group whose level of agreement with this statement was 3.77, compared to the 4.57 that they should not be given church membership. The college group scored 4.43, compared to 4.84 on membership. This accounted for a significant difference between the groups on homosexuals' being born again Christians ($t=4.170$). The

breakdown is also significant. Just 71% of the master's group responded with SA or A to the statement that practising homosexuals cannot be born-again believers, while the total for the college group was 87%. It is interesting that again there was no significant difference when comparing by age categories.

Capital Punishment

One statement only was used to compare the groups on their support for capital punishment, a stand which has been clearly articulated by the Pentecostals throughout the years. The statement was very clear, "Capital punishment should be the penalty for premeditated murder." The difference between the groups on their level of agreement with this statement is very significant (3.75 for the master's and 4.32 for the college. $t=3.738$). Only 68% of the master's group responded with SA and A, compared to 90% of the college group. The undecidedness of the masters group was again evident with 17% responding U, compared to 8% for the college group. Because of the clarity of the statement, it was very obvious that over 30% of

pastors with master's degrees are either undecided or disagree that capital punishment should be the penalty even for 'premeditated' murder.

It is possible that age as well as education could be a factor in this response in that there was a significant difference between the youngest and the middle age groups ($t=2.786$). This again is smaller than the difference educationally, but it is significant.

Taboos

Six statements were included to compare the groups on their support for some of the traditional taboos of the denomination, using as examples, smoking, drinking of alcohol, purchasing lottery tickets, and attending or participating in sports activities on Sundays. As pointed out in the literature, official positions have been taken over the years on these issues, and for those on which there are no official stands, there have evolved unwritten understandings as to their acceptance.

The groups differed significantly on their agreements that P.A.O.C. believers should refrain

from both attending and participating in sports on Sunday. Although there was agreement by the master's group with both of these statements, the level of agreement was low (3.22 for refraining from participation, and 3.26 for refraining from attendance). This compared with 3.67 and 3.72 respectively for the college group. The total SA and A responses for the master's groups was 53% for non-participation, and 48% for non-attendance, while for the college groups it was 70% for non-participation and 73% for non-attendance. It should be pointed out here that the age factor is as related to these differences as the educational one. This is demonstrated by the fact that on both items there were significant differences between all age groups, with the greatest difference being between the youngest and the oldest groups, the next highest coming between the youngest and middle groups, and the least difference between the middle and oldest groups. It is clear that the youngest group is the most likely to attend and participate in Sunday sports.

The statement on alcohol was simply that Christian believers should never participate in

the drinking of such. The master's group agreed with this at the 3.58 level, and the college group at the 4.44 level. There was a highly significant difference, with $t=5.119$. The frequency of the SA and A responses explain this difference. The total of these responses for the master's group was 60%, while for the college group it was 92%. It should be pointed out that this statement did contain the word 'never' which is not encouraged in questionnaires such as this, and it could account for the low level of agreement for the master's group. However, even with the qualification of 'never', the college groups strongly supported it and it does serve to indicate the distinct difference between the two groups on this issue. There were no significant differences according to age categories.

A different approach was taken with the statement on smoking. The statement was that church membership should not be offered to those who smoke. There was borderline agreement with this statement by the master's group (3.00), and reasonably high agreement by the college group (3.62). Only 38% of the master's group responded with SA or A, compared to 60% for the college

group. Again, the difference was significant with $t=3.403$. The youngest group again differed from the middle group on this item with $t=2.158$ which means that the age factor is significant but not as significant as the educational one. Both groups expressed strong agreement with the statement that Christian believers should not purchase lottery tickets (4.09 level of agreement for the master's and 4.34 for the college). This accounted for a small significant difference with $t=2.000$. The frequency of SA and A responses was similar for both groups. There was also low agreement for the statement that it is acceptable to receive tithes and offerings from lottery winnings (2.84 for the master's and 2.54 for the college group). There was no significant difference between the groups on this statement. The responses to these two statements indicate that both groups oppose any involvement in or gain from lotteries.

As was done with other topics above, if we combine the statements relating to the taboos that are written in the direction of the traditional position of the P.A.O.C., and calculate the average expression of support for these

taboos, we find a level of support by the master's groups of 3.43, and for the college group 3.96, which represents a significant difference between the two. The age factor is significant in this case. When we combine the same items and do a multi analysis of variance between the three age groups the average level of agreement and the difference is as follows: under thirty-five--3.13, thirty-six to fifty-five--3.41 and over fifty-five--3.63. This accounts for a significant difference between the younger group and each of the other two.

Divorce and Remarriage

Three statements on divorce and remarriage were designed to address the three main issues relating to this topic as far as the involvement of pastors is concerned. First, it is the understanding that separation of couples will be discouraged and every attempt will be made to counsel them to remain married. Secondly, no pastor is to perform a re-marriage in that such has been traditionally frowned upon by the denomination and is looked upon by many as an act of adult-

ery. Thirdly, there is division on whether re-marriage should be related to the cause for the divorce, that is, it may be acceptable if the breakup resulted from adultery, but not acceptable if it did not.

There was agreement by both groups that counselling for separation is acceptable for Christian couples in some cases (3.33 level of agreement for the master's group and 3.10 for the college). The level of agreement was low, and there was no significant difference between the two groups. The groups differed significantly on their responses with the statement that it is never scriptural for a divorced person to re-marry as long as the former spouse is living. The master's group expressed only a 2.48 level of agreement with this, compared to 3.15 for the college group. Just 23% of the first group responded with SA and A, compared to 40% of the latter group. In this case more of the college group was undecided, with 20% responding U compared to 10% for the master's group. When this same statement was worded differently, specifically stating that the 'never' included the factor of adultery, the master's group response re-

mained virtually unchanged, whereas the college group weakened its agreement to 2.94. There was more agreement by both groups that it is never scriptural for a divorced person to remarry.

(2.48 - master's and 3.13 - college)

Equality of Women

In August of 1985, the P.A.O.C. voted with a large majority to accept the ordination of women. While there was general agreement with this, there was discussion on its interpretation. Would women now be permitted to hold official positions such as presbyters or district superintendents? The statement on the questionnaire was that women ministers should not be elected as sectional presbyters. The master's group rejected this statement (2.55 agreement), while the college group accepted it (3.46 agreement). It is evident that those with a master's degree are prepared to go further than just the offering of ordination to women, but are willing to offer them official positions within the denomination. The college group does not favour this. The difference was significant, with $t=4.616$.

Also related to the place of women in society

was a statement that the emphasis of the feminist movement on the equality of roles for male and female was not in accordance with Scripture. There was significantly more support from the college group for this statement (4.09), than there was from the master's group (3.62). There were no significant differences among the age groups on the responses to either of these items.

In addition to the items on which there are understood positions by the P.A.O.C., there are others on which it was of interest to the researcher to compare the groups. Some of these are topics that have been discussed by religious groups in general and the P.A.O.C. in particular and on which there are different positions. The examples chosen for this study were various forms of birth control, artificial insemination, sexual activities, modes of worship, loyalty to the denomination, evangelism, involvement of the denomination in speaking out against social issues, Christian day schools, Christian rock music, church growth, use of secular psychologists, miracles and further education of the clergy. The responses of both groups on these items will be briefly summarized with particular

attention being given to how the groups differ.

Birth Control

Both groups agree with three out four forms of birth control: vasectomy, tubal ligation and birth control pills, but disagree with the use of the I.U.D. The agreement with the first three methods by the master's group was 3.86, 3.96 and 3.97 respectively, while for the college group it was 3.61, 3.63, and 3.51. The groups were significantly different on agreement with the use of tubal ligation ($t=2.534$) and the use of birth control pills ($t=3.064$). The large difference relating to the use of birth control pills was accounted for by the fact that only 67% of the college group responded with SA and A, while for the master's group it was 85%. There was no significant difference between the groups on their acceptance of the use of the I.U.D. (2.534 for the master's and 2.95 for the college group, with $t=0.625$).

There are interesting differences on these items according to age. Those fifty-six and over differ significantly from the other two groups on

vasectomy, tubal ligation and birth control pills. Their level of agreement with the first is 2.70 and just barely at the 3.00 mark for the other two (3.00 and 3.12). Along with the other two groups they disagree with the use of the I.U.D.

There was support for artificial insemination by both groups when the donor is the husband (3.85 for the master's and 3.68 for the college groups), but very little agreement with it when the donor is not the husband (2.13 for the master's group and 1.85 for the college). In neither instance was the difference between the two groups significant. There were no differences according to age.

Sexuality

Two statements on sexual behavior were included, masturbation and oral sex within marriage. There was a very significant difference between the groups on their agreement with the statement that masturbation is wrong (3.03 for the master's group and 3.75 for the college with $t=4.230$). The total of SA and A responses for

the master's group was 39% and for the college group 63%. The U responses were high for both groups on this item with 20% for the master's and 24% for the college.

The master's group scored just within the agreement range with the statement that oral sex is acceptable within marriage (3.34). while the college group was borderline (2.99). Both groups scored relatively high again on U responses for this item (19% for the master's and 20% for the college group). The SA and A responses amounted to 56% of the master's group and 41% of the college group. Although one group scored above 3.00 and the other below 3.00, there was no significant difference between the two ($t=1.862$). Combining the two statements, however, it is quite evident that those with a master's degree are more willing to accommodate these types of sexual expressions than those with just a college education.

All three age groups expressed fair agreement that masturbation is wrong and there was no significant difference among them. They did significantly differ on the issue of oral sex, however, with both older groups scoring below 3.00

and with a significant difference occurring among the three groups (3.20, 2.90 and 2.06).

Speaking Out On Issues

Recently the P.A.O.C. has leaned more and more towards speaking out against social issues such as the distribution of pornography, the opening of businesses on Sunday and abortion. It has not become as much engaged in speaking out on issues such as nuclear war, human rights or unemployment. As mentioned in the Literature Overview, the stands taken are usually related to Biblical standards, rather than to matters of injustice or environmental concern.

Three statements were included on the questionnaire to compare the groups on the types of issues they would like to see the denomination speaking out against, two relating to the more traditional concerns--pornography and Sunday business, and one relating to broader human concerns of nuclear war, human rights and unemployment.

Both groups agreed that the P.A.O.C. should speak out against pornography and Sunday business, with both groups showing more support for

the former than for the latter. The levels of agreement were as follows: pornography--3.93 for the master's group and 4.10 for the college group; Sunday business--3.54 for the master's group and 3.70 for the college group. In both cases there was not as much support from the master's group, but the difference between the two groups was not significant.

The comparison of the responses to the statement covering the other issues is quite different. The college group did not support speaking out in these areas (2.85 level of agreement), while the master's group showed support for it (3.41 level of agreement). A total of 56% of the master's group responded with SA and A, while for the college group the total was 30%. There was also far more indecisiveness expressed by the college group (21%) than by the master's group (10%). the difference between the groups was significant with $t=3.129$. There was no difference according to age.

Christian Day Schools

The master's group did not agree that Chris-

tian parents should send their children to Christian schools where possible (2.55), whereas the college group did, at least marginally (3.01). The difference was significant with $t=2.747$. There was no difference according to age.

Rock Music

The groups also differed significantly on the statement that young people should not listen to Christian rock music. The level of agreement with this statement by the master's group was only 2.61, compared with 3.33 for the college group. Only 29% of the master's group responded with SA and A, while for the college group it was 52%. The age factor was very significant in the response to this item. Both older groups agreed that young people should not listen to rock music (3.20 and 3.81). The younger group did not agree with this statement (2.55). This accounted for a significant difference among the three groups with the greater being between groups one and three. It seems obvious here that the age factor is as important as the educational one in regards to this item. Those who are both younger and/or

more educated have a tendency to support rock music.

Preaching, Evangelism and Worship

Various modes of worship, evangelism and preaching have been characteristic of Pentecostal denominations. These have included dogmatic and sensational preaching (Jimmy Swaggart style), preaching spontaneously without preparation as one felt led during a church service, preaching on street corners, using the gifts of the spirit to identify physical and personal problems within congregations and calling these individuals forward for prayer, being 'slain' in the spirit, praying for the healing of those who are sick, and placing a high premium on Sunday church services and Sunday School. None of these is officially deemed as appropriate or inappropriate by the P.A.O.C., but they are types of expressions that many times are not highly supported by those who take a more intellectual or rational approach to the ministry. For this reason the groups were compared on their level of support for such.

There was a very high difference between the groups on agreement with the statement that there should be more Jimmy Swaggart style preaching. The college group showed a 3.41 level of agreement with this, while for the master's group it was only 2.69. The t-score was 4.057. SA and A responses were given by only 26% of the master's group, compared with 60% for the college group. Also it is clearly the older age category that supports this kind of preaching in that the over fifty-six group expressed 3.94 agreement with this statement compared to 2.92 and 3.06 for the other two. This made the oldest group significantly different from the other two.

While the college group supported this kind of preaching, it felt with the master's group that sermons should normally be prepared beforehand was 3.97 and 3.99 for the masters and college groups respectively. Interestingly, when divided by age, the two older groups did not support this statement to the 3.00 level. This suggests that age more than education is the factor that makes the difference on this item.

The college group gave significantly higher support to street meetings than the master's

group did (3.49 for the master's and 3.81 for the college group, $t=2.078$). All age groups supported such meetings with no significant difference.

Both groups agreed that it is taught in the Scripture that the gifts of the Spirit can be used to identify and deal with personal problems, with a significantly higher agreement by the college group (3.91) than for the master's group (3.34). Neither group, however, felt that this was appropriate in public worship. Neither did either group feel that it is scriptural for individuals to receive personal direction for their lives through prophetic utterances. There were slight differences between the younger and middle-age groups on this item, with the younger group expressing more agreement that the gifts could be used to identify and deal with problems, and also that this could be done in public (3.05 compared to 2.59).

Both groups agreed that being 'slain in the Spirit' is acceptable in Pentecostal worship, with the college groups slightly higher than the master's group, but not quite at the 1.96 level of significance ($t=1.903$). The number of U responses from the master's group was 20% compared

to 10% for the college group. All age groups supported this with no significant difference.

Both groups also agreed that the Scripture presents dancing as an acceptable expression of worship. The level of agreement for both groups was reasonably high (3.52 for the master's and 3.47 for the college group) and there was no significant difference between the two groups. There were interesting differences here according to age. The over fifty-five group disagreed with this statement (2.63 level of agreement) which made it significantly different from the other two. Also, even though the two younger groups supported this, there was significantly more support by the youngest group with a 3.79 level of agreement compared to 3.43 for the middle group.

As far as divine healing is concerned, both groups strongly agreed that this was provided for in the atonement. They did not, however, believe that all who are prayed for should be healed, although the college group showed more support for this than the master's group. There was no difference according to age.

Both groups showed good support for the re-

tention of the traditional Sunday services, and felt that the Sunday School is essential to the spiritual life of the church. All responses averaged over the 4.00 level. Although the master's group expressed good support for this (4.17), they were significantly lower than the college group (4.65). This accounted for a $t=4.324$. Age groups expressed similar strong support.

Higher Education of Clergy

Two statements related to the further education of clergy. There was clear disagreement by both groups with the statement that the P.A.O.C. would be best served if its clergy did not pursue education beyond the Bible College level. The difference between the groups was very significant however ($t=4.154$). This is explained by the fact that 6% of the college group responded SA and A to this while for the master's group it was only 1%. Again, all age groups supported a graduate seminary and disagreed that P.A.O.C. ministers should not pursue higher education. The lowest level of agreement for the seminary was

from the oldest group, but this was still at a 3.75 level.

Loyalty to P.A.O.C.

There was a significant difference between the groups on all three statements relating to loyalty to the P.A.O.C. There was a 4.28 level of agreement by the master's group with the statement that as a P.A.O.C. minister, I am loyal to that denomination, while for the college group it was 4.54.

The master's group expressed a 3.96 level of agreement with the statement that ministers who cannot accept every basic doctrine of the P.A.O.C. should not hold credentials, while for the college group it was 4.00. The significance of the difference ($t=2.416$) is accounted for by the fact that 66% of the master's group responded SA and A to this statement compared to 78% for the college group.

The statement that only P.A.O.C. authorized

materials should be used in the churches did not receive much support from either group (2.32 level of agreement for the master's and 2.99 for the college group). However, there was a significant difference between the groups with the $t=3.298$. All age groups supported loyalty to the P.A.O.C. with no significant difference. There was a difference between the youngest and middle groups, however, on accepting the basic doctrines in order to hold credentials (3.55 and 3.98).

Non-believing Psychologists

The college group was more reluctant to refer those with problems to non-believing psychologists. They supported this at a 2.75 level, while for the master's group it was 3.29. The difference was significant with $t=2.975$. The two younger age groups expressed a low level of agreement with this (3.05 and 3.03) and the oldest group rejected it at a 2.69 agreement.

Church Growth

Both groups expressed a similar level of

agreement (3.25 for the master's and 3.06 for the college group) that the trend in church growth should be toward the establishment of smaller churches rather than expanding the present ones. All age groups expressed similar agreement.

Deliverance From Sinful Habits

Both groups expressed moderate agreement that individuals should be delivered from sinful habits and addictions at conversion, and there was no significant difference. Although all age groups expressed agreement with this, the oldest group was very high (4.13), compared to 3.00 for the youngest group and 3.46 for the middle group. Age was more of a factor here than education. There was no significant difference either in the responses to the statement that there are fewer miracles today than in earlier years. Both responded just under the 3.00 level of agreement. There was no difference by age.

Lying

Finally, in an attempt to test the situation

ethics of the groups, a statement was included that in some circumstances it is acceptable to lie. Although both groups rejected this, the difference was significant with the master's group scoring 2.18, compared to 1.77 for the college group. Just 6% of the college group agreed with this statement, compared to 15% of the master's group. All age groups rejected it with no significant difference.

Comparison of the Responses by the
Educational Level of the Clergy (Part 2)

Below are given the items that appeared on Part 2 of the questionnaire, showing for each group the average of the responses to each item. As in Part 1, t-tests were calculated to determine whether the differences between these averages were significant. It should be kept in mind here that significance is interpreted in a statistical sense. It does not determine whether the difference is large enough to be of concern or not, but simply means that if further samples of the population were surveyed, any lesser difference could occur by chance in 5% of the cases.

Frequency distributions are not given for the responses to Part 2 in that each response could be a different numerical value. In the summary, however, some cases are referred to in order to explain why some large differences in averages do not appear to be statistically significant, while smaller ones do. The reason for this, of course, is that the group response to some items may contain more variance than for other items. An example of this is the item: Number of times you and your family have a prayer time together each

week (excluding grace at meals). The average for those with a master's degree was 5.48, while for the college group it was 19.66. Statistically though the difference was not significant because of the variance within the college group. One of the responses was 600, which created variance large enough to bias the significance level. Cases such as this will be explained in the summary. The averages are as follows:

Table 5
Comparison of Beliefs

ITEM	MASTER'S	COLLEGE	t
	(N = 69)	(N = 79)	
1. Minutes per day in private prayer not including while walking, driving, working, or other activities.	23.8	34.9	2.356*
2. Minutes per day in prayer if you include the above.	68.9	83.6	.931
3. Minutes per day in devotional Bible reading unrelated to preaching and other ministry tasks.	20.3	25.6	1.833

Table 5 (Continued)

ITEM	MASTER'S	COLLEGE	t
4. Minutes per day in Bible reading if ministry tasks are included.	70.0	64.4	.488
5. Minutes per day in reading religious books apart from the Bible.	61.0	48.6	1.146
6. Number of meals fasted for spiritual reasons during the past 12 months.	11.5	26.3	2.492*
7. Minutes spent in prayer for one new sermon.	56.4	60.9	.269
8. Minutes spent in reading religious books apart from the Bible for one new sermon.	90.6	75.4	1.137
9. Minutes spent in reading Bible only for one new sermon.	112.8	113.6	.044
10. Number of books read in past 12 months.	29.8	22.0	1.710
11. Number of books in personal library.	855.1	731.8	.896
12. Hours per week watching non-religious T.V.	21.0	14.8	.484
13. Hours per week watching religious T.V.	6.8	1.6	1.226

Table 5 (Continued)

ITEM	MASTER'S	COLLEGE	t
14. Number of books purchased in past 12 months related to ministry.	24.7	17.4	1.671
15. Number of minutes to preach a sermon.	37.6	39.6	.240
16. Number of family prayer times each week.	5.5	19.6	1.267
17. Number of times you gave a message in tongues during the past 12 months.	2.1	14.96	1.274
18. Number of times you gave an interpretation of tongues during the past 12 months.	2.4	4.53	1.807
19. Number of times during the past 12 months you wept while praying or worshipping.	20.6	42.7	1.950
20. Number of interdenominational services or activities you participated in during the past 12 months.	12.5	6.8	1.808
21. Percentage of income returned to the Church during past 12 months.	14.1	17.0	.973
22. Number of distinct physical healings witnessed during the past 12 months.	6.2	9.1	1.163

Table 5 (Continued)

ITEM	MASTER'S	COLLEGE	t
23. Number of people you led to conversion during the past 12 months.	2.4	3.3	.107
24. Number of times you gave a word of prophecy during the past 12 months.	6.0	5.3	.238
25. Number of hours per week spent in recreation	2.8	4.3	.967
26. Number of movies seen at theatres during past 12 months. (not including religious movies promoted by the church.)	1.2	.4	2.111*
27. Number of times you drank alcohol during past 12 months. (not including medicine or communion wine.	1.6	.2	1.783
28. Number of lottery tickets purchased during past 12 months.	0.0	0.0	0.000
29. Number of tickets purchased during past 12 months that could be used to win an item.	0.0	0.0	0.000
30. Number of magazines to which you subscribe.	4.2	4.2	.116

Table 5 (Continued)

ITEM	MASTER'S	COLLEGE	t
31. Number of book clubs to which you belong.	.6	.5	.773
32. Number of times you preached in a church of another denomination during past 12 months.	1.5	2.2	.515
33. Number of times during past 12 months you felt directed by a vision, angelic visit, voice or something beyond just a feeling.	1.6	1.4	.324
34. Number of times during past 12 months you preached on the baptism of the Holy Spirit.	2.2	4.7	3.031*
35. Number of times during the past 12 months you preached on holiness.	5.3	11.6	2.356*
36. Number of times during the past 12 months you preached on the second coming.	2.0	5.0	3.875*
37. Number of hours per week spent in counseling.	5.4	4.8	.753

38. Number of seminars attended during past 12 months for personal develop- ment.	2.0	2.0	0.000
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Summary of Part 2

Very few significant differences between the groups appeared in their responses to the above items. Out of the 38 items, the groups differed on just 6, one pertaining to private prayer, one to fasting, one to attendance at movies, and three to the nature of sermon topics. The nature of these differences, along with a commentary on all of the items will now be discussed. As with Part 1, the factor of age will be discussed for cases where an analysis of variance shows that there is a significant difference between these age group averages.

The items will be discussed according to topics.

Prayer, Bible Reading and Fasting

It appears very obvious that those with a

master's degree spend less time in private prayer than those with just a Bible college education. The average minutes per day for the master's group was 23.8, while for the college group it was 34.9. Apart from just the averages, it is interesting to compare the groups on the frequency of certain responses. While responses ranged from 5 minutes to 120 minutes for the master's group and from 2 minutes to 180 minutes for the college group, they were mostly made up of four specific numbers, ten, fifteen, thirty and sixty. This indicates a rounding off, rather than trying to remember the number of minutes precisely. The difference between the groups is evident when these four responses are compared.

Table 6
Comparing Prayer Time by Educational Level

	Master's Group (N = 69)	College Group (N = 79)
Ten minutes	18%	13%
Fifteen minutes	28%	14%
Thirty minutes	15%	24%
Sixty minutes	6%	18%

It will be noted from the above that 46% of the master's group selected the two lower responses of 10 and 15 minutes compared to 27% of the college group, while 21% of them selected the two higher responses, compared to 42% of the college group. This has all been pointed out to demonstrate that the differences that are evident in the group averages are borne out in a closer examination of their specific responses.

To determine whether age was a factor in these differences, an analysis of variance was performed according to the three age groups, under 35, 36-55, and over 55. A significant difference appeared between the youngest and oldest group on the responses to item one. The average for those under 35 was 25.5 and for those over 55 it was 44.1 ($t=2.273$). It should be noted then that age as well as education is a factor in the difference on this item.

No significant difference between the groups was found in their total prayer per day, including prayer offered while walking, driving, working or doing other activities. The average for the master's group was 68.9 and for the college group it was 83.6. The range for both

groups was 10 minutes to 600 minutes (1 in each group for the latter), and the selection of specific responses was fairly similar. The one exception was that the college group selected significantly more 120-minute responses than the master's group did, 13% compared with 2%. This accounted for the difference in the averages. There were no significant differences according to ages.

The number of minutes per day in devotional reading of the Bible was very similar for both groups, 20.3 for the master's and 25.6 for the college. The range for both groups was from 0 (1 for each group) to 90 (1 for each group). There were no differences according to age.

Bible reading increased sharply when it included reading for ministry purposes, such as sermon preparation or teaching. The average for the master's group was 70 minutes and for the college group 64.4 minutes. It is interesting that in this case the average is higher for the master's group. This could have been caused by an extremely high response of 600 minutes given by one of the master's group, which would have reduced the average of that group to approxi-

mately 60 if it had not been included. There was a difference on this item according to age. The youngest and middle-age groups with averages of 68.7 and 55.9 respectively differed significantly from the oldest group which averaged 109.6.

The master's group was also higher in religious reading apart from the Bible, although the difference was not significant (60.5 for the master's and 48.6 for the college). There was no difference according to age.

Those with just a Bible College education fasted significantly more than those with a master's degree. The number of meals fasted for spiritual reasons during the past 12 months was 11.5 for the master's group and 26.3 for the college group. An examination of the frequency distribution bears out this difference. The range for the master's group was from 0 to 100, while for the college group it was from 0 to 264. Twenty seven per cent of the master's group and twenty three per cent of the college group did not fast at all. The significance of the difference was that 20% of the college group fasted 50 or more meals, compared to 5% of the master's group. There were no differences according to age.

Sermon Preparation and Preaching

The average number of minutes spent in prayer for one new sermon was similar for both groups, 56.4 for the master's and 60.9 for the college. An exceptionally large response of 900 minutes by one of the master's group caused its average to be high. Also, when comparing by age, this same response which was given by one of the master's group in the youngest age category, caused a significant difference between the youngest group and the other two age groups.

The groups did not differ in the amount of time spent either in the reading of the Bible or other books when preparing a new sermon. Bible reading averaged 112.8 for the master's group and 113.6 for the college group, while the reading of other books averaged 90.6 and 75.3 respectively. There was no difference on either item according to age.

Both groups were very similar in the length of a sermon, 37.6 (minutes!) for the master's and 39.6 for the college. The same consistency was found among the age groups.

The questionnaire also sought to determine

if the groups differed in their preaching on the traditional topics mentioned in the literature, namely the baptism of the Holy Spirit, the second coming of Christ and holy living. There were significant differences between the groups on all three.

The master's group preached an average of 2.2 time on the Baptism of the Holy Spirit, compared to 4.7 for the college group. The percentage of each group that did not preach at all on this topic is also noticeably different, 30% for the master's group and 14% for the college. Age was also a factor in this item. The youngest group averaged significantly fewer than the other age groups.

The same kind of difference occurred in the number of times for preaching on holiness. The average for the master's group was 5.3, with 19% not preaching on it at all, compared to an average for the college group of 11.7, with only 5% not preaching on it at least once. There was no significant difference by age.

For the second coming, the average for the master's was 1.9, with 33% responding 0, compared to an average of 4.9 for the college group, with

only 9% responding 0. As with the Baptism of the Holy Spirit, age was a factor in this difference. The youngest group again differed from the other two.

An important point should be kept in mind when comparing the groups on these sermon topics. First of all, it is quite possible that more of those with master's degrees are in teaching positions and therefore do not get as many opportunities to preach as the other group. This would naturally reduce the average. Also, the younger credential holders may be in positions of assistant pastors and would not be preaching as many times as the older ones. This would reduce their averages similarly. Unfortunately the research did not determine the total sermons preached by each individual so that percentages could have been compared rather than actual averages.

Professional Development

There was no significant difference between the groups on the number of books read in the past year, 29.8 for the master's group and 22 for

the college group. When comparing by age, the oldest group with an average of 37.4 was significantly different from the other two groups. From this it can be concluded that age more than education is related to the number of books read, with older clergy reading more than the younger ones. This is not a surprising conclusion in that the oldest age category included those retired from ministry.

The number of books owned averaged 855.1 for the masters group and 731.8 for the college group. Although this is a difference of some 123 books, yet the variance within each group was so great that the possibility of obtaining this difference with other samples did not exceed 95% and therefore it is not counted as significant. The range for the master's group was from 0 (1 response) to 5030 (1 response), and the range for the college group was from 0 (1 response), to 5000 (1 response). There was no significant difference according to age.

The number of books purchased during the past 12 months related to ministry averaged 24.7 for the master's group and 17.4 for the college. Again, there was high variance within each group,

which meant that the difference was not significant statistically. For the master's the range was 0 to 210 and for the college it was 0 to 200.

The groups were also compared on the number of magazines to which they subscribe. They were very close with the master's group averaging 4.1 and the college group averaging 4.2. The age groups were likewise very similar.

Very few individuals in either group belonged to book clubs. The average for the masters group was .6 with 68% belonging to none, and the average for the college group was .5 with 75% belonging to none. The age groups did not differ significantly.

Also related to professional development, the groups were compared on the number of seminars attended in the past 12 months. The average for both educational groups was 2.1 and there was no difference according to age.

From the above it is clear that neither age nor education is related to differences in such professional qualities as ownership of books, subscription to magazines, book clubs or attendance at seminars.

Television Viewing

The responses to the items on both non-religious and religious T.V. viewing contained such variance that the differences could not be counted as significant even though they appear quite high. The master's group averaged 21 hours per week watching non-religious T.V and the college group averaged 14.5. There was high variance within each group, however, with the ranges being 0 to 650 and 0 to 600 respectively. The same high variance occurred in the responses to the item on non-religious T.V. The average for the master's group was 6.8 and for the college group 1.6. Although the average for the master's was four times that of the college, yet the difference was not significant because of the presence of one exceptionally high response within the master's group of 301 hours. The highest for the college group was 20. Without this high response, the average for the master's group would have been just over 2 which is not different enough from the college group average to be significant. As mentioned at the beginning of this section, the statistical analysis takes

into account these aberrant scores when computing the confidence of the differences in averages. No differences were found among the age groups.

Family Devotions

It seems very unusual that the difference between the groups on the number of family prayer times per week is not significant in that the master's averaged 5.5 while the college averaged 19.7. This was caused by the presence of two aberrant responses within the college group of 500 and 600, whereas the highest for the master's group was 30. Any interpretation of these high responses is speculation, of course, but it does seem reasonable to believe that the respondents misunderstood the question. To average 500 to 600 family prayer times per week would indicate about 70 to 80 per day which is clearly improbable. Without these responses the college group would have averaged about 6 which is close to that of the master's group. There were no significant differences according to age.

Spiritual Experiences

As mentioned in the literature, Pentecostals believe that the evidence of being Spirit filled is speaking in another language which the person has never learned. This is called "speaking in tongues". It has always been the practice in Pentecostal worship for individuals who have been Spirit filled to continue to speak in tongues and on some occasions they may speak forth a "message" to the congregation in tongues, which is interpreted by themselves or others. On other occasions they may just give a "message" to the congregation without the use of tongues which is called a "word of prophecy". The present study endeavoured to determine how much this is still practised by the clergy and whether there are differences according to education or age.

On the three items relating to tongues, interpretation and prophecy, it was clear that there were no significant differences according to education or age. The averages for the item on tongues may not seem to support this in that the master's group averaged 2.1 messages in tongues during the past 12 months while the

average for the college group was 14.9. The high average for the latter group was caused by two exceptionally high scores of 200 and 700. All other responses for this group were 20 or fewer and the highest for the master's group was 30. Without these two high scores, the average for the college group would have been about 2 which is similar to that of the master's group.

The distribution of responses to the item relating to interpretations was more consistent, and the averages were not different enough to be significant. The average for the master's group was 2.5 and for the college group it was 4.5.

The averages for the number of words of prophecy given during the past 12 months were very close, 5.9 for the master's group and 5.3 for the college group.

One other statistic is pertinent to these three items. It is the number in each group that responded with 0. Below are given the percentages within each group that responded with 0 when asked the number of times within the past 12 months they gave messages in tongues, interpretation or prophecy.

Table 7

Percentage of 0 responses relating to
Tongues, Interpretation and Prophecy

	Master's	College
Tongues	71%	41%
Interpretation	64%	41%
Prophecy	57%	46%

Also characteristic of Pentecostal spiritual life is a sense of contact with God through such experiences as visions, dreams, angelic visits, etc. Records of earlier years give account of such occurrences with reasonable frequency. Such occurrences are sometimes associated with groups that are more emotional than rational, and are not reported as commonly among those who take a more educated approach to religious experiences.

Neither educational group reported many experiences of this nature for the past 12 months. The average for the master's group was 1.6 and for the college group 1.4. The range for the master's group was 0 to 20 with 68% reporting no such experiences, and the range for the college group was 0 to 34 with 66% reporting none. There were no differences according to age.

Two observations can be made from this comparison. One is that overall there is not a very high participation of clergy in these selected spiritual experiences. The second is that based upon the percentage of 0 responses, there appears to be less activity on the part of those with master's degrees. Although the averages were not significantly different between the groups, there does appear to be fewer of the master's group involved, especially in giving messages in tongues and interpretations.

Age was not a significant factor in any of these spiritual experiences.

Taboos

Four items were placed on the questionnaire to compare the groups on their involvement in the traditional taboos of the denomination. While there are no official positions on many of these, yet there are accepted positions and practices related to them that have become part of the life style of Pentecostal believers. The items selected were movies, alcohol, lotteries and tickets. It should be pointed out that because so few of the clergy from either group

participated in these activities, the averages do not present the most accurate comparison. For this reason the frequency distribution of responses will be given.

The first comparison is on movie attendance. These are movies seen in theatres which were non-religious and not sponsored by the church. The master's group attended an average of 1.2 during the past 12 months and the college group .39, which resulted in a significant difference ($t=2.111$). The distribution for the groups was as follows:

Table 8
Comparing groups on Movie Attendance

	Master's (N = 69)	College (N = 79)
0	72%	88%
1	10%	4%
2	6%	4%
3	5%	1%
4	0%	1%
5	0%	1%
6	3%	0%
7	1%	0%
10	1%	1%
12	1%	0%
15	1%	0%

(1% represents 1 individual in each group)

The significance of the differences above is that 28% of the master's group attended one or more movies during the past 12 months, while only 12% of the college group did.

This difference, however, is related to age as much as to education. An analysis of variance of the three age groups showed a significant difference between the youngest and the other two groups. Those below 35 averaged 1.4 movies, compared with .35 for the middle group and 0 for the oldest group. The distribution according to age is similar to that by education. It can be concluded then that the younger and more educated attend movies far more than the other groups, although it should be kept in mind that just a small number of clergy of any group participate in this activity.

Although the average number of times that the master's group consumed alcohol was much greater than that of the college group, the difference was not significant due to one high response in the master's group. The average for the master's was 1.6 compared to .24 for the college. The highest number of times recorded in the college group was 10, compared to 50 for the master's.

This, of course, inflated the average for that group. The distribution of responses was as follows:

Table 9
Comparing Groups on Alcohol Consumption

	Master's (N = 69)	College (N = 79)
0	81%	93%
1	5%	4%
2	6%	1%
3	2%	0%
4	0%	1%
6	3%	0%
10	0%	1%
12	1%	0%
20	1%	0%
50	1%	0%

Again, the age factor is evident when comparing the groups this way. The average for the youngest group was 1.7, compared to .35 for the middle group and 0 for the oldest. Age and education are both related to differences in this practice, although statistically the difference is not significant. The reason for this is that so few of any group are involved.

There was very little activity in the purchasing of lottery tickets by any group. Not one of the college group had purchased one in the past 12 months. One of the master's group had purchased 1, one had purchased 6, and 92% had purchased none. Again, the most activity according to age was the middle group. Because there was so little involvement by either group, no significant differences could be established according to education or age.

There was slightly more activity in the purchasing of tickets to win an item. For the masters group 84% had purchased none, 10% had purchased 1, and 6% had purchased 2. For the college group 92% had purchased none, 2% had purchased 1, 4% had purchased 2, and 1% had purchased 6. The most of the purchases were made by the middle age group. No significant differences could be established.

Financial Support of the Church

The master's group gave an average of 14% of their income to the church in the past 12 months and the college group 17%. Each group had one

exceptionally high response, 100% for the master's and 200% for the college. Apart from these the range for the master's was 0% to 25% and for the college 0% to 30%. Without these high responses, the average for the master's would have been 12.5% and for the college 15%, which are still close enough to represent no significant difference. The age group averages were very similar, ranging from 15% to 16%.

Interdenominational Involvement

It appears from the averages that the master's group participates more in interdenominational services and other activities in that they averaged 12.5 such experiences during the past year compared to 6.9 for the college group. This did not prove to be statistically significant, however. This was because of one aberrant response within the master's group of 200. The next highest response within this group was 40 and the highest for the college group was 70. Without this response, the master's group average would have been about 9 which makes it much closer to that of the college group.

Both groups were also similar in the number of times they actually preached in a church of another denomination, an average of 1.5 for the master's and 2.2 for the college. There was no difference either in the age groups.

Personal Evangelism

A strong emphasis within evangelical circles in general and within Pentecostal circles in particular has been leading other individuals to conversion. This has not only been done through evangelistic preaching, but through person to person contact in which one talks to another about becoming converted and then goes on to lead that person to a prayer of confession of sin and repentance. This has been called personal evangelism, and every Pentecostal Bible college teaches a course on how to do this. It is also encouraged by pastors in their sermons to the congregations. This study sought to determine how active the various groups of clergy were in this regard.

The average number of individuals that the clergy personally led to conversion during the

past 12 months was very similar for all groups whether dividing by age or education. The average for the master's group was 3.4 and for the college group 3.3. The percentage in each group that did not lead at least one person to conversion was also very similar, 44% for the master's and 40% for the college. The range for the master's was 0 to 65, and for the college 0 to 40. Age groups averaged from 2.4 to 3.8. There was clearly no differences according to age or education.

Healings Observed

There was no significant difference in the number of distinct physical healings witnessed by the various groups. The master's group reported an average of 6.1 and the college 9.0. The range for both was 0 to 100. The only noticeable difference was that 37% of the master's group had not witnessed one healing, compared to just 16% for the college group. There were no differences according to age.

Worship

The emotional aspect of Pentecostal worship has been expressed in such visible forms as hand clapping, shouting, raising of hands and weeping. Many times prayer is accompanied by weeping whether in congregational or private prayer. This study sought to determine how much this is still prevalent among clergy and whether there were differences according to education or age. Statistically, the difference between the educational groups was borderline significant with a t-score of 1.95. The average number of times that the master's group wept while praying or worshipping during the past 12 months was 20.6 and the average for the college group was 42.7. An analysis of the frequency distribution supports this difference. The range of the master's group was 0 to 120, while for the college group it was 0 to 500. Only 5% of the master's group reported 100 times or more compared to 16% for the college group. There was no difference according to age.

Other

A couple of other items were included which related to the study a little more indirectly. One was a comparison of the number of hours spent counseling by clergy. The average for the master's group was 5.4 and for the college group 4.8. There were no differences either by education or age.

Neither were there differences in the number of hours per week spent in outside recreation. The only observation here is that overall the responses were quite low, 2.8 hours per week for the master's group and 4.3 for the college group.

CHAPTER VI

CONCLUSIONS

The purpose of this study was to determine whether various educational and age groups of the P.A.O.C. clergy differed in their positions on selected theological and social issues, and in their practices of life and ministry. Some questions that the study endeavoured to answer were as follows:

A. Is there less commitment to traditional beliefs and practices by those clergy who are more educated and/or younger?

B. Which factor of age or education is more related to these differences?

C. Are differences more in the area of theological issues, social issues, traditional taboos, or the spiritual disciplines of prayer, fasting, Bible study, etc.?

D. Are the trends in these differences similar to those that have emerged in other church groups?

E. What are the implications of these changes to the Pentecostal Assemblies of Canada?

F. What further studies can be carried out to analyze these differences in more detail?

Before attempting to answer these questions, a couple of points need careful attention. The first relates to the nature of the conclusions that can be drawn from a causal-comparative study such as this. Borg and Gall suggest that Causal-comparative studies "are good for revealing relationships between variables, but they offer little help in clarifying causal patterns underlying those relationships"¹

The present study did not attempt to establish causes for differences in beliefs and practices that may occur among the various groups of clergy. If differences are found, however, further experimental studies can be done to look for possible causes.

As an example of the above, let's assume that those who have pursued graduate studies express significantly less support for some of the Pentecostal traditions and beliefs than those who have not. We cannot assume from this that further education is the cause of the differences. It may be that those individuals were less

¹Borg and Gall , p. 562

committed earlier in their lives, and pursued further education to clarify these positions.

It should also be kept in mind that many other factors could cause differences in beliefs and practices. Among these could be the denominational background of the minister, the particular culture in which one ministers, the personality of the individual, or the types of reading that he or she has done.

It is also pertinent to ask whether the study has been done in such a way that valid conclusions can be made. A number of factors support such validity. First, a 74% return of the questionnaires assures a reasonable representation of the population. Second, all findings from the samples were projected to the population and were only accepted at the 95% confidence level. Third, the items on the questionnaire were constructed in consultation with individuals who were leaders within the P.A.O.C. so that the content would be relevant to clergy of that denomination. Fourth, all of the statistical calculations were done by computer, thereby reducing the possibility of mathematical errors. Fifth, the development of the questionnaire, the

scoring, the statistical analysis, and the findings have all been done in consultation with the literature on studies such as this. As will be noted throughout the study, the primary source of this literature was the work of Borg and Gall.

The conclusions of the study will now be presented. As a basis for these conclusions, the differences that exist among the groups will be briefly summarized in three categories: those according to education only, those according to age and education, and those according to age only.

Differences by Educational Level Only

It is clear that there are differences on a number of issues according to the educational level only. Generally these are theological issues.

Those with a master's degree are less literal in their interpretation of the Bible. As mentioned in the summary for Part 1, when all statements relating to the literalness of the Bible are combined, the master's group shows significantly less support for this than the

college group. When combining this way, the age groups do not differ significantly. There are differences according to age on a couple of individual items within this category and these will be discussed later.

Specifically, it is clear that the master's group shows less support for the literalness of the flames of hell, and for the necessity of believing in the virgin birth in order to be accepted as a believer in the Church of Jesus Christ. In both of these cases, they express moderate agreement with the statements, but are not as strong in their support as the college group. There are no differences according to age.

Education alone is a factor in the difference of support for the position that one is not filled with the spirit unless one has spoken with tongues. Although the master's group supports this, they are far less committed to it than the college group.

The master's group are more open to ecumenical involvement than the college group. Although the majority of them do not agree with identifying with the World Council of Churches,

they express more support for this than the college group. They also express more support for involvement in non-evangelical ministerials.

The master's group is more open to the place of women in ministry. They reject strongly the statement that a woman should not be elected to a position of presbyter, whereas the college group accepts this. The master's group also feels less strongly that the emphasis of the feminist movement today is not in accord with Scripture.

Whereas all of the clergy express strong rejection of the morality of abortion, yet the master's group shows the less support for the statement that abortion is murder. Although there is strong agreement with this statement by the master's group, yet it is significantly lower than that of the college group.

Education is the only factor relating to a difference in support for a statement that Christian believers should never participate in the drinking of alcoholic beverages. The master's group expresses moderate agreement with this, compared with strong agreement by the college group.

Those with a master's degree express more

tolerance toward homosexuals than those with just Bible college. Some 20% feel that one can be a born-again believer and a practising homosexual.

Although the master's group expresses little support that under some circumstances it is acceptable to lie, yet it is far more than that of the college group.

Those with a master's degree feel that the P.A.O.C. should speak out on issues relating to nuclear war, unemployment, and human rights, while those with just a Bible college education reject this.

The master's group also is more open to referring individuals to non-believing psychologists. They marginally support this, whereas the college group marginally rejects it.

Finally, the master's group is less supportive of outdoor street meetings than the college group.

As far as practices of life and ministry are concerned, the only conclusion that can be drawn is that the master's group fasts less than the college group. For other practices on which there are differences, the factor of age is also related.

Differences According to Education and Age

Younger clergy as well as the more educated reject the theory that the words of Scripture were actually dictated to the authors by God. They also reject the notion that those who do not believe the Bible to be free from error cannot be accepted as fellow believers in the Church of Jesus Christ.

Younger and more educated clergy also express less support for the traditional view that the rapture of the church will take place before the period known as the tribulation. Only 50% of those 35 years of age or younger with a master's degree accept this position.

Although the younger and more educated support strongly the belief that speaking in tongues is the initial evidence of being filled with the Spirit, yet this support is not as strong as that of the older and less educated.

The greatest support for a P.A.O.C. seminary comes from those who are younger and more educated, although it should be kept in mind that there is support for this by all of the clergy. Also, it is the younger and more educated that disagree most strongly with the thought that the

P.A.O.C. would be best served if its ministers did not pursue education beyond the Bible college level.

Support for the position that believers should refrain from participation in or attendance at sports activities on Sundays changes with education and age. The younger and more educated marginally accept this idea, while the older and less educated reject it.

Both education and age are factors related to acceptance of remarriage. Although all of the clergy seem to be equally divided on this, yet the younger and more educated are marginally in favor of remarriage, whereas the others are marginally not in favor.

Oral sex within marriage and masturbation are more acceptable to those who are younger and more educated. They marginally accommodate these sexual expressions, whereas the others clearly reject them.

The same is evident for the granting of church membership to those who smoke. The younger and more educated express borderline support for doing this, while the others clearly reject it.

All clergy support capital punishment, but the support increases with age and decreases with education.

Support for the "Jimmy Swaggart" style of preaching increases with age and decreases with education. The youngest and more educated do not express much support for this.

The younger and more educated feel less strongly that ministers who cannot accept every basic doctrine of the P.A.O.C. should not be permitted to hold credentials. They support this position but not as much as the other groups.

Birth control is more acceptable to the younger and more educated, although it should be kept in mind that all clergy support birth control apart from the I.U.D. method. The same is true for artificial insemination when the donor is from the husband. All support this, but the greatest support is from the younger and more educated.

The younger and more educated do not object to having young people listen to Christian rock music, whereas the others feel clearly that this is not acceptable.

Dispensationalism is not accepted by the

younger and more educated clergy, but is accepted by the others.

Although the king James version of the Bible is rejected overall as the best representation of the original manuscripts, yet this rejection is strongest among the younger and more educated.

In practices of life and ministry, the younger and more educated spend less time in private prayer, attend more movies and drink more alcohol. It should be kept in mind, however, that in the case of the last two items there is very little activity by any of the groups.

Differences According to Age Only

There are not enough differences by age only to be significant. In some cases differences occur among the age groups on one specific statement relating to an issue but overall the difference on the issue relate to both education and age. One example of this is birth control. Age is the only factor relating to a difference in the acceptance of a vasectomy and an I.U.D. as a form of birth control. Education, however, as well as age is a factor in the differences for

the acceptance of a tubal ligation and the pill. For this reason, the issue of birth control is placed in the previous category.

Age is the only factor relating to support for the position that the P.A.O.C. should participate in endeavours to prevent businesses from opening on Sundays. The age group of 55-and-over expresses significantly more support for this than the other two groups.

The oldest age group also rejects more strongly than the other two groups the idea that counseling for separation is acceptable for some Christian couples

The youngest group expresses significantly more support than the others for using the gifts of the Spirit in public to identify and deal with people's personal problems, and also that is scripturally acceptable to receive personal direction through prophetic utterances. The youngest group accepts both of these practices, while the other groups reject them.

Age is also the most prominent factor in differences on a couple of other items. Support for the position that individuals should be delivered from sinful habits at conversion

increases with age, while support for dancing as a scripturally acceptable form of worship decreases.

The only practice on which there is a difference according to just age is the reading of books, with the oldest age group reading more than the other two.

Conclusions

1. This study concludes that those clergy of the P.A.O.C. who have completed a graduate degree in theology or religious studies are less committed to a number of Pentecostal beliefs and practices than those who have completed only a Bible College education. They are less likely to take a literal approach to the interpretation of the Bible. They are less likely to insist that one is not filled with the Spirit unless one has spoken with tongues. They are more open to ecumenism, homosexuality, and women leaders in the church. They do not feel as strongly that Christian believers should not drink alcohol, and they are more likely to attend movies.

In addition to the above items on which there

have been accepted positions by the P.A.O.C., those with master's degrees also differ in a couple of other ways. They are more open to the use of secular psychologists, and feel that the P.A.O.C. should be speaking out on issues of human rights, nuclear war, and unemployment.

2. It also concludes that when the factor of age is considered along with education, there is even less commitment to traditional beliefs and practices by clergy who are both younger and have master's degrees. In addition to the items mentioned above, these clergy differ from others in a number of areas. They express just marginal support for a pre-tribulation rapture and reject dispensationalism. Although they support speaking in tongues as the initial evidence of being filled with the Spirit, the support is not as high as that of other groups. They only marginally accept the idea that believers should not participate in or attend sports activities on Sundays. They support remarriage of a person whose former spouse is still living. They express only borderline agreement that church membership should not be granted to those who smoke. They are far less committed to capital

punishment. Although they do express loyalty to the P.A.O.C., they are not as loyal as the other clergy. In practices of life and ministry, they pray less, attend more movies and drink more alcohol.

All of the above are within the scope of official or understood Pentecostal beliefs and doctrines. In addition to these, the young and more educated differ in other ways. They do not believe that masturbation is wrong, regard oral sex as acceptable within marriage and are more open to birth control. They do not object to young people listening to Christian rock music, do not support the "Jimmy Swaggart" style of preaching, and are more open to higher education for the clergy.

3. It cannot be concluded from this research that age alone is related to differences among clergy in their commitment to traditional beliefs and practices. The oldest clergy differ on just one item which may be considered official by the P.A.O.C. They express more support for participating in endeavours to prevent businesses from opening on Sundays.

It should be remembered, however, that in the

second category of differences above, age is as significant as education. Because of this, one or the other is equally related to the differences. If the clergy did not pursue higher education, the younger would still differ significantly from the older on these issues. On the other hand, if a number of clergy of the same age were compared, they would differ according to their educational category. Naturally, when these two factors are combined, the differences are more evident.

4. From the forgoing, it can be concluded that a lessening of commitment to traditional beliefs and practices is taking place within the clergy of the P.A.O.C. It can also be concluded that it is the younger and more educated clergy that are less committed. The lessening of commitment to a number of beliefs and practices is related to the educational level only, but in the majority of cases it is related to both education and age.

5. This study concludes that the trends among P.A.O.C. clergy in their lessening of commitment to traditional beliefs and practices are similar to those among evangelicals in general. This

point will now be discussed in more detail.

One of the sources referred to earlier in this study was that of Richard Quebedeaux. He has written much concerning the new trends among evangelicals towards a departure from traditional beliefs and practices. Many of the specifics of these beliefs and practices are identical to those used in the present study. Although his book The Worldly Evangelicals is not based upon a scientific study, yet he observes changes in many areas. Excerpts from this book are given below, with the items underlined that correspond to those contained in the present study.

Upward social mobility has made the old revivalistic taboos dysfunctional. Evangelical business people, professionals, clergy and students began traveling the world and soon discovered born-again believers in Europe, Africa and Asia who drink and smoke - something American evangelicals had been told since childhood was wrong. They changed their minds.¹

Evangelical young people learned how to dance and openly "grooved" on Rock Music.²

The key to understanding the new sophistication of the evangelicals is simple: more and better education. With the proliferation of faculty with the best doctorates in every academic discipline teach-

¹Richard Quebedeaux , p. 14

²Ibid , p. 14

ing at evangelical seminaries and colleges, it is small wonder that these same institutions have been profoundly influenced by the scholarship produced and taught at the most prestigious universities. Evolutionary theory, in a theistic context, is now taken for granted by many evangelical scientists.¹

(It is interesting to note the plethora of highly explicit books on sex techniques in marriage written by evangelicals and released by evangelical publishing houses. These books rejoice in the demise of the once mandatory "missionary position", and sanction, if not encourage, even oral sex.²

Among evangelical young people, masturbation is now often seen as a gift from God.³

Even very traditional pastors have had to rethink their negative position on divorce in ministering to singles, because in some groups in evangelical congregations there are more divorced people than never-marrieds, and new partnerships regularly emerge out of those groups, with divorced individuals wanting to be remarried in their church.⁴

Some evangelical women are taking advantage of abortion on demand.⁵

¹Richard Quebedeaux , p. 15

²Ibid , p. 16

³Ibid , p. 16

⁴Ibid , p. 16

⁵Ibid , p. 17

There is probably just as high a percentage of Gays in the evangelical movement as in the wider society.¹

Biblical literalism is rejected to the point that evolution, no less feminism, can be harmonized with the Scriptures.²

Quebedeaux has not covered all of the topics that the present study addresses, but he is concerned about the same kind of trends. In a way this study scientifically confirms the observations of Quebedeaux. At least it confirms that one segment of the evangelical population, the Pentecostals (specifically clergy), is changing in ways similar to those that he has observed. As well as "Worldly Evangelicals" there are "Worldly Pentecostals".

It is difficult to project the findings of this study to the lay population. As far as the clergy is concerned, however, it is interesting to observe a profile of these "New" or "Worldly" Pentecostals. They are thirty five years of age or younger and are generally well educated in the area of theology. Theologically, they basically affirm all of the important doctrines but are

¹Richard Quebedeaux , p. 17

²Ibid , p. 98

less dogmatic in their support for them. For example, many of them would not insist that one is not filled with the Spirit unless he or she has spoken with tongues. They are also less dogmatic about the literal interpretations of the Bible, such as hell fire, the virgin birth, or the necessity of believing that one must accept the Bible as free from error in order to be counted as a member of the Church of Jesus Christ. They reject Dispensationalism as the best structure of Biblical theology, and just marginally support a pre-tribulation rapture.

In matters pertaining to the Church, they are more open to involvement with other denominations and in some cases would like to identify more with the World Council of Churches. They support the place of women in ministry and are more open to women's rights in general. They do not like the "Jimmy Swaggart" style of preaching and express only moderate support for street meetings. They are not as loyal to the denomination.

On social issues they are more tolerant of homosexuality, although this is still weak. They are also more open to such sexual expressions as oral sex within marriage and masturbation. They

accept the remarriage of the divorced even when the former spouse is still living. In the matter of social involvement, they not only feel that the church should become involved in speaking out on issues that have been looked upon traditionally as Biblical, or "right" vs "wrong", but also on issues of social justice such as human rights, poverty and nuclear war. They are not strong in their support for capital punishment.

As far as practices of life and ministry are concerned, there are some noticeable trends developing within the "New" or "Worldly" Pentecostals. They are not as dogmatically opposed to social drinking, smoking, movie attendance, or the fact that Sunday should be strictly observed. They are more active than other clergy in attending movies and drinking alcoholic beverages.

It should be pointed out that the above does not apply to all Pentecostal clergy who are young and educated. The point being made is that if one were to look for the kind of minister that is outlined above, it is more likely that he or she would be found among these two categories.

Implications of these conclusions to the
Pentecostal Assemblies of Canada.

The observation that changes have occurred in the beliefs and practices of a denomination is not new. History is filled with such examples. In some cases such denominations have come to represent a whole new set of values over a period of time. They retain their original name, but in the process of time create a new belief system. Both the leadership and the laity seem to be able to adjust to the changes without serious rifts within the denomination or separations from it.

In other cases denominations reach a place where they no longer feel that their beliefs are distinctive enough to maintain a separate denominational identity, so they merge with others. A classic example of this is the merger of the congregationalists, methodists, etc. to form the United Church of Canada in 1925.

Yet another reaction to changes in the beliefs and practices of a denomination is the separation of groups who feel that they can no longer tolerate the departure from original or earlier values. In many cases these groups will

form new denominations altogether, the title of which will retain part of the former denomination's name. The mission of these groups seems to be the restoring of original values to the Church. Examples of these are The Reformed Presbyterian Church in the U.S., The Lutheran Church-Missouri Synod, and The Christian Reformed.

One point needs to be made about this last pattern. While new denominations are formed, yet they still represent the original religious groups or as sometimes called "denominational families". For example, many of the groups that have separated from the original Presbyterian Church in America are still classified as Presbyterians. In the same way there are many Baptist denominations whose members are still Baptists. This has to be kept in mind when the relationship between church growth and changing beliefs is considered.

The pertinent questions as far as this study is concerned are as follows: What will be the long term effect upon the Pentecostal Assemblies of Canada if beliefs and practices continue to change? Will it retain its identity as a denomination and eventually represent a system

of beliefs very different from the present system? Will it find itself without enough distinctive to remain a separate denomination and thus merge with others? Will it experience fragmentation into groups that will try to bring it back to earlier beliefs? Will there be a "Reformed Pentecostal Assemblies of Canada", or "The Pentecostal Church in Canada", or some other denomination that retains part of the original name just to make the point that it is the real P.A.O.C.?

Beyond the above questions, there are others such as, "What effect will changing beliefs and practices have on its growth?", "What are the implications of such changes for its ministerial training programs?" and "To what extent should the denomination be allowed to diversify in its beliefs, or should beliefs at all be the basis for fellowship and membership?"

At least two factors make it difficult to answer these questions. One is that the Pentecostal Assemblies of Canada is a relatively new denomination. Even though just a few of its founders are still living, yet a large number of its leaders identify with the beginnings through past relationships with these founders. Many of

these are in places of leadership and endeavour to maintain the denomination's original values. Although there are those within the denomination who observe the types of changes that this study confirms, yet they feel that the leadership is not necessarily sympathetic to such changes, and therefore redirection is still possible within the denomination.

The second factor is that the changes that have taken place in P.A.O.C. beliefs and practices are not major ones. As pointed out in the study, many of them are traditional practices instead of major doctrines. In cases where there are changes in doctrinal issues, it is mostly the younger and more educated clergy that differ from the original views.

For these reasons, it is probably fair to say that apart from a few individuals that may leave to join other churches or to start independent churches, it is not likely that a significant number of the membership will feel the need to separate within the immediate future. Neither has there been enough departure from the original beliefs to warrant a merger with another denomination.

This does not mean that there will not be some fragmentation, however. While there may not be those who will feel the need to separate to maintain the original beliefs and practices, there may be those who will feel that the only way to exercise their changing values is to break from the denomination. This will, of course, depend upon how accommodating the leadership becomes to such changes. This is a dilemma for any denomination. On the one hand if it accommodates a liberal shift in values, members will separate from it and form groups to bring it back on track. On the other hand, if it does not allow change, other members will separate to find the freedom to express these changes. This study has discovered enough change within the beliefs and practices of P.A.O.C. clergy to indicate that it is entering into this dilemma. The decision will soon have to be made to either accommodate these and other shifts, or require new loyalties to its original values. Making no decision is akin to the former and will be interpreted this way. As this study is being completed, the P.A.O.C. seems to have made a move in the direction of the latter. A letter has been sent to

all pastors, asking that permission be received from superiors before allowing clergy of other denominations to speak in their churches. As a result of this, one of its largest and oldest churches has separated from the denomination.

What of the other questions? What are the implications of change to the growth of the denomination? Such separations as mentioned above naturally affect growth or decline. Looked at from this angle, the P.A.O.C. could decline in numbers if there are separations by either the more liberal or the more conservative. However, unless there is a significant split in the denomination, such separations of individual churches or clergy will not affect its size to any great extent.

What if the denomination continues as is without any significant losses through separations? Will the changes found in this study have any effect upon its growth? This is a more complicated question and one which has been studied extensively within other denominations.

Dean Hoge, in a study on church growth in America from 1955 to 1975, identifies two categories of factors that may be related to the

growth or decline of a denomination.¹ One is the "contextual" factors. These include such things as years of education, family income, occupational prestige, geographical location, and the number of children in each family. The other category is that of "institutional" factors. These are similar to those studied in this research, e.g. theological conservatism or liberalism, attitudes towards ecumenism, emphasis on evangelism, involvement in social action, emphasis on a distinctive life-style and morality, and attitudes towards pluralism of beliefs. He also included strength of ethnic identity and centralized or congregational polity. The finding of his study which involved sixteen denominations was that the contextual factors had the most effect on church growth and decline.

In a 1972 study on the reasons for the growth of conservative churches, Dean Kelly had argued the opposite. His thesis was that "strong" churches grow while "weak" Churches decline.

¹Dean Hoge, "A Test of Theories of Denominational Growth and Decline," Understanding Church Growth and Decline, Dean Hoge and David Roozen (ed.), (New York: Pilgrim Press, 1979, p.179)

He identifies the traits of "Strong Churches" to be a willingness to sacrifice, willingness to obey the commands of leadership, eagerness to tell about one's religion, absolutism, conformity, a separation from the world, and a closed system of values. "Weak Churches" are more diverse in values, appreciate individual differences, are more ecumenical, and are not judgmental.¹ Kelly is making the point that a decline in church growth comes about when it departs from its original values and becomes more liberal. Kelly went on to provide statistics which showed that conservative denominations, and conservative branches of more liberal denominations experience a much higher growth rate than that of their liberal counterparts.²

Gerlach and Hine, in a study on the growth of Pentecostalism in the late 70's, identified the following factors which they proposed as related to that growth: a reticulate organization, fervent and convincing recruitment, a commitment act or experience, a change-oriented and action-

¹Dean Kelly, Why Conservative Churches are Growing (New York: Harper & Row, 1972) , pp.78-82.

²Ibid. , pp. 20-31.

motivating theology, and the perception of a real or imagined opposition. In the discussion of these factors, the authors deal with the specific components of each. Among these are such things as conversion and spirit-baptism experiences, evangelism, dogmatism, closed system of belief, access to the supernatural and a suspicion of acceptance by the world at large.¹

At least a couple of observations which relate to this research seem to be common to all of the above. One is that conservative churches are growing faster than liberal ones, and the other is that contextual factors being equal, growth is stronger among those churches characterized by Kelly as "strong". This would indicate that the more conservative the P.A.O.C. remains in its beliefs and practices, the more likely it is to grow, providing the national or contextual factors remain fairly constant. The implications of significant change in its beliefs and practices could be that growth would begin to slow.

¹Luther Gerlach and Virginia Hine, "Five Factors Crucial to the Growth and Spread of a Modern Religious Movement", Journal for the Scientific Study of Religion Spring, 1968, Vol. VII, No. 1, pp. 23 -40

The matter of establishing a relationship between the growth or decline of the P.A.O.C. and the changing beliefs and practices of its clergy is very difficult at this point in its history. As this study demonstrates, it has not reached a stage of significant departure from earlier values and is therefore still considered conservative. Its growth is still similar to that of other conservative denominations in that it continues to grow at a fairly consistent rate. From 1979, the first year in which statistics were accurately gathered, to 1984 it increased from 127,698 to 163,892, a change of 28% in 5 years.¹

All statistics before 1979 were estimates and the growth patterns were very erratic. It is beyond the scope of this study to determine an accurate growth pattern for the P.A.O.C. since its beginning. It is sufficient to say that there is no reason to suspect that changing beliefs and practices are causing a decline in growth for such decline is not evident.

¹Yearbooks of American and Canadian Churches, (Constant H. Jacquet, editor) Nashville: Abingdon, 1982, p. 260 and 1985, p.128).

Changes in the beliefs and practices of P.A.O.C. clergy also have implications for the training of its ministers. The matter of a P.A.O.C. seminary is now under discussion. As mentioned earlier in this study, the traditional method of training a P.A.O.C. minister was to offer three years of training in a Pentecostal Bible college. All of the teachers were of the Pentecostal faith and there was little departure from the denomination's viewpoints in the class presentations. Within the last decade, there has been a significant increase in the number of future ministers that choose to attend a seminary of another denomination, either upon graduation from a Pentecostal Bible college or from a university. Naturally, there is exposure to a number of different viewpoints. This study has shown that departure from traditional beliefs are more evident among such ministers. The P.A.O.C. must now decide whether this diversity of thinking is a healthy development and allow it to continue, or whether it needs its own seminary in order to preserve its original values. If some speculation can be attempted, this researcher feels that under the present arrangement of theological

training, the P.A.O.C. will continue to depart farther and farther from these values over a period of time.

Of course, basic to this decision, is the question raised earlier, "To what extent should the denomination be allowed to diversify in its beliefs, or should beliefs at all be the basis for fellowship and membership?" One of the obvious outcomes of changes such as those discovered in this research is that the denomination will have to face this question. This type of question forces a denomination to examine carefully the origin of its traditional values and whether or not they are open for discussion. If, for example, it remains important to the P.A.O.C. that its beliefs be based upon Biblical principles, then it will have to search the Bible anew to determine which beliefs warrant preservation. The attempt to separate Biblical truth from traditional truth could be one of the most important outcomes of this study.

A study such as this could also cause the denomination to investigate objectively the beliefs and practices of other groups. Without doubt the new thoughts that are emerging among

the younger and more educated clergy have their roots in the teachings of other denominations as already mentioned in the discussion on seminary training. Whereas in the past there was little awareness of these teachings, there is now a need to study their origins and development. This means that Pentecostal beliefs can no longer be studied in isolation, but in comparison to other positions. This will undoubtedly change the nature of teaching within the church as it relates to both lay and ministerial training.

The word that summarizes the implications of changing beliefs and practices within the P.A.O.C. is introspection. The evolution of thought within the denomination has brought it to a place where it must analyze its traditional positions. What cannot be defended will have to be modified; what cannot be modified will have to be defended. The fact that this study discovered areas in which changes are already taking place indicates that this process is already at work. At the moment it may only be confined to a small number of younger and more educated clergy, but as they begin to pass on to others the questions that they are wrestling with, the process will complete itself over a period of time.

Further Studies

Having found that there are differences that exist among the clergy on a range of theological and social issues, and practices of life and ministry, it would now be appropriate to find or design instruments that could be used to measure more precisely differences in each specific area. For example, scales could be designed and administered to compare the groups on the whole matter of Biblical inerrancy, or some other theological issue such as Spirit baptism or eschatology. A standardized abortion attitude scale, sex attitude scale, or similar attitude scales could be administered. Some Pentecostal orthodoxy scale could be developed based upon the items of this study and could be properly normed, using various subgroups within the Pentecostal population.

Another follow-up study to this one would be to administer this questionnaire to groups based upon factors other than or in addition to age and education. It would be interesting to determine whether there are differences according to the setting in which one ministers (urban vs rural),

the geographical location (is one state or province more orthodox than another?), the denominational background of the individual, or even personality factors.

It would be fitting and interesting to compare the beliefs and practices of the clergy with lay persons through the use of this or similar questionnaires.

Finally, it would be appropriate to design experimental or longitudinal studies to determine the actual causes for differences in beliefs and practices. Maybe this is the most important type of study at the moment. It has been established that changes are occurring. If these changes are deemed as concerns to the denomination, the causes will naturally have to be established before any attempt is made to counteract them. It is hoped that this study will at least be the beginning of an assessment of where the P.A.O.C. stands today in relation to its traditional beliefs and practices.

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APPENDIX A
LETTER ACCOMPANYING QUESTIONNAIRE

Dear

Christian Greetings! I trust that you are having a good day.

I am presently in the dissertation stage of a Ph.D. program at New York University, and am gathering data for my research.

The key to my research are the two enclosed questionnaires. These are being forwarded to a limited number of P.A.O.C. ministers, so I am hoping for a one hundred per cent return. The questionnaire will take approximately 45 minutes to complete, and a stamped return envelope is enclosed for your convenience.

All of the answers are completely anonymous. You will note that the envelopes are not returned to me personally. Post marks on the envelopes could identify the respondents, so these are being destroyed by the receiving service. All that I will receive are the completed questionnaires. I can assure you that every degree of confidence is intended.

Some questions may appear personal, but they are pertinent to the research that I am doing. I trust that you will complete all items.

Seeing that the returns are anonymous, it is difficult to send reminders. The only way to do this would be to send a second letter to all involved. I trust that the fact that you are making a contribution to the ongoing assessment of our beliefs and practices will negate the need for such a reminder.

Thank you for including this in your busy schedule. A return by _____ will be deeply appreciated.

Christian Regards

Carl Verge

QUESTIONNAIRE

Identification

1. I have received a three-year diploma from a P.A.O.C. Bible College.
Yes ____ No ____
2. I have completed a masters degree in Theology, Bible or some other religious area in a seminary or a university graduate school.
Yes ____ No ____
3. Age: Under 35 ____; 36-55 ____; 56-over ____

Part IInstructions for completing Part I

Below is given a list of statements. Please read each statement carefully and circle the letter/s which you believe best represents your opinion. Please respond to all statements. The letters represent the following response:

SA - Strongly Agree
A - Agree
U - Undecided
D - Disagree
SD - Strongly Disagree

- | | |
|-------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SA A U D SD | 1. The original words of scripture were dictated to the writers by God. |
| SA A U D SD | 2. Evolution of man from a lower form of life is incompatible with the Scriptural account of creation. |
| SA A U D SD | 3. The rapture of the church will take place before the seven-year period known traditionally as the tribulation. |
| SA A U D SD | 4. The serpent that tempted Eve (Gen.3) was an actual snake. |
| SA A U D SD | 5. Speaking in tongues is the initial physical evidence of the baptism in the Holy Spirit. |
| SA A U D SD | 6. Ministers who cannot accept every basic doctrine of the P.A.O.C./N. churches should not be permitted to hold ministerial credentials with that denomination. |
| SA A U D SD | 7. P.A.O.C./N. churches should not identify with the World Council of Churches. |

- | | |
|-------------|-----------------------------------------------------------------------------------------------------------------------------------|
| SA A U D SD | 8. P.A.O.C./N. ministers should not become part of non-evangelical ministerials. |
| SA A U D SD | 9. P.A.O.C./N. ministers should not become part of evangelical ministerials. |
| SA A U D SD | 10. In writing the Scriptures, the authors used their own words to express God-given concepts. |
| SA A U D SD | 11. Hell consists of literal fire. |
| SA A U D SD | 12. Outdoor street meetings should be practised as a form of outreach to the unconverted. |
| SA A U D SD | 13. The book of Isaiah was written by more than one person. |
| SA A U D SD | 14. The Jimmy Swaggart style of preaching should be more common in P.A.O.C./N. churches. |
| SA A U D SD | 15. As a P.A.O.C./N. minister, I am loyal to that denomination. |
| SA A U D SD | 16. The P.A.O.C./N. should have its own graduate seminary. |
| SA A U D SD | 17. Healing is in the atonement. |
| SA A U D SD | 18. It is God's will that all who are prayed for should be healed. |
| SA A U D SD | 19. No individual has received the baptism of the Holy Spirit who has not spoken with tongues. |
| SA A U D SD | 20. Once a person is genuinely saved, he or she is always saved. |
| SA A U D SD | 21. Those who do not believe that the Bible is free from error cannot be accepted as fellow members of the Church of Christ. |
| SA A U D SD | 22. It is taught in Scripture that the gifts of the Holy Spirit can be used to identify and deal with people's personal problems. |
| SA A U D SD | 23. It is acceptable in public worship to use the gifts of the Spirit to identify and deal with people's problems. |
| SA A U D SD | 24. Women ministers should not be elected to an office of Presbyter. |
| SA A U D SD | 25. P.A.O.C./N. ministers and churches should endeavor to directly influence politics in Canada. |
| SA A U D SD | 26. The P.A.O.C./N. should publicly campaign against the distribution of pornography in Canada. |

- SA A U D SD 27. The P.A.O.C./N. should participate in endeavours to prevent businesses from opening on Sunday.
- SA A U D SD 28. It is acceptable for P.A.O.C./N. ministers to refer certain individuals to non-believing psychologists.
- SA A U D SD 29. P.A.O.C./N. believers should refrain from participation in sports activities on Sundays.
- SA A U D SD 30. P.A.O.C./N. believers should refrain from attending sports activities on Sunday.
- SA A U D SD 31. Matthew and Mark copied material from Luke when writing their Gospels.
- SA A U D SD 32. The Sunday morning services should be maintained in Pentecostal Churches.
- SA A U D SD 33. Sunday evening services should be maintained.
- SA A U D SD 34. The Sunday School is essential to the Spiritual life of the Church.
- SA A U D SD 35. Christian believers should never participate in the drinking of alcoholic beverages.
- SA A U D SD 36. It is never Scriptural for a divorced person to remarry as long as the former spouse is living.
- SA A U D SD 37. It is not Scriptural to remarry even if the cause for the divorce is adultery.
- SA A U D SD 38. Abortion on demand is morally wrong in all cases.
- SA A U D SD 39. Abortion on demand is morally wrong except where the life of the mother is directly in danger.
- SA A U D SD 40. The emphasis today of the feminist movement on total equality of the roles of male and female is not in accord with Scripture.
- SA A U D SD 41. Capital punishment should be the penalty for premeditated murder.
- SA A U D SD 42. P.A.O.C./N. membership should not be offered to practising homosexuals.
- SA A U D SD 43. P.A.O.C./N. church membership should not be granted to those who smoke.
- SA A U D SD 44. An individual cannot be a born-again believer and a practising homosexual.
- SA A U D SD 45. Masturbation is wrong.
- SA A U D SD 46. Oral Sex is acceptable within marriage.

- SA A U D SD 47. The ministry of the P.A.O.C./N. would be best served if its ministers did not pursue higher education beyond the Bible College level.
- SA A U D SD 48. A vasectomy is an acceptable form of birth control for Christians.
- SA A U D SD 49. A tubal ligation is an acceptable form of birth control for Christians.
- SA A U D SD 50. The use of birth control pills is an acceptable form of birth control for Christians.
- SA A U D SD 51. The I.U.D. is an acceptable form of birth control for Christian believers.
- SA A U D SD 52. Artificial insemination is acceptable if the sperm is from the husband.
- SA A U D SD 53. Artificial insemination is acceptable if the sperm is from someone other than the husband.
- SA A U D SD 54. Personhood begins at the moment of conception.
- SA A U D SD 55. The value of a human life begins at the time of conception.
- SA A U D SD 56. It is acceptable to receive the tithes and offerings of a lottery winning.
- SA A U D SD 57. Christian parents should send their children to Christian schools where possible.
- SA A U D SD 58. Christian believers should not purchase lottery tickets.
- SA A U D SD 59. Young people should not listen to Christian rock music.
- SA A U D SD 60. The baptism of the Holy Spirit is a separate experience from being born again.
- SA A U D SD 61. Sermons should normally be prepared beforehand and should be delivered as prepared, rather than formulating thoughts as one feels led during the service.
- SA A U D SD 62. The P.A.O.C./N. should become actively involved in speaking out against nuclear war, unemployment, and human rights violation.
- SA A U D SD 63. Abortion is murder.
- SA A U D SD 64. Only Sunday School materials produced by the Gospel Publishing House or similar materials authorized by the P.A.O.C./N. should be used in P.A.O.C./N. churches.

- SA A U D SD 65. It is a scripturally acceptable practice for individuals to receive personal direction in their lives through prophetic utterances.
- SA A U D SD 66. The trend in church growth should be toward the establishment of small churches rather than the enlarging of present churches.
- SA A U D SD 67. Individuals should be delivered from sinful habits and addictions at conversion.
- SA A U D SD 68. There are fewer miraculous healing in P.A.O.C./N. ministry today than there were in its earlier years.
- SA A U D SD 69. Under some circumstances it is acceptable to lie.
- SA A U D SD 70. Being "slain in the spirit" is acceptable in Pentecostal worship.
- SA A U D SD 71. The Scripture presents dancing as an acceptable expression of worship.
- SA A U D SD 72. Dispensationalism offers the best structure for Biblical Theology.
- SA A U D SD 73. The King James version of the Bible is the best representation of the original manuscripts of Scripture.
- SA A U D SD 74. Those who do not believe in the Virgin Birth of Jesus cannot be accepted as fellow believers of the Church of Jesus Christ.
- SA A U D SD 75. Counseling for separation is acceptable for Christian couples in some cases.

Instructions for completing Part II:

Simply place in the blank by each item what you consider to be the most accurate answer. If the answer is 0 please indicate this rather than leaving a blank space. You will note that the word approximate is used many times. It may be impossible to give a totally accurate answer, but an attempt should be made to make it as accurate as possible.

- ___ 1. Average number of minutes per day spent in private prayer. (Do not include time spent praying while working, walking, driving, or doing other activities)
- ___ 2. Average number of minutes per day spent in prayer if you include those activities excluded in number 1.
- ___ 3. Average number of minutes per day spent in devotional reading of the Bible unrelated to preaching and other ministry tasks.
- ___ 4. Average number of minutes per day spent reading the Bible if reading for related ministry tasks is included.
- ___ 5. Average number of minutes per day spent reading religious books apart from the Bible.
- ___ 6. Approximate number of meals you fasted for spiritual reasons within the past 12 months.
- ___ 7. Average number of minutes you spend in prayer for one new sermon.
- ___ 8. Average number of minutes you spend in reading books apart from the Bible in preparation for one new sermon.
- ___ 9. Average number of minutes you spend in reading and studying the Bible only in preparation for one new sermon.
- ___ 10. Approximate number of books read in the past 12 months.
- ___ 11. Approximate number of books in your personal library. (If these are shared between home and office, include the total)
- ___ 12. Average number of hours spent each week watching non-religious T.V. programs.
- ___ 13. Average number of hours spent each week watching religious T.V. programs.
- ___ 14. Number of books purchased in the past twelve months related to your ministry.
- ___ 15. Average number of minutes it takes you to preach a sermon.
- ___ 16. Average number of times you and your family have a prayer time together each week. (excluding grace at meals)
- ___ 17. Approximate number of times within the past 12 months you gave a message in tongues.

- ___ 18. Approximate number of times within the past 12 months you gave an interpretation of a message in tongues.
- ___ 19. Approximate number of times within the past 12 months you wept while praying or worshipping.
- ___ 20. Approximate number of interdenominational services or activities you participated in during the past 12 months.
- ___ 21. Percentage of your total income returned to the Lord's work during the past 12 months.
- ___ 22. Approximate number of distinct physical healings you witnessed during the past 12 months.
- ___ 23. Approximate number of people you personally led to conversion during the past 12 months. (do not count those that responded at the altar)
- ___ 24. Number of times you gave a word of prophecy during past 12 months.
- ___ 25. Approximate average number of hours per week you spend in outside recreation such as sports, fishing, jogging, etc.
- ___ 26. Approximate number of movies seen at theatres during the past 12 months. (Do not include religious movies that are promoted by the church)
- ___ 27. Approximate number of times you drank alcohol during the past 12 months. (Do not include medicine or communion wine)
- ___ 28. Approximate number of lottery tickets purchased during the past 12 months.
- ___ 29. Approximate number of tickets purchased during the past 12 months that could be used to win an item.
- ___ 30. Number of magazines to which you subscribe.
- ___ 31. Number of book clubs to which you belong.
- ___ 32. Approximate number of times you preached in a church of another denomination within the past 12 months.
- ___ 33. Approximate number of times during the past 12 months you felt directed by a vision, dream, angelic visit, voice, or something that was beyond just a feeling.
- ___ 34. Number of times in the past 12 months you preached on the Baptism of the Holy Spirit.
- ___ 35. Number of times in past 12 months you preached on holiness.
- ___ 36. Number of times in past 12 months you preached on the second coming.
- ___ 37. Average number of hours per week you spend counseling.
- ___ 38. Average number of seminars attended during past 12 months for your professional development.