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A SURVEY OF ASSEMBLIES OF GOD YOUNG PEOPLE
TO DETERMINE KNOWLEDGE OF CHURCH DOCTRINES

A Thesis
Presented to
the Faculty of Conservative Baptist Theological Seminary
of Denver, Colorado

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Dwayne E. Turner

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APPROVED:

Bruce Shelley
J. J. Edwards

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CHAPTER I

THE PROBLEM, DEFINITION OF TERMS AND ORGANIZATION OF STUDY

The accusation that Assemblies of God youth do not know the doctrines of their church has been often repeated. Yet, many ministers and educational leaders of the fellowship have maintained that the youth are knowledgeable of the doctrines of their church. The majority of the claims made by the proponents of both sides have been based on limited observation, and experimental evidence has not been presented to support the contentions of either side. This study proposes to provide evidence that can be called in to support the contentions of the proponents of one of these two views.

I. THE PROBLEM

Statement of the problem. The Scriptures entreat, "Let no man despise thy youth; but be thou an example of the believers, . . . give attendance to reading, to exhortation, to doctrine."¹ The Scriptures regard knowledge of doctrine as important for youth to avoid being "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and the cunning craftiness, whereby they lie in wait to deceive,"² and to "be ready always to give an answer to every

¹I Timothy 4:12-13

²Ephesians 4:14

man that asketh you a reason of the hope that is in you with meekness and fear."³

It was the purpose of this project to determine how well Assemblies of God young people know the doctrines of their church.

Importance of the study. Since the Assemblies of God are engaged in preaching and teaching religious knowledge, doctrine can not be avoided. The Assemblies of God maintain their identity from other religious bodies because of doctrinal issues. Therefore, questions about how well the young people know these doctrines should be asked and deserve an adequate answer. This study may answer these questions.

The results of this study may have ramifications that will directly bear upon the work of those who prepare the curriculum for the Sunday School materials and the C. A. study courses⁴ as well as upon the preaching of the ministers and the work of the leaders and teachers in all educational endeavors in the local churches. The conclusions of this research may serve to provide some answers to the questions about the church drop out.

Limitations of study. This study was limited to Assemblies of God teen-agers (ages 15-16-17) who attend Sunday School in selected churches in the states of Pennsylvania, Georgia, Wisconsin, Kentucky,

³1 Peter 3:15

⁴For definition see Section II. Definition of Terms Used.

North Dakota, Kansas, Oregon, and Arizona.

II. DEFINITIONS OF TERMS USED

To assure that there will be no misunderstanding about the meaning of terms, the following terms are defined thus:

General Council of the Assemblies of God. This term referred to that association of self-governing pentecostal churches, whose headquarters are at 1445 Boonville Avenue, Springfield, Missouri. This international organization through its biennial General Council and/or through its elected officers, sets general policies and performs the national and world wide ministries for the church.

Doctrines. This term referred to that stated body of belief known as the "General Council of the Assemblies of God Statement of Fundamental Truths" as it now appears in Article V of the Constitution of the General Council as revised at the 1961 General Council.

C. A. study courses. This term referred to the educational material of the Christ's Ambassadors, the denomination's youth fellowship.

III. ASSUMPTIONS

This study was begun with the assumption that it was possible to devise a tool that would measure how well Assemblies of God young people know the doctrines of their church. It was further assumed

that this tool of measurement could be administered to a sufficient number of young persons to result in a valid study.

IV. ORGANIZATION OF THE STUDY

The remainder of this study is to be organized as follows: Chapter II will give a review of literature. This will include a review of research on related areas of study. It will include a review of texts, periodical literature, pamphlets and booklets related to this study. Chapter III will give the basis of the criteria and procedure for evaluation. Chapter IV will report the results of the study and interpret the results. Chapter V will report the conclusions drawn from the study and summarize the study. In short, it will attempt to determine the knowledge of Assemblies of God youth of the doctrines of their church.

CHAPTER II

REVIEW OF LITERATURE

The body of literature dealing with Christian belief and practice is voluminous. Since the time of Christ, every generation has contributed to the body of Christian writing. These materials appear in periodicals, theses and dissertations, and in books. From these sources materials were sought that would assist in determining how well Assemblies of God young people know the doctrines of their church.

I. HISTORICAL REVIEW OF RELIGIOUS TEACHING

The history of teaching religious belief is embeded in early Jewish practice. The Old Testament bears witness that those who served the Lord obeyed His command to teach His law. Moses said, "I have taught you statutes and judgments, even as the Lord my God commanded me."¹

In early Jewish life the home was the center of religious training. Moses recorded:

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shall bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt

¹Deuteronomy 4:5

write them upon the posts of thy house and thy gates.²

Through out Jewish history teaching was emphasized, although it varied under the judges, prophets and kings. Teaching was very prominent at times like that of Samuel and the school of the prophets. King Jehoshaphat and his trained teachers went into the cities of Judah to teach the "book of the law of the Lord." Following the captivity Ezra and Nehemiah emphasized teaching with their out-of-doors school in Jerusalem. Isaiah declared that the youth of Israel should be taught "precept upon precept, line upon line . . . here a little and there a little."³ Benson's observation was, "So successful were these institutions that from the time of Samuel to Malachi there seems never to have been wanting a supply of men to keep up the line of official teachers."⁴ During the Babylonian captivity the synagogue arose, basically for the purpose of teaching religious belief and practice to the younger generation.

In the post-exilic period the elementary schools and academies grew up in connection with the synagogue. The subject of this instruction was the law and the text of the Scriptures. Hurst suggested:

It seems evident that Jesus attended one of these elementary

²Deuteronomy 6:6-9

³Isaiah 28:10

⁴Clarence H. Benson, History of Christian Education (Chicago: Moody Press, 1943), p. 22.

schools at Nazareth. In one of the more advanced of these schools He is pictured as amazing the teachers by his understanding and answers (Luke 2:4). And so even up to the time of Christ the place of the teaching ministry in Jewish society and religion was firmly established, with the highest and most honored profession being that of rabbi, or teacher.⁵

Jesus has often been acclaimed as the master teacher or the greatest of all teachers. The Gospels indicate that he was an instructor of religious belief. His followers as well as his enemies considered him a teacher and thus so addressed him. He is called rabbi, master and teacher. All of these words seem to refer to the same function. It can further be noted that Jesus considered himself to be a teacher.⁶

Jesus commissioned his disciples to "go and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."⁷

The apostles and the early church understood the commission of Jesus and they filled Jerusalem with their doctrine. Peter and John were arrested for teaching their beliefs about Christ. Paul was a teacher and wrote that a bishop should be "apt to teach." Sherrill reported that:

There was also a distinct form of ministry in the primitive church, called "teacher" (didaskalos). We first hear of teachers

⁵D. V. Hurst and others, Operation Sunday School (Springfield: The Gospel Publishing House, 1957), p. 3.

⁶John 13:13

⁷Matthew 28:19-20

in the church, in this sense, at Antioch; . . . In the first generation of the church the teacher was considered divinely appointed; he had received an especial spiritual gift, or charisma, of spiritual knowledge. He had a definite place assigned to him in the public meeting where he gave his teaching.⁸

During the second century, as the church developed, the teaching of religious belief was emphasized in the formulation of the Didache, which was a manual giving instruction to converts in preparation for initiation into the fellowship of the Christian community.

The church continued to be a teaching church throughout the periods of persecution. After Constantine's "Edict of Milan," the church was granted legal equality with other religions. This marked the end of persecution of Christians. The church was granted more freedom to perpetuate its teachings; however, the teaching ministry declined. Hurst wrote that, "the dark ages which eventually overshadowed all of Europe for centuries were a direct result."⁹

The Renaissance and Reformation brought with them a new emphasis on teaching. Martin Luther, the father of the Reformation, stands above the other reformers in his concern for education.

Luther argued:

We must have persons qualified to dispense the Word of God and the sacraments and to be pastors of the people. But where will we obtain them, if schools are not established on a more Christian basis.¹⁰

⁸Lewis J. Sherrill, The Rise of Christian Education (New York: The MacMillan Company, 1944), p. 113.

⁹Hurst, op. cit., p. 6.

¹⁰Robert Ulich (ed.), Three Thousand Years of Educational Wisdom, (Cambridge: Harvard University Press, 1947), pp. 216-238, citing Luther on Education.

Luther maintained that it was the responsibility of the parents and the government to educate the youth.

The next major advance in religious instruction seems to be that effort of Robert Raikes which has become known as the Sunday School. It was begun in Gloucester, England, in July, 1780. The idea spread quickly and was later adopted by the churches. The Sunday School idea advanced rapidly in America and extended its influence so much that Hurst wrote, "The Sunday School stands today as the greatest single Bible teaching agency the world has ever seen."¹¹

II. REVIEW OF ASSEMBLIES OF GOD TEACHING OF DOCTRINE

There have been four ways that the Assemblies of God have sought to teach their beliefs and doctrines to their youth. These are: (1) in the home; (2) by preaching; (3) by the Sunday School; and (4) through their youth work, the Christ's Ambassadors. This study did not propose to review the teaching done in the home or by preaching.

In the Sunday School. The Assemblies of God came into being as a result of a small convention in Hot Springs, Arkansas, April 2-12, 1914. In that same year, so Hurst writes, "Mrs. J. R. Flower prepared lesson comments on the International Sunday School lessons for publication in the Evangel."¹² In 1919 the first Sunday School

¹¹D. V. Hurst, And He Gave Teachers (Springfield: The Gospel Publishing House, 1955), p. 1.

¹²Hurst, Operation Sunday School, op. cit., p. 15.

quarterlies appeared from the Assemblies of God printing plant that had been purchased the year before in Springfield, Missouri. In 1933, Ralph M. Riggs published the book A Successful Sunday School which was the result of a study in an attempt to advance the efficiency of Assemblies of God Sunday Schools.

The National Sunday School Department was formally organized in January, 1935. In 1939 the General Council recommended that each district appoint a Sunday School director. That same year the first issue of Our Sunday School Counsellor was published. In 1940 eight regional Sunday School conferences were conducted across the nation. Later a series of national conventions were held.¹³ The work grew until in 1964, a total of 1,008,927 were enrolled in 8,929 Sunday Schools.¹⁴

The literature has continually attempted to stress the teachings of the fellowship, but periodically special efforts have been made to emphasize the doctrines. One such effort was the production of Myer Pearlman's Doctrines of the Bible, a three volume work which was published in 1937. In 1948 the revised edition of P. C. Nelson's Bible Doctrines appeared. In 1954 Ralph M. Riggs wrote a memory course We Believe. This course is a series of questions with Bible verses to answer each question. The questions cover facts about the

¹³Ibid., pp. 15-18.

¹⁴Harris Jansen (ed.), "A Quick Look At 1964 Statistics," Sunday School Counselor, XXV (April, 1965), p. 10.

Bible and Bible history, doctrine and Christian living. It is in two sections. The first is designed for children, while the second is for adults. In 1963 the Church School Literature Department published an undated quarterly entitled Fundamentals of the Faith. This volume appears in both teachers and pupils manuals and can be used for almost any age group from about junior through adult.

Through the Christ's Ambassadors. Glad Tidings Assembly in Oakland, California, on May 30, 1925, was the scene of a young peoples convention for the Assemblies of God youth of northern and central California. This convention is considered the beginning of the Assemblies of God youth ministry. At this convention an organization known as the "Pentecostal Ambassadors for Christ" was formed with headquarters at the Oakland church. In October of the same year a second convention was held electing Wesley R. Steelberg as president. Soon other similar works were started across the nation. The name Christ's Ambassadors became the generally accepted name of this youth ministry in 1926. Official recognition was given to the Christ's Ambassadors at the 1927 General Council convening in Springfield, Missouri. On April 4, 1926 the first issue of the Christ's Ambassadors Monthly made its appearance.

In 1937 the C. A. Herald, a monthly periodical which is still being published, was officially published from the headquarters of the denomination, and in 1946 was put under the direct supervision of the National C. A. Department.

In 1956 GOAL was officially launched. GOAL is a twelve step plan for helping the C. A. groups become more effective and attain prescribed objectives. Step 6 of this program is Bible training and requires at least one course each year for a C. A. group to receive credit for this step on their annual GOAL checkup.¹⁵

III. PERIODICAL LITERATURE

The following periodical indexes were examined in an attempt to find material that would help determine how well Assemblies of God youth know the doctrines of their church.

Periodical and Theological Abstracts, published by Theological Publications, Myerstown, Pennsylvania. Years 1959-1963.

Christian Periodical Index, published by Christian Librarians' Fellowship. Years 1956-1960.

Index to Religious Periodical Literature, edited by Helen B. Uhrich and Calvin H. Schmitt, published by the American Theological Library Association, Chicago. Years 1949-1963.

Education Index, published by the H. W. Wilson Co., New York. Years 1955-1965.

Readers Guide to Periodical Literature, published by the H. W. Wilson Co., New York. Years 1955-1965.

International Index, edited by J. Davis Dout, published by the H. W. Wilson Co., New York. Years 1955-1965.

One of the findings was an article that appeared in Religious Education and was a summary of a study done by two professors from

¹⁵C. A. Leader Handbook (Springfield: The Gospel Publishing House, 1959), pp. 27-36.

Michigan State University. Toch and Anderson did their study to explore the validity of the assumption that if you know a person's denominational affiliation, you can tell what his religious beliefs are. After a series of complicated examinations, which the report explained, they concluded: "Our results confirm the observation that patterns of religious belief can not be very accurately defined in terms of denominational affiliation."¹⁶

Two years later the same journal, Religious Education, reported the results of a study done by another Michigan State University professor who took exception with the conclusions of the first study.

Poit argued:

The fact that denominations are able to retain their independence from each other seems to indicate that their religious beliefs can be differentiated or are different, and that Anderson and Toch's approach to this problem may have failed to get at the fundamental differentiating beliefs.

After considerable testing and research Poit concluded that it is possible with some degree of accuracy to determine an individual's denominational affiliation by his answers to a test on doctrinal beliefs.¹⁷

These two studies did not significantly contribute to this study because (1) these studies were psychological in nature and thus not

¹⁶Hans Toch and Robert Anderson, "Religious Belief and Denominational Affiliation," Religious Education, LV (May-June, 1960), p. 199.

¹⁷Carl H. Poit, "A Study Concerning Religious Belief and Denominational Affiliation," Religious Education, LVII (May-June, 1962), pp. 214-216.

adaptable to this study; (2) they were administered only to those students who were studying religion at Michigan State University, thus they were not adaptable to a study of teen-agers in Assemblies of God churches; (3) the content of doctrine was not related to that of the Assemblies of God.

Another article related to this study was a paper read at the Graduates' Fellowship Conference at the Hayes, Swanick, England, on January 2, 1960. In this paper, Porter considered the problem of whether or not Christian doctrine should be taught at all. The conclusion is affirmative. Porter's paper then considered "who is to teach it?" The conclusion is a trained person. The paper next deals with the body of material to be taught. It suggests the following topics as a basis of content: (1) final authority in matters of faith; (2) the Godhead; (3) man and sin; (4) the person and work of Christ; (5) the person and work of the Holy Spirit; (6) the component life of the Christian; and (7) the last things. Porter then deals with the methods of teaching Christian doctrine to teen-agers where he suggests that Christian doctrine should be taught in the secondary schools. Finally, the paper deals with the aim of such instruction. The paper stated: "Our aim is evangelistic . . . our children when they are converted will surely develop these same qualities, and become men of God, thoroughly furnished unto every good work."¹⁸

¹⁸ Laurence E. Porter, "Tenents For Teenagers," Evangelical Quarterly, XXXI-XXXII (1959-60), pp. 134-150.

This paper did not contribute significantly to this study because the body of Christian belief taught to Assemblies of God young people has already been defined in the "Statement of Fundamental Truths" in the constitution of the fellowship and because this study was not involved with methods or aims of teaching Christian doctrine.

Another such study is described in The National Observer. This study attempted to investigate the assumption of "many religious sociologists that when it comes to religion American Christians believe pretty much the same things."¹⁹ The two research analysts, at the University of California in Berkeley, surveyed a random sample of church members in four metropolitan counties in northern California. Glock and Stark, when reporting and analyzing the results of their survey, wrote "Our extensive survey shows that there are still a great many differences of belief among Protestant denominations in America."²⁰

Glock and Stark included the Assemblies of God in the section of their study that they call sects. In this section they also include Church of God, Church of Christ, Church of the Nazarene, Foursquare Gospel Church and, one independent Tabernacle. It was, therefore, not possible to compare the Assemblies of God with other denominations.

¹⁹Charles Y. Glock and Rodney Stark, "The Splintered Protestants," The National Observer, IV (November 15, 1965).

²⁰Ibid.

It was observable, however, that the general category of sects held quite close to views that are traditionally considered orthodox.

The findings of their research indicates the need for a study (such as this one) to be done in the Assemblies of God.

Religious Education published a study by Raymond Payne which attempted to measure knowledge of the Bible among Protestant and Jewish University students. A questionnaire of fifty questions each on the Old Testament and New Testament was given to two hundred sixty students in regular sociology and education classes at the University of Georgia during the winter quarter of 1958. The sample group included one hundred five males and one hundred fifty-five females ranging in age from seventeen through fifty-five with about four out of each five being typical college age (18-26 years). The sample group represented all major groups present in the southeast.

The results of Payne's study showed that mere attendance at Sunday School, regardless of how regular and sustained, was not related to high test performance. The results, further, showed that three past experiences emerged as clues to higher levels of Bible knowledge: (1) having taught Sunday School classes; (2) having carried on sustained programs of planned daily meditations, regardless of length of time; and (3) having participated in Bible use contests, such as the Baptists' "sword drills." The practice of holding family altar, or an equivalent, was significantly related to high scoring.

The findings of Payne's study seem interesting even though they

are not directly related to this study since this project is concerned with knowledge of doctrine rather than Bible content.

Another similar study is described in The English Journal. Warshaw reported in this article how he, as a high school English teacher, administered an unannounced Bible test to five classes of college-bound eleventh and twelfth graders at Newton, Massachusetts, High School. They had been studying the Bible as a source book for the humanities, not as a religious book or as literature. Warshaw's report stated: "A knowledge of the Bible is essential to the pupil's understanding of allusions in literature, in music, and in the fine arts; in news media, in entertainment, and in cultured conversation."²¹ The results of that test were of particular interest. The results show that the average teen-ager is inept when it comes to a knowledge of Bible content. This points out a crucial concern for all who work with Christian youth. Since church doctrine is based on the Bible, one wonders what the relationship between knowledge of Bible content and knowledge of church doctrine might be.

Eternity reported a study that attempted to discover why young people drop out of church. Zuck reported the following reasons that teen-agers gave for leaving church: (1) Not enough activities at church. (2) Adults in church are hypocrites. (3) Church is boring. (4) Too many conflicting activities. (5) No encouragement from parents.

²¹Thayer S. Warshaw, "Studying the Bible in Public School," The English Journal, LIV (February, 1964), pp. 91-100.

(6) Didn't care about religious things. (7) Too much school work and school activities. (8) Friends not at church.²²

The findings of this study were interesting in that among the eight most often listed reasons for leaving the church, no mention of knowledge or teaching of content of doctrine was made. This may cause one to wonder if young people even know enough doctrine to give any serious thought to it, or if knowledge of doctrine was not considered a factor causing them to "drop-out" of church.

Over the period of the past several years several articles have appeared that report findings that show what American teen-agers in general are like.

One of these studies, which was compiled by the Gallup Poll's scientific facilities, was reported in the Saturday Evening Post. Gallup and Hill interviewed more than three thousand young persons between the ages of fourteen and twenty-two years. The authors considered their study to be a "revealing gallery of the youthful Americans of our time, a cross section of our future as it is being framed today."²³

They argued:

In effect, we have created the typical or composite American youth, and while the facets of his character may fog or gleam

²²Roy B. Zuck, "Why Young People Drop Out of Church," Eternity, XIV (May, 1963), pp. 12-13.

²³Dr. George Gallup and Evan Hill, "Youth the Cool Generation," The Saturday Evening Post, CCXXXIV (December 23, 1961), p. 63.

depending on the individual, we now know fairly well what he is as a group.²⁴

Their portraiture of the American youth proved most interesting. It showed that eighty-four per cent of them are church members, and that more than half attend church regularly. It shows them as strong in their religious beliefs. The report showed:

Seventy-four percent of our youth believe in God "very firmly"; seventy-six percent think of God as an omnipresent judge who observes all individual human actions and rewards or punishes them; seventy-eight percent believe in a hereafter; almost two thirds of the high school and working youth believe the Bible is "completely true", and twenty-two percent of our college youth believe every word of the Testaments. Nine percent of the college boys and five percent of the college girls say they don't believe in God, but nearly two thirds of our collegians are "very firm" believers.²⁵

This study was helpful in providing a general knowledge of what teenagers are like. Since the attitudes of teens change so rapidly this report may not represent youth of today as well as it did the youth when the survey was made, some five years ago.

Another such study is reported in Look. In the report of this study Grafton analyzed youth as "searching for something, perhaps itself."²⁶ He viewed youth as wanting to be "Where the action is", pleasure seeking and irresponsible. He quoted young persons as saying that sex is conquest; while love is surrender. Who wants to surrender? "In the Twisted age, love means unwelcome responsibility, while sex is

²⁴Ibid., p. 64

²⁵Ibid., p. 70.

²⁶Samuel Grafton, "The Twisted Age," Look, XXVIII (December 15, 1964), p. 37.

emotional candy, freely available."²⁷ This report revealed nothing of religious attitudes of youth except by implication. One is impelled to ask if this study fairly represents American youth or a segment of American youth.

The most recent of such studies is reported in Newsweek. The staff of Louis Harris and Associates, Inc., interviewed seven hundred seventy-five teen-agers, of both sexes, between the ages of thirteen and seventeen years. The report showed: "The nation's official median age is 27.9 and is declining. There are some 17.9 million Americans between 13 and 17, the high school years."²⁸ It showed that young people think "that the world is fast-moving, modern competitive and warlike with 'lots to do' and not much time to do it in."²⁹ It further shows that 96 per cent of American young people believe in God; yet, because of their actions one asks himself what do they believe about God and what do they know about Him. Interestingly enough, the study showed that of the thirteen most admired famous persons, not one minister or religious leader was listed; while political figures, contemporary and historical, rated high. It should be noted, however, that "teenagers prefer heroes to political issues".³⁰

This exciting and enlightening report seems to picture

²⁷Ibid., p. 38.

²⁸"The Teen-Agers," Newsweek, LXVII (March 21, 1966), p. 57.

²⁹Ibid. ³⁰Ibid., p. 61.

contemporary American teen-agers and may well indicate the need of this study among young people of the Assemblies of God.

IV. THESES AND DISSERTATIONS

The following theses and dissertations listings were examined in an attempt to find materials that would assist in determining how well Assemblies of God young people know the doctrines of their church:

Abstracts of Doctrinal Dissertations in Religious Education 1946-1956, published by the Department of Education Program and Research of the International Council of Religious Education, Chicago, and the Bureau of Research and Survey of the National Council of Churches of Christ in the U.S.A., New York.

A Bibliography of Post-Graduate Master's Theses in Religion, edited by Niels H. Sonne, published by the American Theological Library, Association. Year 1961.

Bibliography of American Doctoral Dissertations in Religious Education, Compiled by Lawrence G. Little, published by University of Pittsburgh Press. Year 1962.

Dissertation Abstracts, published by University Micro-Films, Inc., Ann Arbor, Michigan. Years 1955-1964.

Religious Education, published by the Religious Education Association, New York, New York. Years 1955-1963. (This publication regularly publishes abstracts of doctoral dissertations related to Religious Education).

The theses and dissertations in the libraries of the following institutions were also examined in an attempt to find materials to assist in determining how well Assemblies of God young people know the doctrines of their church:

Conservative Baptist Theological Seminary, Denver, Colorado
 Iliff School of Theology, Denver, Colorado
 University of Denver, Denver, Colorado

One study that was related to this project was a thesis that sought to determine how well Denver area Baptists knew and understood basic Baptist distinctives. O'Brien limited his study to adult members of representative Conservative and General Conference Baptist churches in the Denver, Colorado area. A questionnaire covering what is generally considered to be Baptist distinctives was administered. After a series of tabulations O'Brien draws the following conclusions: (1) those Baptists tested have a workable knowledge and understanding of the six distinctives under consideration; (2) those Baptists surveyed are particularly strong in the areas of believer's baptism and the priesthood of the believer; (3) the greatest area of weakness is that of separation of church and state; and (4) the only background characteristic which affected the final score was the participant's level of educational attainment.³¹

The O'Brien study did not contribute significantly to this study because it was designed to test Baptist adults about Baptist distinctives not Assemblies of God youth about the "Statement of Fundamental Truths" of the Assemblies of God.

Another such study was a thesis that proposed "to paint a profile of the youth of the Baptist General Conference by studying (1) their social life, (2) their spiritual life, and (3) their personal life as

³¹Bernard O'Brien, "A Survey of Selected Denver Area Baptists As To Their Knowledge and Understanding of Basic Baptist Distinctives" (unpublished Master's thesis, Conservative Baptist Theological Seminary, Denver, 1965), pp. 34-35.

revealed by a questionnaire study."³²

In this study Barnhill reported that "eighty percent of the youth (91 percent of the boys) indicated that they did not read the Bible,"³³ and that "42 percent of the youth do not regularly pray."³⁴ The Barnhill study showed, however, that in spite of the failure to read and study the Bible, the youth surveyed were Biblically literate. He concluded that:

The only answer to this is that in the church worship services, Sunday School, C. Y. F. and other agencies, the youths are taught and retain a fair amount of Bible knowledge. The high percentage (95 percent) of Sunday School attendance and worship service attendance (90 percent) is the key.³⁵

Barnhill insisted that:

The assumption must be made that Sunday School and C. Y. F. are the basic teachers of Bible knowledge to Conference youth. If this is so, then great responsibility rests upon the Sunday School and C. Y. F. to better their methods and strengthen their position as the teacher of Biblical truth in the church.³⁶

Barnhill found that the youth of the Baptist General Conference, for the most part, reflected the doctrinal statement of the Conference, and that the concepts of the Trinity, atonement, salvation, and the life to come were fairly well defined.

This study was helpful in that it showed what the youth of another evangelical denomination were like. Such a study of the youth

³²Donald Barnhill, "A Profile of the Young People of the Baptist General Conference" (unpublished Master's thesis, Conservative Baptist Theological Seminary, Denver, 1965), p. 3.

³³Ibid., p. 69. ³⁴Ibid., p. 70. ³⁵Ibid., p. 70

³⁶Ibid., p. 71.

of the Assemblies of God might prove most helpful to understand them and thus be better able to minister to them.

Another study that proved helpful was a doctoral dissertation³⁷ that surveyed some areas of religious knowledge of selected college freshman in the states of Louisiana, Oklahoma, and New Mexico, to arrive at some understanding of the knowledge of the religious habits of these students, and to determine some of the correlation between these habits and religious knowledge.

The results of the study showed that these students rated high in theology. The results showed that they knew more of theology and Baptist history and doctrine than of the Bible.

This study was profitable in that it showed something of the knowledge of Southern Baptist young people about doctrine. It's use was limited, however, because Southern Baptist college freshman in the states of Louisiana, Oklahoma, and New Mexico may well differ greatly from Assemblies of God teen-agers in the selected states.

V. BOOKS

The following book lists were examined in an attempt to find the needed assistance:

Cumulative Book Index, edited by Mina R. Thompson, published by H. W. Wilson Co. Years 1957-65.

³⁷S. Autry Brown, "A Survey of Some Areas of Religious Knowledge of Selected College Freshman" (unpublished Doctoral dissertation, New Orleans Baptist Theological Seminary, New Orleans, 1965).

A Theological Book List, produced by the Theological Education Fund of the International Missionary Council, Naperville, Illinois. Year 1960.

Several books have been published to show the American religious character. One such book is Will Herberg's Protestant-Catholic-Jew. In this essay on American religious sociology, Herberg viewed American religion as highly secular, perplexing and paradoxical. He wrote:

It is the thesis of the present work that both the religiousness and the secularism of the American people derive from very much the same source, and that both become more intelligible when seen against the background of certain deep-going sociological processes that have transformed the face of American life in the course of the past generation.³⁸

He further stated that "American religion and American society would seem to be so closely interrelated as to make it virtually impossible to understand either without reference to the other."³⁹

This book and its bibliography could not be considered as contributing significantly to this study because it is dated in that it was originally published over ten years ago and the revised edition was published six years ago.

Another such book is Tangled World, by Roger L. Shinn. Shinn views the world as in a state of change and on the move. He argues that "our changing world demands decisions both of persons and of our entire society."⁴⁰ He then examines several areas in which change is

³⁸Will Herberg, Protestant-Catholic-Jew (Garden City, New York: Doubleday & Company, Inc., 1955), p. 3.

³⁹Ibid.

⁴⁰Roger L. Shinn, Tangled World (New York: Charles Scribner's Sons, 1965), p. 3.

taking place and how these require decisions. He sees the church as in a state of "retreat into inner life."⁴¹

Shinn's description proved interesting and helpful in that it gives one view of the contemporary scene into which the church is thrust.

God's Revolution and Man's Responsibility⁴² argues that an abundance of evidence shows that organized Christianity is failing to fulfill its responsibilities in bringing about the changes most desperately needed in this world. Cox thinks that the great events of our day are occurring apart from the church. This fact indicates to Cox that the secular world is the principal arena of God's work today. Questions about the organized church, the clergy, and the lay member as they witness in modern society become topics for discussion in this book. To Cox the mission of the church in a secular age must assume a secular style.

This book also was helpful in that it gives another viewpoint of the condition of the contemporary world and religious character of it. For the purpose of this study, the volume was limited in that it deals with the whole American religious scene.

Another helpful book was The Next Generation. This work is an attempt to project what the world of the next twenty years will be like.

⁴¹Ibid., p. 153

⁴²Harvey Cox, God's Revolution and Man's Responsibility (Valley Forge, Pennsylvania: The Judson Press, 1965).

This book, originally written as a special report to the federal government, suggests the probable tendencies that today's technological and social environment will force upon the youth of tomorrow. Michael suggests that "the number of churchgoers probably will increase more or less as the population does."⁴³ He sees religion as not able to relate to the changing scene. His work proved interesting and points out the need for spiritual guidance to the youth of the Assemblies of God.

The Adolescent: His Search For Understanding, edited by William C. Bier, is the results of the Fordham Institute of Pastoral Psychology in 1961. This study views all facets of the life of the adolescent, bringing to bear all the resources of psychology, psychiatry, sociology, religion, social work, vocational guidance, law enforcement, and the sympathy and understanding of wise adults. The results of the study shows that the adolescent is seeking for understanding. Teen-agers are trying to understand both themselves and adults.

This book proved most helpful for gaining insight into the various problems that youth face.

One of the standard works on the religious beliefs of youth is Religious Beliefs of Youth by Murray Ross. This book deals with the religious beliefs of youth in general and is not a study of Christian youth and therefore was of limited value for this study. It's value was limited still further in that it is dated, being sixteen years old.

⁴³Donald N. Michael, The Next Generation (New York: Vintage Books, 1965), p. 171.

Profiles of Church Youth, a four-year study of three thousand Lutheran Church Youth, rates as one of the finest all around works on the subject. It is a study of Lutheran Church Youth rather than a profile of all church youth, but even from this viewpoint its value for this study must be acknowledged.

It was with the contributions of these various sources in view, that this study was done.

CHAPTER III

CRITERIA AND PROCEDURE

I. CRITERIA

The criteria of evaluation used in this study was the "General Council of the Assemblies of God Statement of Fundamental Truths" as it was revised at the 1961 General Council and now appears in Article V of the Constitution of the General Council. It appears in sixteen statements as follows:¹

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e. that we all speak the same thing, I Corinthians 1:10; Acts 2:42). The phraseology employed in this statement is not inspired or contended for, but the truth set forth is held to be essential to a full-gospel ministry. No claim is made that it contains all Biblical truth, only that it covers our need as to these fundamental doctrines.

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21).

2. The One True God

The one true God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son and Holy Ghost (Deuteronomy 6:4; Isaiah 43:10, 11; Matthew 28:19; Luke 3:22).

¹"This We Believe," The Pentecostal Evangel, (January 7, 1962), pp. 15-18.

The Adorable Godhead

(a) Terms Defined

The terms "Trinity" and "persons," as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as a trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matthew 28:19; 2 Corinthians 13:14; John 14:16, 17).

(b) Distinction and Relationship in the Godhead

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Ghost, but that this distinction and relationship as to its mode is inscrutable and incomprehensible, because unexplained. (Luke 1:35; I Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; I John 1:3,4).

(c) Unity of the One Being of Father, Son and Holy Ghost

Accordingly, therefore, there is that in the Son which constitutes him the Holy Ghost and not either the Father or the Son. Wherefore the Father is the Begetter, the Son is the Begotten; and the Holy Ghost is the one proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one. (John 1:18; 15:26; 17:11, 21; Zechariah 14:9).

(d) Identity and Co-operation in the Godhead

The Father, the Son and the Holy Ghost are never identical as to Person; nor confused as to relation; nor divided in respect to the Godhead; nor opposed as to co-operation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Ghost is from the Father and the Son proceeding as to nature, relationship, co-operation and authority. Hence, neither Person in the Godhead either exists or works separately or independently of the others. (John 5:17-30, 32, 37; 8:17, 18.)

(e) The Title, Lord Jesus Christ

The appellation, "Lord Jesus Christ," is a proper name. It is never applied, in the New Testament, either to the Father or to the Holy Ghost. It therefore belongs exclusively to the Son of God. (Romans 1:1-3, 7; 2 John 3.)

(f) The Lord Jesus Christ, God with Us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is therefore, acknowledged to be both God and man; who because He is God, and man, is "Immanuel," God with us. (Matthew 1:23; 1 John 4:2, 10, 14; Revelation 1:13, 17.)

(g) The Title, Son of God

Since the name, "Immanuel" embraces both God and man in one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title, Son of God, belongs to the order of eternity, and the title, Son of Man, to the order of time. (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 7:3; 1:1-13.)

(h) Transgression of the Doctrine of Christ

Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title, Son of God, solely from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh. (2 John 9; John 1:1, 2, 14, 18, 29, 49; 1 John 2:22, 23; 4:1-5; Hebrews 12:2.)

(i) Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high; angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Ghost that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all. (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28.)

(j) Equal Honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Ghost to ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead (except those which express relationship. See paragraphs b, c, and d), and thus honor the Son even as we honor the Father. (John 5:22, 23; 1 Peter 1:8; Revelation 5:6-11; Philippians 2:8, 9; Revelation 7:9, 10; 4:8-11.)

3. The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- (a) His virgin birth (Matthew 1:23; Luke 1:31, 35).
- (b) His sinless life (Hebrews 7:26; 1 Peter 2:22).
- (c) His miracles (Acts 2:22; 10:38).
- (d) His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- (e) His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- (f) His exaltation to the right hand of God (Acts 1:9, 11; 2:33; Philippians 2:9-11; Hebrews 1-3).

4. The Fall of Man

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26, 27; 2:17; 3:6; Romans 5:12-19).

5. The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) Conditions to Salvation

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) The Evidences of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

6. The Ordinances of the Church

(a) Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Saviour and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4).

(b) Holy Communion

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

7. The Baptism in the Holy Ghost

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4-8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

8. The Evidence of the Baptism in the Holy Ghost

The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use.

9. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1, 2; 1 Thessalonians 5:23; Hebrews 13:12). The Scriptures teach a life of "holiness without which no man shall see the Lord" (Hebrews 12:14). By the power of the Holy Ghost we are able to obey the command; "Be ye holy, for I am holy" (1 Peter 1:15, 16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-13; 8:1, 2, 13; Galatians 2:20; Philippians 2:12, 13; 1 Peter 1:5).

10. The Church

The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the First-born, which are written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for a twofold purpose: (1) The evangelization of the world, and (2) The edifying of the Body of Christ (Mark 16: 15-20; Ephesians 4:11-13).

12. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4, 5; Matthew 8:16, 17; James 5:14-16).

13. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thessalonians 4:16, 17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51, 52).

14. The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27, 30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21, 22; Zephaniah 3:19-20; Romans 11:26, 27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3, 4).

15. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13; Revelation 21:22).

II. PROCEDURE

Validation of research tool. Since it was the purpose of this study to determine how well Assemblies of God young people know the doctrines of their church, it was necessary to devise some kind of research tool that would measure this information. Since this study was by nature a survey, only survey type tools were considered. The

instrument chosen was a questionnaire. Mouly indicated that: "The choice of the questionnaire in preference to other survey techniques is generally a matter of weighing its strengths and weaknesses against those of the interview."²

Since this study involved young people from selected churches in the states of Pennsylvania, Georgia, Wisconsin, Kentucky, North Dakota, Kansas, Oregon, and Arizona, the interview was not selected because of the distances involved.

The questionnaire is an old method of research "yet it continues to be the most used . . . instrument of educational research as graduate students and professional agencies continue to rely on it."³ On the other hand, the questionnaire has become the subject of much seemingly valid criticism. The questionnaire, Mouly says, "has definite advantages which must be weighed against its disadvantages, and its validity must be considered in the specific case."⁴

Mouly suggests the following advantages and disadvantages of the questionnaire:⁵

Advantages

1. It permits wide coverage for a minimum expense both in money and effort.
2. It does not call for a signature or other means of identification and thus may elicit more objective replies.

²George J. Mouly, The Science of Educational Research, (New York: American Book Company, 1963), p. 239.

³Ibid., p. 238

⁴Ibid.

⁵Ibid., pp. 239-242

3. It permits more considered answers.
4. It is more adequate in situations in which the respondent has to check his information.
5. It allows greater uniformity in the manner in which the questions are posed and thus ensures greater comparability in the answers.

Disadvantages

1. The major weakness is undoubtedly the problem of non-returns.
2. The validity of questionnaire data also depends in a crucial way on the ability and willingness of the respondent to provide the information requested.
3. The possibility of the misinterpretation of the questions may result in some incorrect answers to the questions asked.

For the purposes of this study it was considered that the advantages outweighed the disadvantages.

Nature of research tool. The first part of the tool asked a series of questions to provide some personal background information about the person answering the questions in an attempt to determine certain factors which might effect the results.

The second part was a series of sixteen multiple-choice questions with three alternatives to each question. One of these multiple-choice questions dealt with each of the sixteen statements of the "Statement of Fundamental Truths".

Instructions for marking the multiple-choice questions were explicitly stated because Thomas wrote that "the test should be organized so that the student may see readily what he should do and how

to do it."⁶

Multiple-choice questions were used because Thomas lists this type of question with the group that he called "usually most appropriate for testing mastery of facts."⁷ Since this study was testing a fixed statement of material, this type of question was considered valid.

On each of the multiple-choice questions the correct answer was taken directly from the "Statement of Fundamental Truths" or from the abridged version of the "Statement" as it regularly appears in The Pentecostal Evangel which is the weekly periodical of the Assemblies of God. This abridged version of the "Statement" appears in this study as Appendix A.

The next part of the questionnaire was a series of true-false questions. These were designed to be a check on the results of the multiple-choice questions and to help determine if the participants understood the meaning of the "Statement" as well as knew what it said. On this section, as on the other, instructions for marking the choice of answers were explicitly stated.

Thomas also listed true-false type questions with the group that he called "usually most appropriate for testing mastery of facts."⁸

This questionnaire was not constructed with any intentional tricky wording. It was the purpose of this questionnaire to measure

⁶R. Murray Thomas, Judging Student Progress (New York: Longmans, Green & Co., 1954), p. 39.

⁷Ibid., p. 48.

⁸Ibid.

accurately the participants knowledge of the "Statement". Thomas pointed out:

It is unfair to use tricky wording or clumsy item-construction to catch the student. The test should measure the individual's ability to meet the class goals, not his ability to guess what tricks the teacher is attempting with words.⁹

It should be pointed out that it would be possible for the participant to guess and get the correct answer for the type of questions used in this questionnaire. The chances for guessing and getting the right answer on the multiple-choice questions are one out of three since there is one correct answer and three possibilities for each question. On the true-false questions the choices are one out of two since there are two alternatives and only one correct answer. Since this questionnaire covered the same material in both types of questions asked, the chances of guessing effecting the end result is thus reduced. It would also seem reasonable to admit that some questions were answered correctly by the participants guessing, and that some were answered incorrectly by the participants guessing. So guessing was not considered to have any significant effect on the end results of this questionnaire.

The fourth part of the questionnaire was designed to determine something about the participants consideration of the importance of doctrine, their attitudes about the amount of doctrinal instruction that they have been given in the Assemblies of God Church.

⁹Ibid., p. 50.

The last question asked the participants to state briefly why they attend an Assemblies of God Church. This question was designed to help determine the participants attitude about the importance of doctrine.

It should be acknowledged that after the student had completed the questionnaire dealing with doctrine, a doctrinal answer could be suggested by inference. However, it does appear that in most cases an honest answer was attempted.

The questionnaire is exhibited in this study as Appendix B.

Administration of research tool. The first step taken in the administration of the research tool was to write a letter to pastors of selected churches in the states to be surveyed. This letter, which appears in this study as Appendix C, explained the nature of this study and asked for the cooperation of the pastors.

Enclosed with this letter was a self-addressed post card on which the pastors could indicate their willingness or lack of willingness to participate in the survey. If they agreed to cooperate they could indicate the number of questionnaires they would need. This post card is exhibited in the study as Appendix D.

After these post cards were returned, the number of questionnaires requested were sent with a letter of instructions and appreciation (See Appendix E) and a postage-paid, self-addressed envelope for use in returning the questionnaires.

The states of Pennsylvania, Georgia, Wisconsin, Kentucky,

North Dakota, Kansas, Oregon and Arizona were chosen because these states represent geographical regions of the nation as well as socio-economic and religious areas of the nation. The states were chosen on a representative basis.

The churches within these states were chosen for various reasons. It was intended that this study should be truly representative, therefore, some churches were chosen because they were known to be large. Others were chosen because they were known to be in small towns. Others were chosen because they were known to be small churches in large towns.

CHAPTER IV

RESULTS AND INTERPRETATION

Of the two hundred fifty churches asked to participate in this survey, eighty-two indicated that they were willing to participate and that they needed fourteen hundred seventy-eight questionnaires. A total of four hundred fifty questionnaires were returned from fifty-seven churches. The number of questionnaires returned from the states is indicated in Table I.

TABLE I
NUMBER OF QUESTIONNAIRES RETURNED
FROM THE STATES SURVEYED

STATES	CHURCHES	QUESTION- NAIRES
Pennsylvania	3	34
Georgia	3	18
Wisconsin	11	112
Kentucky	5	30
North Dakota	11	50
Kansas	6	96
Oregon	3	73
Arizona	5	37

The information from the questionnaires was tabulated and appears in Table II.

TABLE II
DATA GATHERED IN THIS STUDY

AGE	13	14	15	16	17	18	19
NUMBER OF PERSONS	35	42	102	108	102	46	15
Males	200	Females	248	Not Stated	2		
Christians: Yes	405	No	35	Not Stated	10		
Persons having received Baptism of Holy Spirit: Yes	262	No	149	Not Stated	36	Question obviously not understood	3
Parents Christians: mother and father	278	mother but not father	102	father but not mother	6	neither father nor mother	60
		not stated	4				
Regular family worship: Yes	188	No	214	Not Stated	18		
Number of churches participating by size: Below 39	5	40-69	10	70-99	9	100-149	8
		150-199	4	200-299	5	300-499	4
		500 up	2				
Number of years participants have attended Sunday School:							
Less than 1 yr.	13	1-3 yrs	19	3-6 yrs	27		
6-9 yrs	34	9-12 yrs	33	12-15 yrs	34		
All of Life	286	Not Stated	4				

As the questionnaires returned they were graded. All questions not correctly answered were considered wrong. This means answers that were marked wrong and questions left unanswered were considered incorrect. The multiple-choice questions and the true-false questions were graded separately. Each paper had a mark indicating the number missed on the multiple-choice and another indicating the number missed on the true-false sections. The results of the grading is shown in the following table:

TABLE III
A COMPARISON OF CORRECT
AND INCORRECT QUESTIONNAIRES

	NUMBER	PER CENT
Perfect on Multiple-Choice and True-False	11	6.9%
Perfect on Multiple-Choice with errors on True-False	80	17.8%
Perfect on True-False with errors on Multiple-Choice	16	3.5%
Errors on Multiple-Choice and True-False	323	71.8%

The next tabulation was to determine what per cent of the total missed on each question. The result of this tabulation is shown on Tables IV and V.

The next tabulation was a comparison of the multiple-choice questions with the true-false questions that dealt with the same

TABLE IV
 A COMPARISON OF THE NUMBER AND
 PER CENT THAT MISSED EACH QUESTION
 IN THE MULTIPLE-CHOICE SECTION

QUESTION	NUMBER	PER CENT MISSED
1	54	12.0%
2	51	11.3%
3	19	4.2%
4	47	10.4%
5	22	4.9%
6	49	10.9%
7	79	17.6%
8	86	19.1%
9	120	26.7%
10	58	12.9%
11	67	14.8%
12	39	8.7%
13	177	39.3%
14	114	25.3%
15	47	10.4%
16	73	16.2%

TABLE V
 A COMPARISON OF THE NUMBER AND
 PER CENT THAT MISSED EACH QUESTION
 IN THE TRUE-FALSE SECTION

QUESTION	NUMBER	PER CENT MISSED
1	90	20.0%
2	49	10.9%
3	102	22.7%
4	72	16.0%
5	97	21.6%
6	80	17.8%
7	44	9.8%
8	122	27.1%
9	31	6.9%
10	38	8.4%
11	93	20.7%
12	30	6.7%
13	34	7.6%
14	78	17.3%
15	23	5.1%
16	54	12.0%
17	78	17.3%
18	56	12.4%
19	62	13.8%
20	115	25.6%
21	52	11.6%
22	42	9.3%
23	85	18.9%
24	46	10.2%
25	102	22.7%
26	106	23.6%
27	238	52.9%
28	33	7.3%
29	67	14.9%
30	50	11.1%

doctrine. The multiple-choice questions were numbered on the questionnaire to correspond with the numbering of the "Statement." The results of this tabulation are reported in Table VI.

This tabulation showed that in the multiple-choice section the participants scored highest on the statements about Jesus Christ, salvation, and divine healing. It further showed that they scored lowest on the statement about the blessed hope of the church.

This tabulation showed that of the true-false questions the persons surveyed missed questions 15 and 12 (salvation and divine healing) least. This tabulation further showed that question 27 (virgin birth of Jesus) of the true-false section was missed a total of 52.9%. The results of this tabulation may indicate that question 27 of the true-false section was not understood by the participants.

The next tabulation was a comparison of those who had attended Sunday School for less than three years with those who indicated that they had attended Sunday School all of their life. The results of this comparison are shown in Tables VII and VIII.

This tabulation was done in an attempt to determine whether extended Sunday School attendance resulted in better scores on the test or attendance of Sunday School for a shorter period of time. This comparison showed that those persons who indicated that they had attended Sunday School all of their life scored significantly higher than those who indicated that they had attended Sunday School less than three years.

TABLE VI
 A COMPARISON OF THE QUESTIONS MISSED
 ON THE MULTIPLE-CHOICE SECTION WITH
 THE QUESTIONS MISSED ON THE TRUE-FALSE SECTION

QUESTION ON MULTIPLE-CHOICE*	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	12.0%	2	10.9%
		6	17.8%
2	11.3%	10	8.4%
		23	18.9%
		29	14.9%
3	4.2%	20	25.6%
		27	52.9%
		28	7.3%
4	10.4%	13	7.6%
		24	10.2%
5	4.9%	15	5.1%
		18	12.4%
6	10.9%	8	27.1%
		25	22.7%
7	17.6%	16	12.0%
		22	9.3%
		26	23.6%
8	19.1%	7	9.8%
9	26.7%	11	20.7%
		21	11.6%
10	12.9%	4	16.0%
		14	17.3%
11	14.8%	1	20.0%
		9	6.9%
12	8.7%	5	21.6%
		19	13.8%
13	39.3%	3	22.7%
		12	6.7%
14	25.3%	17	17.3%
15	10.4%	30	11.1%
16	16.2%		

* Numbers correspond to numbers in Statement of Fundamental Truths.

TABLE VII
 A COMPARISON OF QUESTIONS MISSED ON
 THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
 OF THOSE WHO ATTENDED SUNDAY SCHOOL ALL OF THEIR LIFE*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	10.8%	2	9.8%
		6	16.4%
2	12.6%	10	7.7%
		23	19.6%
		29	12.2%
3	3.5%	20	21.3%
		27	50.4%
		28	4.2%
4	9.1%	13	7.0%
		24	9.8%
5	3.5%	15	4.2%
		18	9.4%
6	9.4%	8	25.9%
		25	10.5%
7	13.3%	16	10.5%
		22	6.7%
		26	22.0%
8	14.3%	7	7.0%
9	23.1%	11	20.1%
		21	10.5%
10	11.2%	4	12.6%
		14	15.0%
11	11.9%	1	17.8%
		9	4.9%
12	7.3%	5	18.9%
		19	13.3%
13	36.0%	3	23.1%
		12	5.2%
14	24.5%	17	14.7%
15	9.1%	30	9.8%
16	13.3%		

* This group included 286 participants.

TABLE VIII

A COMPARISON OF QUESTIONS MISSED ON THE
 MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS OF
 THOSE WHO ATTENDED SUNDAY SCHOOL LESS THAN THREE YEARS*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	20.0%	2	6.6%
		6	30.0%
2	13.3%	10	13.3%
		23	10.0%
		29	30.0%
3	10.0%	20	40.0%
		27	70.0%
		28	6.6%
4	20.0%	13	6.6%
		24	6.6%
5	6.7%	15	6.6%
		18	23.3%
6	20.0%	8	26.7%
		25	26.7%
7	40.0%	16	16.7%
		22	13.3%
		26	13.3%
8	23.3%	7	20.0%
9	36.7%	11	6.6%
		21	16.7%
10	20.0%	4	26.7%
		14	33.3%
11	30.0%	1	23.3%
		9	10.0%
12	20.0%	5	40.0%
		19	13.3%
13	56.7%	3	16.7%
		12	16.7%
14	36.7%	17	16.7%
15	16.7%	30	16.7%
16	23.3%		

* This group included 30 participants.

The next tabulation compared boys with girls. The results of this tabulation are exhibited in Tables IX and X. This comparison showed that the girls scored higher than the boys.

The next tabulation compared those who attend Sunday Schools with over three hundred average attendance with those who attend Sunday Schools with seventy or less in average attendance. The results of this tabulation are exhibited in Tables XI and XII. The results of this comparison showed that those who attended Sunday Schools of over three hundred scored higher than those who attended Sunday Schools of seventy or less.

The next tabulation compared those participants who came from homes where both parents were Christians with those who came from homes where neither parent was a Christian. The results of this comparison are shown in Tables XIII and XIV. The results of this comparison showed a significant difference between the two groups. Those who came from homes where both parents were Christians scored significantly higher than those from homes where neither parent was a Christian.

The final tabulation was that of the observable facts of those who had no errors in either the multiple-choice or the true-false sections. Table XV exhibits these facts. Whether or not these factors are directly related to the fact of perfect scores was not able to be determined on the basis of this study.

TABLE IX
 A COMPARISON OF QUESTIONS MISSED ON
 THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
 OF THE GIRLS*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	9.3%	2	6.0%
2	8.1%	6	12.1%
3	3.2%	10	4.4%
4	8.9%	23	15.3%
5	3.2%	29	10.5%
6	10.1%	20	25.0%
7	12.5%	27	47.5%
8	16.9%	28	5.2%
9	25.8%	13	4.8%
10	10.9%	24	6.9%
11	13.7%	15	3.6%
12	7.7%	18	10.5%
13	36.7%	8	20.6%
14	23.0%	25	20.6%
15	9.3%	16	9.7%
16	11.3%	22	7.7%
		26	19.4%
		7	5.6%
		11	15.3%
		21	6.9%
		4	12.1%
		14	15.3%
		1	16.9%
		9	5.6%
		5	19.4%
		19	14.5%
		3	19.8%
		12	4.0%
		17	11.3%
		30	8.1%

* This group includes 248 participants.

TABLE X
 A COMPARISON OF QUESTIONS MISSED ON
 THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
 OF THE BOYS*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	14.0%	2	16.5%
		6	24.5%
2	18.5%	10	13.5%
		23	23.0%
		29	20.0%
3	5.6%	20	26.5%
		27	59.5%
		28	9.5%
4	12.0%	13	11.0%
		24	14.0%
5	7.0%	15	7.0%
		18	14.0%
6	12.0%	8	35.5%
		25	25.0%
7	23.5%	16	15.5%
		22	12.0%
		26	29.0%
8	21.0%	7	15.0%
9	25.5%	11	26.5%
		21	18.0%
10	15.0%	4	19.0%
		14	20.0%
11	17.0%	1	22.5%
		9	8.0%
12	10.5%	5	24.0%
		19	18.5%
13	42.5%	3	27.5%
		12	9.5%
14	21.0%	17	24.0%
15	12.0%	30	14.0%
16	22.5%		

* This group includes 200 participants.

TABLE XI
 A COMPARISON OF QUESTIONS MISSED ON
 THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
 OF THOSE WHO ATTEND SUNDAY SCHOOL OF 70 OR LESS IN ATTENDANCE*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	15.5%	2	16.7%
		6	21.1%
2	16.7%	10	5.6%
		23	16.7%
		29	15.5%
3	4.2%	20	29.6%
		27	57.7%
		28	1.4%
4	11.3%	13	4.2%
		24	7.0%
5	5.6%	15	2.8%
		18	8.4%
6	11.3%	8	34.8%
		25	5.6%
7	21.1%	16	19.7%
		22	5.6%
8	18.3%	7	11.3%
9	25.3%	11	14.1%
		21	9.9%
10	14.1%	4	8.4%
		14	18.3%
11	18.3%	1	31.0%
		9	8.4%
12	8.4%	5	12.7%
		19	7.0%
13	45.1%	3	25.3%
		12	2.8%
14	26.8%	17	25.3%
15	8.4%	30	7.0%
16	11.3%		

* This group included 71 participants.

TABLE XII

A COMPARISON OF QUESTIONS MISSED ON
THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
OF THOSE WHO ATTEND SUNDAY SCHOOL OF OVER 300 IN ATTENDANCE*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	5.8%	2	8.7%
		6	16.7%
2	8.7%	10	7.2%
		23	12.3%
		29	13.8%
3	2.9%	20	18.8%
		27	37.7%
		28	4.3%
4	8.0%	13	6.5%
		24	9.4%
5	.7%	15	5.1%
		18	7.2%
6	5.1%	8	20.3%
		25	19.6%
7	12.3%	16	8.0%
		22	12.3%
8	17.4%	7	8.7%
9	18.8%	11	15.9%
		21	12.3%
10	11.6%	4	18.3%
		14	8.0%
11	10.1%	1	18.8%
		9	3.6%
12	9.4%	5	17.4%
		19	8.7%
13	28.2%	3	14.5%
		12	2.9%
14	24.6%	17	14.5%
15	10.1%	30	10.1%
16	20.3%		

* This group included 138 participants.

TABLE XIII

A COMPARISON OF QUESTIONS MISSED ON
THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
OF THOSE WHO COME FROM HOMES WHERE BOTH PARENTS ARE CHRISTIANS*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	9.0%	2	10.8%
2	11.5%	6	16.2%
3	3.2%	10	7.2%
4	6.8%	23	18.3%
5	2.9%	29	6.5%
6	9.0%	20	22.3%
7	12.6%	27	51.8%
8	15.8%	28	4.7%
9	23.7%	13	4.7%
10	10.4%	24	7.9%
11	11.5%	15	3.6%
12	8.3%	18	7.9%
13	35.3%	8	23.4%
14	25.2%	25	19.1%
15	9.7%	16	8.6%
16	14.4%	22	7.2%
		7	9.0%
		11	19.8%
		21	10.4%
		4	14.0%
		14	14.0%
		1	19.4%
		9	5.8%
		5	17.3%
		19	8.6%
		3	23.3%
		12	4.7%
		17	13.7%
		30	9.3%

* This group included 278 participants.

TABLE XIV

A COMPARISON OF QUESTIONS MISSED ON
THE MULTIPLE-CHOICE AND TRUE-FALSE SECTIONS
OF THOSE WHO COME FROM HOMES WHERE BOTH PARENTS ARE NOT CHRISTIANS*

QUESTION ON MULTIPLE-CHOICE	PER CENT MISSED	QUESTION ON TRUE-FALSE	PER CENT MISSED
1	21.7%	2	8.3%
		6	16.7%
2	15.0%	10	6.7%
		23	16.7%
		29	16.7%
3	8.3%	20	31.7%
		27	41.7%
		28	13.3%
4	13.3%	13	10.0%
		24	6.7%
5	6.7%	15	6.7%
		18	18.3%
6	15.0%	8	31.7%
		25	28.3%
7	23.3%	16	13.3%
		22	10.0%
8	23.3%	7	15.0%
9	31.7%	11	18.3%
		21	13.3%
10	23.3%	4	18.3%
		14	13.3%
11	21.7%	1	16.7%
		9	10.0%
12	8.3%	5	26.7%
		19	15.0%
13	33.4%	3	20.0%
		12	6.7%
14	25.0%	17	23.3%
15	13.3%	30	15.0%
16	20.0%		

* This group included 60 participants.

TABLE XV
FACTS OBSERVABLE FROM
QUESTIONNAIRES WITH NO ERRORS

AGE	13	14	15	16	17	18
NUMBER OF PERSONS	1	7	9	4	7	3
Male	<u>5</u>	Female	<u>25</u>	Not Stated	<u>1</u>	
Christians: Yes	<u>29</u>	No	<u>1</u>	Not Stated	<u>1</u>	
Baptism of Holy Spirit: Yes	<u>19</u>	No	<u>8</u>	Not Stated	<u>4</u>	
Parents Christians: Mothers	Yes <u>26</u>	No	<u>5</u>			
Fathers	Yes <u>20</u>	No	<u>10</u>	Not Stated	<u>1</u>	
Family Worship: Yes	<u>7</u>	No	<u>23</u>	Not Stated	<u>1</u>	
Size of Sunday School: Below 39	<u>1</u>	40-69	<u>2</u>	70-99	<u>5</u>	
100-124	<u>1</u>	125-149	<u>3</u>	150-199	<u>2</u>	200-299 <u>2</u>
300-499	<u>3</u>	500 up	<u>11</u>	Not listed	<u>1</u>	
Attended Sunday School: Less than 1 yr	<u>1</u>	3-6 yrs	<u>1</u>			
6-9 yrs	<u>2</u>	9-12 yrs	<u>2</u>	12-15 yrs	<u>4</u>	All of life <u>1</u>

CHAPTER V

SUMMARY AND CONCLUSIONS

The problem. It has been said that Assemblies of God young people are not knowledgeable of the doctrines of their church. Yet, others have denied this accusation. This study proposed to determine which argument reflected the facts.

The purpose of this study was to determine how well Assemblies of God teen-agers (ages 15-16-17) knew the doctrines of their church as defined in the "Statement of Fundamental Truths." The study surveyed teen-agers (ages 15-16-17) who attend Sunday School in selected churches in the states of Pennsylvania, Georgia, Wisconsin, Kentucky, North Dakota, Kansas, Oregon and Arizona. The criteria for evaluation was the "General Council of the Assemblies of God Statement of Fundamental Truths."

The questionnaire was selected as the research tool for this study. The questionnaire of sixteen multiple-choice and thirty true-false questions was devised to test the participants knowledge of the doctrines. It also attempted to determine factors that may have caused one group to do particularly well or particularly poor.

The results. With the data gathered and displayed in Chapter IV of this study, many conclusions could be formulated. It would seem, however, that four conclusions can be well supported from this study.

First, the accusation that Assemblies of God young people are not knowledgeable of the doctrines of their church, has at least to some degree been supported. This observation is supported by the fact that of the persons surveyed only 6.9% scored perfect papers.

Second, the doctrines about the Lord Jesus Christ and salvation were best known. This conclusion is supported by the fact that over 95% of the persons surveyed were able to identify these doctrines.

Third, the doctrine of the Blessed Hope was known least. This conclusion is supported by the fact that over 39% of the persons surveyed were not able to identify this doctrine.

Fourth, the factors that effected the scores most were regular Sunday School attendance, the influence of Christian homes, and participation in larger Sunday Schools.

Recommendations. On the basis of the findings of this study the following recommendations are offered:

1. Sunday School lessons should emphasize doctrine more.
2. Regular Sunday School attendance from early childhood should be encouraged.
3. The influence of Christian homes should be strengthened.
4. Since most of the teen-agers indicated their willingness to do further doctrinal studies and to memorize the "Statement of Fundamental Truths" with supporting Scripture verses, study courses should be designed and made available to the churches that would stress the teaching of doctrinal content.

Recommendations for further study. The following recommendations for further study are offered as a result of the findings of this study:

1. Detailed study should be given to the staffing and programming of larger churches to determine what factors caused higher scores from larger churches.

2. Since the doctrines about the baptism in the Holy Spirit and the evidence of the baptism in the Holy Spirit constitute a large part of what distinguishes the Assemblies of God from other evangelical churches, study should be given to determine why the participants did not score higher on questions related to these doctrines.

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APPENDIX

APPENDIX A

STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.*

* As it appears in the Pentecostal Evangel a weekly periodical published by the Assemblies of God.

APPENDIX B

Dear Teenager:

You are taking part in a survey that is being conducted in selected churches across the nation. As far as possible, please answer all questions. Thank you for your kindness in helping us.

Personal Information

Age _____ Male _____ Female _____ Are you a Christian? _____

At what age were you saved? _____

Have you received the baptism of the Holy Spirit? _____ When? _____

Are your parents Christians? Mother? Yes _____ No _____ Father? Yes _____ No _____

About when were they saved? Mother? _____ Father? _____

Are they members of an Assemblies of God Church?

Mother? Yes _____ No _____ Father? Yes _____ No _____

Does your family regularly have family worship? Yes _____ No _____

What is the approximate size of your Sunday School? _____

Do you regularly attend Sunday School? Yes _____ No _____ CA's? Yes _____ No _____

How long have you attended Sunday School? Less than one year? _____

One to three years? _____ Three to six years? _____ Six to nine years? _____

Nine to twelve years? _____ Twelve to fifteen years? _____ All of life? _____

Have you ever attended study courses in which the doctrines of the Assemblies of God were taught? Yes _____ No _____ How many courses? _____

Have you ever memorized the doctrinal statement of the Assemblies of God?

Yes _____ No _____ Scriptures about each doctrine? Yes _____ No _____

(Continued)

Mark an "X" on the line by the answer that best shows what the Assemblies of God believe as expressed in the Statement of Fundamental Truths.

1. We believe that the Bible

- _____ a. is in part inspired by God and may become God's revelation to man even though some errors may be found in it.
- _____ b. is a good book and contains stories that teach principles that we should follow.
- _____ c. is verbally inspired of God and is the revelation of God to man, and is the infallible, authoritative rule of faith and conduct.

2. We believe that God

- _____ a. is one, eternally existing in three persons: God the Father, God the Son, and God the Holy Ghost.
- _____ b. is three distinct and separate persons of which the Father is in all ways superior to the Son and the Son in all ways superior to the Holy Spirit.
- _____ c. is one, Jesus only, and as he wills acts in the roles of Father, Son, and Holy Spirit.

3. We believe that Jesus Christ

- _____ a. was a good man, a good teacher and was a friend of all and the founder of the Christian religion much as Mohammed was to the Muslim religion.
- _____ b. was the eternal Son of God. We believe in his virgin birth, sinless life, his miracles, his substitutionary work on the cross, his bodily resurrection from the dead, his exaltation to the right hand of God.
- _____ c. was born to Mary and Joseph, that he lived a normal life and did normal things and died a normal death at the hand of Roman soldiers on the cross and was buried in a tomb where his body remained.

4. We believe that man

- _____ a. is essentially good and through the processes of education, intellectual betterment, scientific discovery and social improvement can bring about utopia on earth.
- _____ b. was created good and upright; but voluntarily sinned, thereby incurred not only physical death, but also spiritual death, which is separation from God.
- _____ c. is neither good nor evil, and that he is to live in a way that he will enjoy himself to the fulfillment of his satisfaction. (Continued)

5. We believe that salvation

- _____ a. is provided only through repentance and faith in the precious blood of Christ. Regeneration by the Holy Spirit is absolutely essential for personal salvation.
- _____ b. is not needed by man because he is essentially good and can by his own efforts attain to the highest possible good.
- _____ c. can be experienced by water baptism and church membership.

6. We believe that the ordinances of the church

- _____ a. are seven in number and that prayers for the dead are among these and only ordained ministers have power to perform these.
- _____ b. should not be observed at all as they have no scriptural basis and have no meaning for Christians/
- _____ c. are two in number, the communion of the Lord's Supper and baptism in water by immersion in the name of the Father, and of the Son, and of the Holy Ghost.

7. We believe that the Baptism in the Holy Spirit

- _____ a. comes to a believer at the time of salvation and is the same as regeneration by the Holy Spirit.
- _____ b. is available to all believers that it is distinct from and follows the new birth, and that it brings an endowment of power for Christian life and service.
- _____ c. comes to a believer in the form of a great blessing whereby the sinful nature is removed.

8. We believe that the evidence of the baptism in the Holy Spirit

- _____ a. is only a desire for spiritual things and the fruits of the Christian life with accompanying joy and power.
- _____ b. is evidenced by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance and that this speaking in tongues is the same essence as the gift of tongues, but is different in its purpose and use.
- _____ c. is the fact that the believer has been baptized in water and is living a life of Christian character.

APPENDIX B
(Continued)

9. We believe that sanctification

- _____ a. is a second definite work of grace whereby a person is separated unto God and the sinful nature is removed.
- _____ b. is a separation from that which is evil and a dedication unto God and is realized in the believer by identification with Christ and continual giving of ones self to the Holy Spirit.
- _____ c. is accomplished in a believer's life by not doing such things as attending questionable amusements, by modes of dress and by generally being different from other people.

10. We believe that the church

- _____ a. is the body of Christ, of which every believer born of the Spirit is an integral part of the General Assembly and Church of the Firstborn, which are written in heaven.
- _____ b. is the body of Christ and is made up of all those who have been baptized and joined the local church.
- _____ c. is made up only of persons who are members of Assemblies of God churches because they are the only church that is right.

11. We believe that the ministry

- _____ a. is a profession in the church that those who desire and are well trained may enter.
- _____ b. is divinely called and is scripturally ordained for a twofold purpose: (1) the evangelization of the world and (2) the edifying of the Body of Christ.
- _____ c. is a special class of persons who have special powers from God and function as God's representatives to the people.

12. We believe that divine healing

- _____ a. is mostly right thinking and therefore really neither divine nor healing.
- _____ b. is an integral part of the gospel and that deliverance from sickness is provided for in the atonement and is the privilege of all believers.
- _____ c. is the result of God's use of natural healing processes aided by medical science, and of the observance of natural health laws.

(Continued)

APPENDIX B
(Continued)

13. We believe that the Blessed Hope

- _____ a. is what is called the second coming of Christ and that only those who have received the baptism in the Holy Spirit and spoken in other tongues will go with Christ.
- _____ b. is the term used to refer to the state of joy and happiness that comes to all believers at death.
- _____ c. is the imminent resurrection of those fallen asleep in Christ together with the translation of those who are alive and remain unto the coming of the Lord.

14. We believe that the Millennial Reign of Christ

- _____ a. is the second coming of Christ which includes the rapture of the saints, followed by the visible return of Christ with His saints to reign on earth for one thousand years. It will bring salvation to the nation of Israel and the establishment of universal peace.
- _____ b. is a term used to refer to the time on earth when man will by education and progressive betterment usher in a final utopia here and all will be peace for all men.
- _____ c. is the reign and rule of Christ in the heart of the believer and the establishment and functioning of Christ's kingdom.

15. We believe that the final judgment

- _____ a. comes to a person at death.
- _____ b. will not exist because God is a God of love and judgment would therefore violate his character.
- _____ c. will be the raising and judging of the wicked dead according to their works and whoever is not found in the Book of Life will be consigned to everlasting punishment which is the second death.

16. We believe that the New Heavens and the New Earth

- _____ a. are the promise of God and we look for new heavens and a new earth wherein dwelleth righteousness.
- _____ b. are the state of joy and bliss that all go to after death.
- _____ c. will be the conditions of this universe after social betterment and enlightenment have completed their process of continual improvement.

(Continued)

APPENDIX B
(Continued)

Mark "X" on the appropriate line of the following statements indicating whether each is true or false according to the Statement of Fundamental Truths of the Assemblies of God.

- | | True | False | |
|-----|-------|-------|--|
| 1. | _____ | _____ | The minister has power to cause the bread and the fruit of the vine to become the literal blood and body of Christ in the communion service. |
| 2. | _____ | _____ | The Bible is the final authority in matters of faith and practice. |
| 3. | _____ | _____ | Jesus will not come back to this earth bodily. |
| 4. | _____ | _____ | The true church consists only of those who are born again. |
| 5. | _____ | _____ | Healing for our bodies has no relation to the atonement. |
| 6. | _____ | _____ | The words of the Bible are not inspired by God; only the thoughts of scripture are inspired. |
| 7. | _____ | _____ | Speaking in tongues is the initial physical sign that a believer has received the baptism in the Holy Spirit. |
| 8. | _____ | _____ | Baptism must be by immersion. |
| 9. | _____ | _____ | The minister has the power from God to forgive sins. |
| 10. | _____ | _____ | We believe in one God in three persons, Father, Son, and Holy Spirit. |
| 11. | _____ | _____ | Sanctification is a progressive work whereby the believer becomes more Christlike. |
| 12. | _____ | _____ | All true Christians are going to be raptured with Jesus when he comes again. |
| 13. | _____ | _____ | Man was originally created in the image of God. |
| 14. | _____ | _____ | The mission of the church is to reform the world socially. |
| 15. | _____ | _____ | The only possible way to salvation is through the shed blood of Jesus Christ. |

(Continued)

APPENDIX B
(Continued)

16. _____ Only persons who have received the baptism in the Holy Spirit will go to heaven.
17. _____ Christ will visibly return to the earth and will reign with his saints for one thousand years.
18. _____ Salvation may be obtained by sincerely doing ones best.
19. _____ Divine healing is an integral part of the gospel.
20. _____ The Son of God did not exist until the baby Jesus was born.
21. _____ A believer may live as he pleases and still see God.
22. _____ All believers can receive the baptism in the Holy Spirit.
23. _____ Jesus Christ was both fully divine and fully human.
24. _____ Everyone is a sinner and in need of salvation.
25. _____ Baptism of infants should be practiced in our churches.
26. _____ The baptism in the Holy Spirit follows the experience of conversion.
27. _____ Jesus Christ was born of a human mother and father.
28. _____ The body of Jesus was placed in a tomb where it remained.
29. _____ There never was a time when God did not exist.
30. _____ At the final judgment the devil, his angels and all persons whose names are not written in the Book of Life will be consigned to everlasting punishment.

APPENDIX B
(Continued)

Rate the following in order as you consider their importance.

- | | Very Important | Important | Of Some Importance | Not Important |
|--|-------------------|----------------------|---------------------|---------------------|
| 1. Doctrine is | _____ | _____ | _____ | _____ |
| 2. Our Sunday School lessons stress doctrine. | Too Much
_____ | Just Enough
_____ | Not Enough
_____ | Not At All
_____ |
| 3. The pastor's preaching stresses doctrine. | Too Much
_____ | Just Enough
_____ | Not Enough
_____ | Not At All
_____ |
| 4. Our C.A. study courses stress doctrine. | Too Much
_____ | Just Enough
_____ | Not Enough
_____ | Not At All
_____ |
| 5. Would you like to make a thorough study of the doctrinal statement of the Assemblies of God? Yes _____ No _____ | | | | |
| 6. Would you be willing to do homework outside the church to help you learn the doctrines of the Assemblies of God? Yes _____ No _____ | | | | |
| 7. Would you be willing to memorize the doctrinal statement? Yes _____ No _____ | | | | |
| 8. Would you be willing to memorize Bible verses about each of the statements? Yes _____ No _____ | | | | |
| 9. Briefly state why you attend an Assemblies of God church. | | | | |

945 Ogden Street
Denver, Colorado 80218
August 30, 1965

Dear Pastor:

Most cordial Christian greetings!

I am writing you because I need your help.

I am a graduate of North Central Bible College in Minneapolis, Minnesota. Presently, I am taking graduate studies in pursuit of the degree Master of Religious Education. One of the requirements for this degree is to present a research thesis to the faculty. I am researching our Assemblies of God young people (ages 15-16-17) to determine their knowledge of the "Statement of Fundamental Truths" of the General Council of the Assemblies of God.

The method of this research will be a questionnaire covering the points of the statement.

This survey covers churches in representative states across the whole nation, including large metropolitan areas, smaller towns and rural areas. It is intended to be representative of the whole nation.

Here is where I need your help. Will you be kind enough to assist me by having your teens complete a simple questionnaire which I will send you.

The individual church helping in the research will in no way be identified. The findings will be used to compile totals for the whole survey.

Will you kindly indicate your willingness to help me on the enclosed postcard. All you need to do is check the appropriate statement and indicate the number of questionnaires you will need and return it by mail. Would you please return the card to me at once; even if you should not wish to participate.

As soon as I receive the number of forms that you need, I will send them to you with a postage-paid self-addressed envelope for their return.

Thanking you for your help and awaiting your reply, I am

Sincerely yours,

Dwayne E. Turner

DET:g

APPENDIX D

Dear Mr. Turner:

Our church will participate in the survey
which you are conducting.

Our church does not wish to participate in
the survey which you are conducting.

_____ Number of questionnaires needed.

Thank you.

Pastor's Name

APPENDIX E

945 Ogden Street
Denver, Colorado 80218
November 22, 1965

Dear Pastor:

Christian Greetings!

Thank you very much for helping us with the survey which we are conducting to determine how well Assemblies of God teen-agers know the doctrines of the Assemblies of God as defined in the Statement of Fundamental Truths.

Enclosed please find the number of questionnaires that you indicated that you could use. You will also find enclosed a self-addressed stamped envelope for returning these to me. The test consists of four parts: one section of personal questions, another section of multiple-choice questions, a section of true-false questions and a section to help us determine the young people's attitude of the importance of doctrine.

Will you kindly administer the test to your young people, ages 15-16-17 years, that attend Sunday School? We suggest that the test be administered during the Sunday School hour or immediately following the morning worship service. Experience shows that it takes about 20-25 minutes to answer the questions. Of course, some may complete it in less time and others may require more time.

We appreciate your kindness in cooperating and don't want to over do it, but it is imperative that the test be administered immediately and returned to us at once as the deadline is pressing us. If it is possible, please administer the test next Sunday and return it to us in the next mail. If it is not possible to administer it next Sunday, please do so at your earliest convenience.

We are looking forward to the results and feel that they will be most significant. Ralph W. Harris, editor-in-chief, of the church school literature department at the General Council has indicated his interest in learning what the survey reveals.

We sincerely appreciate all of your help and will anxiously await the return of your completed questionnaires. Please feel free to include a letter indicating your response and reaction to the questionnaire.

Thanking you for helping us, we are

Sincerely yours,

Dwayne E. Turner

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enc.

APPENDIX F

Dear Pastor:

A few weeks ago I mailed to you the number of questionnaires that you indicated you could use in our survey to determine how well Assemblies of God young people know the doctrines of our church. As yet they have not been received by return mail. Since we still need several more returns from your state to complete a significant study for comparison with other states, it would be greatly appreciated if you could return the completed questionnaires at your earliest convenience. Thank you for your help.

Dwayne E. Turner

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Turner, Dwayne.
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