

A Theology of Methodology

Elmer L. Towns

There are many schools of theology, i.e., Calvinism, Arminianism, Wesleyanism, Lutheranism, Dispensationalism, etc., yet they mainly agree in the major fundamentals of the faith, but disagree in non-essentials which may lie in areas of ecclesiology, eschatology, etc. Since all these different theologies claim the same original source of theology, the Scriptures; can we say the differences in theology come from the differences in methodology by which these systems were formulated?

Does the same parallel follow through in Church Growth? Not everyone agrees on the same orientation to evangelism. Most recently Gary McIntosh edited a book entitled *Evaluating the Church Growth Movement: 5 Views* (Counterpoints: Church Life), Grand Rapids, MI: Zondervan, 2004. How can good people come to such diverse opinions about the focus of the church, and express their opinion about core values of evangelism in such contrasting ways? Do not their disparities arise from their differences of interpreting basically the same data?

Let's look at the methodology by which Church Growth is constructed. From the beginning, Church Growth has been drawn from both the eternal theological principles of Scripture, and contemporary social behavioral sciences. Notice the following definition adopted by the American Society for Church Growth.

Church Growth is the science which investigates the planting, multiplication, function and health of Christian churches as they relate specifically to the effective implementation of God's commission to "make disciples of all peoples" (Matt. 28:19, 20). Church Growth strives to combine the eternal theological principles of God's

Word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as its initial frame of reference, the foundational work done by Donald McGavran.¹

(This definition is the standard employing as its initial frame of reference the foundational work done by Donald McGavran).

First, as a theological discipline, Church Growth falls under the category of practical theology and/or ecclesiology, i.e., the doctrine of the church. Therefore, Church Growth is subject to methodology of Systematic Theology. One of the best definitions of Systematic Theology that includes the process of theologizing is, "Systematic Theology is the collecting, scientifically arranging, comparing, exhibiting and defending of all facts from any and every source concerning God and His works."² Those data are collected scientifically from both the natural world and from revelation and includes both God and His works. The findings are then exhibited in a system that is both consistent and comprehensive.

Secondly, Church Growth also involves gathering data from the social sciences. J. F. Engel and H. W. Norton state one condition for success in the harvest is, "The cutting blades of any Christian organization are the research-based, Spirit-led strategy to reach people with the Good News and to build them in the faith."³ According to their assessment, success in ministry is correlated with evangelistic principles that are arrived through research.

C. Peter Wagner in "Church Growth: More Than a Man, A Magazine, A School, A Book,"⁴ listed what he said are six irreducible presuppositions on which Church Growth is founded. Wagner said the first principle is: (1) non-growth displeases God; the fifth principle is (5) social and behavioral sciences are valuable tools in measuring and encouraging Church Growth; and the sixth principle is (6) research is essential for maximum growth.⁵

Therefore, Church Growth is based both in Systematic Theology and behavioral sciences. As such, it follows the scientific method of inquiry, as do the other natural sciences, (i.e., psychology, sociology, anthropology, etc.). The scientific method involves five steps. First, data must be gathered by the Church Growth researcher. This involves finding all of the facts about one aspect of church growth, or researching all the facts about the lack of church growth. Second, the data are examined for causes of evangelism and the effects of growth. At this point, the researcher determines that when the facts or conditions are re-

peated, they will bring about the same results in growth. When data points to growth, the third step is the researcher suggesting a hypothesis to explain why growth (or non-growth) happened. A hypothesis is a proposed principle or law that causes church growth. (The word "hypothesis" comes from *hypo*, meaning "to propose," and thesis meaning "an unproven law.") In the fourth step, the researcher tests the suggested law to see if it is universally functional and produces the same results in all situations and over time. When the results are consistent and reliable, in the fifth step, the researcher establishes the results as a law or principle that suggest God will consistently bless evangelism and grow a church when the law is correctly applied, or when the law is broken, will cause a church to plateau and/or deteriorate.⁶

Guiding Orientation To Church Growth Research

The Church Growth Movement must carefully apply research when determining principles by which the Great Commission is carried out. There are many pitfalls along the way and when a Church Growth researcher wrongly identifies a law or principle, it could have harmful results on a local church or there could be uncalled for criticism of the Church Growth Movement.

First, the Word of God is the final standard of faith and practice, and no principle of Church Growth that contradicts a proper interpretation of Scripture—even if it promotes numerical growth—is a biblical Church Growth principle.

Second, the Scriptures do not give a systematic presentation of biblical doctrine—including church growth—but have included data from biblical history, life experiences, letters, poetry, biographies, sermons, and a few statements of direct revelation such as the Ten Commandments, and verbal statements by Jesus. God didn't reveal His truth in a systematic doctrinal statement, but researchers must analyze all truth so that it fits together completely and comprehensively, i.e., systematically. In the same way, Church Growth researchers can determine what principles cause evangelism to prosper and what harms the growth of a church.

In the third place there is a difference between basing Church Growth principles on explicit Scripture (direct commands) and basing them on conclusions drawn from implications of Scripture (metaphors, analogies, etc.). The Church Growth researchers should recognize the reliable direction of explicit principles and follow them. (Such as following the direct statements of the Great Commission). When principles are drawn from implications (from metaphors, types, similes, etc.),

the researcher should seek more data, and test a principle thoroughly to see if it corresponds with other Scripture, and test its internal consistencies before confirmation.

In the fourth place, when Church Growth principles are determined from scientific research, they must be in harmony with what is known from explicit principles established in Scriptures.

In the fifth place, when Scriptures are silent in the areas of church growth, it is possible to gather data from natural revelation including psychology, sociology, anthropology, etc. to determine and/or verify Church Growth principles. These principles however effective and successful must not be given as scriptural authority but shall be recognized as effective tools to build a church. These principles may be applied in evangelism alongside truth in Scripture.

In the sixth place, theological research and scientific research are not two mutually distinct methods that lead to two separate sets of principles. Both must always be harmonized with the total findings of Systematic Theology.

In the sixth place, Church Growth research and findings are not extensions to the findings of Systematic Theology but are at the heart of both Systematic Theology and its methodology. Just as a correct system of theology must work itself out in biblical attitudes and living, so individuals in today's church must live and minister as did people in Scripture. So, Church Growth principles must be applicable and workable so that they work themselves out in evangelizing churches that are growing. Churches should grow today as they grew in the New Testament.

Once Church Growth researchers have identified principles which grow churches, they must be careful not to confuse them with church methods and programs.

Towards A Definition Of Methods And Programs

The genius of the Church Growth Movement is the discovery of principles that have guided churches to more effective ministry. Before the rise of the Church Growth Movement, church ministries were "hit or miss" at best, and many pastors, evangelists, church planters, and missionaries developed their own set of workable principles through a study of Scripture, personal experience, the school of "hard knocks," and from trial and error, among other things. However many of these effective servants of God took their insights to the grave with them. Those few people who codified their insights into the work of God, did so from observation, experience and learning from other church leaders. Church history describes many of these methods-some

effective, some disastrous-but there was little if any effort to systematize these methods until the emergence of the current Church Growth Movement. As an illustration: *Lectures On Revival* by Charles Finney was an early attempt to put into principles the working of God through those emotional and experiential movements called awakenings.⁷

The primary influence of the Church Growth Movement was giving the body of Christ on earth a set of researched and articulated principles of Church Growth. What is a principle? It is a rule or a code of context; a law of nature or a rule or law underlying the working of nature.⁸ This is very similar to the definition of law which is a binding custom or practice of a community; a rule of conduct or action prescribed or enforced by a controlling authority.⁹ While Webster relates law to a social contract of humans, law is also given by God Who is the "controlling authority."

The dominant characteristic of natural law is that it is a continual rule of action that is applied in all situations, in all times and has consequences for the violation of that law. Therefore, Church Growth researchers conclude that laws or principles of Church Growth are trans cultural (they work in every ethnic group or culture) and trans temporal (they work in each age of history).

There is a difference between church methods/programs and eternal laws or principles. A church method or a program is the application of an eternal law to an existing culture or situation. Note the following connections between Church Growth principles and Church Growth methods.

First, a Church Growth method is not the same as biblical principles, although both accomplish a biblical result because both contain biblical truth and focus on a biblical goal.

Second, Church Growth methods can be used effectively by certain people at certain times in certain circumstances, but will not be equally effective in all types of cultures, and in all periods of time.

Third, only principles transcend culture and time. Therefore principles transcend methods and programs.

Fourth, methods take biblical truth and apply it in a given situation at a given time. Since a method is an application to a specific culture, then methods will tend to change as time and culture change. Church Growth methods may be effective in a specific time frame, but with changing circumstances and new developments of time, these methods may become possibly ineffective and completely inadequate for ministry. Therefore, the Church Growth researcher must constantly examine his methods

to evaluate their effectiveness and in many cases, the researcher may have to change or eliminate a method to continue doing the work of God in an effective biblical way.

Principles do not change, but the way principles are applied must change from culture to culture and from time to time. Therefore, the Church Growth researcher must know the difference between principles and methods.

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| Methods are many, Principles are few. Methods may change, But principles never do. Anon. |
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Mixing Theology And Scientific Research

While both theological and scientific research can go on at the same time, there are some guidelines for their effective application. First, the researcher may possibly accept the validity of a suggested Church Growth principle thinking it is based on scientific research, but if the result is inconsistent with the totality of biblical data, the suggested principle is invalid even if a church is growing in numbers using the principle and/or its applied methodology.

Second, it is possible for some researchers to use biblical principles explicitly taught in Scripture, yet the church does not grow. When this happens, the researcher may have wrongly applied the principles, used the wrong biblical principle in a given situation, or not met other criteria in Scripture.

Third, sometimes researchers accept or reject a valid Church Growth principle because their sociological research method was faulty, or their data was faulty, or incomplete.

Fourth, it is not possible to establish Church Growth principles on sociological research alone. The fact that a church is growing does not always meet criteria of New Testament doctrine and practice.

Types Of Church Growth Research

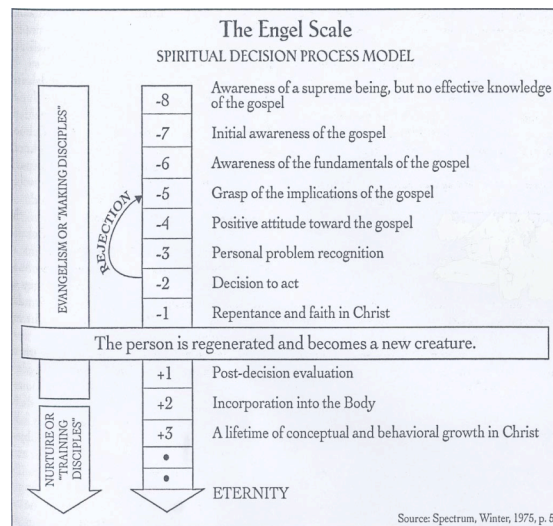
In its pioneering days, Church Growth research got its start as McGavran observed both growth and non-growth in India; this phenomenon is well documented. When he arrived in the United States and began teaching first in Oregon and later in Pasadena, the early books on Church Growth seemed to establish principles by which churches should grow, and for the most part, these principles came out of theological institutions such as Fuller Theological Seminary,¹⁰ Asbury Theological Seminary,¹¹

Liberty University,¹² and other organizations such as the Church Growth, Inc., Monrovia, CA;¹³ Church Growth Center, Corunna, IN;¹⁴ and the Church Growth Institute, Lynchburg, VA.¹⁵

Determining Church Growth Typology

John N. Vaughan, Elmer L. Towns and David J. Seifert wrote the *Complete Book of Church Growth* and struggled with Church Growth types and principles. They identified seven different types (or paradigms) of churches producing growth (the Fuller Factor, the Evangelical Bible church, the Charismatic Renewal church, the Body Life church, the Evangelistic church, the Liturgical church, and the Congregational church.¹⁶ Next, they struggled to determine the Church Growth principles that were unique to each type.¹⁷

The Engel Scale



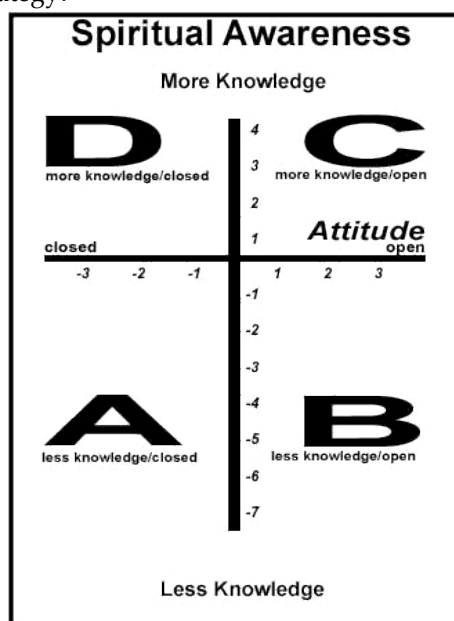
J. F. Engel applied the scientific method to the conversion experience and developed what became known as the Engel Scale; a spiritual decision process model. Engel classified awareness of the gospel on a range of steps from minus 8 to minus 1 that moved the person from no knowledge of God to regeneration. Then Engel added three positive levels beyond regeneration to a plus 3, a life-time growth in Christ-discipleship and service.

This scale gave Church Growth students a scientific measurement to determine how close or far a person was from con-

version. The Engle Scale when applied properly should help observers have an objective measurement that is repeatable, measurable and countable.

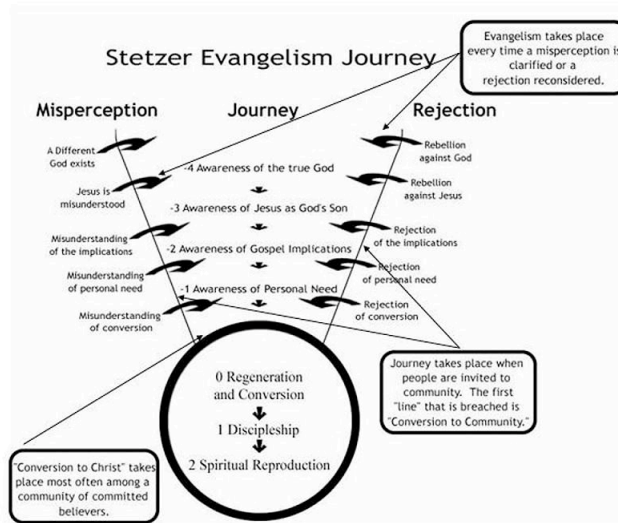
The Gray Matrix

The Gray Matrix is a modification of the Engel's Scale that measures the effect of knowledge and attitude on spiritual awareness. Although the Gray Matrix is helpful, it does not provide all the insight needed to develop an efficient evangelism strategy.



The Stetzer Evangelism Journey

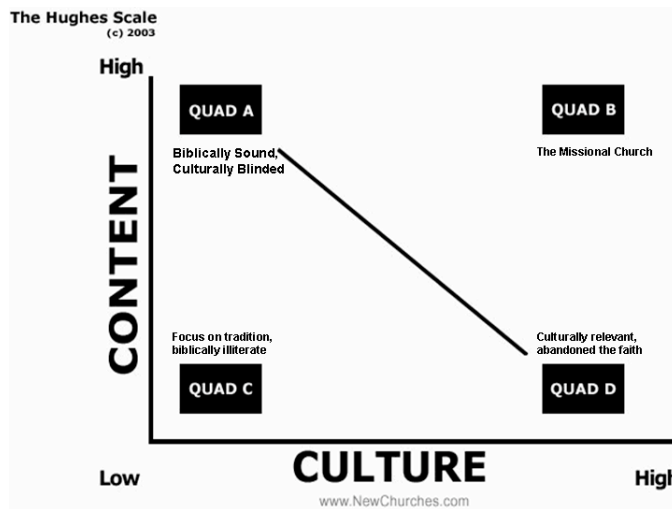
Another research project was done by Ed Stetzer which suggests that the movement towards conversion combine the ideas of the Engel's Scale and the Gray Matrix, including insight about a person's spiritual journey and help to understand when there is a neutral or negative response to the gospel.



Hughes Scale

The Hughes Scale is applied to the church rather than to just Christians and helps a Church Growth student distinguish between a biblically sound and culturally relevant church, as opposed to one that is compromised by culture.

In the Hughes Scale, quadrant B is the local church that polarizes around two axes of both the Bible and being culturally



relevant. In the quadrant A, churches are Bible-focused but are unable to relate with people in the culture around them. Quadrant D churches relate to the world, but have lost touch with the biblical reality. Quadrant C churches tend to focus on their tradition without a commitment to biblical fidelity.

Types Of Church Growth Research

Various types of research in Church Growth have characterized the movement since the beginning. Originally, McGavran began to analyze growing churches by *observation and investigation*. He traveled to observe growing churches around the world and examined local church records. He compared the things he saw in growing churches with other churches that seemed to be non-growing.

Flavil Yeakley has done one of the greatest in-depth statistical research projects to impact Church Growth. In his 1976 Ph.D. dissertation in Speech Communication, he compared churches that had high, medium, and low growth rates and the differences in their rates of converts, dropouts, and nonconverts.¹⁸

The information gathered in Yeakley's study was used in the broader study of persuasion in religious conversion, but several major parts of this research focused directly on the relation of the theory, practice, perception, and results of church growth.

I wrote the book *The Ten Largest Sunday Schools and What Makes Them Grow* based on case study research. Even though it was viewed as a popular book, I felt Chapter 13, "Methods of Research," was the most important of the book because it explained how the *case study research* method was used on these churches and how I arrived at the conclusions and principles of Church Growth.¹⁹

George Hunter had done valuable *historical research* into the establishment and growth of the Irish church, again determining principles for growing churches from history. His paper presented to the North American Society for Church Growth, *The Ancient Celtic Way of Being and Doing Church for the Post-Modern West*,²⁰ reflected his research.

Charles Van Engen, professor at Fuller Theological Seminary, has done valuable *research into historical creeds*. He has reminded us of the purpose of the Church from the perspective of the early church fathers.²¹

Contemporary research has been done into the area of sociology regarding the methods of evangelizing different generations. Just as Church Growth teaches us to recognize barriers to evangelism and how to reach out cross-culturally, two contemporary leaders have suggested that generations are unique peo-

ple groups and that unique methods will therefore be needed to reach each generation with the gospel. Thom Rainer, dean of the Billy Graham School of Missions, Evangelism and Church Growth, at Southern Baptist Theological Seminary, Louisville, Kentucky, has written *The Bridger Generation* and Gary McIntosh of Talbot Theological Seminary, Biola University, has written *One Church, Four Generations* and *Make Room for the Boom . . . or Bust*.²²

The list in the chart "Types of Church Growth Research" is just a sample of the types of research done by Church Growth leaders. The names of many leaders have been left out and many research projects are not mentioned.

Types of Church Growth Research

| | |
|--------------|-------------------------------|
| Observation | Donald McGavran |
| Case Study | Elmer Towns |
| Statistical | Flavil Yeakley |
| Historical | George Hunter |
| Dogmatic | Charles Van Engen |
| Sociological | Gary McIntosh and Thom Rainer |

The Perimeters Of Light

I wrote the book *The Perimeters of Light* to raise some valid questions, (see the parable that gives the thesis of the book). We are facing a post-Christian and post modern world where things are changing.

Since preaching is one tool of church growth and that some are changing preaching to reach a post modern generation, let's ask when is preaching no longer Christian preaching?²³

Since worship is another tool of church growth, let's ask when is worship in our churches no longer Christian worship?²⁴

Since music communicates ministry, when is the music of our churches no longer Christian music?²⁵

Since evangelism is at the heart of church growth and many are adopting new evangelistic tools and methods to reach a new post modern generation, when is evangelism no longer evangelism?²⁶ The same with the church, when is the gathering we call the church no longer a church in God's eyes?²⁷ Are the churches with false teaching, sinful practices and apostasy actually New Testament churches? See Revelation 2, 3.

New Challenges

Church Growth leaders have let some of our critics set our agenda by their contention that we are a movement of the mega

church and a movement of numbers. Outside voices and media proponents say the popular proponents of Church Growth today are the practitioners such as Rick Warren who focuses on the purpose-driven church, or John Maxwell who focuses on leadership, or some others who advocate new and various church methods and programs.

We must do our research to determine valid biblical Church Growth principles to apply in the areas mentioned above, i.e., preaching, worship, music, evangelism and the very nature of establishing what is a New Testament church.

Church Growth leaders need to return to the foundation of our movement and commit ourselves to renewed energy in Church Growth research. To do so we must first understand the nature of research and the principles by which research is done. We must become authorities in biblical and theological data so we know what God has said about growing churches. Then we must correlate social research principles with what we learn from Scripture to advance our cause. Our greatest tool to defend the Church Growth Movement from attacks is valid biblical principles based on research. There is still much to do.

Wrap Up

We must become passionate about growth, for it is at the dynamic life of what God has created. We must love the Church because Christ loved it and gave Himself for it. If we give up on our task, who will point the way?

APPENDIX A

*The Evangelistic Church*²⁸

In the volume *The Complete Book of Church Growth*, Towns, Vaughan and Seifert attempted to discover and articulate the principles of seven Church Growth types. These were various expressions of doing “worship” and/or “evangelism.” They attempted to discover and determine principles that produced growth in each Church Growth type. This attempt was an early effort to systematize principles of Church Growth. While their findings are noteworthy and “cutting edge,” they are not complete or comprehensive.

The Evangelistic Church

The Evangelistic church type was originally called the Fundamentalist church. The name has been changed to identify it with a methodology and not a theological base. The authors

found a total of 141 principles from their research in this church type. Evangelism was not the principle mentioned most frequently by Evangelistic churches. This is probably because evangelism is naturally assumed to be the basic presupposition for effective ministry in any New Testament church. Listed below are the results of the survey. The numerical percentages indicate the topics mentioned most frequently by these men:

| Categories of Principles | Entzminger* % | Towns* % | Falwell* % | Hyles* % | Malone* % |
|--------------------------|------------------|-------------|---------------|-------------|--------------|
| Corporate Life | | 24* | 11 | 8 | |
| Admin/Leadership | 43* | 18 | 33* | 25 | 19 |
| Facilities | | 8 | 6 | 4 | 3 |
| Finance | | 2 | 11 | 4 | |
| Ministry | | 10 | 6 | | |
| Christian Education | 29 | 25** | 22 | 55** | 55** |
| Ecumenism | | | | | |
| Evangelism | 28 | 13 | 11 | 4 | 23 |

(*) These were the leading proponents of the Evangelistic church.

(**) Categories of principles mentioned most frequently.

Note: Each column totals 100%

The categories of principles occurring most often are ranked as follows based on this writer's evaluation:

1. Christian Education
2. Administration-Leadership
3. Evangelism
4. Corporate (Body) Life
5. Facilities
6. Ministry
7. Finance
8. Ecumenism

| ORGANIZER OF PRINCIPLES | NUMBER OF PRINCIPLES |
|-------------------------|----------------------|
| Louis Entzminger | 7 |
| Elmer Towns | 61 |
| Jerry Falwell | 18 |
| Jack Hyles | 24 |
| Tom Malone | 31 |

NOTE: All of the principles indicated above have several secondary principles.

The researchers found some critics candid in their rejection of some of the principles of the Evangelistic church while being

openly favorable toward some of their concepts. Two examples of critics who were both candid and favorable are J. Robertson McQuilkin in his *Measuring the Church Growth Movement: How Biblical Is It?* (Moody Press, 1973) and Pius Wakatama's *Independence for the Third World Church* (InterVarsity Press, 1976).

The Fuller Factor

In their earlier research, Towns, Vaughan and Seifert identified the influence of Fuller (Fuller Theological Seminary, The American Institute of Church Growth, and the Charles E. Fuller Evangelistic Association) as a distinct Church Growth type. Later they changed their opinion and said the Fuller Factor represented principles spread through the other Church Growth types and that the Fuller Factor represented the broad field of Church Growth and not a unique church type.

Even with that clarification, Towns, Vaughan and Seifert identified 146 principles from the three individuals who represented this group.²⁹

| ORGANIZER OF PRINCIPLES | NUMBER OF PRINCIPLES |
|-------------------------|----------------------|
| Donald McGavran | 67 |
| C. Peter Wagner | 51 |
| Win Arn | 28 |

*The Body Life Church Type*³⁰

The book, *Sharpening the Focus of the Church*³¹, is one of the books that represents the Body Life church type. It gives a catalog of forty-one New Testament principles for growth and ministry. Seven relate to evangelism; eight to edification; seven to leadership; seven to administration; four to organization; and eight to communication. Other writers in this area were Ray Stedman, David Roper and Lawrence O. Richards.

| ORGANIZER OF PRINCIPLES | NUMBER OF PRINCIPLES |
|-------------------------|----------------------|
| Ray Stedman | 4 |
| Gene Getz | 41 |
| David Roper | 20 |
| Lawrence O. Richards | 64 |

In *The Complete Book of Church Growth*, the authors examined and listed 24 principles of growth and ministry generally found among Body Life congregations. They divided these principles into eight major categories.

1. Corporate Life (5 principles)
2. Administration and Leadership (6 principles)

3. Physical Facilities (1 principle)
4. Finances (1 principle)
5. Ministries (3 principles)
6. Christian Education (4 principles)
7. Ecumenism (1 principle)
8. Evangelism (3 principles)

*The Renewal Church*³²

The Renewal church was originally called the Charismatic Renewal church. The original title included *Charismatics* with Pentecostals. However, the identifying title Renewal church now includes other non-Pentecostals and non-Charismatic churches. In examining the principles of Church Growth, Wagner said that (1981) we can learn much about evangelism from Pentecostals without agreeing with Pentecostal pneumatology. In proving his point, he argued cogently that the following principles and methods have greatly affected the growth of Pentecostals in Latin America and are the basis for the growth of both Pentecostal and non-Pentecostal renewal churches in America:

1. A proper understanding of the Great Commission.
2. Planning to plant new churches constantly.
3. Sowing the Word to receptive people (the masses versus the classes).
4. High degree of laity involvement in body life.
5. Effective training for pastors with great emphasis on practical experience.
6. Making the church celebration a fun experience for all.
7. Prayer for the sick and seeing them healed.
8. Staying with the priority of aggressive evangelism, not social action.³³

*The Bible Expositional Church*³⁴

To determine the principles of Church Growth from Bible Expositional churches John MacArthur was examined as the spokesman for Bible Expositional churches. He gave twelve principles for a successful and effective church. They are as follows:

1. Plurality of godly leaders.
2. Functional goals and objectives.
3. Strong emphasis on discipleship.
4. Strong emphasis on community penetration.
5. An aggressive, active, ministering people.
6. An intense "caring" spirit.
7. A genuine, high level devotion to the family.
8. Strong biblical teaching and preaching.

9. Willingness to change and innovate.
10. Constant effort to stretch the people's faith.
11. A spirit of sacrifice.
12. Primary thrust must be on worshiping God.³⁵

Hocking, another spokesman for this movement, enlarges these 12 with an additional eight principles for Church Growth.

1. A continual desire and challenge to reach as many people as possible with the gospel until Jesus comes again.
2. A constant dependency upon God's power and direction through much prayer and careful study of biblical principles.
3. Emphasis on the body of Christ and the unity and fellowship of God's people rather than denominational affiliation and distinctives.
4. A simplicity of organization and operation.
5. A dedication by pastors to do what God tells them to do and to refuse to do what the people should do and must be trained to do.
6. A desire to grow.
7. A continual learning spirit.
8. A resistance to and exposure of sin as the one thing hindering true growth.³⁶

*Conclusion*³⁷

The principles suggested above were only the beginning of a lifelong study for me. I gave the above as a historical point of reform, realizing my understanding of Church Growth principles has grown considerably over the years. Someone might want to gather all these principles into one source. That would be a great help to us all. However, as soon as the list is completed, the culture will change and new principles will become evident as the church attempts to meet those new-as yet unknown-needs. We have much work to do.

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NOTES

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3. J. F. Engel and H. W. Norton, *What's Gone Wrong with the Harvest? A Communication Strategy for the Church and World Evangelism* (Grand Rapids: Zondervan Publishing House, 1975), 14.
4. C. Peter Wagner, "Church Growth: More Than a Man, A Magazine, A School, A Book," *Christianity Today* 18, 1973, 283-286.
5. Elmer L. Towns, *A Practical Encyclopedia of Evangelism and Church Growth* (Ventura, CA: Regal Books, 1995), 78.
6. *Ibid.*, 79.
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9. Webster's New World Dictionary (Second College Edition) (1978), s. v. "law."
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14. http://www.joylead.org/partners/church_doctor.html
15. www.churchgrowth.org
16. Elmer L. Towns, John N. Vaughan, and David J. Seifert, *The Complete Book of Church Growth* (Wheaton, IL: Tyndale House Publishers, Inc., 1990). Entire book may be found online at www.elmertowns.com. Over a period of time they dropped the Fuller Factor type because there were no actual churches that reflected this position, but the principles of the Fuller Factor applied to all Church Growth types. See *Evaluating the Church Growth Movement: Five Views*, Paul E. Engle (Editor), Gary L.

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17. See Appendix A for a discussion of Church Growth principles of the various types.

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21. Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 59-71.

22. Thom S. Rainer, *The Bridger Generation* (Nashville: Broadman and Holman, 1997); Gary L. McIntosh, *One Church, Four Generations* (Grand Rapids: Baker, 2002); McIntosh, *Make Room for the Boom . . . or Bust* (Grand Rapids: Revell, 1997).

23. Elmer L. Towns and Ed Stetzer, *Perimeters of Light* (Chicago, IL: Moody Publishers, 2004), 112-127.

24. *Ibid.*, 74-92.

25. *Ibid.*, 94-110.

26. *Ibid.*, 128-150.

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28. Towns, *The Complete Book of Church Growth*, 85-99.

29. *Ibid.*, 100-133.

30. *Ibid.*, 134-147.

31. Gene Getz, *Sharpening the Focus of the Church* (Colorado Springs, CO: Cook Communications, Ministries, 1984).

32. *Ibid.*, 148-155.

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35. John MacArthur, "The Marks of a Successful Church." Address presented to the Southern California-Arizona Ministerium at Long Beach, California, 13 October 1975.

36. David Hocking, "The Marks of a Growing Church." Address presented to a Home Missions Pastor's Workshop at Wooster, Ohio, 22 October 1975.

37. In the original version of *The Complete Book of Church Growth* the author's did not include principles for the Congregational churches (originally called Southern Baptist churches) and Liturgical churches (originally called the Mainline denominations).