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### Relationship Between Four Temperament Types and Nineteen Spiritual Gifts

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RELATIONSHIP BETWEEN FOUR TEMPERAMENT TYPES AND NINETEEN  
SPIRITUAL GIFTS

*Andrews University*

Ph.D. 1984

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RELATIONSHIP BETWEEN FOUR TEMPERAMENT  
TYPES AND NINETEEN SPIRITUAL GIFTS

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

By  
Roland L. Joachim  
August 1984

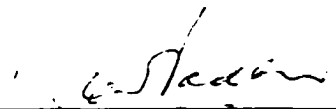
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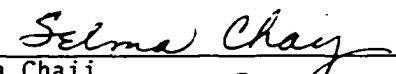
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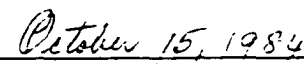
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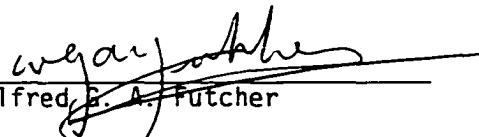
  
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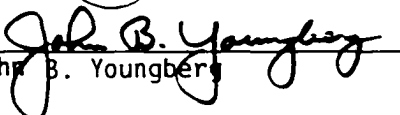
  
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ABSTRACT

RELATIONSHIP BETWEEN FOUR TEMPERAMENT  
TYPES AND NINETEEN SPIRITUAL GIFTS

By

Roland L. Joachim

Chairman: Roy C. Naden



ABSTRACT OF GRADUATE STUDENT RESEARCH  
Dissertation

Andrews University  
School of Graduate Studies

Title: RELATIONSHIP BETWEEN FOUR TEMPERAMENT TYPES AND NINETEEN  
SPIRITUAL GIFTS

Name of researcher: Roland L. Joachim

Name and degree of faculty adviser: Roy C. Naden, Ed.D.

Date completed: August 1984

Problem

No studies have been found that examine empirically the possible relationship between temperament and spiritual gifts. Traditionally they have been seen as offspring of discrete disciplines, the former belonging to the realm of psychology and the latter to theology. When some writers recently hypothesized a possible correlation between temperament and spiritual gifts, others discredited the notion.

This study was undertaken to investigate the possible correlation between the traditional four temperament types and a selection of nineteen spiritual gifts of the New Testament.

### Method

The data base for this study consisted of 1,067 Christian graduate students and church members from Illinois, Indiana, Michigan, and Kansas. Subjects were of both sexes and included Blacks, Caucasians, and Hispanics. Two standardized instruments were administered: Temperament Inventory (Cruise & Blitchington, 1977) and The Spiritual Gifts Inventory (Naden & Cruise, 1981). Seven null hypotheses were formulated and tested.

### Results

The findings suggest that there is a correlation between the four temperament types and spiritual gifts of the New Testament. However, some gifts did not appear in any correlation, e.g., the gift of Martyrdom. This may be because of the size or the components of the sample.

In the case of Caucasians, the relationships are similar for both sexes. The samples for the other two ethnic groups were too small for a comparison of sexes within and between the groups.

One notable difference among the Hispanic subject lies in the fact that there was no correlation between the gift of administration and any temperament. This absence may be attributed to the reduced size or the quality of this sample.

The relationships found could be summarized as follows:

Gift	Temperament			
	Sanguine	Choleric	Melancholic	Phlegmatic
Primary	Administration	Leadership	Evangelism	Wisdom
Secondary	Leadership	Wisdom		
Tertiary	Hospitality	Helps		

1. There is a significant correlation between the sanguine temperament and the gifts of administration, leadership, and hospitality.

2. There is a significant correlation between the choleric temperament and the gifts of leadership, wisdom, and helps.

3. There is a correlation between the melancholic temperament and the gift of evangelism.

4. There is a correlation between the phlegmatic temperament and the gift of wisdom.

5. Not all the gifts appear in the correlation with the four temperaments.

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## LIST OF HEBREW AND GREEK WORDS

חן	- hen, chen; grace, human favor, God's free, unmerited graciousness to men, beauty, approval
חסד	- hesed, chesed; goodness, loving-kindness, mercy
קִרְיָה	- rūah, ruach; wind or breath, deep breathing of men (in anger, grief, zeal), power to produce great feats of strength
διακονία	- diakonia; function of servant, service, aid
δίδωμι	- (root: dō) didōmi; I give
δωρεά	- dōrea; gift, a gratuity
δωρέω	- dōreō; I give a present
δώρημα	- dōrēma; a testament, a gift, an offering
δῶρον	- dōron; a gift, a present
ἐνέργημα	- energēma; an effect, operation, working
ἐνεργήματα	- energēmata (accusative plural of ἐνέργημα); effects, operations, workings
ἔργον	- ergon; work, labor, toil (as an effort or occupation, deed)
πνεῦμα	- pneuma; blast or wind, breath or breathing, metaphorically the way the wind blows, i.e., prevailing influence
πνευμάτα	- pneumata (accusative plural of πνεῦμα)
πνευματικός	- pneumatikos; non-carnal, supernatural, spiritual
φανέρωσις	- phanerōsis; expression, exhibitions, a bestowment, manifestation
χαρά	- chara; joy, gladness, cheerfulness, calm delight
χάρις	- charis; grace, beauty, charm, what gives joy

- χαρίζομαι - charizomai; I grant as a favor, I give freely, forgive
- χάρισμα - charisma; a gratuity, deliverance (from danger, passion) or rescue, a (spiritual) endowment, miraculous faculty, (free) gift
- χαρίσματα - charismata (accusative plural of χάρισμα)

#### GREEK EXPRESSIONS

- γνῶθι σεαυτόν  
gnothi seauton; [man], know thyself
- 1 Cor 12:1 περι δε τῶν πνευματικῶν, ἀδελφοί  
peri de tōn pneumatikōn, adelphoi  
Now concerning spiritual gifts, brethren
- 1 Cor 12:4 διαίρεσεις δε χαρισμάτων εἰσὶν  
diareseis de charismaton eisin  
Now there are diversities of gifts
- 1 Cor 12:7 ἐκάστῳ δε δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον  
ekastō de didotai ē phanerōsis tou pneumatos pros to sumpheron  
But the manifestation of the Spirit is given to every man to profit withal

## ACKNOWLEDGMENTS

"We know that in everything God works for good with those . . . who are called according to his purpose" (Rom 8:28). The difficulties that were met in a previous topic and which led to the present one were intended to provide me with the joy and the blessing of studying, researching, and writing on temperament and spiritual gifts. It is a pleasure to acknowledge the following:

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May the blessing of this study be shared by as many as possible. If it brings fruit everlasting, its very ultimate purpose will have been reached.

## CHAPTER I

### INTRODUCTION

Historically, temperament and spiritual gifts have been viewed as the offspring of separate disciplines, namely, psychology and theology. As recently as 1983, Timpe (1983) attempted to limit "the integration of psychology and theology" (p. 21) put forth by "professional organizations, scholarly journals, and graduate programs whose explicit rationale is to facilitate integration" (ibid.). He also pleaded for this separation in order to maintain what he considered to be the traditional divergence of the aims, goals, methods, and linguistic conventions of the disciplines. "Traditional theology," he further argued, has "a vertical perspective. . . . Traditional psychology is horizontal in perspective. . . . Psychology's method and focus have been empirical, while theology's has been existential" (ibid., pp. 21, 28).

Recent studies on temperament and spiritual gifts caused some writers to hypothesize that there is a relationship between the two. In support of the argument for the existence of such a relationship, Ferguson (1983) noted the contribution of several psychological procedures to the selection of missionaries (p. 25). He listed (pp. 25, 28) among those procedures, the Taylor Johnson Temperament Analysis (1977), the Minnesota Multi-Phasic Inventory by Hathaway and McKinley (1967), the Maudsley Personality Inventory by Eysenck (1959), and the California

Psychological Inventory by Gough (1968). Githiga (1981) strongly supported Paul Tillich's opinion that "a theology which is influenced by psycho-therapy is a better one than a theology without such influence" (p. 27). He justified the use of psychology in pastoral care by "the fact that at present there is a give and take process between psychology and theology. . . . Today, there is no pastoral theologian who is worthy of the term whose work is not influenced by psychology or other behavioral sciences" (ibid., p. 27).

This study, in its search for a possible correlation between temperament and spiritual gifts, included the study of both psychology and theology. Being an empirical approach, it was clearly in the line of Ferguson and Githiga's position.

Interest in temperament originated at least twenty-four centuries ago with Hippocrates (c. 460-c. 377 B.C.). This interest was revived briefly six centuries later by another Greek physician, Claudius Galen (c. A.D. 130-c. 200) of Pergamum. But the work on temperament done by Hippocrates and Galen was too intriguing not to attract the attention of modern psychologists. Kant in the eighteenth century, Jordan and Wundt in the nineteenth, and Jung, Eysenck et al., all built upon the Hippocrato-Galenical four-temperament construct. Roback (1927) asserted "that the original theory is still intact" (p. 41). Irwin (1947), twenty years later, paid tribute to those "great ideas that have influenced the lives of millions of men" (p. 63). As Eysenck (1973) wrote as late as 1973, "Our own work may be more extensive, better controlled, and statistically more defensible, but it is recognizably a development

of ideas mooted<sup>1</sup> [sic] all these centuries ago" (p. 11).

Like the concept of temperament, the concept of spiritual gifts is neither a new nor a dying one. Among numerous manifestations of spiritual gifts in the Old Testament, the gift of wisdom stood out clearly. Joseph's experience in Genesis 41 is "one of the first occurrences of this gift" (Yohn, 1974, p. 92). On subsequent occasions, God filled "all . . . gifted artisans . . . with the spirit of wisdom" (Exodus 28:3; 31:6). Concerning Bezaleel, he asserted, "I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all manners of workmanship" (Exodus 31:3). Solomon's very first judgment (2 Chronicles 1:11, 12) left no doubt that he was endowed with the gift of wisdom and his father was with the gift of music (2 Samuel 23:1; 2 Chronicles 7:6).

Likewise, Jethro's sound advice to Moses (Exodus 18:17, 18, 21-26) remains an eloquent expression of the gift of administration. By following this advice, Moses became a successful administrator.

These examples among many clash with the opinion expressed in The Holy Spirit and the Life in Christ, where the authors concluded "In the Old Testament the Spirit was experienced only by a few remarkable men" (Joint Theological Commission, 1953, p. 34). They continued, "This new age is characterized by the gift of the Holy Spirit, and His activity in the Church is in every way radically new as compared with the work of the Spirit in the Old Testament" (ibid.). Walvoord (1975), however, contended that "the enablement granted was sovereign, paralleling to some degree the sovereign bestowal of spiritual gifts in the New Testament period" (p. 74).

---

<sup>1</sup>From the verb "to moot" meaning to argue, to debate, to discuss, according to Webster (1979).

In the New Testament, the doctrine of spiritual gifts was developed and expounded by Paul. It was picked up and transmitted through successive centuries from the second to the fifth, when it sank into oblivion. In the second century, it was verified by Justin Martyr (ca. A.D. 100-165) who reported that there were men and women in his time who possessed "gifts of the Spirit of God" (Hummel, 1978, p. 164; Piepkorn, 1971, p. 374). Irenaeus (ca. A.D. 130-200) classed many spiritual gifts of his time under the term charisma (Against the Heretics, V, vi, i in the Ante-Nicene Fathers, 1973, I, p. 531). Tertullian (ca. A.D. 160-200) also seemed to have reported extraordinary expressions of spiritual gifts (Hummel, 1978, p. 164). He entered the word charisma in the Latin theological literature as a transliterated loan-word with the general meaning of "gift" (Piepkorn, 1971, p. 375). Bishop Hillary of Poitiers (d. A.D. 367) quoted Paul's lists of gifts (On the Trinity, p. 61). During the fourth century, Chrysostom in the East, and during the fifth, Augustine (354-430) in the West (De Trinitate) reported that the gifts could be . . . seen (Sweet, 1982, p. 80; Walvoord, 1975, pp. 244, 256; Hummel, 1978, p. 165; Wagner, 1979, pp. 25, 30; Ryrie, 1965, p. 114). However, after the fifth century, this doctrine was virtually ignored until the Reformation when it received some attention from John Calvin.

As Walvoord (1975) observed, "The Protestant Reformation . . . revived the doctrine of the work of the Holy Spirit" (p. 246). Unlike Calvin who argued that the miraculous gifts had disappeared to make room for a new power, namely the preaching of the gospel (edition of 1960, p. 1467), John Wesley saw a correlation between the manifestation of spiritual gifts and the spirituality of his



time (Harper, 1971, pp. 17-18) and taught the importance of the work of the Holy Spirit (Walvoord, 1978, p. 250).

The doctrine of spiritual gifts was reconsidered by John Owen (1616-1683) in the seventeenth century and expressed in his books The Holy Spirit, His Gifts and Powers (1954 edition), and Discourse Concerning the Holy Spirit (1960).<sup>1</sup> He commented: "We have no longer prophets, or workers of miracles, nor gifts of tongues" (1960, p. 96). The nineteenth century witnessed the publication of works such as The Holy Spirit or Power from on High, by A. B. Simpson (1895), The Gifts of the Holy Spirit, by Vaughan (1894), and The Doctrine of the Holy Spirit, by Smeaton (1889). As Walvoord (1978) pointed out, "The nineteenth century . . . in its latter half enjoyed a constant flow of books on the subject of the Holy Spirit (p. 251) [and] . . . is a rich field of investigation in the doctrine of the Holy Spirit" (ibid., p. 259).

Until recently the theology of spiritual gifts created only mild interest among church members. Then Alexander Hay, who had, in his book, The New Testament Order for Church and Missionary (n.d.), "dealt favorably with all the spiritual gifts as early as in 1947" (Wagner, 1979, p. 27) revived an active interest in them among the contemporary students of the New Testament. In view of this rise in interest, Purkiser (1975) wrote,

---

<sup>1</sup> John A. Owen's works, published by Johnstone and Hunter from 1850 to 1853, were edited by William H. Goold (Philadelphia: Protestant Episcopal Book Society, 1862 in 4 vols; reprinted in London by the Banner of Truth Trust, 1965, in 16 vols.). Discourse on the Holy Spirit of vol. III was written in 1674. The Spirit of God as the Author of Spiritual Gifts was published by Nathaniel Mather in 1693. See also Rees (1915, pp. 191-94, 215) about Owen's Pneumatologia published from 1675 to 1693; Walvoord (1975), pp. 118-22; and Ryrie (1965, pp. 118, 122).

While Christians throughout the centuries have had and used spiritual gifts, it has only been in recent years that the Church has given much attention to this aspect of its ministry of the Holy Spirit [and] we have been made more aware of the importance of spiritual gifts by the very confusion and misunderstanding that has grown up around them. (p. 16)

### Statement of the Problem

Empirically developed inventories for both temperament and spiritual gifts exist, e.g., Guilford-Zimmerman Temperament Survey (1949),<sup>1</sup> Minnesota Multiphasic Personality Inventory (Hathaway & Mckinley, 1967), Taylor-Johnson Temperament Analysis (1977), LaHaye Temperament Analysis (LaHaye, 1979), Thorndike Dimensions of Temperament Questionnaire (1963-1966), Humm-Wadsworth Inventory (Humm & Humm, 1934-1960), Eysenck Personality Inventory (Eysenck, 1964), Temperament Inventory (Cruise & Blitchington, 1977), and Spiritual Gifts Inventory (Naden & Cruise, 1981). LaHaye (1977) proposed research that would eventually reveal what relationship, if any, exists between temperament types and spiritual gifts. The titles used by two authors of studies on a related subject suggest the possibility of such a relationship. Ole Christian Hallesby's Temperament and the Christian Faith (1962) and Tim LaHaye's Spirit-Controlled Temperament (1966a) both deal with the relationship of temperament to Christian living. In one of his works, LaHaye (1977) shares his plan to "investigate the relationship between temperament and one's spiritual gifts" (p. 132). Surprisingly, it appears that as of the writing of this dissertation no empirical data have been collected and hence no research undertaken to test such a hypothesis, in spite of all these instruments.

---

<sup>1</sup>"One of the most ambitious, carefully prepared, and widely used of all psychological inventories" (Diamond, 1957) by 1957.

The idea of a relationship between temperaments and spiritual gifts raised several questions: What relationship, if any, would each of the nineteen spiritual gifts identified in The Spiritual Gifts Inventory (by Naden & Cruise, 1981) have with one or more of the four temperaments identified in the Temperament Inventory (by Cruise & Blitchington, 1977)? Do sex and ethnic origin play any role in this relationship? What benefits would such a study bring to Christians? These are some of the questions this study sought to address.

#### Purpose of the Study

This study proposed to investigate the relationship between four temperament types and nineteen spiritual gifts from the New Testament. This relationship was examined as it related to differences within and between both sexes and within and among three ethnic groups: Blacks, Caucasians, and Hispanics.

#### Significance of the Study

In the last three decades, a significant number of publications revealed the pressing need for Christians to discover their spiritual gifts (McRae, 1976, p. 103; Wagner, 1979, p. 44; Adams, 1973, pp. 344-45). Many writings also stressed the need for one to understand his/her own temperament and that of others as a guide for behavior. "It is only when we learn to understand a person's temperament" argued Hallesby (1962), "that we can be fair and just to him. Then our thoughts and judgments regarding our fellowmen will be less harsh and our association with them easier" (p. 102). According to Hallesby (1962), it was imperative for one to have "a

knowledge of the temperaments . . . to understand what is caused by ill will and what is simply a manifestation of a temperament different from our own, and to judge the real evil of others more kindly since we will see that they have certain temptations that we know little about" (p. 103). LaHaye (1977), a writer of at least four works on temperaments [though he holds no graduate degree in psychology] saw the awareness of one's temperament as being helpful in vocational orientation, in interpersonal relationships, and in the search for a positive life (pp. 52, 53, 57). In the foreword of the 1982 printing of Transformed Temperaments (1971) he wrote, "This new book . . . is the result of additional research into the subject and further counseling with people in trouble" (p. 8). It is also necessary for anyone who seeks "to understand the developing social, cognitive and personality structures of . . . the early years of life" (Feiring & Lewis, 1980, p. 66).

With a knowledge of both temperament and spiritual gifts, the individual Christian could better make the decision either to persevere in his/her current service in life or to look for another outlet where his/her temperament and spiritual gifts would contribute to the spiritual, moral, physical, and intellectual atmosphere of his/her milieu. This is especially true for a young person who is about to choose a career. In some cases, a simple adjustment may be all that is needed to ensure success. In others, however, a complete turn-around may be necessary. Stedman (1972) expressed it this way: "Your progress in maturity can be measured by the degree you accept the truth about yourself and others. . . . That truth will be shocking and healing" (p. 125). Buss and Plomin (1975) pointed out that

. . . men and women will usually take jobs that are at least not incompatible with their temperament patterns. If they are temperamentally unsuited for the job the outcome will be a strain that is easily identified as personal unhappiness, dissatisfaction, inefficiency and discord. (p. 208)

LaHaye (1977) asserted that

once a person diagnoses his own basic temperament, he is better equipped to ascertain what vocational opportunities he is best suited for, how to get along with other people, what kind of wife to marry, and how . . . he can improve the effectiveness of his life. (p. 52)

It was anticipated that the results of this study could enhance greater awareness among church members of the existence of spiritual gifts, of their distribution among all members, and of the helpful consequences of discovering and using them for the edification of the body of Christ. The existence of a correlation between temperament and spiritual gifts raised the issue of whether a person with a certain type of temperament should fill a given position related to a certain spiritual gift. It also addressed the ultimate issue of the incompatibility of temperament with specific religious functions. For instance, should an individual who is aloof, anti-social, and hostile to other people and their gatherings be added to the pastoral ministry? Does it make any difference? Should he/she be advised to concentrate on another profession in spite of his/her love and preference for this one?

These issues, of course, involved the pertinent and standing debate of nature versus nurture. This had to be reviewed in relation to the possible influence of the spiritual gift on temperament or vice-versa.

### Hypotheses

The following research hypotheses were formulated:

#### Hypothesis 1

Among graduate students and church members, there is a significant canonical correlation between a linear combination of four temperaments--choleric, melancholic, phlegmatic, sanguine--and a linear combination of nineteen spiritual gifts: administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom.

#### Hypothesis 2

Among male Christian students and church members there is a significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

#### Hypothesis 3

Among the female Christian students and church members there is a significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

#### Hypothesis 4

Among Black graduate students and church members, there is a significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Hypothesis 5

Among Hispanic graduate students and church members, there is a significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Hypothesis 6

Among female Caucasian graduate students and church members, there is a significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Hypothesis 7

Among male Caucasian graduate students and church members, there is a significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Definition of Terms

Canonical correlation is a technique viewed as an expansion of the multiple-regression analysis. It seeks to compare two sets of variables in order to maximize the correlation between their linear combinations in the total sample (see Tatsuoka, 1978, p. 178).

Gift of administration is defined as the ability "to establish objectives and direct affairs for the larger geographic units of the Lord's work, to promote unity and enthusiasm; and to cheerfully accept responsibility for decisions made" (Naden et al, 1982, p. 21).

Gift of apostleship is the ability "to raise up and organize

congregations to ordain their leadership and to define and defend the faith" (ibid.).

Gift of discernment enables one "to identify: motives in people's actions; their primary source of motivation--the Lord or Satan; and the genuineness of appeals made to the church family" (ibid.).

Gift of evangelism is the ability "regularly and without difficulty: to lead people to surrender their lives to the claims of Jesus Christ; and to join in fellowship with the church" (ibid.).

Gift of exhortation enables a person "to express comfort to the hurting and problem-solving advice to the troubled; and to present encouragement and admonition to walk in the ways of the Lord" (ibid.).

Gift of faith is evident in a person who "has an unwavering confidence in the promises and providences, and will move ahead implementing plans for His kingdom even when the way is not clear" (ibid.).

Gift of giving is demonstrated by one who "gives consistently, generously, and spontaneously to those who need help" (ibid.).

Gift of helps or service is evident in a person who "consistently and happily gives assistance to any who need a 'helping hand'" (ibid.).

Gift of hospitality is evident in a person who "reaches out to offer friendship, food, and/or shelter to those who need such assistance (ibid., p. 22).

Gift of intercession is demonstrated by a person who "prays



regularly and at some length for the specific needs of others" (ibid.).

Gift of knowledge is demonstrated when an individual "is comfortable: discovering the Bible's teachings, especially as they relate to the plan of salvation; and answering Bible questions" (ibid.).

Gift of leadership is the ability to "develop and model local congregational programs of nurture and outreach; to deal with personal problems equitably; and to show insights that resolve organizational challenges" (ibid.).

Gift of martyrdom shows itself in one who "is willing to lay down his/her life willingly, without fear, in order to promote the kingdom of God" (ibid.).

Gift of mercy is defined as the attribute of one who "has a highly developed sense of compassion and willingly ministers to those in need, including those considered 'outcasts' by society" (ibid.).

Gift of mission service is evident in a person who "can leave friends and family to work in a foreign country, willingly adapting to a new culture in order to share the gospel" (ibid.).

Gift of pastoring is the ability to be "committed to the tender nurture of a congregation through preaching, home visitation, and one-to-one contacts" (ibid.).

Gift of prophecy is the gift to be "able to speak for God: to comfort and encourage the inquiring, the troubled, and the hurting; and to give instruction regarding the Christian's life and responsibilities" (ibid.).

Gift of teaching is that gift by which its possessor "presents and applies biblical doctrines and principles in any of a wide variety of teaching settings" (ibid.).

Gift of wisdom is demonstrated when an individual "is perceptive in giving practical counsel to individuals or groups, foreseeing the probable, practical outcomes of counselled courses of action" (ibid.).

The cholerics are "bold, thick-skinned individuals. Theirs is probably the most aggressive of all the temperaments, at least in social situations. They are often insensitive to the needs and feelings of other people. Generally abound with energy. They often appear as 'whirlwinds of activity' with no direction" (Blitchington & Cruise, 1979, pp. 15-16).

The melancholics are "anxious and emotional--tend to be high-strung--usually perform poorly under pressure. They have the most creative of all the temperaments; conservative and perfectionistic, moody and sensitive. They cannot tolerate criticism very well, and are usually highly sensitive to insults and slights from others" (ibid., pp. 17-18).

The phlegmatics are "calm and easy going--their temperament is the calmest and most peaceful of the four temperaments--usually work fairly well under pressure. Tactful and diplomatic. Good peace makers, flexible, they usually have little trouble adapting themselves to new people or procedures" (ibid., pp. 18-19).

The sanguines are "sociable and outgoing, friendly. Talkative and responsive to others, distractable, they are easily

seduced and beguiled by whatever new object, event, or person comes into view--scatterbrained and often appear unorganized--usually buoyant, cheerful and expressive" (ibid., pp. 15-16).

### Outline of the Study

Five chapters make up this study. Chapter 1 has included the introduction, a statement of the problem, the need for the study, definition of terms, and the outline of the study.

The review of literature follows in chapter 2. It includes discussion of the four temperaments as defined by the Temperament Inventory (Cruise & Blitchington, 1977), the nineteen spiritual gifts as defined by The Spiritual Gifts Inventory (Maden & Cruise, 1981), and the question of the relationship between them.

Chapter 3 describes the methodology of the research and spells out the type of study, the population and solicitation of subjects, the instrumentation (Temperament Inventory by Cruise & Blitchington, 1977 and The Spiritual Gifts Inventory by Maden & Cruise in 1981), information about the subjects, the procedure for collecting the data, the null hypotheses, and the statistical analysis.

Chapter 4 presents and analyzes the data; and chapter 5 includes the summaries, implications, and recommendations. Appendices and a selected bibliography complete the report of this research.

## CHAPTER II

### REVIEW OF LITERATURE

#### Spiritual Gifts

##### Meaning of the Word "Gift"

"Gift" has many meanings. Webster (1979) gave three definitions of interest to this study. One stressed the spontaneous and gracious aspects of gift: "something . . . voluntarily transferred by one person to another without compensation"; another simply added an adjective, defining gift as "a natural gift or endowment regarded as conferred"; a third equated gift to "some power, quality, or attribute." These three definitions provided information especially about the beneficiary of the gift, but only hinted at the spiritual dimension of the word.

The spiritual dimension is strongly underlined in the Bible. In the Old Testament, the Hebrew words that carried the idea of gift are chen, chesed, and ruach. Chen (grace, human favor, God's graciousness to men, free unmerited favor) "never rises to the heights of the New Testament doctrine of charis; indeed the theological equivalent of charis in the Old Testament is chesed. . . . [Here] the roots of the doctrine of grace are found" (Furness, 1966, p. 30).

Ruach (breath or breathing, metaphorically . . . prevailing influence), which occurs 378 times in the Old Testament, approximates

the word charisma when it means "the mysterious power possessing men and producing great feats of strength, qualities of leadership, wisdom . . . especially the gift of prophecy" (ibid., p. 99). According to Hummel (1978), charisma appears only twice in the Greek translation of the Old Testament (p. 119) and scholars who used the word charisma "have not taken the word from their source [The Septuagint] . . . but from the construction Webster has put on it" (Laurentin, 1978, p. 4). Piepkorn (1971) affirmed that "the vocable charisma was not common before the New Testament. Occurrences that clearly antedate the New Testament are difficult to find" (ibid., p. 370).

The New Testament writers used no clear equivalent of the English word "gift." As Ervin (1968) put it, "The first thing that catches the attention of the student of the Greek New Testament is the absence of the word 'gift' in the Greek text . . . [a] fact that the translators of the English text have noted by italicizing the word" (p. 111). He added that the translation of the word "gift" is "open to question" (ibid.). The words that result in this translation are primarily charisma, pneuma, dōma (and their derivatives), diakonia, energēma and phanerōsis. Considerable space is spent here on the etymology of the first two words which are considered more important to this study than the others.

Some authors claimed that when charisma appears in 1 Pet 4:10, it is a distinctly Pauline expression. Except for the one occurrence in Peter's epistle, it occurs only within the Pauline circle (Hummel, 1978, p. 119; Sweet, 1982, p. 76; Griffiths, 1979, p. 15; Piepkorn, 1971, p. 370; Purkiser, 1979, p. 17). Paul used

it sixteen times and Peter once in a passage very much like Paul's writings.

The relation between charisma, charis, and charismata was clearly explained by Griffiths (1979): "charisma, the commoner word . . . derived directly from charis. . . means grace. Thus the result of grace (charis) is a spiritual gift (charis-ma). In the plural form it is charisma-ta meaning the many results of grace" (p. 13).

Laurentin's (1978) translation was similar. For him, charisma may be translated "free gift" because it is a word derived from charis which means grace, and has the suffix ma which adds the nuance expressing the perfect tense of the verb--the action as carried through and completed (p. 8).

Piepkorn (1971) made a remark worth noting about the possible origin of the word charisma in the New Testament. He said that charisma was probably coined by St. Paul by linking the verb charizomai (to please) with charis (grace), the cognate verb charizomai being at least as old as Homer (p. 370). Laurentin (1978) further explained that the root charis connotes joy as the verb charizomai (to please) is combined with chara (joy) (p. 8). If charis is translated by grace (Hunter, 1971, pp. 17, 89; Gangel, 1975, p. 8), charisma, its function and effect (Piepkorn, 1971, p. 371), is rendered by "free grace" (Hunter, 1971, p. 89), "gifts of grace" (Thomas, 1978, p. 30; Hoyle, 1929, p. 53), a 'gift' (freely and graciously given), a favor bestowed . . . a particular manifestation within the Christian community' (Hummel, 1978, p. 119). For Sweet (1982) it was clear that charismata, meaning gifts of charis, points to God's unmerited love to mankind (p. 76).

The word charisma contained, according to Godet (1889), "every concrete product in which grace is embodied" (p. 55). Kinghorn noted that "when the New Testament speaks of spiritual gifts it usually uses charismata" (p. 21) which for Purkiser (1979) was the (emphasis supplied) word, the New Testament "special word ('Principal word,' said Walvoord, 1975, p. 165) for spiritual gifts" (p. 16) in that it stands for "beauty, charm, attractiveness . . . favor, kindness, and gratitude as felt on the part of the receiver" (ibid.).

For Gangel (1975), this word charisma carries three separate ideas: God's gift of salvation, a general gift of grace or love and a specific endowment of spiritual ability. He claimed that the idea of grace in the connection between this word and its root charis is the proper basis for understanding how God gives the gift to His people. Following this line of reasoning, Griffiths (1979) emphasized the acceptance of charismata as a condition without which men are not yet Christians (p. 15) and Gee (1972) cautioned: "the slightest thought of personal merit in this respect . . . is completely ruled out" (p. 78).

In Laurentin's (1978) estimation, Paul chose the word charisma as a reaction to or substitute for pneumatikos used by the Corinthians in stressing inspiration. Charismata helped him to put the accent back on God's gratuitousness. If for Kinghorn, Purkiser, and Walvoord, charismata is the word par excellence for the expression spiritual gifts, Piepkorn (1971) saw it as "an unhappy choice among the available words. . . ." For him, pneumatikos might have been more appropriate (p. 386). What is there in pneumatikos to compare it to charisma? Here Gee (1972)

answered by saying that the word pneumatikos in 1 Cor 12:1 and 1 Cor 14:1 does not lend itself to the translation "gift." It means spirituals, not spiritual gifts. He conceded, however, that the translation "gift" can be justified by the presence of didōmi (to give) in 1 Cor 12:7, 8 and the word charismata in 1 Cor 12:4, 9, 31 (p. 77). He seemed to mean that Paul used the word pneumatikos in 1 Cor 12:1, as a quote from the Corinthians to which he proposed charismata as a better choice (1972, pp. 77, 78). According to this view it was as if Paul was saying that over against this pneumatikos one has been talking and boasting about (peri de tōn pneumatikōn, adelphoi), there are varieties of charismata (diaporeseis de charismatōn). That interpretation gives a negative connotation to the use of pneumatikow, at least as far as its use by Paul is concerned.

Among the many commentaries on the translation, Thomas (1978) saw in pneumatikos only one of the five words translatable spiritual gifts ("spirituals," more accurately "spirits," or "Holy Spirit manifestations"). For another commentator, Hummel (1978), "spirituals" can be rendered either "spiritual gifts" or "those who possess spiritual gifts" (p. 127). According to another, Griffiths (1979), it may not actually mean "spiritual gifts" in a particular context but, as the context seems to demand, "concerning the inspired [persons]" (p. 16). Fransen (1971) preferred to attribute to pneumatikos the idea of "created grace . . . the whole man . . . totally renewed by the gift of the Spirit" (p. 52), while Hoyle (1929) opted for "brought by the Spirit" (p. 53). Neighbour (1974), in yet another interpretation, posited that "spirituals" of



1 Cor 12:1 "describes specific capacities . . . by the Holy Spirit" (p. 21). Walvoord (1975) thought that pneumatikos directs attention to the Holy Spirit [pneuma] (p. 164). It suggested to Piepkorn (1971) something additional to the Spirit [pneuma-tikos] (p. 377). It was also conceived (as was charismata) as a distinctively Pauline word. It occurs twenty-six times in the New Testament but is only listed twice by another author (1 Pet 2:5) (Hummel, 1978, p. 119). Pneumatikos is placed in Rom 1:11 as an adjectival modifier to charisma with which it combines to form the expression charisma pneumatikon, "spiritual grace" (ibid., p. 371). Piepkorn even saw a synonymous relationship between charisma and pneumatikon (p. 377) if not an identity (p. 371).

Another New Testament word for "spiritual gifts" is dōmata which, according to Griffiths (1979), shared the root dō with "four of the five New Testament words translated 'gifts', the root dō (of dōreō meaning 'give') . . . dōron occurring nineteen times; dōrea eleven times and dōrema twice" (p. 13). The ending -ma stands for "the result of giving," namely "a gift," and -ta for the results of giving gifts (ibid.).

In Griffith's perspective, apostles, prophets, evangelists, and pastors/teachers may themselves be described as gifts (dōmata) of the ascended Christ to His saints (p. 16), while charismata could describe "various edifying activities or functions exercised by individuals" (ibid.). Hummel (1978) concurred seeing in each case of dōrea (gift) a person to help prepare all the members of that community for ministry and maturity (p. 119).

The next word to consider is diakonia (English "deacon"). It

describes what gifts the Spirit makes possible, namely various ministries (MacGorman, 1974, p. 28). It stands for a broad category of spiritual gifts and several ministries (ibid., p. 33).

Thomas (1978) found the translation "varieties of effects" in energēmata (1 Cor 12:6) meaning operations which "focus upon the miraculous things wrought whenever spiritual gifts are operative . . ." (p. 32). For Godet (1889), the term energēmata (operations) denoted the powers realized in God (p. 191). Yet for Hummel (1978), it meant "working" (p. 128). Piepkorn (1971) bound the three words charismata, diakonia, and energēmata in a "triadic relation of kinds of service (diakonia) . . . to Christ, with operation (energēmata) to the Father and of charismata to the Holy Spirit" (p. 377).

A last word is phanerōsis, claimed by Thomas (1978) to be a new word for spiritual gifts as found in 1 Cor 12:7 (p. 32) (edastō de didotai ē phanerōsis tou pneumatōs pros to sumpheron; But to each is given the manifestation of the Spirit for profit). Phanerōsis denotes another aspect of spiritual gifts, the element of "display with the result that other lives are touched" (Thomas, 1978, p. 33). This etymology allows one better to appreciate the following definitions.

#### Definitions of Spiritual Gifts

The authors who defined "spiritual gifts" seemed to concur in their use of such adjectives as "specific," "special," "particular," and "supernatural" which they added to one of the nouns "ability," "capacity," "attribute," "enabling," "endowment." Perhaps this betrayed a common concern for a distinctiveness that is difficult to

express. For instance, Hummel (1978) defines "a spiritual gift [as] a favor bestowed, a particular manifestation within the Christian community" (p. 119) and dōrea as "a person to help prepare all the members for their ministry (see also Thomas, 1978, p. 30; Sweet, 1982, p. 76) and maturity" (p. 112). Hunter (1971) saw a spiritual gift as "primarily the free, forgiving love of God in Christ to sinners and the operations of that love in the lives of Christians . . . [or] divinely conferred endowments" (pp. 17, 89). Wagner (1979b) seemed apologetic in describing his definition of a spiritual gift as "a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace . . . for . . . use in the context of the body" (p. 42) as "tight and economical." McRae (1976) repeated and polished his earlier definition to transform "a divine endowment of special ability for service upon a member of the body of Christ" to "an ability to function effectively and significantly in a particular service as a member of Christ's body, the church" (pp. 18, 22). For Kinghorn (1976), "a spiritual gift refers to a supernatural enabling of the Holy Spirit which equips a Christian for his work of service and ministry" (p. 20). Later in his book he stated, "a spiritual gift is a supernatural ability or capacity given by God to enable the Christians to minister and to serve" (p. 22).

After giving his definitions, Naden (1982) cautiously touched an apparently controversial point when he distinguished two kinds of abilities.

Maybe we could say that a spiritual gift ministry is serving others, using one's DEDICATED talents or gifts at the direction of the Spirit, and through His enabling power. These gifts and

talents may include, (1) abilities possessed from birth and/or (2) those bestowed at or after the New Birth at the direction of the Holy Spirit. (1:9)

This statement opens the discussion on the relationship between spiritual gifts and natural talents. Are they the same? While no author seemed to believe that spiritual gifts and talents are identical, confusion still existed. To verify this statement it is sufficient to note the excessive emphasis of these authors who answer in the negative. One of them was Hesselgrave (1980).

The world speaks of talent, abilities, "know-how," competency, and so forth. Talents and abilities are often referred to as "natural talents" or "native abilities" . . . talent, ability, and expertise are not to be confused with the spiritual gifts . . . it must be stressed here that talents are neither the same as, nor are they substitutes for, spiritual gifts. There is the real danger of recruiting on the basis of "abilities and expertise." (pp. 111, 112)

While Orjala (1978) rejected the identification of spiritual gifts with natural talents, he modified this by adding "though they may be related" (p. 34). Ervin (1968) wrote flatly "the gifts of the Spirit (charismata pneumatika) are not natural talents. They are supernatural manifestations of the Holy Spirit" (p. 233). Kinghorn (1976) concurred: "Spiritual gifts differ from human talents, only Christians can receive spiritual gifts" (pp. 21, 22). Likewise, Purkiser (1975) conceded a difference between true spiritual gifts (p. 20) and talents. Walvoord (1975) saw an "evident contrast between spiritual gifts and natural gifts. . . . Spiritual gifts pertain to the spiritual birth of Christians rather than their natural birth--to his new nature rather than his old . . . [they constitute] a supernatural gift bestowed" (p. 167). Laurentin (1978) strongly asserted that "human talents are not adequate for

spiritual ministry" (p. 30), and Neighbour (1974) addressed an emotional appeal for maintaining the distinction: "My heart aches when I think of thousands of dear Christians who have not understood that practicing their earthly talents in church work is totally foreign to exercising grace-given 'spirituals'" (p. 22). He concluded his appeal by writing: "We have missed the teachings of the scripture if we think that spiritual gifts refer to using talents for the glory of God" (p. 22). Ervin (1968) distinguishes spiritual gifts from the natural by equating them to "supernatural manifestations of the Holy Spirit" (p. 233), and Walvoord (1975) contended that a "gift is not a demonstration of what man can do even under favorable circumstances, but rather it reveals what God can bestow in grace" (p. 167).

Some of these authors conceded a relation, if not an equivalency: Orjala (1978) thought they could be related but not necessarily (p. 34); Neighbour (1974) opened the door for the Christianization of talents in adding, "True sometimes the talents and the gifts may coincide" (p. 33). Purkiser (1975), after distinguishing spiritual gifts from natural talents or "gifts" inherent in an individual temperament or personality, added immediately, "There is a close relationship between them. Spiritual gifts often function through natural faculties" (p. 14).

After wrestling with the relationship between the realm of spiritual and natural gifts, Webster (1979) admitted a strong possibility for the conversion of a natural talent to a spiritual gift, Naden's position. But Webster (1979) hastened to add, "God does not always guide in terms of natural abilities. Talent is not the ultimate

indication of what the Lord wants you to do" (p. 79). Griffiths (1979) went even further stating that "the sovereign God may well give to His servants from their mother's womb natural abilities which, when surrendered, sanctified and transfigured by spiritual blessings, can be effectively used to God's glory" (p. 70).

#### List of Spiritual Gifts

According to MacGorman (1974, p. 34) and Naden (1982, 1:8), scholars did not agree on a list of spiritual gifts and have consequently proposed various schemes of classifications. To his double question as to the number and the categorization of spiritual gifts, Gangel (1975) replied, "There are as many answers as commentators" (p. 11).

MacRae (1976) gave what he terms a "complete" list. It had sixteen gifts divided between speaking gifts and serving gifts (p. 87). Gangel (1975) called his list of eighteen gifts "exhaustive" (p. 11) but offered "an optional suggestion for one or two more" (ibid.). However, Wallenkampf (1978) listed twenty "not exhaustive but illustrative possible endowments" (p. 58). Orjala (1978, pp. 32-33) and Laurentin (1978, p. 38) arrived at the same number. For Griffiths (1979) even twenty was not "a single exhaustive list" (pp. 190-21). Wagner (1979b) produced a list of twenty-seven gifts (pp. 259-63); he spoke of pastor-teacher as a hyphenated gift (pp. 76, 77) and of the missionary gift as "a hidden gift for a hidden people because hardly any book on spiritual gift discusses it or even acknowledges it as a gift" (p. 204).

Other authors used a much smaller number. Epp (1966) listed eleven gifts (pp. 81-91); Ryrie (1965) fourteen (pp. 185-91); and Walvoord (1958) listed sixteen (p. 168).

Barnes (1984) grouped the gifts into ministry gifts and miraculous gifts (pp. 21-24), Ford (1977) into speaking gifts, service gifts, and sign gifts (p. 82). Baird divided them into pedagogical gifts, supernatural gifts, and gifts of special communication (MacGorman, 1974, pp. 34-35). Beet (1892) also saw three series but they were intellectual gifts, gifts conspicuously miraculous, and gifts connected with tongues (p. 215). Orjala (1978) categorized them in primary, secondary, and ministries (pp. 32-33). Findlay's division was made up of the spirit working through the mind,<sup>1</sup> the spirit working in distinction from the mind,<sup>2</sup> and the "spirit working in supercession of the mind"<sup>3</sup> (in MacGorman, 1974, p. 34). MacGorman himself proposed a fourfold division: gifts of the intelligible utterance, gifts of power, gifts of spiritual discernment, and gifts of ecstatic utterance (p. 35).

This study has used the list from The Spiritual Gifts Inventory<sup>4</sup> (Naden & Cruise, 1981). The author of this inventory purposely omitted the gifts of "healing, miracles, tongues, interpretation of tongues, celibacy, voluntary poverty, and exorcism . . . so spectacular or

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<sup>1</sup>Word of wisdom and word of knowledge.

<sup>2</sup>Faith, healings, powers, prophecy, and discerning of spirits.

<sup>3</sup>Kinds of tongues and interpreting of tongues.

<sup>4</sup>Administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom (Naden & Cruise, 1981, p. 11).

obvious that those who have them do not need help in recognizing the fact" (p. 11). The first four of these "spectacular" gifts appeared on most other lists (MacRae, 1976, p. 87; Gangel, 1975, p. 11; Ryrie, 1965, pp. 85-91; Griffiths, 1979, pp. 19-21; and Orjala, 1978, pp. 32-33). However, many of these lists excluded the gifts of mission service, martyrdom, and leadership included in the SGI. Others omitted the gift of hospitality (MacRae, p. 87; Ryrie, pp. 85-91; and Gangel, p. 11).

Is it possible that some modern writers on spiritual gifts found a problem with mission service and the related gifts of martyrdom and hospitality? Could it be that, like Smith (1976) who reported about the missionary situation, they considered those gifts as reserved for those individuals or situations "in profound crisis in both practice and theory"? (p. 7; see also Wagner, 1979b, p. 204 "The Gift of Missionary"). It may be that these writers wanted as short a list as possible. A short list is easier to read and to remember but if it fails to include all the gifts, it has defeated its very purpose. If a list were to include the abilities common among gifted Christians, e.g., musicianship, singing, film producing, radio programming, and public speaking, the more helpful and the more satisfactory the list would be.

#### Gift Bestowal

If natural abilities were given at "the mother's womb" as Griffiths put it, when was the "spiritual gift" given? Hesitancy characterized the treatment of the theme of the bestowal of a gift as evidenced by scholars' use of words that expressed doubt such as "probably," "possibly," "may," and the like. Barnes (1984)



used two of these expressions in the sentence: "It is possible that we receive spiritual gifts at the new birth even though we may not become cognizant of them until sometime afterwards" (p. 19). If one possesses a spiritual gift "it is most probable that he received it at new birth as a part of his spiritual inheritance" (p. 19). Walvoord (1975) contended that although the Scriptures give "no clear answer . . . [we can] infer that spiritual gifts are bestowed . . . at the moment of new birth . . . even if these gifts are not immediately observed or exercised. Accordingly, spiritual gifts probably attend the baptism of the Holy Spirit" (p. 166). Naden (1982) followed the same path and placed the origin of a gift "at or after new birth at the direction of the Holy Spirit" (1:9); when it came after the new birth it was because God was answering a particular need (ibid.); Gangel (1975) was less precise: "The Holy Spirit may choose at times to give a gift later in one's ministry" (p. 13); and Gee (1972) refused to commit himself to any point in time: "Gifts . . . can be bestowed suddenly at any point in the believer's experience" (p. 70). The next question is how one discovers a gift.

#### Discovery of a Gift

The question arises as to whether a Christian should seek to discover his/her gifts, and if so, how? Some people answered bluntly in the negative to the first question and thereby dismissed the second. Others wondered and remained confused. A third group, however, responded in the affirmative, considering the discovery of a gift as a step of paramount importance, to be taken by all

means by all members of the Christian community. The development of these three positions is most interesting.

### Three positions about gift discovery

Very few denied the need to discover one's spiritual gifts, but when such a denial came from someone of the stature of Gene Getz, it assumed considerable importance. Getz in 1974 saw no need for discovering a gift (Wagner, 1979b, p. 45). Yet, according to Yohn (1974), a church which shares this view is like "a multi-millionaire living in poverty"; it "lives in spiritual poverty, unaware of the potential that God has given . . . unaware of the gift of the Holy Spirit" (p. 126). More alarming was the statistical study reported by Yohn indicating that up to 80 percent of all Christians live in ignorance of their gifts, a condition he blamed on the many problems that plague the church, among which are dissension and "curse" (pp. 46-49).

Other students of spiritual gifts questioned the possibility of identifying a particular ability, though when pressed to choose they acknowledged "that a gift is recognizable" (Rogillio, 1971, p. 110). This hesitation was especially evident when it came to the hidden gift (Wagner, 1979, p. 204)--"the gift of missionary."

The third group that saw the Christian's discovery of his gift(s) as an integral and, perhaps, the most important part of the Christian life includes authors such as McRae and Wagner (McRae, 1976, pp. 103, 104; Wagner, 1979b, p. 44; see also Murphy, 1975, p. 327). Wagner (1979b) termed this search a "top priority" and McRae (1976) "a higher priority in the life of a believer," "a

high priority for every individual Christian," "the way to perceive God's will." Yohn (1974) made this requirement compulsory for every one (p. 126), and Schramm (1982) perceived it as essential for the gifted person to find "space to grow" and "for others to help him" (pp. 42, 56). According to Gangel (1975), the Holy Spirit wanted us to know what our gifts are as those gifts "may be latent, waiting for activation" (p. 13). Tidwell (1982, p. 256) and Purkiser (1975, p. 22) suggested that the church help in this discovery, but did not specify how.

Wagner (1976, p. 74) proposed five courses of action to an individual who wants to discover his/her gift: (1) explore the possibilities, (2) experiment with as many as possible, (3) examine your feelings, (4) evaluate your effectiveness, and (5) expect confirmation from the body. Gangel (1975, p. 13) gave four guiding questions: (1) What do you enjoy doing? (2) What has God been blessing? (3) How have others encouraged you? and (4) What has the Holy Spirit told you? Laurentin (1978) suggested three other questions: "(1) Am I developing more competence in this area? (2) Do opportunities open up for me to exercise this gift? and (3) Are my efforts producing good results in the lives of others?" (p. 112). However, in attempting to find their spiritual gifts many Christians do not know if they should attempt to find more than one or even whether or not every believer has at least one.

#### Distribution of Gifts among Believers

Ford (1977) said that God decides what gifts the body needs and assigns one or more gifts to each believer to meet that need

(p. 82). This scheme which includes every believer he asserted, carries "revolutionary implications" (p. 77). Most writers, if not all, shared this idea of inclusiveness but to differing degrees (MacGorman, 1974, p. 31). For some, no believer is left out (Griffiths, 1979, p. 9; Orjala, 1978, p. 31; McRae, 1976, p. 32; Barnes, 1984, p. 18); for others, all believers are the recipient of at least one gift (Gangel, 1975, p. 87; Kinghorn, 1976, p. 25; Unger, 1974, p. 135; Ryrie, 1959, p. 196; Walvoord, 1975, p. 166; Purkiser, 1975, p. 21).

It seems to be agreed among New Testament writers that Christians must take what God gives them; "dissatisfaction with God's gift underscores spiritual immaturity and our failure to trust His wisdom and grace" (Kinghorn, 1976, p. 25). Wagner (1976) found an individual "pathetic . . . [who is] trying to exercise a spiritual gift he or she does not have. It usually ends up in utter frustration, like trying to write on a blackboard with your toes" (p. 73). But accepting God's gift whatever it is is the equivalent of accepting one's spiritual job description (Orjala, 1978, p. 31). This concept led to an examination of the purpose of spiritual gifts.

#### Purpose of Spiritual Gifts

There was an apparent consensus on the reasons for the presence of these gifts in the church. They were and are given for the edification and the spiritual growth of the church (Gangel, 1975, p. 9). McRae (1976) considered them of paramount importance for "the efficient functioning of the entire body and the equipping

of the saints for the work of service and the building up of the body of Christ" (p. 130). For Schramm (1982), "gifts are given in order to fill a need . . . for the body of Christ . . . [to] be strengthened" (p. 79; see Arn, 1982, p. 168; Ryrie, 1959, pp. 195-96; Gee, 1972, p. 26; Sanders, 1970, p. 134; Yohn, 1974, p. 143; Barnes, 1984, p. 18; MacGorman, 1974, p. 31; Sweet, 1982, pp. 77-78; Hummel, 1978, p. 170). For Gangel (1975, p. 9), "the discovery of a gift and its use are intimately related." To Stedman (1972), utilization of spiritual gifts "should be the most important thing in the world of a Christian" (p. 67). Strauss (1976), talking about the use of a gift, repeated Paul's expression to Timothy (2 Tim 1:6): "Fan it into a flame! . . . Possession of a gift demands its practice" (p. 50). Concerning God's attitude toward the gift and the giver, he added, "Once God gives a gift, He never takes it back, 'for the gifts and calling of God are without repentance' Rom 11:29" (ibid.).

Many evangelical writers on gifts found in the use of a gift a sine qua non for its development. Murphy (1975) even wrote, "One matures in the use of his gift, usually the beginning manifestation of that gift will scarcely be discernible to the believer himself" (p. 326). After assenting that "to minister those gifts is to enter a whole new dimension of exalting possibility," Stedman (1972) put it this way: "Gifts need to be exercised just as talents do and practice tends to make more perfect in one just as much as in the other" (p. 51). Schramm (1982) added, "The good news is that we are most fulfilled when we are using our gift for others" (p. 74). Purkiser (1975) reiterated that positive

aspect: "The use of spiritual gifts is a source of deep and abounding joy, the greatest sense of fulfillment possible for the Christian heart" (p. 20), and further, "When gifts are used for others, the giver also benefits" (p. 75). Yohn (1974) described the need to exercise the gift as "essential. If you don't use your gift, you experience frustration and defeat in life. You forever wonder why God has put you on earth" (p. 21). Approaching the subject from a slightly different angle, McRae (1976) declared, "We stand responsible today for the use of the . . . opportunities that have been entrusted to us . . . We are also accountable for how we have invested the gift entrusted to us. . . . As one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God (1 Pet 4:10)" (ibid., p. 30). Wagner (1976) added that God is going to ask each believer how he has used his gifts (p. 75). Laurentin (1978) concluded: "Open yourself to God as a channel for his use" (pp. 108-9).

#### How to Use the Gifts

If gifts are meant to be used, this must be done with love. Hummel (1978) saw love as the most important gift (p. 117). Without love, "charismata can be distorted," asserted MacGorman (1974, pp. 14, 16; see also Orjala, 1978, p. 34; Walvoord, 1975, p. 167; Gangel, 1975, p. 90). Baird (1980, pp. 53, 54), Schramm (1982, p. 81), and Beet (1883, p. 213) in extolling love call it the greatest of the gifts, thus identifying it as a gift. Other writers did not consider love the greatest of gifts, but simply as the only fruit of the Spirit, the remaining eight of the ninefold list

being expressions of love (Sweet, 1982, p. 81; Walvoord, 1975, p. 167). Spiritual gifts "supplement this fruit" according to Hummel (1978, p. 117). According to Gee (1972, pp. 70-71) and Wagner (1979b, p. 88) love is not a spiritual gift but a fruit.

All the writers agreed that the gifts are for use. "There is nothing in Scripture, reason, or experience to make us believe that the gifts of the Spirit are not for today--everyone of them" (Gee, 1972, p. 18). Gee further commented: "Nothing is of more vital importance concerning the establishment of New Testament Christianity than the full return of every one of the supernatural gifts of the Holy Ghost. . . . We must have gifts" (p. 85). A year after Gee, Adams (1973) "declared requisite for Christian counselors a program for the discovery, development, and use of gifts" (p. 345).

#### Summary

The Old Testament recorded manifestations of spiritual gifts but within a relatively restricted group. Chen was one of the Hebrew words that approximates the New Testament charis. Chesed, however, was the closest to the concept of "gift," or charisma. Charisma, the word seemingly preferred by Paul to denote spiritual gifts, was, apart from one occurrence in a Petrine text, exclusively used by him. It entered the Latin Literature through St. Augustine in De Trinitate as a transliterated loan-word. Another word that was said to belong exclusively to Paul's repertory is pneumatikos--according to commentaries, Paul would have used charisma first over and against the pneumatikos (of the Corinthians) derivative of pneuma of which the Corinthians were

fond. Putting aside this insight, pneumatikos was considered at times synonymous and at times identical to charisma. Dōmata was also used to signify the results of giving. The other words that would be translated "spiritual gifts" are mainly diakonia (deacon in English) for service and ministry; energēmata (ergon, work) that carried the connotation of energizings, or workings; and phanerōsis that conveyed the idea of "display" with the effect of touching other people's lives. This survey introduced various definitions of spiritual gifts, most of them treating this expression as meaning a God-given endowment for service in the context of the furtherance of His cause by the members of the church, His body.

There was no consensus either as to the number or classification of gifts, the lists being different with different authors. It was generally accepted that every Christian has received a bestowal of gifts. When, nobody knew clearly, but it was believed that the bestowal of a gift accompanies the new birth or occurs subsequently. Although there was no consensus on the need to discover one's gift, those who encouraged its discovery agree that it must also be put into practice, as a failure to do so could result in frustration and problems in the church and in the life of the individual members.

Greater frustration would result from the discovery of one's gifts had not God always provided the means for their use. All excuses fail for "to each one is given the manifestation of the Spirit with a view to profit" (1 Cor 12:7). The bestowal of a gift is for profit and for each one, i.e., for each Christian. This bestowal takes place once the new nature becomes a reality. Sooner or later the baptized individual experiences a new set of



endowments and/or the Christianization of what used to be his/her natural talent for service. The choice either to Christianize talents or to give additional or new ones always lies with God (Phil 2:13).

A natural talent does not fade away even if it does not become a spiritual gift. It serves a purpose perhaps just like tentmaking supported Paul in his preaching of the Gospel. A natural gift in the hand of a dedicated Christian supports his ministry and is a spiritual tool if it continues to be exercised.

By trying honestly to become operative in the body of Christ, all Christians will see their gifts emerge. God can also bestow instantaneous spiritual gifts in answer to a specific need at a specific time and place. He did so for the construction of the first tabernacle in the Old Testament; and in the New Testament by giving, through Mary, the unique gift of Jesus. God makes sure that a gift is bestowed at the right time through the channel of His choice.

But would it be that His gifts are, as LaHaye (1977) contended, "conferred upon every one . . . through our temperament"? (p. 132). The following section takes up a review of temperament before going into the possibility of relationship between it and spiritual gifts.

### Temperament

#### Historical Background

Drawn from a plethora of books and a wealth of literature on temperament, this review attempts to present research applicable to a twentieth-century Christian audience. It begins with

the genesis of the four-temperament construct and moves to its resurgence from the eighteenth century. It explores its relevance to modern psychology, its relationship to a much newer theory--the extraversion-intraversion theory--and, finally, its relationship to some segments of society, in particular to sex, race, and religion.

Hippocrates, the putative father of the four-temperament humoral theory, found the way to this theory already paved. The number "four" that fascinated the Ancients so much was declared the canonical number by Empedocles' decision (Irwin, 1947, pp. 45-64; Roback, 1952, pp. 41-42). This number was used for the elements in the physical world, and likewise, by virtue of the doctrine of opposites, applied to the qualities of these elements and to the humors produced by their mixture in the body.

Alcmaeon of Crotona used to teach that a body could be said to be in perfect health only if it had a mixture (crasis) of the elements in perfect balance (eucrasia). Any disproportion or preponderance resulted in disease (dyscrasia).

On the basis of these precedents. Hippocrates built his theory that man "enjoys the most perfect health when these elements are duly proportioned one to another (Jones, 1959, p. 11). But the paucity of such health ("exact proportion," "just temperament," writes Coxe in Irwin, 1947, p. 53) brought Galen to hail the normal temperament as an approximation of the perfect blending. This lack of completion gave rise to the sanguine, melancholic, phlegmatic, and choleric temperaments, according to the predominance of a given element in the mixture. Buss and Plomin (1975) denied anything

"magical about the number four" (p. 231) and Brock (1929) affirmed that "the beginnings of the humoral theory long antedated the Hippocratic era" (p. 9). However, they joined those who recognized in Hippocrates the pioneer in the explanation of the differences in human behavior; an activity Irwin qualified as "semi-scientific" (Irwin, 1947, p. 45) and Eysenck (1973) as "scientific" (p. 4), and which is useful both to "newcomers to this field . . . [and to] the modern observer" (p. 11). Exactly how this ancient doctrine affects modern psychology and helps in the present study is now considered.

#### Resurgence of the Four-Temperament Doctrine

##### A categorical system or the Kantian era

From Galen to Kant only spasmodic writings appeared on temperament, and these few contributions had practically no impact. But Kant's textbooks, Anthropologie, published in 1798, caused a decisive resurgence of the Hippocrato-Galenical doctrine of the four temperaments. For almost two centuries Kant remained the unchallenged promoter of the theory of four compartmentalized temperaments as expressed in his motto, "There are four and only four simple temperaments" (Eysenck, 1960, p. 17) and demonstrated by a simple diagram (see fig. 1).

Eysenck, making constant references to this diagram, interprets or explains it in different ways. In 1969, he called it "independent, separate and unrelated pigeon-holes" where "there are no compound temperaments, e.g., a sanguine-choleric," but "only four temperaments, each of which is simple, and it is impossible

	Strong	Weak
Quick	Choleric	Sanguine
Slow	Melancholic	Phlegmatic

Fig. 1. Kant's conception of simple and exclusive temperaments.

to conceive of a human being which combines them in any way" (Eysenck & Eysenck, 1969, p. 13).

In 1970, Eysenck rehearsed Kant's "categorical point of view . . . where mixtures or admixtures were admissible" (p. 35). In 1973, he spoke of this diagram as "a conception of types . . . unchangeable and pure. . . . A person belongs to one of these four groups; he cannot change his position, and there are no intermediate degrees" (p. 5). Roback (1973), a staunch adherent to the ancient nomenclature, branded "Kant's emphatic pronouncement . . . which considers any one who claims to be a mixed type . . . a perplexing problem to be given up as a bad job" (p. 53).

Nevertheless, Eysenck's findings fell in line with the psychologists who objected to the idea of pure types (Downey, 1923, p. 22). Diamond (1957) likewise advocated a combination of types allowing for the classification of an individual according to his one strongest temperamental disposition" (p. 195). In contrast, Roback (1927, 1952) was one of the rare psychologists who had frowned upon the "outcry that . . . all have a little of everything and . . . that pure types are a fiction" (p. 222).

Modern psychologists tended to agree with Buss and Plomin

(1975) who viewed the "four temperaments [as] . . . clearly insufficient to account for the many patterns of personality" and for the "more recent theories of temperament . . . compatible with modern science" and with "human reaction to classification in a precise and simple way" (p. 184; see also Fordham, 1953, p. 45). The large number of expressions indicative of this reaction included statements of classification ranging from "some sort of mixture of temperament" (Hallesby, 1962, p. 11) to an "indefinite number of individual temperamental shades" (Kretschmer, 1925, p. 265). As a whole, the Kantian era brought a return to the study of temperament. In that sense any modern theory on this subject owes its existence to Kant.

#### Definitions

It may be advisable to consider the way modern students of temperament defined it. If Hallesby (1962) thought "we all know something about what it means" (p. 8), this is not true of the man in the street. A psychologist concluded: "the expression 'temperament' has for us no well-defined meaning, but it is a heuristic notion the breadth of whose field of reference we have not yet determined" (Kretschmer, 1925, p. 259). Perhaps this is no longer so. Two years after the book Physique and Character appeared, Roback (1927), in a survey of temperament, appealed for a definition of this term to "Alcmeon of Crotona who attributed disease to the disturbance of the equilibrium of the elementary qualities" (p. 42). Metzner (1978), half a century later, gave a similar definition for "temperament comes from the Latin temperare [temperamentum said Hallesby, 1962, p. 8] to mix or blend in clear proportions . . . [and] is historically associated with the medieval theory

of the four humours which needed to be blended harmoniously and in the right proportions, for health and a balanced temperament" (p. 6). Roback (1927, 3rd ed., 1952) defined temperament as "the sum total of one's affective qualities as they impress others" (p. 155). Therefore temperament makes an impression upon others. Diamond (1957) rightly penned that the following definition of Allport in 1937 was a careful one because it "refers to the characteristic phenomena of an individual's emotional nature . . . susceptibility . . . customary strength and speed of response, the quality of his prevailing mood" (p. 95). Then he quoted Adler coining "style of life" to designate temperament (ibid., p. 197). A "very useful phrase," he commented (ibid.). The expression "style of life" seems in fact a very useful and also a happy one. Recently Simonds and Simonds (1982) defined temperament "a stylistic way of behaving" (p. 359), long after the book Developmental Psychology Today<sup>1</sup> had used a similar expression in an attempt to define temperament (p. 30). "Temperament refers to the behavioral style of the individual . . . the how of behavior . . . the rate at which they [individuals] work, the mood they express, the readiness with which they shift to a new activity, the ease with which they approach a new situation or playmate" (p. 30). Irwin (1947) pointed out that even modern psychologists could not get away from the original routine of four temperaments. He showed how Warren took a definition from McDougall who further attributed it to Hippocrates and Galen (p. 62). This constituted an additional reason for Hallesby (1962)

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<sup>1</sup>Thirty consultants contributed to the writing of this book and Richard L. Roe was its publisher.

to conclude that if the Hippocrato-Galenical "expressions have survived, so have the four types" (p. 9). As Roback (1927) remarked, "in one sense it may be said that the original theory is still intact" (p. 41). How was this possible until modern times?

### Modern Theories

Furneaux Jordan, a century after Kant, conceptualized two exclusive types, extraverts and introverts, the description of which made him "the first . . . to give a relatively appropriate character sketch of the emotional types" (Jung, 1923, pp. 191-97; see Jordan, 1896, pp. 26ff.). But Jordan's partiality became apparent through these sketches and this made him vulnerable to criticism, especially from Jung, by way of argument ad hominem. He was caught censoring and depreciating the extravert as an individual "given to . . . censoriousness, depreciatory judgment on all." Here Jordan fell under his own condemnation. His introvert was the more impassioned, reflective, trustful individual, appreciative of others; while the extravert was unimpassioned, incapable of new ideas (ibid.), a sort of a "caricature," a "one-sided conception" (Jung, 1923, pp. 201, 203) that appeared very displeasing to Jung (Eysenck, 1960, p. 20).

Jordan, by conceiving and describing unmixed types, walked in the path of Kant and his predecessors. Wundt also built on Kant's theory with his "two principles in the individual's reactivity of the affects: one . . . refers to the strength, the other to the speed of change of a person's feelings" (Eysenck, 1973, p. 18). Wundt's proposition as arranged in fig. 2 showed that not many people are "easily characterized as choleric, melancholic,

sanguines, or phlegmatics" but there is a "transfer of interest from the quadrants to the coordinates . . . from a categorical to a continuous typology . . . from a qualitative to a quantitative measurement" (Eysenck, 1960, p. 18). The sanguine and the choleric are quick, changeable. The phlegmatic and the melancholy are just the opposite: slow and unchangeable. With the substitution of extravert for the changeable, and introvert for the unchangeable, the modern theory in its descriptive stages was born (Eysenck, 1973, p. 5), thereby making Wundt the father of continuity in the study of temperaments (ibid.).

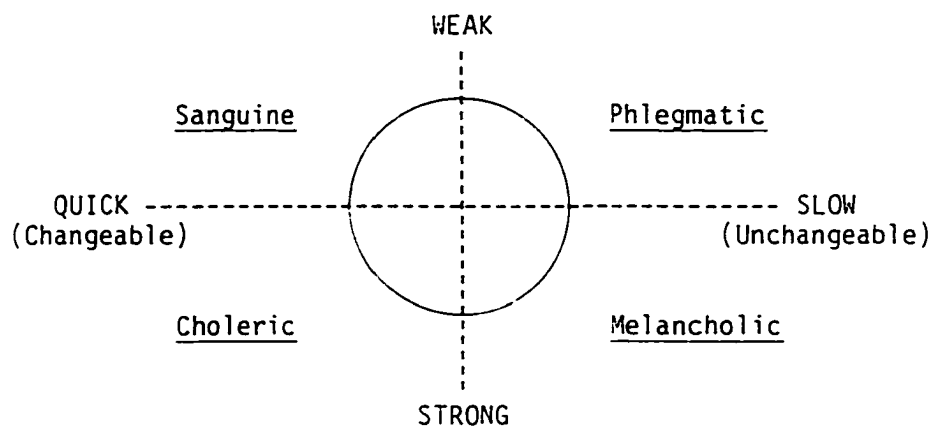


Fig. 2. Wundt's proposition regarding the speed of change and the strength of temperaments.

Gross, to whom the expressions extraversion and introversion were unknown, came very close to the same concept expressed by Wundt with his classification of individuals in terms of primary and secondary functions. By substituting the word process for function, it is possible to understand Gross's classification in this definition of Eysenck (1960). "Individuals differed according to the length of the secondary process--introverts had a long,



extraverts a short secondary process" (p. 6). In this view, the introvert spends much time thinking before making a decision, where the extravert does not think enough (Eysenck, p. 21; 1973, p. 6; cf. 1969, p. 20).

The widespread use of both expressions--introversion and extraversion--was attributed to the pen of Jung (1956, p. 54; 1923, p. 412) who used them to designate interaction between behavior and experience where a "behavior brings result[s], and results influence behavior, [to] close the circle of an individual's destiny" (1956, p. 54). Extraversion or introversion is a question of typical attitude, a habitual reaction that becomes a style of behavior (Jung, 1923, p. 99).

For Jung in 1923, there existed two types with clear cut differences (pp. 412, 413). Later, he (1956) argued that they can "seldom be observed in their pure state . . . and [are] not at all easy to establish" since "experiences teach man that he cannot give free reign to his nature" (p. 54). The Jungian extravert sacrifices the subject to the benefit of the object (1923, p. 412). His inner life succumbs to the "external necessity"; "his entire consciousness" and his "decisive determination" yield to the outer world (1923, pp. 417, 420; De Laszlo, 1959, pp. 189, 216). He expresses his emotions in action and association with others (Laird, in Eysenck, 1971, p. 32; Cox, 1968, pp. 116-19). Optimistic, with a tendency toward superficiality, possessing a love for good impression and a hatred for loneliness (Fordham, 1953, p. 32), the extravert values the material and immaterial aspects of the outer world; he

seeks social approval and he likes people as well as things (Eysenck & Eysenck, 1969, p. 21).

The Jungian introverts on the contrary keep everything to themselves. The subject is all-important over and against the object (Jung, 1956, p. 54; 1923, pp. 412, 567). Their entire consciousness looks inward. Since they enjoy loneliness with their own thoughts and opinions, and as they dislike society (Fordham, 1953, pp. 32, 35), their destiny . . . is conditioned more by their inner selves (De Laszlo, 1959, pp. 183, 184, 186).

Jung was criticized on many fronts, not for his character sketches, but for plagiarism. Eysenck (1960), in dismissing Jung's concepts as lacking originality, went on to trace the use of the terms extraversion and introversion in Europe for several hundred years before Jung (p. 37). He showed that Jung owed his psychological theories based on type division to Jordan and Otto (p. 128). Eysenck and Eysenck (1969) attributed his use of libido tendency to Freud (p. 20). Likewise, most of Jung's assertive ideas were attributed to the "arduous scientific research" of the Dutch, Heymans, Wiersma, and Brugman (Eysenck, 1973, pp. 7, 13) and to the work of Jordan in 1896 and of Gross in 1902 and 1909 (idem., 1960, p. 23). Eysenck also noted that Jung's classification of introverts as thinkers, rationalists, and system-workers, and of extraverts as positivist, fatalist, determinist, irreligious, and skeptic was borrowed from William James (ibid.).

Eysenck (1973) went further. Not only did he insist that Jung's concepts and his use of those terms "are not original" (p. 7), but he held Jung responsible for many of the flaws in the

theory of extraversion and introversion (ibid.). He found the existence of this confusion in the minds of many people unfortunate (ibid., pp. 12-13). And, he exclaimed,

From the point of view of scientific study his contribution has been largely a negative one. By allowing his mystical notions to overshadow the empirical observational data he had done his best to remove the concept of personality type from the realm of scientific discourse. . . . Psychologists will have to learn . . . that the personality types of extraversion and introversion owe very little to Jung, and the sooner this message reaches psychological textbooks, the better. (p. 13)

In Theoretical and Methodological Issues (1970), Eysenck spoke of the existing confusion in the "peculiarities . . . he [Jung] sought to define as temperamental . . ." and which are in fact nothing but disposition (ibid., pp. 18-20).

However, Eysenck gave credit to the "putative" but contested father of the theory of extraversion-introversion for its widespread acceptance (Eysenck, 1973, pp. 13, 128, 140; 1971, p. 124), for the suggestion "that the two ends of the extraversion-introversion continuum were related respectively . . . to the psychastenic hysteric" disorders (Eysenck, 1967, p. 37), and for his "attractive literary embellishment" (1973, p. 7).

From Eysenck's perspective, extraversion is the positive state, the state par excellence; conversely, introversion is the negative state. Extreme introversion represents a defective state by the very fact that the introvert is caught up in his thoughts, paralyzed and possessed by them, incapable thereby of emotion, cold, expressionless, unfit for the life of action and social intercourse (Eysenck, 1970, p. 23). The extravert in this comparison is the individual who possesses to a large degree an

antidote--an extraversion hormone--to the intravertive cortical inhibition (ibid.).

The Eysenck Personality Inventory (EPI) by Eysenck and Eysenck (1964) was conceived on the basis of Jung's theory of extraversion-introversion but it was inspired by the Maudsley Personality Inventory (MPI) by Eysenck (1959). The EPI was administered to 600 subjects of each sex. This experiment yielded three groups, namely, neurotic introverts, neurotic extraverts, and the normal groups. Eysenck (1969) declared that in it he followed the threefold approach of the Dutch school by using the psychometric work, the experimental approach and the hypothetico-deductive method to obtain his categories and establish differences in behavior (see fig. 3).

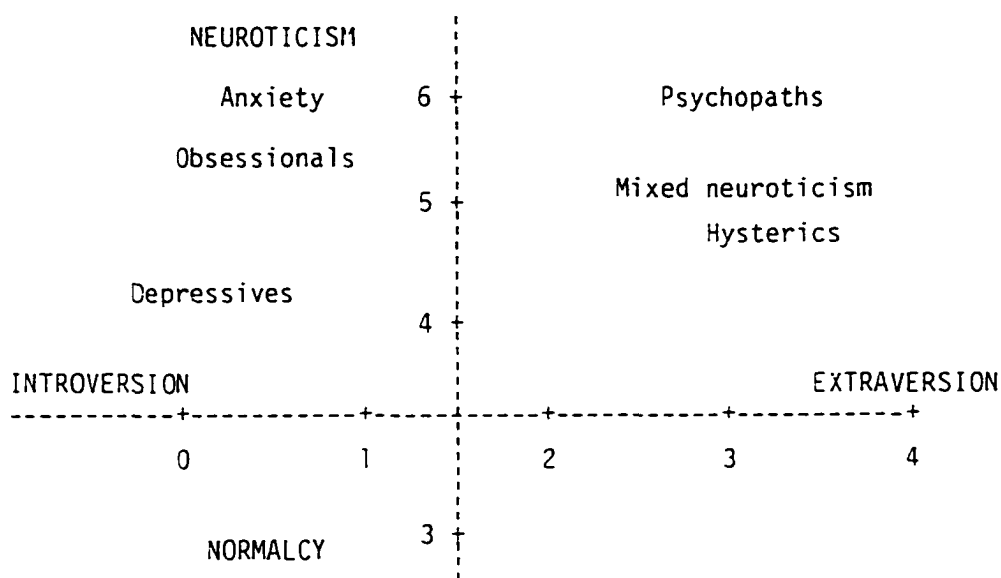


Fig. 3. Eysenck's introvert and extravert categories based on Jung's theory. Introversion and extraversion partake of neuroticism. The normal group differs significantly from the neurotic population. (See Eysenck, 1970, p. 140.)

Finally, since Jung, the terms introversion and extraversion have developed many connections and meanings according to

the interest, the social milieu, and the system in which they are being considered. Thus it may be safe to consider these connections and meanings as part of what Fordham (1953) called endless misunderstandings, based on the formulation of antagonistic and conflicting philosophies resulting from constant comparisons between one type and another, from undervaluing one in behalf of another (p. 30).

From this overview of theories of the extravert and introvert, which of the two types is better? The introvert is depicted as essentially egocentric; "egotistical" is the word used by Fordham (1953, p. 33), "dull," unadaptable (ibid., p. 40), preferring his loneliness to society and gatherings which he dislikes (ibid., p. 33). His interest recedes toward the subject (De Laszlo, 1959, p. 262) as "he withdraws from external objects ["withdrawal of interest in life," said Downey, 1923, p. 13], he holds them (especially us) at a distance and refuses to become too involved with them . . . loses all touch with the world in which he lives . . . becomes entirely unrelated to it" (Cox, 1968, pp. 116-17).

Superficiality seems to characterize the description of the extravert--sociable, confident in unfamiliar surroundings, the extravert invests his interest in events, people, and things and builds his dependence on them (Fordham, 1953, pp. 20, 30). Cox (1968) said that he may become so engulfed in other people and things that he "takes on the color of his environment, whatever it may be" (p. 117). He feels so well-adjusted to the world (Fordham, 1953, p. 40) and he is so interested in anything and

everything that he meets others half-way and thereby offers the impression of being superficial and only interested in making a good impression (ibid., p. 32). In fact "intellectual analysis charges [him] with every possible design, subtle aim . . . [and] mental reservation" (Jung, 1923, p. 203) including the charge of superficiality and insincerity (Fordham, 1953, p. 33), and the charge of being loquacious, incapable of new ideas and of opening new paths but quick to follow, seize, apply, carry out (Jordan, 1896, p. 201). Yet everyone should endeavor to discover which side he belongs to if "only to find out how the particular knowledge could be exploited to the advantage of all concerned" (Roback, 1927, p. 116).

Other models have their problems also. One of them, Elizabeth Duffy's (1949) two-dimensional model, represented the major aspects of human temperament (Diamond, 1957, pp. 127-29), and offered a dimension of intensity (very active to inactive) and a dimension of directional reference (poles: approach and withdrawal). "The problem with this model is that, not unlike Jordan's extravert and introvert theory a descriptive trait name is not related unambiguously to one dimension or the other and should be dropped from scientific usage" (ibid., pp. 127, 128).

Instead of Duffy's activity continuum, Stagner (1948) proposed excitement (for very active) at one end and depression (for inactive) at the other; for the approach-withdrawal dimension he substituted pleasantness and unpleasantness. He said that his scheme corresponded fairly well (Diamond, 1957, p. 129) to Hippocrates'

traditional four-temperaments: the Sanguine, Choleric, Phlegmatic, and Melancholic.

Fouillée (quoted in Roback, 1952) also had two divisions which he later expanded to four in order to match the four-temperament types. The resulting four divisions were: for the sanguine, sensory quickly reacting; for the nervous [melancholic], the sensory with an intense reaction; for the choleric, the active with a quick, intense reaction; and for the phlegmatic, the active with a slow and weak reaction (p. 77). Making one dimension sensitive and active, Jastrow (quoted in Roback, 1952, p. 85) found these interesting combinations with the original four temperaments: for the sanguine type, sensitive-ACTIVE; for the melancholic, SENSITIVE-active; for the choleric, SENSITIVE-ACTIVE; and for the phlegmatic, sensitive-active (where the capital letters are used for the predominant element).

The table of temperaments by Elsenhans is worth noting (see table 1).

In the context of the four-temperament types, positive and negative sides are presented for each. But, depending on the preference of the writer, some of the presentations appeared to reveal a disconcerting partiality leaving the impression of favoring one temperament over the rest.

#### The Four-Temperament Types

##### Positive aspects

The choleric are depicted as strong, firm, practical, and active, as well as promoters of activity. They are thus cut out for leadership positions, where motivation and productivity are needed.

TABLE 1  
TEMPERAMENTS ACCORDING TO ELSENHANS

Temperament	Excitability of Affective Life	Form of the Effective Course		Motivation Force of the Feelings
		Mobility	Strength	
Sanguine	light	alternating	weak	<u>Slight</u> the man of moods <u>Considerable</u> the fickle person
Melancholic	deep	persistent	strong	<u>Slight</u> the visionary hypochondriac <u>Considerable</u> the idealist of action
Choleric	light	alternating	strong	<u>Considerable</u> the vehement man of will <u>Slight</u> the excited man of feeling
Phlegmatic	deep	persistent	weak	<u>Considerable</u> the cold-blooded, tough minded <u>Slight</u> the indifferent, apathetic

Note: Found in Roback, 1952, p. 83.



The sanguines are charming, tender, sympathetic, and open to new ideas. They have such perseverance and such a gift as speakers that they "can sell refrigerators to the Eskimos" (LaHaye, 1977, pp. 58, 61). Considered by Roback (1927, 1952) "the most amiable of the quartet" (p. 544), the sanguine "has the most possible connotations and associations in mass-mind ideas and ideals, kind and affectionate (Metzner, 1979, p. 42).

The phlegmatics are, like the choleric, practical individuals. But they are also very careful and usually succeed as problem shooters and solvers (Roback, 1927, p. 141).

The melancholics hold in aversion anything superficial and inconstant: they do things conscientiously and thoroughly. One can count on their faithfulness in friendship. As persons of self-denial, they take no joy in sin and worldly living, but find meaning in a life of personal sacrifice. "The richest of all temperaments" (Hallesby, 1962, pp. 40, 104), with the highest IQ, melancholy is the temperament of the gifted and the perfectionist. Great composers, artists, musicians, inventors, dedicated educators, philosophers, theoreticians, theologians, scientists, outstanding Bible characters (e.g., Moses, Elijah, and John the apostle) belong to it. "The greater the genius, the greater the predominance" (LaHaye, 1977, pp. 75, 76).

Without any effort, one can see the emphasis put on the melancholy temperament with its array of feats. Very little indeed is left for the other three temperament types. A consideration of the negative sides shows the same partiality.

### Negative aspects

The choleric is the temperament of the selfish, unsympathetic, harsh person (Hallesby, 1962, pp. 72, 105). The choleric individuals are despisers of their fellowmen and of their ability. They are said to be jealous, rarely religious, and cruel to the point of being the most dangerous people in society, since they stop at nothing to reach their end (ibid., p. 69). They are "usually disliked because of an irascible disposition which is apt to make underlings . . . uncomfortable" (Roback, 1927, 1952, p. 544). Ardent and excitable, they are "burning with adrenalin, energy and overbrimming vitality" (Metzner, 1979, p. 43).

The sanguine is rather inconstant, superficial, unstable, unsteady, and easily molded. This temperament is alien to real conviction. The sanguine individuals have no time for prayer, for reading, or meditation. Notoriously disorganized, they are compilers of unfinished jobs and losers of keys.

The phlegmatics are cool, indifferent, unemotional, and slow. Considered the laziest of all (Hallesby, 1962, pp. 77ff.), they are easy-going and indecisive, but can be stingy and stubborn. They are "popularly regarded as unemotional" (Metzner, 1979, p. 43).

As for the melancholics, they are the most self-centered of all. They drift easily into morbid mental conditions (Hallesby, 1962, p. 104). Depressive (Roback, 1927, 1952, p. 141), they are suspicious and peevish, and find it difficult to forgive an insult (LaHaye, 1977, p. 76). "Pessimistic . . . [they] expect the worst to happen" (Metzner, 1979, p. 44). They are "too ineffectual . . . to possess character in any prominent degree" (Roback, 1927, 1952, p. 544).

It may be very hard for any individual of the sanguine or choleric type not to question the veracity of the characteristics and/or motives attributed to them. For example, if the choleric are such dangerous and irreligious individuals, how can they avoid going around with a major complex, a feeling that something is wrong in their nature that requires a drastic change?

LaHaye and others seemed to extol melancholic above the other temperaments. Thus, it would seem that individuals of other temperaments should seek to emulate the heroes of the melancholic type. Yet reality shows that not all the heroes of the Bible or of society were melancholic. A student of the Bible finds it difficult to see how John the apostle could have belonged to the melancholy temperament while he was called a son of thunder. Either at some point he completely changed to become the beloved disciple or he was never the kind of person suggested by this description of this temperament. Furthermore, characters such as Paul, Peter, and others who also failed to conform to this description are considered among the most inspiring of characters.

The constitutionalists--in the temperament debate--usually assumed ipso facto that temperament is stable (Feiring, 1980, p. 74). The opposite position proposed a chameleon type of person where "all four temperaments may be made use of at different times by the same person" (Roback, 1952, p. 68). After analysis of "such extremely opportune changeability," Roback (1952) treated it as "a serious personality defect" (p. 69). This chameleon can be considered, however, as a temperament of its own--a combination of the celebrated quartet rather than a negation thereof, as Hallesby

(1962) seemed to indicate by the expressions "people without temperament," "stiff and unnatural," and "like birds with clipped wings" (p. 99). However, Roback (1952, p. 61) posited that a fluctuating temperament by virtue of which a man is disposed to change from joyousness to sadness without special cause is not only conceivable, but is sometimes encountered in experience. Rorschach (1921, 1942, in Diamond, 1957, p. 262) went as far as describing temperaments as "tendencies to certain ways of acting or perceiving . . . not to be thought as opposites, but as two quite different forms of mental activity." These tendencies which he termed introversive and extraversive can both be found at the same time in one person (ibid.).

#### Temperament Relationships

The comparison of temperaments, often considered an explosive exercise because of its "difficulties and dangers" (Hallesby, 1962, p. 102), is also a healthy activity likely to increase as time goes by and as the emphasis on the importance of the study of temperament for human individuality (Diamond, 1957, p. 4) continues. The knowledge of one's temperament helps one "to understand what is caused by ill will and what is simply a manifestation of a temperament different from our own" (Hallesby, 1962, p. 103), and "to be fair and just . . . and less harsh . . . [in judging] the real evil of others more kindly . . ." (ibid.). In Stedman's estimation, accepting one's temperament is a question of maturity (1972, p. 125). For Buss and Plomin (1975), it is a "must" if "men and women [want] to take jobs that are at least not

incompatible with their temperament patterns," and to avoid "strain . . . personal unhappiness, dissatisfaction, inefficiency, and discord" (p. 208).

Aristotle's proposition (Rhetoric 2.21) "learn to know thyself" (gnothi seauton; see also Metzner, 1979, p. 21: "Man, Know Thyself") finds an echo in today's view of temperament which contends "a person [who] diagnoses his own basic temperament . . . is better equipped to ascertain what vocation opportunities he is best suited for and what natural weaknesses he must work on to keep from short circuiting his potential and creativity" (LaHaye, 1977, p. 57). Author of several books on the subject, LaHaye attributed to temperament "the number one influence on a person's life" (p. 53), i.e., on everything he does--his behavior, clothes, life-style, work, and study habits (ibid., pp. 95, 96). In addition to its influence on conscious lives, emotions, minds, will, and spiritual lives (Hallesby, 1962, p. 6), on "mood-coloring" (Kretschmer, 1925, p. 26), on the "social environment" (Buss & Plomin, 1975, p. 5), and on "marriage relationships" (Youngberg & Hessel, p. 1), temperament also acts as a determinant of job performance (Glennon, 1965, p. 25) and of choice of occupation and "vocational preference" (Buss & Plomin, 1975, p. 5).

If temperament is so important, what does LaHaye mean by his statements, "All temperaments are hopeless" (1971, p. 18) and "No temperament can be said better than another" (1966b, p. 23), and Blitchington and Cruise (1979) by their statement, "There are no better or worse temperaments, only different ones" (p. 1), or Roback (1973) by putting "all temperaments on an equal footing" (p. 551)?

Temperaments do cause different reactions if one is to consider allusions made by authors in the field to "people whose temperaments offer problems" (Jung, 1969, p. 392); to mood disorder of the melancholy, or psychopathic inferiority and moral insanity "of the sanguine" (Jung, 1957, p. 132); to a temperament vulnerable to anger, high blood pressure, heart pressure and attack, colitis, arthritis, kidney stones, gall bladder (LaHaye, 1977, pp. 156, 157); to the automobile metaphor for the extravert where the engine (activity) requires very strong brakes (Buss & Plomin, 1975, p. 184); to predisposition towards neurotic disorder in the introvert who conditions well and towards criminal behavior in the extravert who conditions poorly (Eysenck & Eysenck, 1969, p. 56); all seeking to establish that somehow the differences among the four temperaments have their bearing.

Roback (1927) noted the clear distinction made by Nicolas Seeland between "strong or positive temperaments" and "weak and negative temperaments . . . [where] instead of giving equal weight to each of the temperaments he conceives a sort of hierarchy" (p. 70). Roback (1927, 1952) answered that "any single temperament is apt to favour a high or a low character" (p. 674) and again, "Neither intelligence nor evolutionary qualities enter into the temperamental make-up of a person" (ibid., p. 156). Likewise, Hallesby (1962) affirmed that "temperament has nothing to do with one's moral living" (p. 9).

#### Nature-nurture controversy

Any attitude towards temperament roots itself in one's philosophy of life and understanding of the nature of temperament.

The great issue is then: Is temperament inherited? If so, to what extent? All discussion is related to the long-standing issue of the nature-nurture controversy in which "heritability is a central issue" (Buss & Plomin, 1957, p. 230; Sheldon, 1942, p. 3). Any position faces the "danger of creating a wrong impression regarding the relative importance of heredity and environment, those two concepts that have so often split scholars into factions" (Sheldon, 1942, p. 3). Sanchez (1975) found no consensus over how far temperament is determined by genetic-endogenous factors and how far by the environment in which the individual develops (pp. 7-32).

The Encyclopedia of Psychology defined "heredity . . . [as] the innate capacity of an individual to develop characteristics possessed by its ancestors" (p. 136). In discussing heredity, it stated that the nature-nurture controversy is often filled with rhetoric and misinterpretations (p. 197). The terminology used in this controversy involves terms such as heredity, temperament, etc., and is by itself a fertile soil for "inevitable confusion," according to Eysenck (1973, p. 18). Adcock in his evaluation of Thorndike's theory (1973, p. 154) shared this point of view. Kretschmer (1925, p. ix) concurred, as did Aller in his introduction to Kretschmer's work (1925, p. 259). And Youngberg and Hessel (1982, p. 4) in their interpretation of the Taylor-Johnson Temperament Analysis (1977) re-emphasized the existence of this confusion.

#### The hereditarian position

Very few authors denied some "inherited basis" to temperament. Fewer argued that temperament is inborn and fixed for all. Lashley was one of them, and he claimed--on the basis of endocrine glands--to

have evidence in support of the inheritance of temperament (Roback, 1955, pp. 223, 325). Still others hastened to add that after it is "inherited . . . it is always with you. Your temperament remains relatively stable" (Blitchington & Cruise, 1979, p. 11). Some called upon Rousseau's supportive stand for the natural enfoldment of the hereditary good nature (Bigge & Hunt, 1980, p. 25; Roback, 1927, 3rd. ed., 1952, pp. 141-42).

LaHaye's writings are saturated with expressions such as "inborn traits . . . by the genes," "passed on by the genes," "arranged genetically," "born with, inherited from parents" (1977, pp. 6, 52), "traits . . . whether controlled or uncontrolled [that] last throughout life" (LaHaye, 1966b, p. 7), "part of the individual throughout life" (ibid., p. 104); all of which seem to indicate an adoption of the hereditarian position. Hallerby (1962) also held this position, defining temperament as "a distinctive stamp . . . inborn . . . permanent . . . from the cradle to the grave" (p. 103). Burton (1979) suggested that at least melancholy is hereditary (p. 39), while Linton (1978) theorized that philosophy, religion, and psychology must fit a temperament rather than temperament being changed by them (vol. 3, pp. 1-13).

Buss and Plomin's experiments on identical twins versus fraternal twins seemed supportive of the inheritance of temperaments (1975, pp. 16, 28, 50). Yet the authors weakened their conclusions by stating that "the identical versus fraternal twins differences in correlation--the hallmark of an inherited trait--was too large for temperaments to be attributed solely to inheritance" (p. 28ff.). They further commented with moderation, "The only evidence bearing



on the inheritance of temperaments comes from a handful of twin studies" (p. 16) that yielded "an established hereditary component" (p. 185). Then they added that "the difference . . . must be due to environment" (Eysenck, 1971, p. 391).

#### The environmentalist position

A very small number of writers posited with John Locke that man was born neutral, a tabula rasa, a blank slate that will be written on by experience (Buss & Plomin, 1975, pp. 1, 2). "Man's nature is that he has no nature . . . environment is all. If there are stable individual differences, they are learned during childhood, during adulthood, or both" (ibid.). LaHaye (1977) frowned at the tenets of such a position (p. 54), and Hallesby (1962) argued that no normal person is born without temperament (p. 7). According to Jung (1956), being given a basic temperament at birth does not exclude environmental adjustment "due to experiences which teach a man . . . that he cannot give free rein to his nature" (p. 54).

Such expressions as "differences in temperament appear at the earliest stages of development" (Rothenberg, 1981, p. 292), "established in early childhood" (Diamond, 1957, p. 194), "very early in life" (ibid., p. 184), "in the first months in life infants display a predominant temperament" (Developmental Psychology Today, 1971, p. 30) suggested that the temperamental pattern was already there, but did not inform one of the time of its original appearance. It is only for individuation that Diamond (1967) gave a precise time (p. 184). He continued by asserting "the importance of very early experience in

modifying original disposition" (ibid.). He did not state at what point temperament begins to exist, neither did he delineate unambiguously the relative importance of endowment and of social environmental factors in forming the child's later temperament (ibid., p. 30). These statements did not make it clear that temperament is innate. Cameron (1978) called upon experimental results available to him to document his assertion that children's temperament is neither an inborn, immutable characteristic nor just a function of past experience, but a reflection of both (pp. 233-44).

If nature is all, education and admonition are likely to be like drops of water against the irreducible rock of nature, unless they are provided before birth or perhaps at conception. However, if nurture is all; everyone, when placed in the proper environment, has the chance and the possibility of temperament development.

#### A third position: the interactive view

There was, however, an intermediate position. It attributed to inheritance only a certain slice of temperament. This position found its expression in terms such as "basis," "set of," and the affirmation that "Heredity and environment are . . . intertwined in any individual . . . [and] cannot be separated" (Buss & Plomin, 1975, p. 14). Cautiously put is the statement: "There is a good possibility that inheritance plays some part" (Melvin & Defleur, 1971, p. 133). More cautious still was talking of a "display of a predominant temperament . . . which may persist relatively unchanged" (Herbert Birch, in Melvin & Defleur, 1971, p. 30), creating "degrees of compatibility or incompatibility" (ibid., p. 31). The

Encyclopedia of Psychology (1981, s.v. Michael Rothenberg) reads:

"Temperament . . . can be modified somewhat either positively or negatively by an individual experience as he [the individual] is maturing" (p. 292). How can experience and heredity interact in a given temperament? The end result of their reaction is sometimes called individuation.

As applied to temperament, the term individuation refers to the development of the individual personality in its differentiation from the collective norm (Jung, 1923, p. 561). Said Diamond (1957), "It reflects the importance of very early experience in its modification of original temperament" (p. 184). It happens in childhood, but also in youth, maturity, and old age (Hallesby, 1962, p. 104).

Buss and Plomin (1975) for whom "temperaments are not immutable" (p. 4) saw in individuation "the most irrefutable evidence for the strength of environment in modifying temperament" (p. 200). However while affirming the reciprocity of the modification, they recognized that "in the long run an intense environmental pressure cannot radically alter a temperamental disposition" (p. 4).

Supporting this position is Hallesby who believed that temperament "should be disciplined, modified, sanctified" (1962, p. 98), but not in servile imitation of someone else's temperament to the point of making "people without temperament . . . like birds with clipped wings" (pp. 98-101). Here Hallesby even scoffed at people who "look upon temperament as unchangeable . . . while it should be cured at all points when it is tempted to sin" (p. 32). In his mind, the control over temperament is a "can and must" (p. 32). "What is difficult [is] to find a happy medium"

(p. 98) between following one's temperament "naturally and happily" (p. 32) and training it, curbing it, disciplining it consciously "where it tempts to sin" (ibid.). As one can expect from Hallesby, such control can be achieved only "by our spiritual nature" (ibid.).

"Yes, temperament can be changed," affirmed LaHaye (1966a, 1982 printing, p. 8; 1971, p. 6) in an apparent contradiction of his initial position. At the same time he acknowledged the need to find a happy medium to avoid obliteration of the temperament. This transformation is true only for the Spirit-controlled temperament (LaHaye, 1971, p. 18, 1966a, 1982 printing, p. 126). The inborn temperament then becomes an old nature, synonymous to "the natural man," that seeks its satisfaction (LaHaye, 1966, p. 5). He felt that, as a whole, Christian writers consider temperament originally amoral but loaded with the potential to serve "either for good or for ill" (Hallesby, 1962, p. 7). It was moreover suggested that

Mature Christians whose temperament has been modified by the Holy Spirit often find it difficult to analyze their temperamental make-up because they make the mistake of examining the temperament theory in the light of their present behavior. It is easier to diagnose and classify an unsaved person . . . than a dedicated mature Christian. (LaHaye, 1977, p. 117)

LaHaye (1966b, 1982 printing) went on to identify this modification with "the unmistakable work of the Holy Spirit on the natural temperament of a person until it is almost impossible to see traces of the original temperament . . . just changed by the Holy Spirit" (p. 126), "no matter what one's natural temperament is" (ibid., p. 45).

Among other possible influences on temperament are race

and sex. Eysenck (1971) considered race an important factor in the formation of temperament. "The Negroes and, to a lesser degree, the Yankees are more extraverts than the British and the red men in the United States," he affirmed (pp. 26, 27).

Whether or not sex influences temperament is an unsettled issue. Jung (1923) opted for the negative (p. 413). Buss and Plomin (1975) concurred and saw a difference only in later childhood (p. 180). Diamond (1957) suggested that a difference exists but that the difference is blurred by society (p. 316). Buss and Plomin (1975) attributed any difference to gender role training (p. 156), and they punctuated their remarks with expressions such as "temperamental differences among children . . . submerged or masked, disguised" during socialization (p. 118), "manipulation, encouragement, challenge that modify the initial endowment" (p. 166). They clearly "deny inborn gender differences" (p. 182).

The results of an experiment conducted in 1980 on fifty-nine boys and girls over the first three years of age revealed very few or no sex differences (Feiring & Lewis, pp. 65, 66). The authors concluded that any subsequent difference is a function of socialization rather than temperament (ibid., p. 74) and emerges at an age at which gender role identity and training are being established (ibid., p. 73). This age for Buss and Plomin (1975) begins before four. Thomas and Hess (1970) saw no gender differences in children four months old, Wilhoit (1976) saw none in infancy, and Persson and McNeil (1984), no differences among 160 children at six months, one year, and two years of age (pp. 710-14). According to Babladelis, Gerogia et al. (1983),

differences in temperament between men and women are assumed to be based on biological and/or socializing factors (pp. 111-23).

Finally for Tiger and Fox (in Buss & Plomin, 1975), "men and women behave differently because they are wired to do so . . . [since] innate gender differences were [supposedly] enhanced by early man's hunting behavior" (p. 169). LaHaye (1966) supported Diamond's position in that, for him, "a person's sex will affect his temperament." He gave as an example the fact that the hardest woman will weep at times, whereas some men will never weep" (p. 7). He (1977) argued that the opposite position is a result of the "technological sophistication of society" which causes "more frustration and misery than the world has ever known" (p. 23). He asserted belief in this difference by writing Understanding the Male Temperament (1977), of which the three different sections are titled "men," "masculinity," and "men--religious life" (see also the dedication of the book). Buss and Plomin (1975, p. 4) contended that "even the intense environmental pressure cannot radically alter the initial temperament"; on the contrary, interaction with the environment might accentuate temperamental differences.

#### Summary

History attributes the first treatment of temperaments and their nomenclature to Hippocrates. Only recently did a revival of temperament study arouse interest in the subject.

Modern psychologists objected to the Hippocratic idea of a pure temperament but opt for a blending of temperaments where one element predominates with its strengths and its weaknesses. Some

authors recognized the immutability of temperament, taking its inborn nature to mean that it will remain almost inflexible from the cradle to the grave. Others took the opposite stand and argued that nurture is all-important and has the last word in the formation of temperament.

The majority took the interactive view. Temperament has an inherited basis but will lend itself to modification by outer influences. More than one Christian writer believed in the possibility of an almost radical change in the life of the individual who submits himself to the influence of the Holy Spirit. For them, religion transforms the amoral temperament from the old nature to one that is Spirit-controlled.

## CHAPTER III

### METHODOLOGY

This chapter deals with the type of study, the description of the population and sample, the instrumentation, the procedure, and the statistical analysis used.

#### Type of Study

This study uses a canonical correlational research design to determine whether a relationship exists between one's temperament and spiritual gifts. Four temperaments, taken as a set, constituted the first set of variables. Nineteen spiritual gifts, also taken as a set, constituted the second set of variables.

#### Population and Sample

The population for this study included Christian graduate and Seminary students attending Christian schools in the Great Lakes area of the United States in the Spring of 1984, and members of selected churches in the same area. The states included were: Illinois, Indiana, Michigan, and Kansas. The schools were selected only from the state of Indiana and from the state of Michigan. The churches were selected from all four states.

The schools were purposely chosen because of their religious orientation. Furthermore, all offer graduate and professional courses leading to degrees in Religion, Theology, and/or



Religious Education to both sexes regardless of ethnic group. Descriptions of schools used in the sample may be found in appendix A.

The churches in this study were chosen because of their proximity to the researcher's residence and the facility in receiving permission to test members of the congregations. The list of these churches is in appendix B.

The size of the total sample was planned according to Maurice Kendall's recommendation in Multivariate Analysis (1975, p. 11) to have "at least ten times as many observations as variables." Since there are four temperaments and nineteen spiritual gifts this formula gives:

$$[(19 + 4) \times 10] = 230 \text{ subjects per group.}$$

In order to be more confident of the stability of the correlation matrix, a larger sample was sought, approaching fifteen times as many observations as variables, i.e.,

$$[(19 + 4) \times 15] = 345 \text{ subjects per group}$$

As it was planned to study six subgroups, (1) Female Blacks, (2) Male Blacks, (3) Female Caucasians, (4) Male Caucasians, (5) Female Hispanics, and (6) Male Hispanics, the number of subjects needed was between  $6 \times 230$  and  $6 \times 345$ , i.e., between 1380 and 2270. In spite of the fact that approximately 2800 sets of instruments were distributed over a four-month period, only 1067 usable instruments were returned--38 percent. These 1067 responses are distributed according to table 2.

TABLE 2

DISTRIBUTION OF RESPONDENTS ACCORDING TO SEX  
AND ETHNIC BACKGROUND

Sex	Ethnic Background				Total
	Blacks	Caucasians	Hispanics	Other	
Female	122	278	88	18	506
Male	99	348	78	25	550
Unidentified		1	1	9	11
Total	221	627	167	52	1067

Only the Caucasian group had enough males and females for a study within and between the sexes. The Black and the Hispanic groups do not provide a large enough population for the sexes to be treated and analyzed separately.

Instrumentation

To measure effectively the four temperaments, the nineteen spiritual gifts, and their correlation, it was necessary to design or to select appropriate instruments. This study selected two such existing instruments. One was Temperament Inventory (TI) from Cruise and Blitchington (1977); the other The Spiritual Gifts Inventory (SGI) from Naden and Cruise (1981).

## Temperament Inventory

Formation

In 1975, existing instruments to measure temperaments were judged to be too old by testing standards (Manners, 1975, p. 501). The need was then felt and expressed for a new and reliable

instrument that would integrate contemporary theory. In response to this concern, Cruise and associates developed in 1977 a Temperament Inventory. The Temperament Inventory, while retaining Eysenck's original four-temperament scale, follows Buss and Plomin in the rejection of the partitioning of the four temperaments and allows for scoring on each one of the scales, namely, choleric, melancholic, phlegmatic, and sanguine.

Temperament Inventory was administered to a nonprobability purposive sample of 1409 predominantly middle-class subjects, 1533 of whom were randomly selected "college students, teachers, salesmen, housewives, ministers, and social workers" (Cruise & Blitchington, 1980, p. 946). This sample came from Michigan, Iowa, Indiana, California, Canada, and the Southern states. It included members of the age group between eighteen and thirty-five years old with a practically even number of members of both sexes.

After a survey to identify 300 original items that would adequately measure temperament, and the elimination of inappropriate ones, 208 items remained and constituted the initial instrument. A simple method of scoring is used--corresponding to the "yes" or "no" answer to any item, a point is added to the score on the corresponding temperament.

Administered to a nonprobability purposive sample of 414 middle-class residents and graduate students of the Midwest states, the 208 items were reduced to 182 which, after factor analysis and elimination of items with factor loadings below .30, dropped to 127.

After another administration to an additional nonprobability purposive sample of 800 people, only 114 items of the initial

instruments were retained. Still a further administration to 2200 more subjects--now a total of 3409--brought the 114 items to the actual 80 items that constitute the final form of the Temperament Inventory. "Yes" and "no" are the only possible answers to the TI. This inventory can be filled out in twenty minutes and scored by the use of four stencils.

#### Reliability

The alpha ( $\alpha$ ) reliability estimates for the four subscales were .84 for choleric, .88 for melancholic, .88 for phlegmatic, and .90 for sanguine.

#### Validity

Content validity of items included in the Temperament Inventory was evaluated by six judges. An item was eliminated if there was a consensus among these judges that it was not a relevant measure of temperament, not consistent with the definition of the particular temperament which it was intended to measure, or not carefully worded.

Construct validity was established by a factor analysis of the 80-item instrument. This analysis revealed the existence of the four factors hypothesized as components of temperament. It indicated that the four factors provided the most comprehensive and concise explanation of the construct.

Concurrent validity was established by the use of the Eysenck Personality Inventory (EPI). However, the TI yields scores on four dimensions and EPI on only two. As a solution, a simple hypothetical relationship was proposed. This relationship is

illustrated in fig. 4 where the four temperaments are assumed to be polar opposites and their vectors assumed to bisect the angles between Eysenck's Extraversion and Neuroticism dimensions.

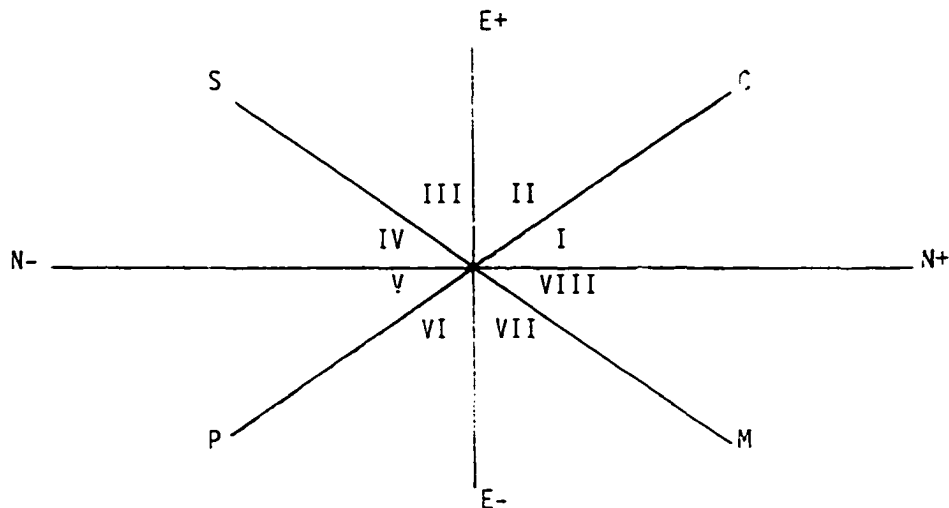


Fig. 4. Hypothetical relation between EPI and TI factors.

From fig. 4, it is clear that an extraversion score may be simply predicted from the four temperament scores as:

$$E' = C + S - P - M.$$

Likewise, a Neuroticism score may be predicted as:

$$N' = C + M - S - P.$$

The product moment correlation between these predicted scores and the actual scores for E and N on the Eysenck's Inventory obtained by 1533 of the initial subjects were:

$$r_{EE'} = .531 \text{ and}$$

$$r_{NN'} = .622.$$

These correlations are considered "statistically and practically significant" validity coefficients (Cruise et al., 1980, p. 952). After using a sample of over 4,500 subjects, Blitchington and

Cruise noted (1979) that the TI was one of the few scientifically validated four-temperament tests in existence (p. 1).

### The Spiritual Gifts Inventory

The other instrument used in this study was The Spiritual Gifts Inventory, the first of its kind to be developed empirically. Following is information on its formation, reliability, and validity.

#### Formation

In its embryonic form, The Spiritual Gifts Inventory had 140 questions, seven questions on each of twenty spiritual gifts. During its first trial the researchers discovered a problem with subjects answering questions related to the gift of celibacy, and it was eventually dropped; thus the number of questions fell to 133. After the factor analysis procedure, the number of questions was reduced to three per spiritual gift giving a total of 57 questions in the final form of The Spiritual Gifts Inventory.

The administration of the 133 questions brought 1766 usable returns. Through varimax procedures and factor analysis using eigenvalues greater than 1.0, eleven factors were extracted. Some of the nineteen spiritual gifts were fused together "on the same factor." A factor solution was sought to arrive at something between five and twenty factors for the 133 variables. This endeavor led to a reduction to 95 variables (five for each gift), and finally to 57 variables (three for each of the nineteen spiritual gifts). The administration of The Spiritual Gifts Inventory (SGI) to more than 3,000 subjects established the stability of its factors.

The instrument in its published form has three pages of inventory questions. A fourth page is added to determine the score from 1 to 5. The score 1 is for completely false, and the score 5 for completely true. Each question aims at discovering a specific spiritual gift. The SGI is self-scoring. By writing on the fourth page the scores for each of nineteen gifts, and by placing these gifts in descending order, one chooses the first two or three at the top of the list as his/her most probable cluster of gifts. Taking the inventory usually requires about fifteen minutes. The subject is encouraged to give a spontaneous reaction.

Twelve tables are given in the SGI manual showing percentile rank norms, factor loadings, agreement of experts and reliability coefficients for this instrument. These tables support findings on the instrument's reliability and validity.

#### Reliability

The SGI, in its final form, was administered to sixty-one subjects twice in an interval between ten and thirty days. The results for test and retest were as follows. Administration: .850; apostleship: .839; discernment: .697; evangelism: .844; exhortation: .695; faith: .762; giving: .780; helps: .664; hospitality: .772; intercession: .693; knowledge: .760; leadership: .758; martyrdom: .827; mercy: .793; mission service: .840; pastoring: .798; prophecy: .790; teaching: .878; wisdom: .777.

#### Validity

Face validity of the Spiritual Gifts Inventory was first verified by a panel of experts who identified which of the nineteen

gifts each item measured. A second panel later repeated the same operation. Feedback brought about minor changes in the definitions and the textual support on twenty-four items.

Concurrent validity has, at this point, not been established for the Spiritual Gifts Inventory because this instrument is the first of its type to be empirically developed.

#### Pilot Studies of Possible Relationship between Temperament and Spiritual Gifts

In October 1983, a pilot survey conducted on the basis of thirty-two subjects (twenty females, twelve males) gave the results found in table 3. The scores for the gifts are distributed according to each temperament and sex. There were thirteen phlegmatics, eleven choleric, six sanguines, and two melancholics. Helps and faith were the most widespread gifts, but this sample was much too small for a correlational analysis.

#### Procedures for Collecting Data

On March 5, 1984, a letter was sent by the researcher's dissertation committee chairman to the academic dean of each school in the study. The letter (see appendix D1) requested authorization to conduct this study in classes attended by a cross-section of the students. The researcher followed up these letters by personal telephone calls to the respective deans to set up dates for administering the instruments. On March 27, 1984, a second letter (see appendix D3) was sent accompanied by a copy of each instrument to be used in the study, a copy of the cover sheet on which the students would record personal information, age, sex,



TABLE 3

SUMMARY OF THE PILOT STUDY  
ON THIRTY-TWO SCHOOL  
TEACHERS

Females: 20		Males: 12	
Gifts	Temperaments	Gifts	Temperaments
Faith	2	Helps	2
Administration	1	Knowledge	1
Helps	1	Leadership	1
Hospitality	1		
Martyrdom	1		
Prophecy	1		
Total Choleric	7		4
Martyrdom	1	Faith	1
Total Melancholic	1		1
Faith	3	Helps	2
Mercy	2	Discernment	1
Exhortation	1	Martyrdom	1
Helps	1		
Hospitality	1		
Knowledge	1		
Total Phlegmatics	9		4
Faith	1	Mission Service	2
Helps	1	Administration	1
Mercy	1		
Total Sanguines	3		3
Subtotal	20		12

ethnic background, etc., and a sample advertisement, as shown in appendix D4, explaining the study and suitable for placement in a student newspaper or on a bulletin board. The administration of the instruments to students at the specified schools began that week.

On April 24, 1984, a letter requesting authorization to conduct the study among church members was sent to the pastors of the selected churches (appendix D5). A similar method of follow-up was used with the pastors and they too were sent copies of the instruments.

The procedure for administering the tests differed for the schools and the churches. In the schools, the researcher received the teachers' permission and personally administered the instruments during a single class period. Students spent an average of twenty-five minutes responding to both instruments. In the churches, seminars were conducted in order to explain to the members of the congregation the concept of the four temperaments and the nineteen spiritual gifts. The researcher emphasized the importance of understanding one's own temperament and spiritual gifts. He then administered the instruments to the participants as part of the seminar.

One of the problems encountered in administering the instruments in the churches resided in the difficulty of finding a satisfactory time to meet with the members. In many instances, Saturday afternoon was chosen. In some of these cases, the researcher was asked to preach during the morning worship service as preparation for the afternoon session. In other cases, pastors permitted him to administer the inventories as part of the

Wednesday evening prayer service. In a few rare instances, well-informed members who understood the instrument administered it in place of the researcher after receiving specific instructions from him.

The average church member spent anywhere from twenty minutes to two hours when left alone to complete the questionnaires. However, when the researcher read the questions aloud one by one, the average time for administering both tests was reduced to one hour. This method turned out to be the most effective in obtaining fully completed information sheets. When the church members responded to the instruments on their own, some only returned one inventory, or in other cases, neither of the inventories. It seemed that many of them were reluctant to reveal themselves and this resulted in their failure to turn in the sheets. Others had difficulty completing the questionnaire or following the instructions.

Each respondent in the study was asked to fill out a cover page recording his/her sex, ethnic background, and academic level. To ensure strict anonymity, names were not requested, unless the participant wished to receive information on the results of the study.

### Hypotheses and Statistical Analysis

For the purpose of statistical analysis the hypotheses are here stated in the null form. In the case only of Caucasian students is the subdivision made into Male and Female, due to the smallness of the sample for the other ethnic groups.

#### Hypothesis 1

Among seminary and graduate students and church members, there is no significant canonical correlation between a linear combination of

four temperaments--choleric, melancholic, phlegmatic, sanguine--and a linear combination of nineteen spiritual gifts: administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, missionary, pastoring, prophecy, teaching, and wisdom.

### Hypothesis 2

Among male Christian students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Hypothesis 3

Among female Christian students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Hypothesis 4

Among Black graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

### Hypothesis 5

Among Hispanic graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Hypothesis 6

Among male Caucasian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Hypothesis 7

Among female Caucasian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Each hypothesis was tested by canonical correlation analysis. For each hypothesis, one set of variables was the nineteen spiritual gifts measured on The Spiritual Gifts Inventory (Naden & Cruise, 1981). The second set of variables was the four temperaments measured on the Temperament Inventory (Cruise & Blitchington, 1977). For each hypothesis, the alpha ( $\alpha$ ) level was .05.

All statistical treatment of data was done on the Xerox Sigma 6 Computer at Andrews University Computing Center and statistical programs from the Computer Library were used. The data file included the sex, marital status, ethnic background, and age group of each respondent, his/her scores on the four categorical scales of the Temperament Inventory, and his/her scores on each of the nineteen spiritual gifts of The Spiritual Gifts Inventory.

Summary

Chapter 3 has presented the research design and methodology of a study of possible correlation between the four-temperament

types and nineteen New Testament spiritual gifts. The Temperament Inventory (Cruise & Blitchington, 1977) and The Spiritual Gifts Inventory (Naden & Cruise, 1981) used in the study were described. Procedures for collecting the sample, gathering the data, and performing the statistical analysis were explained.

## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

This chapter presents and analyzes the data concerning the possible relationship between the four temperament types and nineteen spiritual gifts of the New Testament. These data are submitted with the appropriate statistical analysis. The analysis is presented in order of hypotheses.

#### Subjects Used in the Study

The subjects used in this study were Christian church members, and Christian students mainly at graduate level. About 2800 sets of instruments, including a sheet requesting information on the respondent, were administered in schools and churches, one set for each person, age twenty and above. Of this total, 1067 subjects (from Michigan, Illinois, Indiana, and Kansas), who returned usable instruments, classified themselves as 221 Blacks, 627 Caucasians, 167 Hispanics, 43 others, and 9 non-identified respondents.

#### Analysis of Data and Testing of the Hypotheses

##### The Temperament Inventory (Cruise & Blitchington, 1977)

yields four scores for each individual, one on each of the four scales: phlegmatic, sanguine, choleric, and melancholic. The Spiritual Gifts Inventory (Naden & Cruise, 1981) has nineteen scores for each individual surveyed, one for each of the nineteen gifts:

administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom.

Table 4 gives the key to the variables used. For each hypothesis, four canonical correlations result from the analysis, this being the number of variables in the smaller set. In discussing the canonical correlations, only those which are statistically significant are considered.

The data are presented hypothesis by hypothesis with each being accepted or rejected according to the findings in the analysis of the data. The hypotheses are presented in the null form.

#### Hypothesis 1

Among Christian seminary and graduate students and church members, there is no significant canonical correlation between a linear combination of four temperaments--choleric, melancholic, phlegmatic, and sanguine--and a linear combination of nineteen spiritual gifts: administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom.

Table 5-A shows the canonical correlations for the total sample, as well as the chi-square, the degrees of freedom, and the levels of significance for each correlation. Table 5-B gives the standardized coefficients of set one variables (1, 2, 3, 4) and set two variables (5 to 23), for each of the four canonical functions,



TABLE 4

CANONICAL CORRELATION  
KEY TO VARIABLES USED

Variable No.		Source	Variable Meaning
Set 1	1.	TI	Phlegmatic
	2.	TI	Sanguine
	3.	TI	Choleric
	4.	TI	Melancholic
Set 2	5.	SGI	Administration
	6.	SGI	Apostleship
	7.	SGI	Discernment
	8.	SGI	Evangelism
	9.	SGI	Exhortation
	10.	SGI	Faith
	11.	SGI	Giving
	12.	SGI	Helps
	13.	SGI	Hospitality
	14.	SGI	Intercession
	15.	SGI	Knowledge
	16.	SGI	Leadership
	17.	SGI	Martyrdom
	18.	SGI	Mercy
	19.	SGI	Mission Service
	20.	SGI	Pastoring
	21.	SGI	Prophecy
	22.	SGI	Teaching
	23.	SGI	Wisdom

which corresponded in order to the four correlations. Table 5-A shows that all four canonical functions are significant, with  $p < .05$ .

An accepted rule of thumb is to take note of all variables in each set whose standardized coefficient is at least 50 percent of the maximum coefficient in that set or, occasionally, close to that size. Such coefficients are asterisked in table 5-B. In describing the significant functions, the variables of each set are mentioned in order of importance (magnitude of the standardized coefficient).

If, following this rule, a particular variable with only a moderate coefficient does not fit logically into the relationship, this variable is omitted from the discussion.

First function. According to the first function, persons who score higher on the sanguine and choleric scales tend to be strong in the gifts of administration, leadership, and hospitality.

Second function. According to the second function, persons who score higher on the sanguine scale and lower on the choleric and phlegmatic scales tend to be strong in the gift of hospitality, and weak in the gifts of helps, leadership, and wisdom.

Third function. According to the third function, persons who score higher on the melancholic scale tend to be strong on the gifts of wisdom and evangelism, and weak in the gifts of knowledge and apostleship.

Fourth function. According to the fourth function, persons who score higher on the phlegmatic and melancholic scales and lower on the choleric scale tend to be strong in the gift of pastoring and

TABLE 5

## CANONICAL CORRELATION FOR THE TOTAL SAMPLE

A. Levels of Significance				
Canonical Correlation		$\chi^2$	df	p
1.	.521	541.49	76	<.00005
2.	.339	208.40	54	<.00005
3.	.208	80.23	34	<.00005
4.	.177	33.70	16	.0060

B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	.121	-.547*	-.116	1.045*
	2	.706*	.722*	.290	.269
	3	.409*	-.688*	.412	-.555*
	4	-.145	-.096	.926*	.735*
2	5	.471*	.207	.084	-.330*
	6	.028	-.091	-.449*	.293
	7	-.014	.037	-.080	-.137
	8	-.004	.185	.426*	-.117
	9	.124	.262	.303	.220
	10	.104	-.074	-.175	-.606*
	11	-.000	.078	-.108	-.308*
	12	-.148	-.667*	.175	.177
	13	.249*	.485*	-.130	-.123
	14	.070	.077	-.070	.168
	15	-.035	-.204	-.500*	-.094
	16	.401*	-.510*	.073	-.437*
	17	-.014	-.048	-.154	.065
	18	.064	.105	.141	.250
	19	-.026	-.165	-.155	.061
	20	-.042	-.081	-.222	.630*
	21	.057	.124	-.104	-.085
	22	-.029	-.015	.060	.414*
	23	-.025	-.272*	.701*	.207

teaching, and weak in the gift of faith, leadership, administration, and giving.

In this hypothesis, sanguine temperament has more weight both in the first and the second functions. Choleric comes next, with melancholic third and phlegmatic last.

When in this arrangement sanguine and choleric are blended in a positive relation, the resulting gifts are administration, leadership, and hospitality. When sanguine has negative choleric and phlegmatic tendencies, it keeps only its hospitable quality. According to the first, second, and fourth functions the weight of choleric temperament is strongly associated with the leadership gift. Hospitality appears, then, as the gift of the sanguine and leadership as the gift of the choleric. Melancholic temperament seems associated with the gifts of wisdom and evangelism while melancholic with phlegmatic are associated with the gifts of teaching and pastoring.

### Hypothesis 2

Among male Christian students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Table 6-A shows the canonical correlations for the male sample as well as the chi-square, the degrees of freedom, and the levels of significance for each correlation. Table 6-B gives the standardized coefficients of set one variables (1, 2, 3, 4) and of set two variables (5 to 23) for each of the four canonical functions.

TABLE 6

## CANONICAL CORRELATION FOR THE TOTAL MALE SAMPLE

A. Levels of Significance				
Canonical Correlation		$\chi^2$	df	p
1.	.517	271.82	76	<.00005
2.	.308	104.58	54	<.00005
3.	.259	50.95	34	.0310
4.	.158	13.55	16	.6321

B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	.124	.028	.343	-1.108
	2	.832*	.665*	-.171	-.006
	3	.299	-.604*	.628*	.549
	4	.011	.582*	.351*	-.388
2	5	.421*	.016	.091	.638
	6	-.071	-.230	-.320	-.544
	7	-.102	-.124	.118	.113
	8	.075	.304	.444*	.663
	9	.064	.399*	-.008	-.584
	10	.030	-.340	-.655*	.372
	11	-.009	-.002	.089	.179
	12	-.219*	-.554*	.641*	-.317
	13	.154	.064	-.272	.168
	14	.019	.099	.220	-.018
	15	-.163	-.178	-.238	-.102
	16	.292*	-.692*	.203	.174
	17	-.019	-.060	.134	-.195
	18	.148	.201	.072	-.216
	19	-.094	-.121	-.277	-.044
	20	.020	.137	.050	-.402
	21	.356*	.282	-.313	.050
	22	-.060	-.266	-.091	-.461
	23	.171	.319	.547*	.185

Table 6-A shows that the first three canonical functions are significant, with  $p < .05$ . In table 6-B the major weights are asterisked.

First function. Males who score higher on the sanguine scale tend to be strong in the gifts of administration, prophecy, and leadership, and weak in the gift of helps.

Second function. Males who score higher on the sanguine and melancholic scales and lower on the choleric scale tend to be strong in the gift of exhortation, and weak in the gifts of leadership and helps.

Third function. Males who score higher on the melancholic and choleric scales tend to be strong in the gift of helps, wisdom, and evangelism, and weak in the gift of faith.

Again in hypothesis 2, the sanguine element carries more weight. It appears alone in the first function and occupies the first position in the second function. Administration and leadership are then the corresponding gifts. Twice helps comes in a negative relation.

Helps appears always in a positive relation with choleric and evangelism with melancholic.

It may be said that administration is related to the sanguine temperament, helps to the choleric.

### Hypothesis 3

Among the female Christian students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Table 7-A shows the canonical correlation for the female sample as well as the chi-square, the degrees of freedom, and the levels of significance for each correlation. Table 7-B gives the standardized coefficients of set one variables (1, 2, 3, 4) and of set two variables (5 to 23) for each of the canonical functions.

Table 7-A shows that the first two functions are significant with  $p < .05$ . Table 7-B identifies the more important weights by an asterisk.

First function. Females who score higher on the sanguine scale tend to be strong in the gifts of administration, hospitality, and leadership.

Second function. Females who score higher on the choleric and phlegmatic scales and lower on the sanguine scale tend to be strong in the gifts of leadership, wisdom, and helps, and weak in the gift of hospitality.

In the third hypothesis, sanguine is the only temperament worth considering for the first function. There it shows again a positive relationship to the gifts of administration, hospitality, and leadership.

As for the second function of the total sample, the blending of choleric and phlegmatic with negative sanguine tendency results in the gifts of leadership, wisdom, and helps and a negative relationship with hospitality. The gifts of administration and leadership are shared by the female sanguines with the sanguines of the previous samples. Likewise the gifts of wisdom and helps are shared by the female choleric with those of the previous sample.

TABLE 7

## CANONICAL CORRELATION FOR THE TOTAL FEMALE SAMPLE

A. Levels of Significance				
Canonical Correlation		$\chi^2$	df	p
1.	.564	338.14	76	<.00005
2.	.439	148.79	54	<.00005
3.	.242	43.20	34	.1339
4.	.163	13.35	16	.6471

B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	-.041	.494*	-.378	1.015
	2	.753*	-.534*	.371	.395
	3	.356	.826*	.248	-.471
	4	-.270	.272	.757	.853
2	5	.497*	-.127	-.010	-.039
	6	.072	.022	-.185	-.044
	7	.117	-.233	-.065	-.188
	8	-.008	-.155	.098	.030
	9	.176	.022	.454	.150
	10	.134	.268	.302	-.211
	11	.062	-.187	-.353	-.780
	12	-.144	.420*	-.119	.294
	13	.391*	-.541*	.009	.075
	14	.117	-.116	-.447	.403
	15	-.009	.166	-.480	-.127
	16	.379*	.486*	.244	-.317
	17	.042	-.116	-.049	-.251
	18	-.012	-.033	.037	.213
	19	-.024	.203	-.130	.330
	20	-.127	.072	-.314	.454
	21	-.129	-.001	-.222	-.372
	22	-.012	-.091	.523	.571
	23	-.230	.442*	.107	.189



#### Hypothesis 4

Among the Black graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Table 8-A shows the canonical correlations for the Black sample, as well as the chi-square, the degrees of freedom, and the levels of significance for the correlations. Table 8-B gives the standardized coefficients for the canonical functions of set one variables (1, 2, 3, 4) and of set two variables (5 through 23) for each of the canonical functions.

Table 8-A shows that the results for the first two functions are significant with  $p < .05$ . In table 8-B an asterisk identifies the most important weights.

First function. Blacks who score higher on the choleric and phlegmatic scales tend to be strong in the gifts of wisdom and leadership.

Second function. Blacks who score higher on the sanguine scale and lower on the phlegmatic scale tend to be strong in the gifts of administration, teaching, and hospitality, and weak in the gifts of mission service, wisdom, and helps.

This time the choleric element carries more weight. Again choleric blended with phlegmatic results in the gifts of wisdom and leadership.

The sanguine element takes over in the second function. Even with a negative phlegmatic tendency it shows a positive relation with the gifts of administration and hospitality and a negative

TABLE 8

## CANONICAL CORRELATION FOR THE TOTAL BLACK SAMPLE

A. Levels of Significance				
Canonical Correlation		$\chi^2$	df	p
1.	.531	150.69	76	<.00005
2.	.463	81.90	54	.0071
3.	.322	31.68	34	.5816
4.	.205	8.90	16	.9177

B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	.376*	-.529*	-.872	.240
	2	.127	.1023*	-.431	-.090
	3	.619*	-.157	.859	.422
	4	-.305	.076	-.270	.962
2	5	-.005	.591*	.448	.234
	6	.090	-.193	.017	-.088
	7	-.164	-.037	-.319	-.600
	8	-.080	.071	.250	.114
	9	-.116	.125	-.987	-.092
	10	.111	.023	.625	-.096
	11	-.168	-.062	-.075	-.285
	12	.196	-.355*	-.133	.167
	13	.022	.354*	-.194	-.556
	14	.149	.244	.130	.170
	15	.034	-.103	.470	.108
	16	.506*	.135	-.067	.171
	17	-.044	-.166	.343	-.348
	18	.164	.002	-.319	.677
	19	.235	-.565*	-.147	-.322
	20	.046	-.158	-.068	-.224
	21	-.160	.123	.234	-.098
	22	.069	.534*	-1.210	-.026
	23	.512*	-.363*	.118	.466

relation with the gift of helps. As in earlier hypotheses a correlation appears between the choleric temperament and the gifts of wisdom and leadership, between the sanguine temperament and the gifts of administration and hospitality.

#### Hypothesis 5

Among Hispanic graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Table 9-A shows the canonical correlations for the Hispanic sample, as well as the chi-square, the degrees of freedom, and significant levels for the correlations. Table 9-B gives the standardized coefficients for the canonical functions of set one variables (1, 2, 3, 4) and set two variables (5 to 23) for each of the canonical functions.

Table 9-A shows that the first two canonical functions are significant with  $p < .05$ . In table 9-B, an asterisk identifies the most important weights.

First function. Hispanics who score higher on the sanguine scale and lower on the melancholic scale tend to be strong in the gifts of leadership, hospitality, and apostleship, and weak in the gifts of giving and wisdom.

Second function. Hispanics who score higher on the choleric scales tend to be weak in the gifts of apostleship and prophecy and strong in the gifts of wisdom and leadership.

Sanguine is related to leadership and hospitality gifts. It

TABLE 9

## CANONICAL CORRELATION FOR THE TOTAL HISPANIC SAMPLE

A. Levels of Significance				
Canonical Correlation		$\chi^2$	df	p
1.	.580	141.33	76	<.00005
2.	.471	78.60	54	.0141
3.	.399	40.18	34	.2154
4.	.307	15.12	16	.5160

B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	.298	-.307	.378	-1.003
	2	.630*	.181	-.823	-.123
	3	.061	.884*	.545	.264
	4	-.436*	.356	-.336	-.916
2	5	.039	.196	-.442	-.488
	6	.378*	-.605*	.108	.008
	7	-.117	.061	-.283	.279
	8	.004	.146	.109	-.107
	9	.186	-.129	-.668	-.243
	10	-.049	-.266	-.179	-.001
	11	-.412*	.079	.049	.274
	12	.132	.049	.403	-.632
	13	.401*	-.100	.086	.490
	14	.221	-.041	.241	-.212
	15	.053	.047	.294	-.215
	16	.513*	.467*	.329	.522
	17	-.189	.118	.447	.158
	18	-.026	.001	-.069	-.018
	19	-.082	.277	.031	.372
	20	-.039	-.097	-.181	-.310
	21	.023	-.357*	.033	.030
	22	.201	.179	.163	.421
	23	-.312*	.500*	-.029	-.293

is not associated with administration gift in the presence of the negative melancholic tendency. Choleric is related to wisdom and leadership.

#### Hypothesis 6

Among male Caucasian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Table 10-A shows the canonical correlations as well as the chi-square, the degrees of freedom, and significance levels for the correlations. Table 10-B gives the standardized coefficients for the canonical functions of set one variables (1, 2, 3, 4) and of set two variables (5 to 23) for each of the canonical functions.

Table 10-A shows that the first two canonical functions are significant with  $p < .05$ . In table 10-B, an asterisk indicates the major weights.

First function. Male Caucasians who score higher on the sanguine scale tend to be strong in the gifts of prophecy, administration, and mercy.

Second function. Male Caucasians who score higher on the choleric scale and lower on the melancholic and sanguine scales tend to be strong in the gifts of leadership, administration, faith, discernment, and helps, and weak in the gift of prophecy.

In hypothesis 6, once more sanguine carries more weight in the first function and choleric in the second. This sample shows that prophecy comes first in a relation with the sanguine temperament

TABLE 10

## CANONICAL CORRELATION FOR THE MALE CAUCASIAN SAMPLE

A. Levels of Significance					
Canonical Correlation		$\chi^2$	df		p
1.	.581	228.85	76		<.00005
2.	.345	90.59	54		.0009
3.	.292	48.18	34		.0543
4.	.230	18.28	16		.3076
B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	.245	-.274	.133	1.170
	2	.914*	-.481*	-.032	-.311
	3	.235	.843*	.561	-.010
	4	.219	-.636*	.996	.427
2	5	.375*	.551*	-.036	-.631
	6	.072	-.117	-.216	-.121
	7	-.147	.458*	.283	.101
	8	.083	-.182	.274	.066
	9	.002	-.227	-.116	.484
	10	.129	.495*	-.448	-.147
	11	.036	.040	.162	-.294
	12	-.255	.314*	.473	.537
	13	.138	.167	.139	-.248
	14	-.131	-.282	-.120	-.206
	15	-.125	.003	-.403	.113
	16	.052	.600*	-.115	.194
	17	-.072	-.073	.084	.206
	18	.271*	-.108	-.110	.052
	19	-.194	-.114	-.395	.185
	20	-.051	-.159	-.193	-.008
	21	.534*	-.389*	.250	-.416
	22	-.140	-.100	.032	.912
	23	.240	-.247	.634	-.034

and that administration comes second. Leadership and helps are again related to choleric.

### Hypothesis 7

Among female Caucasian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Table 11-A shows the canonical correlations for the female Caucasian sample, as well as the chi-square, the degrees of freedom, and significance levels for the correlations. Table 11-B gives the standardized coefficients for the canonical functions of set one variables (1, 2, 3, 4) and of set two variables (5 to 23) for each of the four canonical functions.

Table 11-A shows that the first three functions are significant with  $p < .05$ . In table 11-B an asterisk indicates the most significant weights.

First function. Female Caucasians who score higher on the sanguine scale tend to be strong in the gifts of administration, hospitality, leadership, and giving, and weak in the gift of helps.

Second function. Female Caucasians who score higher on the choleric scale tend to be weak in the gift of hospitality and martyrdom and strong in the gifts of faith, leadership, and helps.

Third function. Female Caucasians who score higher on the melancholic scale tend to be strong in the gifts of exhortation, teaching, and evangelism, and weak in the gifts of giving, prophecy, and knowledge.

TABLE 11

## CANONICAL CORRELATION FOR THE FEMALE CAUCASIAN SAMPLE

A. Levels of Significance				
Canonical Correlation		$\chi^2$	df	p
1.	.660	290.31	76	<.00005
2.	.513	138.49	54	<.00005
3.	.338	57.42	34	.0072
4.	.302	25.26	16	.0653

B. Standardized Coefficients					
Set	Variable	Function			
		1	2	3	4
1	1	-.090	.276	-.144	-1.273
	2	.819*	-.458	.442	-.236
	3	.271	.941*	.215	.210
	4	-.268	.144	.937*	-.934
2	5	.468*	-.017	-.071	.051
	6	.146	-.009	-.212	-.213
	7	.145	-.086	-.287	-.010
	8	.161	-.277	.386*	.813
	9	-.005	.189	.733*	-.402
	10	-.027	.485*	.125	.184
	11	.300*	-.151	-.503*	.318
	12	-.246*	.417*	-.030	.033
	13	.437*	-.609*	.033	-.076
	14	-.013	-.044	-.227	-.624
	15	-.003	.026	-.455*	-.011
	16	.327*	.463*	.240	.332
	17	.133	-.339*	.082	-.426
	18	-.089	-.135	-.054	.191
	19	.040	.181	-.036	.002
	20	-.137	.159	-.143	-.478
	21	-.049	.251	-.490*	.524
	22	-.175	-.057	.418*	-.245
	23	-.227	-.001	.211	-.395



The sanguine, choleric, and melancholic elements of this sample bear much resemblance to the first three samples, in that sanguine carries a positive relation with administration, hospitality, and leadership, and negative relation with helps; choleric is negatively related to hospitality and positively related to leadership and helps. Melancholic is positively related to evangelism. The pattern is not broken by this sample.

#### Summary

This chapter described the subjects used in the study and reported the testing of the hypotheses. All hypotheses were rejected, leading to a number of significant canonical correlations with related functions. Table 12 summarizes these significant findings, which are discussed in chapter 5.

TABLE 12  
CANONICAL CORRELATION BETWEEN TEMPERAMENTS AND SPIRITUAL GIFTS  
ACCORDING TO SEX AND ETHNIC BACKGROUNDS

Samples		First Function	Second Function	Third Function	Fourth Function
Total Sample	Temp.	San* / Cho*	San / Cho / Phl*	Mel*	Phl / Mel / Chol
	Gifts	+Administration +Leadership +Hospitality	-Helps -Leadership -Wisdom +Hospitality	+Wisdom +Evangelism -Knowledge -Apostleship	+Pastoring +Teaching -Faith -Leadership -Administration -Giving
All Males	Temp.	San	San / Mel / Chol	Mel / Chol	
	Gifts	+Administration +Prophecy +Leadership -Helps	-Leadership -Helps +Exhortation	+Helps +Wisdom +Evangelism -Faith	
All Females	Temp.	San	Cho / Phl / San		
	Gifts	+Administration +Hospitality +Leadership	-Hospitality +Leadership +Wisdom +Helps		
All Blacks	Temp.	Cho / Phl	San / Phl		
	Gifts	+Wisdom +Leadership	+Administration +Teaching +Hospitality -Mission Service -Wisdom -Helps		
All Hispanics	Temp.	San / Mel	Chol		
	Gifts	+Leadership +Hospitality +Apostleship -Giving -Wisdom	-Apostleship -Prophecy +Wisdom +Leadership		
Male Caucasians	Temp.	San	Cho / Mel / San		
	Gifts	+Prophecy +Administration +Mercy	+Leadership +Administration +Faith +Discernment +Helps -Prophecy		
Female Caucasians	Temp.	San	Cho	Mel	
	Gifts	+Administration +Hospitality +Leadership +Giving -Helps	-Hospitality -Martyrdom +Faith +Leadership +Helps	+Exhortation +Teaching +Evangelism -Giving -Prophecy -Knowledge	

\*San = Sanguine, Cho = Choleric, Phl = Phlegmatic, Mel = Melancholic.

+ and - = Positive and negative indicates the quality of contribution of the element in the function.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the study, with conclusions, implications, and recommendations drawn from the findings.

The study was concerned with the possible correlation between the four temperament types and nineteen spiritual gifts of the New testament.

#### Summary

The summary is presented in four sections: (1) the purpose of the study, (2) the related literature and research, (3) the research design including the population and instrumentation, and (4) the findings of the study.

#### Purpose

Until recently, temperament and spiritual gifts were not assumed to be related. They were seen as offspring of separate disciplines, the former belonging to the realm of psychology and the latter to theology. When some writers hypothesized a possible correlation between the two, others discredited the notion and advocated they be kept separate. A study of this divergence of views revealed the need for an empirical study to determine the probability of a correlation between the traditional four temperament types and a selection of spiritual gifts of the New Testament.

The purpose of this study was to determine whether or not a correlation exists between the traditional four temperament types and nineteen spiritual gifts of the New Testament on the basis of two empirically developed instruments, the Temperament inventory by Cruise and Blitchington (1977) and The Spiritual Gifts Inventory by Naden and Cruise (1981). The study was designed to find whether a correlation existed between a person's temperament and specific gift(s).

#### Review of Related Literature and Research

The review of literature was divided into two sections. The first dealt with spiritual gifts and the second with temperament. The Old Testament details the bestowal of gifts on specific individuals but only in the New Testament does one find a detailed discussion of the doctrine of spiritual gifts. The English biblical expression "gift" is translated from such Greek words as charismata, pneumatika, dōmata, energēmata, diakonia, and phanērosis. Of the seven, charismata and pneumatika were by far the most extensively used. Each one is considered by some biblical scholars "the New Testament word" for spiritual gifts.

Many definitions stemmed from the understanding of the Greek words. They can be summarized as signifying that spiritual gifts are God's given endowment, abilities, or services to persons for the spiritual upbringing of His body, the church.

Finding a list of spiritual gifts satisfactory to all remained an unsettled concern. There were as many lists as proponents. Some were presented by their authors as exhaustive, others

as not. Here it seems that the more extensive and comprehensive the list of all possible gifts the better. Such seems more suitable because it tends to show a concern for all possible giftedness.

Another difficult question concerned the discovery of a gift. One group saw no reason to discover a gift while another emphasized the need for all Christians to discover their gifts. It was found that the discovery of a gift not only brought joy but constituted a "must" for the purpose of using it.

The time of the conferral of a gift was another issue. Some scholars thought that a gift was bestowed at the time of the new birth. Others vacillated between that time and a later time in God's answering of a particular need. Still a third group stressed more the idea that a gift answers to a particular need. This study has suggested that both possibilities exist but leans toward the time of conversion.

The last debate turned upon the relationship between natural talents and spiritual gifts. A major position was that a talent becomes a spiritual gift at the new birth. Another insisted that a natural talent and a spiritual gift are totally separate, though the writer did not deny the possibility of the "Christianization" of a natural talent. According to a third position, spiritual enablings are related not only to natural abilities but also to temperament.

The study of temperament also had a long history. The concept dated from Hippocrates' time, twenty-four centuries ago, if not earlier. The impulse which the study of temperament received from Galen in the second century of this era soon faded until the

eighteenth century. This study again became more widespread since the nineteenth century with Kant. Expressions such as extraversion and intraversion tended to dominate the sphere of temperament; but the traditional expressions, namely, phlegmatic, sanguine, choleric, and melancholic still predominate. Until and including Kant, traditional theory held that an individual belongs to one and only one temperament and recognized the idea of pure types. Modern theories posited in behalf of mixed types. Empirical studies record a scoring on each type for every individual.

The issue of nature-nurture was examined in relation to the inheritability of temperament. Hereditarians held that temperament is inborn, inherited, genetic, and therefore, immutable from cradle to the grave. Environmentalists advocated the opposite. Environment is old. It shapes. It conditions temperament. Another group took a middle position, which this study shares. Inheritance plays an original and definite role in the making of temperament. Inheritance limits; but environment blurs the original dispositions and interacts with them in the individuation of temperament. Race and gender were among the segments of environment that could mold temperament. Religion and, by extension, spiritual gifts appeared more influential in reaction with temperament.

The study was undertaken to verify to what extent, if any, and in which direction a relationship exists between temperament and spiritual gifts between and within sexes on one side and between and within ethnic backgrounds on the other.

No literature existed on this relationship. However, literature and research in both temperament and spiritual gifts separately were available.

Research Design, Population,  
and Instrumentation

A correlational research design was used in order to determine the relationship that exists between the traditional four temperament types and nineteen spiritual gifts of the New Testament. The instruments used were:

1. Temperament Inventory from Cruise and Blitchington (1977).

This has eighty questions; each one offers only a binomial choice.

2. The Spiritual Gifts Inventory from Naden and Cruise (1981).

This has fifty-seven questions; each one offers a choice on a five-point continuum between false and true.

These instruments were used because of the considerable statistical information available on validity and reliability.

About 2800 subjects participated in the study. They were Christian graduate students and church members. Of this number, only 1067--38 percent--returned sets were usable. The other sets were not complete.

The subjects were divided into seven groups: (1) total sample, (2) total females, (3) total males, (4) Blacks, (5) Hispanics, (6) male Caucasians, (7) female Caucasians. The instruments were divided into two sets: (1) set one for the temperaments, (2) set two for the spiritual gifts.

Seven research hypotheses were formulated for the study leading to seven null hypotheses. Each hypothesis was tested by a canonical correlation analysis. The computer yielded four canonical functions for each group. Only the functions that satisfied the significance level of  $p < .05$  were considered.

### Findings of the Study

This section presents a summary of the findings of the study regarding the seven hypotheses. Table 12 (p. 103) gave an overview of the results.

#### Hypothesis 1

Among graduate students and church members, there is no significant canonical correlation between a linear combination of four temperaments--choleric, melancholic, phlegmatic, sanguine-- and a linear combination of nineteen spiritual gifts: administration, apostleship, discernment, evangelism, exhortation, faith, giving, helps, hospitality, intercession, knowledge, leadership, martyrdom, mercy, mission service, pastoring, prophecy, teaching, and wisdom.

This hypothesis was rejected.

A blending of sanguine and choleric temperaments, where the sanguine element dominates, was related to the gifts of administration, leadership, and hospitality. In this blending, however, the choleric tendency had the major weight for the leadership gift, and the sanguine for the hospitality gift.

The melancholic temperament showed some relationship with the gift of evangelism, and the blending of phlegmatic and melancholic for the gifts of pastoring and teaching. The blending of choleric and phlegmatic together with sanguine in negative tendency resulted in gifts of helps, leadership, and wisdom.

#### Hypothesis 2

Among male Christian graduate students and church members, there is no significant canonical correlation between a linear combin-



ation of the four temperaments and a linear combination of the nineteen spiritual gifts.

This hypothesis was rejected.

This time, sanguine was found related to the triad administration, hospitality, and leadership. It was also found negatively related to the gift of helps. Helps formed with leadership and wisdom another triad that was related to the choleric element, while the gift of evangelism followed the melancholy tendency.

### Hypothesis 3

Among the female Christian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

This hypothesis was rejected.

At this point, the sanguine temperament was found related to the gift of administration and negatively related to the gift of helps. The gifts of helps and leadership went with the choleric temperament. Again choleric and phlegmatic in their blending outweigh sanguine to relate positively to leadership, wisdom, and helps.

### Hypothesis 4

Among Black graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

This hypothesis was also rejected.

The blending of choleric and phlegmatic was related to the

gifts of wisdom and leadership. Sanguine temperament was again related to the gifts of administration and hospitality and negatively related to the gift of helps. Phlegmatic outweighs sanguine to relate positively to mission service, wisdom, and helps. This is the only occurrence of the gift of mission service.

#### Hypothesis 5

Among Hispanic graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of nineteen spiritual gifts.

Hypothesis five was rejected.

The sanguine weight counted for the gifts of leadership and hospitality. No correlation appeared between any temperament and the gift of administration. The choleric temperament is again related to the gifts of wisdom and leadership.

#### Hypothesis 6

Among male Caucasian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

This hypothesis was rejected.

Sanguine temperament was found related to the gifts of prophecy, administration, and mercy. Choleric temperament with a negative tendency of sanguine and melancholic temperaments was related to administration as well as leadership and helps.

### Hypothesis 7

Among female Caucasian graduate students and church members, there is no significant canonical correlation between a linear combination of the four temperaments and a linear combination of the nineteen spiritual gifts.

Hypothesis seven was rejected.

It was found here again that the sanguine temperament was related to the triad administration, hospitality, and leadership, and negatively related to helps. Choleric was found related to faith, leadership, and helps. Again melancholic temperament and the gift of evangelism were related.

### Conclusions

Observations and discussions on the seven hypotheses led to the following plausible conclusions:

1. There is a correlation between the four traditional temperaments and some spiritual gifts.
  - a. The sanguine temperament is positively related first to the gift of administration and second to the gifts of leadership and hospitality. It is negatively related to the gift of helps. Sanguine seems to be the temperament par excellence for administration.

This conclusion does not concur with the usual expectation in a healthy administration when one looks at the sanguine as "scatterbrained and unorganized," loser of keys, unsteady, unstable. But in this study the gift of administration called for cheerfulness, promotion of unity and enthusiasm,

acceptance of consequences for decisions made (p. 11). For Roback the sanguine type is "the most amiable of the quartet; for Metzner the sanguine is kind and affectionate. Others see him as charming, tender, open to new ideas. According to this study, the sanguine has strong potential for administration.

- b. The choleric temperament is positively related first to the gift of leadership and second to the gifts of helps and wisdom. It seems to be the temperament for leadership.

This conclusion falls in line with theory. It is generally believed that the choleric temperament fits the leadership role.

- c. The melancholic temperament is strongly related to the gift of evangelism. It seems to be the temperament for evangelism.

This conclusion concurs with the general belief that the outstanding biblical evangelists were of the melancholic type.

- d. The phlegmatic temperament is always related to the gift of wisdom. It seems to be the temperament for wisdom and mission service.

This conclusion agrees with the description of the phlegmatic type and the definition of wisdom. However the phlegmatic is generally believed the temperament for administration. There is some discrepancy between theory and the results of the

inventories used in this study as far as phlegmatic and sanguine temperaments are concerned. Therefore the correlations do support most expectations but not all.

2. Helps and hospitality are different gifts. When they appear in a same function, they are always of opposite tendencies.

3. Leadership and administration are different gifts. Leadership and administration tend to appear in the same function in positive relation with sanguine temperament, but not with choleric and sanguine which are of opposite tendencies. Leadership always correlates with choleric and administration with sanguine.

4. Many gifts do not correlate with the four temperaments.

5. Among Caucasians, there is no significant difference in correlation between females and males: for both sexes, there is a positive correlation between choleric temperament and leadership gift, between sanguine and administration. However, there is a positive correlation among the males between sanguine and prophecy, but no such correlation among the females.

6. For Hispanics, no correlation appears between the gift of administration and any temperament.

7. As a whole, males and females appear to have the same gifts if they have the same temperament. The correlation between temperament and spiritual gifts is very similar for Blacks, Caucasians, and Hispanics. For a given position, temperament is more important than sex and ethnic background.

Implications

1. The Temperament Inventory (Cruise & Blitchington, 1977) and The Spiritual Gifts Inventory (Naden & Cruise, 1981) can be of great service to Christian organizations in the selection of prospective workers and in the filling of positions for different aspects of service. Temperament should also be considered in vocational choice.

- a. The administration position could be better filled by an individual with a predominance of sanguine temperament in combination with phlegmatic. This individual is likely to be hospitable and practical.
- b. The leadership position could be better filled by an individual with a predominance of choleric temperament. This individual is likely to be helpful and wise.
- c. A melancholic is likely to be successful in evangelism, exhortation, and counseling ministries, and to be weak in faith. He is more likely to act by reason than by faith.
- d. A phlegmatic is likely to do well in positions that require much wisdom. He can succeed in leadership or administration depending on whether he is secondly a choleric or a sanguine. In any case the predominance of the temperament should be taken into consideration.

2. Helps and hospitality should be differentiated and considered as discrete gifts.

3. Leadership and administration are not the same gift despite the fact that they are loaded on the same factor in the

analysis of data in the development of the SGI. They should not be confused as Orjala (1979, p. 33) seemed to imply.

4. Some discrepancies found in this study must be further studied to establish whether there is a correlation between certain gifts and a temperament. Gathering more appropriate samples could be the solution for some gifts to appear in correlation with one or more temperaments. This is also true for comparison between sexes among different ethnic backgrounds.

#### Recommendations for Further Study

The following recommendations are made:

##### For Practice

1. Establish a vocational orientation to help young people in the selection of a profession or vocation in the line of their temperament and spiritual gifts. This step would spare unnecessary frustration on all sides.
2. Set out in churches and other religious communities a specific process for development according to temperament and giftedness.
3. Organize in schools, churches, offices such as Seventh-day Adventist conferences and communities for Christians, a program of recruitment of personnel according to temperament and spiritual gifts.

##### For Further Research

4. Conduct a further study that allows all gifts to appear in correlation with the temperaments.
5. Conduct a study in which Black and Hispanic samples yield

enough subjects to allow a comparison between and within both sexes of those ethnic backgrounds and with the Caucasian males and females.

6. Conduct further research in order to verify the results obtained in the present study.



## A P P E N D I C E S

## APPENDIX A

### SCHOOLS USED IN THE SAMPLE

## SCHOOLS USED IN THE SAMPLE

1. Andrews University is a privately supported institution operated by the Seventh-day Adventist church. It is located in Berrien Springs, Michigan 49104, (616) 471-7771. It has an enrollment of 1300 men and 900 women, of whom 300 men and 330 women attend on a part-time basis. Among others, it offers programs leading to Master's and Doctoral degrees in Theology, Religion, and Religious Education.

2. Calvin Theological Seminary, 3233 Burton St., S.E., Grand Rapids, Michigan 49506, (616) 949-2404, operates under the auspices of the Christian Reformed Church. It offers Master of Divinity, Master of Church Education, Master of Arts in Theological Studies, and Master of Theology degrees. It has an enrollment of approximately 180 men and twenty women.

3. Western Theological Seminary, 86 East 12th Street, Holland, Michigan 49423, (616) 392-8555, is affiliated with the Reformed Church in America. It has a recent enrollment of 100 men and twenty-one women and offers programs leading to the Master of Divinity degree, Master of Religious Education, Master of Theology, and Doctor of Divinity degrees.

4. Associated Mennonite Biblical Seminaries, the address of which is 3033 Benham Avenue, Elkhart, Indiana 46514, (219) 523-1385, is a privately supported graduate theological seminary composed of two seminaries, one of which is Goshen College. They grant the Master of Divinity and the Master of Religious Education degrees. The enrollment is about 140 students.

5. Notre Dame (University of), Indiana (near South Bend) 46556, (219) 283-6011, is a privately supported university under the auspices of the Roman Catholic Church. It has an enrollment of 5250 men and 1550 women.

## APPENDIX B

### CHURCHES USED IN THE SAMPLE

## CHURCHES USED IN THE SAMPLE

Bethlehem SDA Church is located at 811 West 103rd Street in Chicago, Illinois 60628, (312) 233-0530. It has a membership of 140.

Hispanic Central SDA Church, located at 913 North Hoyne Avenue, Chicago, Illinois 60622, (312) 227-4008, has 352 members.

The congregation of North SDA worships at 7120 Sunnyside, Chicago, Illinois 60625, (312) 989-8140. It includes 121 baptized members.

Hispanic Northwest SDA Church, the address of which is 4138 West North Avenue, Chicago, Illinois 60639, (312) 743-8764, has approximately 90 members.

Hyde Park SDA is also located in Chicago at 4608 South Drexel Boulevard, Chicago, Illinois 60653, (312) 373-2909. Approximately 607 individuals are listed as members of this congregation.

Shiloh SDA is a predominantly Black church, located at 7000 South Michigan Avenue, Chicago, Illinois 60637, (312) 224-7700. Its membership is 2822.

South Suburban SDA, located on Kadie Avenue in Flossmoor, Chicago, Illinois 60642, (312) 798-9601, has 244 members.

Berean SDA Church, with a membership of 323 is located in Indiana at Colfax Avenue, South Bend, Indiana 46601, (219) 234-2784.

Benton Harbor Fairplain SDA Church, located at 1352 Colfax, Benton Harbor, Michigan 49022, (616) 426-8821, has a membership of 284.

Berrien Springs SDA Church is located at 635 North St. Joseph Road, Berrien Springs, Michigan 49103, (616) 471-7795, and includes in its membership of 1200 some faculty and students from Andrews University.

Buchanan SDA Church on Niles-Buchanan Road in Buchanan, Michigan 49107, has a membership of 117. Its pastor can be reached at (616) 473-3421.

Dowagiac SDA Church just moved to 11 South Lowe St., Dowagiac, Michigan 49071 with a membership of 59. Its telephone number is (616) 782-8463.

Eau Claire SDA Church has a membership of 174. It is located at 103A Naomi Road, Eau Claire, Michigan 49111, (616) 944-1721.

Grand Rapids SDA congregation worships at 100 Burton Southeast in Grand Rapids, Michigan 49507, (616) 245-9237. It includes 132 members.

Highland Avenue SDA Church at 2075 Highland Avenue, P.O. Box 809, Benton Harbor, Michigan 49022, (616) 926-8872, has a congregation of 367 members, many of whom are teachers or students at Andrews University.

Holland Spanish SDA Church, located at 57 West 10th Street, Holland, Michigan 49423, (616) 676-0693, has 38 members.

## APPENDIX C

### TABLES SHOWING MEANS AND STANDARD DEVIATION FOR THE SAMPLES



TABLE 13

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
TOTAL SAMPLE

Variable	N	Mean	Standard Deviation
1	1052	12.300	4.689
2	1051	13.836	5.204
3	1052	15.138	4.045
4	1052	10.855	5.585
5	1037	10.011	2.691
6	1037	8.647	3.097
7	1037	9.969	2.262
8	1037	7.490	2.891
9	1037	10.040	2.631
10	1037	11.902	2.438
11	1037	9.564	2.573
12	1037	11.266	2.170
13	1037	9.899	2.833
14	1037	9.509	2.762
15	1037	10.943	2.786
16	1037	10.118	2.442
17	1037	10.342	2.966
18	1037	10.500	2.759
19	1037	10.091	3.131
20	1037	9.036	3.103
21	1037	10.226	2.697
22	1036	9.846	3.329
23	1036	10.085	2.356

TABLE 14

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
MALE SAMPLE

Variable	N	Mean	Standard Deviation
1	546	13.194	4.567
2	546	13.921	5.179
3	546	15.240	4.014
4	546	10.366	5.669
5	538	10.543	2.585
6	538	9.617	2.986
7	538	10.082	2.187
8	538	8.002	2.961
9	538	10.058	2.532
10	538	11.773	2.472
11	538	9.630	2.590
12	538	11.119	2.208
13	538	9.848	2.724
14	538	9.232	2.628
15	538	11.537	2.707
16	538	10.528	2.423
17	538	10.732	2.794
18	538	10.578	2.626
19	538	10.509	2.987
20	538	9.996	3.139
21	538	10.448	2.653
22	538	10.809	3.200
23	538	10.284	2.287

TABLE 15

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
FEMALE SAMPLE

Variable	N	Mean	Standard Deviation
1	499	11.319	4.646
2	498	13.777	5.222
3	499	14.998	4.086
4	499	11.415	5.454
5	490	9.447	2.699
6	490	7.584	2.864
7	490	9.853	2.331
8	490	6.955	2.707
9	490	10.051	2.710
10	490	12.035	2.395
11	490	9.504	2.559
12	490	11.433	2.125
13	490	9.967	2.951
14	490	9.806	2.887
15	490	10.294	2.724
16	490	9.680	2.397
17	490	9.900	3.103
18	490	10.422	2.886
19	490	9.624	3.231
20	490	7.998	2.705
21	490	9.988	2.734
22	490	8.790	3.153
23	490	9.869	2.426

TABLE 16

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
BLACK SAMPLE

Variable	N	Mean	Standard Deviation
1	216	13.162	4.452
2	216	13.995	4.957
3	216	15.046	4.216
4	216	10.838	5.594
5	210	10.390	2.666
6	210	8.600	3.194
7	210	9.881	2.382
8	210	8.329	2.961
9	210	10.429	2.608
10	210	12.490	2.115
11	210	10.162	2.525
12	210	11.638	2.199
13	210	9.695	3.031
14	210	9.776	2.708
15	210	11.238	2.822
16	210	10.486	2.360
17	210	10.424	2.978
18	210	11.362	2.519
19	210	10.457	2.978
20	210	9.305	2.896
21	210	10.962	2.588
22	210	10.557	3.152
23	210	10.367	2.391

TABLE 17

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
HISPANIC SAMPLE

Variable	N	Mean	Standard Deviation
1	163	11.202	4.206
2	163	13.816	4.671
3	163	14.822	3.791
4	163	11.595	4.897
5	163	9.902	2.940
6	163	9.147	3.025
7	163	10.233	2.525
8	163	8.160	2.992
9	163	10.000	2.722
10	163	12.883	2.305
11	163	10.319	2.434
12	163	11.356	2.069
13	163	10.638	2.615
14	163	9.945	2.864
15	163	11.258	2.707
16	163	10.000	2.687
17	163	11.153	2.750
18	163	10.706	2.935
19	163	10.982	2.718
20	163	9.828	3.009
21	163	10.356	2.768
22	163	10.429	3.383
23	163	10.264	2.457

TABLE 18

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
MALE CAUCASIAN SAMPLE

Variable	N	Mean	Standard Deviation
1	348	13.310	4.753
2	348	13.865	5.335
3	348	15.379	3.974
4	348	10.190	5.795
5	343	10.388	2.478
6	343	9.472	2.980
7	343	9.878	2.117
8	343	7.431	2.787
9	343	9.883	2.502
10	343	11.259	2.423
11	343	9.251	2.663
12	343	10.991	2.209
13	343	9.706	2.674
14	343	8.983	2.600
15	343	11.373	2.690
16	343	10.484	2.313
17	343	10.528	2.862
18	343	10.117	2.575
19	343	10.099	3.130
20	343	9.767	3.245
21	343	10.222	2.572
22	343	10.487	3.162
23	343	10.093	2.192

TABLE 19

MEANS AND STANDARD DEVIATIONS FOR THE VARIABLES OF THE  
FEMALE CAUCASIAN SAMPLE

Variable	N	Mean	Standard Deviation
1	275	11.142	4.693
2	274	14.022	5.413
3	275	15.196	4.080
4	275	11.167	5.559
5	273	9.289	2.698
6	273	7.304	2.818
7	273	9.985	2.140
8	273	6.399	2.558
9	273	9.919	2.725
10	273	11.645	2.432
11	273	9.018	2.464
12	273	11.322	2.123
13	273	9.864	3.017
14	273	6.678	2.861
15	273	9.989	2.715
16	273	9.454	2.376
17	273	9.579	3.097
18	273	10.114	2.925
19	273	9.081	3.308
20	273	7.418	2.577
21	273	9.546	2.764
22	273	8.051	3.034
23	273	9.663	2.435

## Temperament and Spiritual Gifts Inventories

PLEASE PROVIDE THE FOLLOWING INFORMATION\*

Sex:

☐ Male  
☐ Female

Marital Status:

☐ Married  
☐ Single  
☐ Divorced

Ethnic Background:

☐ Black  
☐ Caucasian  
☐ Hispanic  
☐ Other (specify)  
\_\_\_\_\_

Age Group:

☐ Below 20  
☐ 21 to 30  
☐ 31 to 40  
☐ 41 to 50  
☐ 51 to 60  
☐ Over 60

\*Only fill out the section below if you wish to receive the results of your inventories. PLEASE PRINT

-----

Name \_\_\_\_\_

Address \_\_\_\_\_

Street

City

State

ZIP Code

(TO BE COMPLETED BY RESEARCHER)

1. Your predominant temperament is:

☐ Choleric  
☐ Melancholic  
☐ Phlegmatic  
☐ Sanguine

2. Your spiritual gifts are:

<input type="checkbox"/> Administration	<input type="checkbox"/> Apostleship	<input type="checkbox"/> Discernment
<input type="checkbox"/> Evangelism	<input type="checkbox"/> Exhortation	<input type="checkbox"/> Faith
<input type="checkbox"/> Giving	<input type="checkbox"/> Helps/Service	<input type="checkbox"/> Hospitality
<input type="checkbox"/> Intercession	<input type="checkbox"/> Knowledge	<input type="checkbox"/> Leadership
<input type="checkbox"/> Martyrdom	<input type="checkbox"/> Mercy	<input type="checkbox"/> Missionary
<input type="checkbox"/> Pastoring	<input type="checkbox"/> Prophecy	<input type="checkbox"/> Teaching
	<input type="checkbox"/> Wisdom	



## APPENDIX D

### CORRESPONDENCE

D-1

March 5, 1984

Dr. Jacob W. Elias  
Associated Mennonite Biblical Seminaire  
3033 Benham Avenue  
Elkhart, IN 46514

Dear Dr. Elias:

One of my doctoral candidates, Roland Joachim, is presently conducting research on the possible relationship between temperament and spiritual giftedness.

This is an area in which no research has been conducted of which we are aware.

Mr. Joachim needs 2,000 subjects for his study considering the number of factors in the temperament and spiritual gifts instruments he will be using.

The results of the study will be available to each participant who desires them.

This study will probably be of interest to every Christian student. Thus, if you could be of any help to Mr. Joachim in arranging for him to use some of the students of your institution for this study, he and we would be extremely grateful.

With every good wish.

Very cordially yours,

Roy C. Naden, Ed.D.  
Associate Professor of Religious Education

tjt



*Celebrating  
25 Years*

Goshen Biblical Seminary and Mennonite Biblical Seminary, Together Since 1958

D-2

March 16, 1984

Roland Joachim  
Andrews University  
Berrien Springs, Michigan 49104

Dear Roland:

I have before me a letter from Roy C. Naden, Associate Professor of Religious Education, who indicated your interest in conducting research on the relationship between temperament and spiritual giftedness. He mentions that you need 2,000 subjects for this study and he solicits my help in arranging for you to use some of the students here at AMBS for this study.

Before I can respond to this request, I should have more information about what will be asked of our students. Will this be a questionnaire? Are you planning to interview students? How much time will be involved? What kind of sample do you desire? These and other questions are not addressed in the letter.

I will appreciate a clarification of these matters. Thank you.

Sincerely,

*Jacob W. Elias*

Jacob W. Elias  
Dean

mc

cc: Roy C. Naden

March 5, 1984

Dr. David H. Egelhard, Dean  
Calvin Theological Seminary  
3233 Burton St.  
S.E. Grand Rapids, MI 49506

Dear Dr. Egelhard:

One of my doctoral candidates, Roland Joachim, is presently conducting research on the possible relationship between temperament and spiritual giftedness.

This is an area in which no research has been conducted of which we are aware.

Mr. Joachim needs 2,000 subjects for his study considering the number of factors in the temperament and spiritual gifts instruments he will be using.

The results of the study will be available to each participant who desires them.

This study will probably be of interest to every Christian student. Thus, if you could be of any help to Mr. Joachim in arranging for him to use some of the students of your institution for this study, he and we would be extremely grateful.

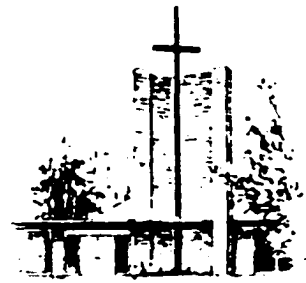
With every good wish.

Very cordially yours,

Roy C. Naden, Ed.D.  
Associate Professor of Religious Education

avf

calvin theological  
seminary



OFFICE OF ACADEMIC DEAN

3233 BURTON STREET, S.E., GRAND RAPIDS, MICHIGAN 49506


3 April 1984

Mr. Roland Joachim  
Andrews University  
Berrien Springs, MI 49104

Dear Mr. Joachim:

I have placed an announcement in our school newspaper that you will conduct your testing on the possible relationship between temperament and spiritual giftedness on Thursday, April 12 at 10:00 a.m. If this is not possible for you, please call me soon at (616) 957-6033.

Sincerely,

  
David H. Engelhard  
Academic Dean

DHE/e

D-3

March 27, 1984

RE: Doctoral dissertation research instruments

Gentlemen:

Enclosed please find a copy of the instruments which will be used for conducting research on the possible relationship between temperament and spiritual giftedness as per our telephone conversation of March 22, 1984.

Please look them over and reply to me as to your decision for arrangements to conduct this study.

A copy of my recent letter is enclosed also to refresh your memory regarding my request.

Thank you for your time, consideration and speediness in replying.

Very sincerely yours,

Roland Joachim  
Doctoral Candidate

tjt

## STUDENTS:

Have you ever wondered about your spiritual gifts? Have you ever wanted to know whether your personality was suited to the type of ministry that you have chosen or been called to? The Temperament Inventory and the Spiritual Gifts Inventory can help you discover just that. They will help you determine what type of temperament or personality you have, and what spiritual gifts God has bestowed upon you. You can find all of this out simply by spending 15 minutes filling out these inventories. These inventories will be given free of charge to students here at this school in order to study the correlation between the two tests. Since this is part of a study, you will not be required to give your name. However, if you wish to receive the results of your personal inventory, you may include your name and other relevant information.

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

April 24, 1984

Pastor Bustos Hazael  
Hispanic Central S.D.A. Church  
913 North Hoyne Avenue  
Chicago, IL 60622

Dear Pastor Hazael:

One of my doctoral candidates, Roland Joachim, is presently conducting research on the possible relationship between temperament and spiritual giftedness.

This is an area in which no research has been conducted of which we are aware.

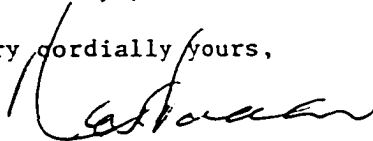
Mr. Joachim needs 2,000 subjects for his study considering the number of factors in the temperament and spiritual gifts instruments he will be using.

The results of the study will be available to each participant who desires them.

This study will probably be of interest to every Christian. Thus, if you could be of any help to Mr. Joachim in arranging for him to use some of the members of your church for this study, he and we would be extremely grateful.

With every good wish.

Very cordially yours,



Roy C. Naden  
Associate Professor of Religious Education

~~tit~~



## APPENDIX E

### RAW SCORES

## DATA DICTIONARY

The explanation for the columns is as follows:

Cols. 1-4	ID Number
Col. 5	Blank
Col. 6	Gender (0 = information not provided; 1 = Male; 2 = Female)
Col. 7	Marital Status (0 = information not provided; 1 = Married; 2 = Single; 3 = Divorced)
Col. 8	Race ( 0 = information not provided; 1 = Black; 2 = Caucasian; 3 = Hispanic; 4 = Other)
Col. 9	Blank
Col. 10	Age (0 = information not provided; 1 = 20; 2 = 21-30; 3 = 31-40; 4 = 41-50; 5 = 51-60; 6 = over 60)
Col. 11	Blank
Cols. 12-13	Phlegmatic score (00 = information not provided)
Cols. 14-15	Sanguine score (00 = information not provided)
Cols. 16-17	Choleric score (00 = information not provided)
Cols. 18-19	Melancholic score (00 = information not provided)
Col. 20	Blank
Cols. 21-57	The nineteen spiritual gifts scores, two columns each (A blank in a column stands for zero, not typed; 2 blanks for information not provided).

0001 112 3 06090821 09081108071111121006110913111211091108  
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## APPENDIX F

### PERCENTILE FOR TEMPERAMENTS

## DATA DICTIONARY

The explanation for the columns is as follows:

Cols. 1-4	ID Number
Col. 5	Blank
Col. 6	Gender (Blank = information not provided; 1 = Male; 2 = Female)
Col. 7	Marital Status (Blank = information not provided; 1 = Married; 2 = Single; 3 = Divorced)
Col. 8	Race (Blank = information not provided; 1 = Black; 2 = Caucasian; 3 = Hispanic; 4 = Other)
Col. 9	Blank
Col. 10	Age (Blank = information not provided; 1 = 20; 2 = 21-30; 3 = 31-40; 4 = 41-50; 5 = 51-60; 6 = over 60)
Col. 11	Blank
Cols. 12-13	Phlegmatic percentile score (2 blanks = information not provided)
Cols. 14-15	Sanguine percentile score (2 blanks = information not provided)
Cols. 16-17	Choleric percentile score (2 blanks = information not provided)
Cols. 18-19	Melancholic percentile score (2 blanks = information not provided)
Col. 20	Blank
Cols. 21-57	The nineteen spiritual gifts scores, two columns each (A blank in a column stands for zero, not typed; 2 blanks for information not provided).



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