Study of the Attitudes Concerning Church Standards Expressed by Seventh-day Adventists in Relation to Selected Personality Traits

Hampton Eugene Walker
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STUDY OF THE ATTITUDES CONCERNING CHURCH STANDARDS
EXPRESSED BY SEVENTH-DAY ADVENTISTS IN RELATION TO SELECTED
PERSONALITY TRAITS

Andrews University

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STUDY OF THE ATTITUDES CONCERNING CHURCH
STANDARDS EXPRESSED BY SEVENTH-DAY
ADVENTISTS IN RELATION TO SELECTED
PERSONALITY TRAITS

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

by
Hampton E. Walker, Jr.

July 1985
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# TABLE OF CONTENTS

LIST OF ILLUSTRATIONS .................................................. vi
LIST OF TABLES ................................................................. vi
DEDICATION ........................................................................ ix
ACKNOWLEDGMENTS ....................................................... x

Chapter

I. INTRODUCTION .............................................................. 1
   Statement of the Problem ........................................... 2
   Purpose of the Study .................................................. 3
   Importance of the Study ............................................. 3
   Hypotheses Tested ..................................................... 4
   Basic Assumptions .................................................... 7
   Definition of Terms ................................................... 7
   Limitations of the Study ............................................. 11

II. REVIEW OF LITERATURE ............................................... 12
   Acquisition, Development, and Reinforcement of
   Religious Attitudes and Beliefs ................................. 12
   Psychological Characteristics, Needs, and
   Related Attitudes ..................................................... 12
   Group Identification and Related Attitudes ............... 18
   Reality Perception and Related Attitudes ................. 21
   Religious/Psychological Orientation and
   Related Activities ................................................... 24
   Conservatism-Liberalism and Related
   Traits of Personality ................................................ 33
   Summary ..................................................................... 39

III. METHODOLOGY ............................................................. 40
   Research Approach .................................................... 40
   Research Design ........................................................ 40
   Research Instruments ................................................. 41
   The Sixteen Personality Factor
   Questionnaire ............................................................ 42
Chapter

Research Supporting Lenient/Strict Adherence

Personality Profiles Findings .............................................. 118
Relationship between Demographic and Personality Variables .............................................................. 119
The Size of the Significant R^2's ........................................... 124
Implications ........................................................................ 126
Counseling ........................................................................... 126
Church Work ........................................................................ 127
Recommendations ................................................................ 129

APPENDIXES ............................................................................................................................ 131

Appendix A — Point-Multiserial Correlations and Reliabilities for the Survey of Adventist Church Standards and Each Subscale ............................................................. 132
Appendix B — Original Pool of Piloted Items for the Survey of Interpretation of Adventist Church Standards ................................................................. 136
Appendix C — Point-Multiserial Correlations and Reliabilities for the Survey of Interpretation of Adventist Church Standards and Each Subscale ........................................... 144
Appendix D — Instruments, Instruction Sheets, and Letters ..................................................................... 147
Appendix E — Churches and Church Districts from Which the Research Sample Was Drawn .................. 165

LIST OF REFERENCES .......................................................................................................... 169
LIST OF ILLUSTRATIONS

1. Independent Variables: Distribution of the 16 Personality Traits for the Total Sample ........................................ 62
2. Dependent Variables: Attitude towards Church Standards ................................................................. 68

LIST OF TABLES

1. The Primary Source Traits Covered by the 16PF Test ................................................................. 44
2. Pilot Test Reliability Coefficients ............................................................................................ 49
3. Demographic Composition of Sample ......................................................................................... 53
4. Summary of Stepwise Regression Analysis
   (Hypothesis 1: Total Attitudes and the 16 Personality Variables) ............................................ 71
5. Summary of Stepwise Regression Analysis
   (Hypothesis 2: Diet Attitude and the 16 Personality Variables) ................................................ 73
6. Summary of Stepwise Regression Analysis
   (Hypothesis 3: Dress Attitude and the 16 Personality Variables) ................................................ 74
7. Summary of Stepwise Regression Analysis
   (Hypothesis 4: Sabbath Keeping Attitude and the 16 Personality Variables) .......................... 75
8. Summary of Stepwise Regression Analysis
   (Hypothesis 5: Entertainment Attitude and the 16 Personality Variables) ............................... 77
9. Summary of Stepwise Regression Analysis
   (Hypothesis 6: Sexual Activity Attitude and the 16 Personality Variables) ............................... 78
10. Summary of Stepwise Regression Analysis
    (Hypothesis 7: Divorce and Remarriage Attitude and the 16 Personality Variables) ............ 80
11. Correlation Matrix Analysis
   (Hypothesis 8a: Gender and Church Standards) . . . . 82
12. Correlation Matrix Analysis
   (Hypothesis 8b: Age and Church Standards) . . . . 84
13. Correlation Matrix Analysis
   (Hypothesis 8c: Education and Church Standards) . . . 85
14. Correlation Matrix Analysis
   (Hypothesis 8d: Duration of Church Membership and
   Church Standards) ................................................................. 87
15. Correlation Matrix Analysis
   (Hypothesis 8e: Generation of Church Membership
   and Church Standards) ......................................................... 89
16. Correlation Matrix Analysis
   (Hypothesis 8f: Size of Church and
   Church Standards) ................................................................. 91
17. Relationship of the Combination of Personality
   Variables and Attitudinal Variables
   (Hypothesis 9: Male and Female) ................................. 93
18. Relationship of the Combination of Personality
   Variables and Attitudinal Variables
   (Hypothesis 10: Young and Old SDA Members) ........... 95
19. Relationship of the Combination of Personality
   Variables and Attitudinal Variables
   (Hypothesis 11: Greater or Lesser Education) ............. 97
20. Relationship of the Combination of Personality
   Variables and Attitudinal Variables
   (Hypothesis 12: Short and Long Membership
   Duration) ............................................................................. 99
21. Relationship of the Combination of Personality
   Variables and Attitudinal Variables
   (Hypothesis 13: First and Second-or-more Generation
   of SDA Membership) ............................................................. 101
22. Relationship of the Combination of Personality
   Variables and Attitudinal Variables
   (Hypothesis 14: Large and Small Churches) ............... 103
23. Summary of Stepwise-Regression Analysis Findings
   According to Adventist Church Standards ................... 104
24. Summary of Correlation Analysis between Each
   Moderator Variable and Total Attitudinial Variables . . . 105
25. Summary of Stepwise-Regression Analysis Findings
   According to Demographic Subgroups . . . . . . . . . . 106
ABSTRACT

STUDY OF THE ATTITUDES CONCERNING CHURCH STANDARDS EXPRESSED BY SEVENTH-DAY ADVENTISTS IN RELATION TO SELECTED PERSONALITY TRAITS

by

Hampton E. Walker, Jr.

Chairperson: Selma Chaij, Ph.D.
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
School of Education

Title: STUDY OF THE ATTITUDES CONCERNING CHURCH STANDARDS EXPRESSED BY SEVENTH-DAY ADVENTISTS IN RELATION TO SELECTED PERSONALITY TRAITS

Name of researcher: Hampton E. Walker, Jr.
Name and degree of faculty adviser: Selma Chaij, Ph.D.
Date completed: July 1985

Problem

This study attempted to explore whether or not traits of personality accounted for differences among Seventh-day Adventists, predicting attitudinal tendencies of either strict or lenient adherence toward traditional church standards.

Methodology

This study utilized the Sixteen Personality Factor Questionnaire, Form C for measuring personality variables, and a Likert-type scale which was developed to measure attitudes of adherence to six Adventist church standards within a sample of 447 Seventh-day Adventists. The relationship between the sixteen personality variables and each of
the six attitudinal variables toward selected church standards (i.e., diet, dress, entertainment, Sabbath keeping, sexual activities, and divorce and remarriage) were investigated. In addition, the relationship of the sixteen personality variables and general attitude towards church standards according to six moderator variables (i.e., gender, age, education, generation of church membership, duration of church membership, and size of church) were also examined. Both investigations used step-wise regression procedures. Finally, each of the six attitudinal variables were correlated with each of the six moderator variables.

**Findings**

1. Attitudes of lenient or strict adherence toward Adventist church standards correlated significantly with personality variables.

2. Attitudes toward Adventist church standards expressed by each demographic subgroup (gender, age, education, duration of church membership, generation of church membership, and size of church) correlated significantly with personality variables.

3. When correlating attitudes toward Adventist church standards with each of the six moderator variables, age produced the highest significant correlation while gender and education produced negligible correlations.

4. Factors G (Conscientious/Expedient), E (Submissive/Dominant), Q1 (Conservative/Experimenting), and F (Serious/Happy-go-lucky) constituted the most reliable personality factors for predicting attitudes toward church standards.
Conclusions

1. Overall, the attitudes that Seventh-day Adventists expressed concerning the standards of the church were significantly related to personality characteristics. When comparing lenient adherents with strict adherents to Adventist church standards, lenient adherents tended to be more expedient, assertive, experimenting, and happy-go-lucky, while strict adherents tended to be more conscientious, submissive, conservative, and serious.

2. Of all the moderator variables that were correlated with attitudes toward church standards, age emerged as having the greatest relationship. This suggested that the older an Adventist member was, the more likely that he would exhibit an attitude of strict adherence.
CHAPTER I

INTRODUCTION

Seventh-day Adventist standards and values remained largely unchallenged for over a century until the numerous displays of anti-establishment sentiments during the 1960s. These sentiments were expressed in various ways: at anti-Vietnam War protests, at civil rights demonstrations, through "Hippie" nonconformity, and the expounding of a New Morality (Robinson, 1963). The result was an emerging liberal-conservative polarization within politics, philosophy, and religion. Some of the influential movers in the anti-establishment movement were men such as Aldous Huxley and Timothy Leary, who suggested that self-validation could come through the use of LSD (Schaeffer, 1968, p. 54). Henry Miller in his book Candy and, more explicitly, Hugh Hefner in his magazine Playboy attacked traditional sex mores and presented pornography as socially respectable (Schaeffer, p. 64). Jean-Paul Sartre, Albert Camus, and Karl Jaspers, each in his own way, expounded on the logic of secular existentialism (Brown, 1969; Schaeffer, 1976).

Most significant to religious bodies was the emergence of the New Morality and its attempt at making religion relevant to contemporary values and attitudes (Hessert, 1972). One of its chief spokesmen, Bishop John A. T. Robinson (1966), stated that "There are no
unbreakable rules, and therefore no lists of things which are sins per se . . . " (p. 16), thus paving the way for the acceptance of the relativism of the "avant-garde" theologians and their "situational morality."

In recent years the position on standards of the Seventh-day Adventist church has been put to the test by the influence of the relativism of the New Morality. This concern, as reflected by many articles appearing in church journals, has most frequently addressed such issues as sexual morality, amusement, dress, diet, divorce and remarriage, and Sabbath observance (Blanco, 1977; Lamp, 1977; McFarland, 1980; Rix, 1981; Waddell, 1981; Wood, 1980).

Seventh-day Adventists teach that the standards of the church are characteristics which distinguish God's chosen people from the ungodly values and practices of the "world" (Seventh-day Adventist Church Manual, 1981). However, it appears that, while many Seventh-day Adventists follow their church's teachings on standards of conduct, a notable number of their counterparts do not. This study addressed itself to the discovery of possible factors related to this problem.

Statement of the Problem

Here then is found one of the most pressing problems facing those who are responsible for articulating the position of the church on contemporary issues of morality and how standards related to these issues can be incorporated into the lives of each Seventh-day Adventist church member.

A review of literature, prompted by observations made during counseling sessions as a church pastor, raised the possibility that
traits of personality accounted for some of the differences between individual attitudes of either strict or lenient adherence toward traditional church standards. In other words, it seemed plausible to postulate a relationship between traits of personality on the one hand and attitudes toward traditional church standards on the other.

Purpose of the Study

The purpose of this study was to investigate the attitudes Seventh-day Adventists hold toward the church’s standards of conduct and how these attitudes are related to personality traits.

Importance of the Study

The importance of this study was viewed in accordance with the following question: Have time and modern-life changes dictated a need for revision and modification in Adventist standards? Recent Seventh-day Adventist publications have expressed concern with what they perceive as a significant decline in adherence to the standards of the church among segments of its membership ("Why this special issue?, 1982; Crews, 1980). Social attitudes of permissiveness and relativism have been blamed for this tendency toward "worldly conformity." Other church leaders have challenged the orthodox position of the church and called for relevant guidelines that would eliminate obsolete moral expectations (Brunt, 1981).

In spite of this ongoing debate, Adventists have agreed that the church must present a valid witness of the character of God to the whole world. This witness, they believe, is best expressed in the individual lives of each member. Thus, the standards that members have adopted into their own personal lifestyle are a reflection on the
church to which they belong and the God whom they serve.

A person cannot be a Seventh-day Adventist and remain aloof from the issue: What constitutes genuine standards of Christian conduct? Study was needed for a correct understanding of the dynamics which have influenced the various positions taken over this issue of Seventh-day Adventist church standards. It was hoped that the findings from this study might provide church leaders with a better understanding of possible relationships between personality traits and attitudes toward church standards. This understanding could lead to further research in discovering the following:

1. What role should personality assume in the search for a continuation of relevant Adventist standards?

2. Do individuals in fact adhere to Seventh-day Adventist standards partly because of their personality traits? If so, how do personality and spirituality interrelate in terms of adherence to Adventist standards?

3. Assuming that personality traits occur in normal distributions, as is implied by Cattell’s sixteen semantic differential personality traits, can a similar deduction be made concerning a normal distribution of degrees of adherence to Adventist standards? Where then would a line be drawn between strict or lenient attitudes toward Adventist standards?

4. What types or clusters of personality traits correlate most highly with attitudes of strict adherence to Adventist standards?

Hypotheses Tested

The underlying research hypothesis of this study was that
selected personality variables are related to the attitudes of Seventh-day Adventists toward the church's standards. In order to obtain as complete a picture as possible, given the limited number of participants, the nature of the variables being dealt with, and the constraints inherent in the statistical method to be used, this broad working hypothesis was divided into the following research hypotheses:

**Hypothesis 1.** There is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

**Hypothesis 2.** There is a relationship between attitudes toward diet and the linear combination of the sixteen personality variables.

**Hypothesis 3.** There is a relationship between attitudes toward dress and the linear combination of the sixteen personality variables.

**Hypothesis 4.** There is a relationship between attitudes toward Sabbath keeping and the linear combination of the sixteen personality variables.

**Hypothesis 5.** There is a relationship between attitudes toward entertainment and the linear combination of the sixteen personality variables.

**Hypothesis 6.** There is a relationship between attitudes toward sexual activities and the linear combination of the sixteen personality variables.

**Hypothesis 7.** There is a relationship between attitudes toward divorce and remarriage and the linear combination of the sixteen personality variables.

**Hypothesis 8.** There is a relationship between:
a. gender and church standards within any of the other demographic subgroups

b. age and church standards within any of the other demographic subgroups

c. educational attainment and church standards within any of the other demographic subgroups

d. duration of church membership and church standards within any of the other demographic subgroups

e. generation of church membership and church standards within any of the other demographic subgroups

f. size of church membership and church standards within any of the other demographic subgroups.

**Hypothesis 9.** For (a) males and (b) females, there is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

**Hypothesis 10.** For (a) younger church members and (b) older church members, there is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

**Hypothesis 11.** For (a) less-than-high-school educated and (b) college-or-more educated, there is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

---

1 Generation is used in reference to those church members being studied according to the line of descent within Seventh-day Adventist families, where the first generation refers to those who were first in their families to become Seventh-day Adventists.
Hypothesis 12. For (a) short-duration Adventist membership and (b) long-duration Adventist membership, there is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 13. For (a) first-generation Adventists and (b) second-generation Adventists, there is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 14. For (a) small Adventist churches and (b) large Adventist churches, there is a relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Basic Assumptions

It was assumed in this study that:

1. Some Adventists are living a lifestyle that conforms more strictly than others to the standards of the Seventh-day Adventist Church.

2. Seventh-day Adventists would complete the questionnaire in an honest manner if the significance of the study is conveyed to them and provision is made for anonymity.

3. Participants are knowledgeable regarding the standards of the Seventh-day Adventist church.

Definition of Terms

Certain words used in this study are to be understood as follows:

Attitude is a manner of acting, feeling, or thinking that shows
one's disposition, opinion, and so forth. It is an aspect of personality which is inferred to account for persistent and consistent behavior. For the purpose of this study, the definition applies toward Seventh-day Adventist church standards.

**Personality trait** is a conceptual unit of personality expressed by a strong tendency or predisposition to respond in particular ways.

The sixteen personality variables involved in the 16PF include these factors (the second factor is the upper end of each scale):

A. Reserved/Easy-going  
B. Concrete-thinking/Abstract-thinking  
C. Affected by feelings/Emotionally stable  
D. Submissive/Dominant  
E. Serious/Happy-go-lucky  
F. Expedient/Conscientious  
G. Shy/Venturesome  
H. Affected by feelings/Emotionally stable  
I. Self-reliant/Sensitive  
J. Trusting/Suspicious  
K. Conventional/Unconventional  
L. Unpretentious/Calculating  
M. Conservative/Experimenting  
N. Group-oriented/Self-sufficient  
O. Undisciplined self-conflict/Controlled  
P. Relaxed/Tense.

**Seventh-day Adventist church standards** are those which the church encourages each of its members to adhere to and which are outlined in the 1981 *Church Manual* (General Conference, 1981). They are as follows:

**[Sabbath Observance]** The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own business, our own thoughts, should find no place in the observance of the Lord's Day.

The Sabbath is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary work should be performed. Secular reading or secular broadcasts should not occupy our time on God's Holy Day.

The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day . . . so
leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. (p. 218)

[Health and Temperance] Health is promoted by an intelligent observance of the hygienic principles having to do with pure air, ventilation, suitable clothing, cleanliness, proper exercise and recreation, adequate sleep and rest, and an adequate, wholesome diet. God has furnished man with a liberal variety of foods and vegetables prepared in simple ways which make, when made with milk or cream, the most healthful diet.

When the principles of healthful living are practiced the need for stimulants will not be felt. The use of intoxicants and narcotics of any kind is forbidden by nature's law. From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership in the Seventh-day Adventist Church. (p. 220)

[Dress] Christians should avoid gaudy display and "profuse ornamentation." Clothing should be, when possible, "of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display." Our attire should be characterized by beauty, modest grace, and appropriateness of natural simplicity. That it may not be conspicuous, it should follow the conservative and most sensible styles of the time.

The adoption of extreme fads and fashions in men's and women's dress indicates a lack of attention to serious matters. The people of God should always be found among the conservatives in dress, and will not be the first to adopt the new styles of dress or the last to lay the old aside.

To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith.

The use of cosmetics not in keeping with good taste and the principles of Christian modesty should be avoided. (pp. 221-222)

[Amusement and Entertainment] Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence.

We earnestly warn against the subtle and sinister influence of the moving-picture theater, which is no place for the Christian. Dramatized films that graphically present by portrayal and by suggestion the sins and crimes of humanity—murder, adultery, robbery, and kindred evils—are in no small degree responsible for the present breakdown of morality.

The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society.
Let us not patronize commercial amusements, joining with the worldly, careless, pleasure-loving multitudes who are "lovers of pleasures more than lovers of God."

Those who indulge the habit of racing through an exciting story, whether fact or fiction, are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research.

Radio and television bring to their audiences almost continuous theatrical performances and many influences that are neither wholesome nor uplifting.

Great care should be exercised in the choice of music. Any melody partaking of the nature of jazz, rock, or related hybrid forms, or any language expressing foolish or trivial sentiments, will be shunned by persons of true culture. (pp. 223-227)

[Sexual Activities] Violation of the law of God, such as adultery, fornication, and various perversions are not to occur among those who would be disciples of Christ. (p. 247)

[Divorce and Remarriage] Even though the scriptures allow divorce for "unfaithfulness to the marriage vow," earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his or her conduct, so that the marriage union may be maintained.

In the event that reconciliation is not effected, the innocent spouse has the Biblical right to secure a divorce, and also to remarry.

A guilty spouse, who is divorced, has not the moral right to marry another while the innocent spouse still lives and remains unmarried and chaste. Should he or she do so, he or she, if a member, shall be disfellowshiped. The person whom he or she marries, if a member, shall also be disfellowshiped.

When a divorce is secured by either spouse, or when both mutually secure a divorce on any grounds other than that of "unfaithfulness to the marriage vow," the party or parties securing the divorce shall come under the censure of the church. In the event that either spouse who is a church member remarries—unless in the meantime the other party has remarried, committed adultery or fornication, or dies—the one remarrying shall be disfellowshiped from the church. The person whom he or she married, shall also be disfellowshiped. (pp. 267-269)

Strict adherents are those who maintain attitudes which demand strict observance of Seventh-day Adventist church standards.

Lenient adherents are those who maintain attitudes which
interpret Seventh-day Adventist church standards in a relative, situational, or idiosyncratic fashion.

**Limitations of the Study**

1. Studies of this nature do not permit conclusions of causality, a reasoning from cause to effect. They do, however, point out observable bonds between variables found to be significantly related to one another.

2. This study was limited to the population of Seventh-day Adventists who lived in the states of Maryland, Pennsylvania, and Virginia. Therefore, findings cannot be directly applied to other Seventh-day Adventist populations.

3. There may be spiritual forces which influence commitment toward the standards of the Seventh-day Adventist church which cannot be measured with existing human instrumentation or techniques.
CHAPTER II

REVIEW OF LITERATURE

A careful search of the literature was limited to studies relating personality and religious experience as expressed by beliefs and attitudes. The literature is reviewed under the following subdivisions: (a) acquisition, development, and reinforcement of religious attitudes and beliefs; (b) religious orientation as related to certain attitudes and personality characteristics; and (c) conservatism/liberalism and related traits of personality.

Acquisition, Development, and Reinforcement of Religious Attitudes and Beliefs

This first section of the chapter is a review of some variables that interrelate with each other during the formation of religious attitudes and beliefs. Those variables are: (a) psychological characteristics, needs, and related attitudes; (b) group identification and related attitudes; and (c) reality perception and related attitudes.

Psychological Characteristics, Needs, and Related Attitudes

Hassan (1975) refers to a consensus among psychological studies (Adorno, Frenkel-Brunswick, Levinson, & Sanford, 1950; Bonney, 1949; Cowen, 1954; Dreger, 1952; Gregory, 1959; Jones, 1958; Ranck, 1961; Rokeach, 1960; Spilka, 1958; Weima, 1965) that relate orthodox religious attitudes with such psychological characteristics as personal inadequacy,
low self-esteem, strong responsiveness to external influences, greater interpersonal dependence, submissiveness, inhibition, and personality constriction. Many of these studies show positive correlations with authoritarianism, anxiety, rigidity, and intolerance of ambiguity. These studies suggest that certain religious adherents choose to affiliate with certain groups for reasons other than a specific "brand of truth." Need fulfillment and/or similar psychological characteristics may appeal to certain kinds of people.

In her study of glossolalists, Gonsalvez (1979) wished to determine if any relationship exists between charismatics and hysterical personality types. She administered the HYS (Hysterical Personality Symptoms) scale of the MMPI to a group of glossolalists and to a group of non-charismatics. Results suggested that glossolalists were more likely to manifest hysterical personality types than non-charismatics. This suggests that personality types or psychological needs motivate persons to accept attitudes and beliefs that meet certain of their needs. This appears likely when one examines one of their chief tenets of belief: the concept of the supernatural which centers on love, forgiveness, and mercy. God is someone who seeks and saves the lost, who carries the unbearable burdens of mankind, and is the problem solver. The most meaningful experience for charismatics is the encounter with the supernatural which is accompanied by mysterious and unusual manifestations, such as speaking in tongues, ecstasy, visions, prophecy, and healings. Gonsalvez goes on to say:

Since their idea of the supernatural is such that God is out there, and above them, a super power that is omnipotent, it is not surprising that the content of their prayers is need based. They are totally dependent on submission to this power, in order to be guided, led, controlled, and empowered. (p. 96)
Simmonds (1977) postulated that adherents of the Jesus Movement may not have experienced conversion from one behavioral pattern to another, but that they were simply exchanging one belief system for another which was more consistent with their needs. This affiliation with a Jesus Movement group may represent a continuation of the same psychological pattern held by those people before they joined the group. Simmonds proposed the term "addiction" instead of conversion because it appears that many Jesus Movement adherents characteristically depend on external sources for need gratification in a similar fashion as they did prior to group membership. In this sense conversion may represent nothing more than a different context in which to perpetuate their "addictive" search for security. Peele and Brodsky (1975) describe the typical addictive personality as one who lacks confidence to deal with life independently, is fearful, very anxious, low in self-confidence, ready to rely on external sources such as counseling, institutions, other people, drugs, or any belief system which can provide them with protection. "Disbelieving his own adequacy and recoiling from any challenge, the addict welcomes control from outside himself as the ideal state of affairs" (pp. 71-92). Gregory (1952) suggests that people who join religious sects may be social isolates seeking an ingroup where they can gain, or regain, self-respect.

Following Henry Murray's theory of psychological needs, Nelson (1977) studied the relationship between need of approval and resistance to temptation. Results confirmed the hypothesis that low need for approval is related to a higher level of violations, while high need of approval corresponds to a lower level of violations. From this research...
one might conclude that secure, independent-thinking, and self-confident individuals have a lesser need for approval. Should rules interfere with their purposes they will manifest a greater tendency to violate them than those who lack such characteristics.

McClain's (1970) research into personality configurations of church attenders and nonattenders appears to lend support to Nelson's (1977) conclusions. Non-church attenders tended to reject any restraint on their impulsive life by manifesting characteristics of self-assertion, stubbornness, and disregard for authority. They also manifested characteristics of autonomy, independence, free thinking, nonconformity, self-sufficiency, creativity, and love for the new and different.

However, before one concludes that all law abiders and church attenders are insecure and conforming individuals who adhere closely to rules and regulations for their source of security, esteem, and social approval, it should be noted that this suggestion is in reference to those who subscribe to a ritualistic, dogmatic, and authoritarian religion. Allport and Ross (1967), Brannon (1970), Brown (1966), Carini (1972), and Feagin (1964) found that the intrinsic or internalized religious commitment is correlated with various measures of independence, ego strength, and the absence of authoritarianism. However, those religions which express strong orthodox or institutionalized forms, creeds, and rituals are consistently related to individuals manifesting neurotic and inhibitive personality factors.

It is from this perspective that Allport (1954, p. 403) describes the prejudicial person as one who is frequently insecure and in search of some form of regularity and certainty. This type of person is most comfortable with a clear-cut structure in the environment and
imposes it even by force if it seems necessary. Lacking confidence in self, this type of individual looks for the simple, the safe, and the definite. If necessary, this individual even accepts external controls in order to feel secure.

Allport (1954) points out that a large number of people by virtue of their psychological make-up thrive on both religion and prejudice. He quotes:

Some, for example, are tormented by self-doubt and insecurity. Prejudice enhances their self-esteem; religion provides them tailored security. Others are guilt ridden; prejudice provides a scapegoat, and religion, relief. Still others live in fear of failure. Prejudice provides an explanation in terms of menacing outgroups; religion promises a heavenly, if not terrestrial reward. Thus, for many individuals, the functional significance of prejudice and religion is very similar. One does not cause the other, rather both satisfy the same psychological needs. (p. 27)

These studies suggest that psychological needs may predispose individuals in their choice of beliefs and attitudes which they will form. However, it is important to note that not all beliefs and attitudes are subject to the direct influence of personality and psychological characteristics.

Brown (1962) concluded that religious beliefs were "explicit forms of relatively isolated cognitive systems" (p. 268). He states that these beliefs are less a result of personality and more a function of church or denominational orientation. Martin and Nichols (1962) reached a similar conclusion. They administered religious belief and religious information scales, a background questionnaire, and several personality scales to 103 college students. Correlations of religious belief with personality and background variables were compiled on the total sample. Significant positive correlations were found between
religious belief and church attendance, church membership, parental attitudes toward religion, Bible information, and rural background. However, no significant relationships were found between personality and religious belief.

Further evidence for this assertion is presented by the results of research correlating personality patterns among human tissue donors and nondonors (Cleveland, 1976). Since human tissue donors and even blood transfusions are forbidden by Jehovah's Witnesses, this study sought to determine whether any relationship existed between their religious belief and the personalities of Jehovah's Witnesses. Thirty active Jehovah's Witnesses were administered the following instruments: Organ Transplant Questionnaire; Rorschach Ink Blot Test; Rotter's Locus of Control Scale; five pictures from the Thematic Apperception Test; and the Allport-Vernon-Lindzey Scale of Values. Results revealed no significant differences in personality patterns between Jehovah's Witnesses and human tissue donors. This study thus supports the assertion that many religious beliefs are of cognitive choice and are not necessarily the result of personality and psychological determinants.

A review of the aforementioned research studies clearly indicates that personality and psychological variables can influence the beliefs and attitudes that one chooses. Whenever an attitude or belief assists a person in realizing some degree of need satisfaction, that individual is inclined to assent, to conform, to identify, and to reinforce the cognitive and emotional structures with those attitudes and beliefs. However, the tendency does not seem to apply universally to all beliefs.
and attitudes. One may choose to adopt certain beliefs and attitudes simply through group identification.

**Group Identification and Related Attitudes**

Many people who join a church or religious group may not initially share the attitudes that other group members possess. However, following a period of time, it is not uncommon to discover these same individuals adopting attitudes similar to those of the group with whom they have identified. In an attempt to isolate the variables which contribute most to religious beliefs and attitudes, Brown (1966) did a factorial study and found group-related variables as the most significant contributors. These variables were a family tradition of going to church, social support provided by a religious denomination, and acceptance of the church as a significant institution. Brown's study appears to support Bandura and Walter's (1963) assertions that religious beliefs and attitudes are the result of behavioral and affective conformity to group and social expectations. The member gradually internalizes the beliefs, attitudes, and expectations of the group by means of external social pressure. The extent to which these pressures exhibit strong reward, punishment, prohibition, and modeling determines the level of conforming behavior the member exhibits.

In his book *The Precarious Vision*, Berger (1961, p. 67) provides an excellent description of the dynamics at work in what he calls "reference group theory." The theory he presents states that the ideas concerning ourselves come from "significant others" such as our peers, family, or church. The selected "significant others" become a reference group which tends to motivate a person to evaluate self
according to the expectations, beliefs, and practices of that particular group. To illustrate: Should the person perceive the church as his or her reference group, that person is likely to make a conscious effort at reflecting characteristics of the members of that group.

Internalization of the attitudes, beliefs, and values characteristic of one church may eventually become part of what Freud refers to as the superego or conscience. When this internalization takes place, the person has been virtually handed a "script" by which to play the role expected by the other religious actors. Attitudes of authoritarianism and dogmatism quickly surface should any deviations from the beliefs and expectations of the church manifest themselves in terms of doubt. The church applies its pressure by quickly admonishing the believer that doubts are viewed as sin and even the admission of these doubts is viewed as spiritual weakness. This system of control frequently results in a tendency on the part of the believer to swallow whole the dogmas and systems of belief of the church. This is followed by the view of the church that any information or argument that calls its dogma into question is a threat.

Rokeach (1960, p. 68) theorizes that it is the attempt to ward off threat that causes many religious people to become dogmatic. He explains that rather than using their energy to arrive at a more precise understanding of reality and the facts involved, they instead exert large amounts of energy to battle against those ideas and concepts that threaten the dogma of their religion or institution. This dogma usually consists of divine teachings which are viewed as fixed, final, and unchallengeable, not subject to rational investigation and modification.
Carlson (1973) also observed that the presence of doubt in an individual believer is frequently construed as a threat against the whole religious system. Since doubts carry the possibility of "stepping out of the sacred circle and being lost to the faith," the persistent doubter constitutes a total threat to all within. Many techniques, such as confessions, rituals, asceticism, and devotional activities are planned to combat these uncertainties.

Faith healing is an appropriate illustration of combating doubt. Pattison, Lapins, and Doerr (1973) researched the function of faith healing among American Fundamentalists and Pentecostals. After administering the Spitzer Mental Status Schedule, the MMPI, and the Cornell Medical Index to forty-three Fundamentalist Pentecostals who together had experienced seventy-one faith healings, the researchers discovered that faith healing is not primarily intended to reduce symptomology but rather is a means to reinforce a magical belief system that is essential to the group. The typical constellation of personality traits found suggested the use of denial, repression, projection, and disregard of reality.

Carlson (1973) concluded that this tendency to accept religious dogma of any type as final and absolute is in part responsible for the correlation between intense religiosity and personality characteristics that may be defined as anti-intellectualism, rigidity, dogmatism, and prejudice.

In his essay, "The Religious Context of Prejudice," Allport (1966, pp. 447-457) suggests that there are two major theological-historical doctrines which contribute to intolerance and prejudice within the church. They are the doctrine of revelation and the doctrine of
election. The doctrine of revelation has led certain groups of religious believers to assert themselves as the exclusive possessors of final truth concerning the destiny of men and the sole authority and means for interpreting any revealed truth. Any contrary positions are viewed as a threat to unity and human salvation. The doctrine of election promotes the idea that God has chosen a certain group of people to the exclusion of other groups. Those holding this view believe there is a clear distinction between themselves, "the elect" and all others as "outsiders." God naturally is with the "elect" and against the "outsiders." The natural conclusions drawn by those who view themselves as the "elect" is to express attitudes of superiority and opposition against all "outsiders."

The preceding literature suggests that attitudes and beliefs are strongly influenced by group pressures which are applied to their respective members. Ethnocentrism, dogmatism, authoritarianism, and prejudice appear to result wherever the demand for conformity to group beliefs is coupled with exclusiveness and restricted outlooks. The theological doctrines of revelation and election can be used as reinforcement in the maintenance of these attitudes and beliefs. Allport (1954) summarizes the issues in his description of the "closed belief system." "It is that system of belief or attitude which expresses an intolerance toward opposing beliefs and a rejection of those who hold any variant beliefs" (p. 403).

Reality Perception and Related Attitudes

Carlson (1973) states that whenever a church forces its members to interpret all events and ideas into its belief system, a member's
perception of the real world may be distorted. It is not difficult to draw this conclusion if one accepts the assumption that the beliefs of the church are divine teachings which are fixed, final, and unchallengeable, not subject to rational investigation.

Krech and Crutchfield (1953) explain that believers are not disturbed when they know that a number of their beliefs such as proof about God, heaven, angels, devils, etc., are not verifiable. On the contrary, since many beliefs are not subject to rational investigation, a measure of security is achieved in knowing that the reality of those beliefs cannot be challenged, thus removing any possibility of proving them wrong. Carlson (1973), however, explains that a sense of perceptual and cognitive coherence and meaningfulness must be maintained. To accommodate this need, the believer may distort and select only certain facts which are available, in order to fashion a reasonable and congruent belief system. The results are what Krech and Crutchfield call "logic tight compartments" which most frequently appear as superstition, prejudice, and stereotypes.

In his book The Open and Closed Mind, Rokeach (1960) points out that the closed-minded believer attempts to avoid threat by rejecting opinions and information which are in opposition to his or her accepted position, resulting in dogmatic attitudes. Ethnocentrism, another characteristic of the closed minded, is expressed when other people are evaluated according to whether they are affiliated with a particular reference group or not, rather than by the content of their ideas. Decisions to accept or reject other people are based on whether these people agree or disagree with one's own belief system. Glock and Stark (1965) describe closed-minded religiosity as exhibiting attitudes...
of dependence, conformity, rigidity, and authoritarianism.

Frenkel-Brunswick (1949) compiled research on the rigid and authoritarian personality and found a high "intolerance of ambiguity." She describes this characteristic as manifesting "undue preference for symmetry, familiarity, definiteness, and regularity. Also included were tendencies toward black and white solutions, over-simplified dichotomizing, unqualified either-or solutions, and stereotyping."

Khanna (1957) asserts that dogmatism, authoritarianism, and prejudice exhibit the common trait of rigidity. He defines rigidity as:

1. Inability to abandon mental sets in intellectual tasks when objective conditions demand it
2. Inability to shift from one mode of attack to another when necessary
3. Intolerance of ambiguity.

He further states that rigidity of beliefs more specifically implies that beliefs are established prior to revelation of pertinent objective facts, and those beliefs by their strength tend to predetermine the way a person thinks, perceives, and acts. This leads to an inflexibility in thinking and behavior.

In other words, one might say that religious persons subscribing to a closed-minded perspective of what is truth accept, with no questions asked, the church's beliefs as divine teachings which are fixed, final, and unchallengeable. Additional objective facts are viewed as a threat. Questions or doubts which challenge the notion that ideas and answers are available other than the stereo-typical right or wrong, either-or solutions are immediately dismissed as "works of the devil" intended to confuse the plain and simple truth.
The contrast between the closed-minded believer and the open-minded believer is quite evident. Rokeach (1960) describes the open-minded believer as one who tends to make his own judgments rather than trust self only to the opinions of the reference group. Glock and Stark (1965, pp. 3-17) suggest that religion and scientific scholarship tend to be mutually exclusive perspectives. The scientific process requires originality, creativity, and freedom from pressure to conform. The individual subscribing to this perspective is free to reflect, to search, to ask, and to speculate about answers for self.

In summarizing their conclusions, researchers assert that attitudes and beliefs are largely a result of perceptual modes. The breadth or narrowness of one's perspectives determines how each relates to additional, and/or contradicting information, situations that call for creative solutions, and people who may or may not agree with the positions he or she takes and the group he or she identifies with.

Allport (1961) expresses it well when he states that

The demand that one's religious sentiments be comprehensive makes for tolerance. One knows that one's life alone does not contain all possible values or facets of meaning. Other people too have their stake in the truth. The religion of maturity makes the affirmation "God is," but only the religion of immaturity will insist God (truth) is precisely what I say He is. (p. 54)

Religious/Psychological Orientation and Related Activities

Today the religious world is characterized by a large variety of churches, denominations, and sects. Within each of these religious groups a further diversification of personality, attitude, and belief seems to exist. Questions related to this phenomenon have resulted in much speculation, theorizing, and research. Do religious teachings
appeal to select portions of the population? And/or does personality influence the manner in which a person expresses personal religion?

In their studies of religious subjects, Adorno, Frenkel-Brunswick, Levinson, and Sanford (1950, p. 731) noted that some subjects tend to seek immediate practical advantages from their religion, while others commit themselves to their religious faith unselfishly. After correlating these two types of religious orientations with attitudes of prejudice, Adorno et al. found that those who sought immediate practical advantages from their religion showed higher levels of prejudice than those who had internalized their religion by deep commitment.

Prien (1966) conducted a similar study in which personality was correlated with two styles of perceiving the world: "proworld-minded" and "antiworld-minded." He found the attitudes of the proworld-minded to be more adaptable, outgoing, and other-oriented. They seemed to place greater value on interpersonal relations and were less concerned with tangible concrete satisfaction. The antiworld-minded tended to be less flexible and adaptable in dealing with others, more conservative, and self-oriented in their search for tangible rewards.

Broen (1957) did a factor-analytic study of religious attitudes and discovered two major factors, which he labeled as "Nearness of God" and "Fundamentalism-Humanitarianism." The "Nearness of God" group tended to feel that God was very real and constantly near and accessible. These persons feel they commune with God and "walk and talk" with Him. The "Fundamentalism-Humanitarianism" factor presented a polarization of two distinct attitudes. The fundamentalism loading tended to see man as essentially sinful, insecure, suspicious, and
having a concern for law and a threatened outlook; it also emphasized a need for a rightful fear of a punishing God. Persons on the humanitarianism loading tended to be optimistic, self-actualizing, independent, and having a greater sense of freedom. They saw man as having potential, thereby sensing little need for much outside intervention in the form of a Deity.

Among the major contributors to the field of religious/psychological studies have been Allport and Ross (1967). In their research, they presented his theory of religious orientation and distinguished between those characteristics which he labeled according to religious orientation. Those who serve their religion were labeled as "intrinsically oriented." On the other hand, those who use their religion for personal benefit were labeled as "extrinsically oriented." The intrinsically motivated tend to be more reflective or analytical of their beliefs. They internalize and personalize these beliefs into their whole life. This results in a deeper level of religious experience. All people are considered brothers to whom one should show love and compassion. Religion enables a person to transcend self-centered needs. The relevancy of their beliefs is integrated into all areas of inner life providing harmony, meaning, and motivation. Their faith is central to their whole life. Rather than resorting to a dogmatic defense of their creed, they humbly seek deeper values. Church attendance and religious fellowship are regular parts of their lives.

The extrinsically motivated tend to be unreflective and uncritical of their religious beliefs. Church life is rather institutional and external. Their interpersonal relationships are characterized by ethnocentric, exclusive, in-group, and dogmatic attitudes. Religious
beliefs and principles are recognized but remain as isolated, compartmentalized pieces of cognitive data which never become thoroughly integrated into their way of life. Church affiliation or religious activities have meaning only in a utilitarian, instrumental, self-centered, self-serving manner. This kind of religious orientation is used for social standing, a solace, and an endorsement of one's chosen way of life. As such it provides a "congenial soil" for all forms of prejudice, whether racial, national, political, or religious. Affiliation thus serves the purpose of satisfying needs beyond those of religion. Church attendance is usually irregular according to the mood that strikes.

Allport's conclusions appear to have been supported by several factor-analytic studies which resulted in similar findings.

Lenski (1961) did a study involving Roman Catholics in Detroit. A factor analysis isolated two main groups which he labeled as "communal affiliation" and "associational affiliation" according to the way they related to their church. This research found that the communal group identified with the church primarily for social reasons. They attended church irregularly, depending on the weather, mood, and circumstances. The church was a meeting place for the lonely, or those who wanted to make business contacts, or be entertained, or hear the latest gossip. The associational group primarily were interested in religious fellowship. They were involved with the church not only to meet their own needs but to help meet the needs of others. Their intent was to serve the church rather than use it.

Allen and Spilka (1967) found two factors which distinguished two types of religious orientation: the "consensual" and the "committed." The committed religious person places a greater emphasis
on abstract, relational qualities of religious belief. He or she tends
to have personal devotions and is authentically committed to personal
religious values. The consensual religious person puts a greater
emphasis on the concrete, literal qualities of religious belief. He or
she tends to conform to traditional values, is restrictive, and maintains
a detached commitment to religious values.

Cline and Richards (1965) discovered two similar factors: the
degree to which one exploits or uses religion and the "compassionate-
Samaritan" orientation. These two factors were very similar to Lenski's
(1961) "communal affiliation" and "associational affiliation."

Strickland and Shafer (1971) conducted a correlational study
between intrinsic-extrinsic religious orientation and the behavior of
certain subjects according to "internal-external locus of control." A
person exhibiting an internal locus of control means that he or she
sees events happening as a result of personal activities. A person
exhibiting an external locus of control sees events occurring to self as
a result of chance, fate, or luck. The results showed a significant
positive relationship between an intrinsic religious stance and internal
locus of control. A similar relationship was found between extrinsic
orientation and an external locus of control.

Allport and Ross (1967) expanded the extrinsic-intrinsic
orientation to four religious orientations: "intrinsically religious,"
"indiscriminately pro-religious," "extrinsically religious," and
"indiscriminately anti-religious." Hamby (1973) administered Cattell's
Sixteen Personality Factors, Edwards Personal Preference Schedule,
Thematic Apperception Test, and Peck's Sentence Completion Test to
275 students at the University of Tennessee. The personality
correlations revealed that intrinsically religious subjects are trusting, positive in their concept of self and others, intelligent, and insightful. They tend to be concerned with interpersonal relationships, to conform to social customs, and to be willing to control their impulses out of regard for others.

The indiscriminately pro-religious tend to be persons who are trusting, conforming, cooperative, and conscientious, but they appear to be rule-bound, low in self-confidence, and dependent.

The extrinsically religious tend to be persons who are suspicious, evasive of responsibility, competitive, and assertive. They exhibit difficulties in interpersonal relationships.

Finally, the indiscriminately anti-religious tend to be persons who are suspicious, autonomous, unconventional, aggressive, and competitive. They also tend to act out their impulses with less regard for rules. They are motivated by self-interest.

Hunt and King (1971) question the validity of Allport and Ross's (1967) intrinsic-extrinsic phenomenon as religious types and instead suggest that this phenomenon might be embedded in personality structure as part of a cognitive style that views all of life and not just religion. They suggest that personality and psychological factors may simply predispose an individual as to the way he or she relates to religion. Attitudes expressed in a religious context could be equally related to politics or economics.

These researchers compared Allport and Ross's religious orientation with styles of psychological functioning similar to those of Jung's. Jung (1969, p. 123) observed what he felt were four distinct functions of consciousness: thinking, feeling, sensation, and intuition.
The thinker is motivated by intellectual considerations, likes logic and order, and bases personal life on principle. He or she believes self to be always rational and logical, but, in fact, ignores those points of view that are at variance with his or her own. The thinker represses emotion and feeling and is quite uncomfortable with perceptual or irrational functions as expressed in ecstatic behavior. Such a person usually has a strong sense of duty, but the manner of putting principle into practice frequently lacks warmth and tolerance.

The feeler is one who bases judgments on values. Perceptions are organized rationally but do not have to be based on logic. This person relies on the "reason of the heart," which the "reason of the mind" does not quite understand. Feeling, as a rational function, is used in an assessing or judging capacity. It forms an important element in many religions. This type of function values religion more than the thinking type.

The sensational person takes everything as it comes with no attempt to look deeper or explore mysteries. This type Jung describes as irrational, meaning that his actions are based not on rational judgment but on the sheer intensity of perception. His perception is directed simply and solely to events as they happen, no selection being made by judgment. He subordinates judgment to perception and experience yet his calmness and awareness of facts makes him appear reasonable. He is an easy-going person who enjoys the pleasures of life.

Intuition is also an irrational function. It is a perception of reality through the unconscious as well as an active creative process which looks at a situation with vision. The intuitive type has the
capacity to inspire and see issues which another type has not discovered.

One of the more recent studies in the field of religious orientation was a survey of religious attitudes among congressmen and senators on Capital Hill. Benson (1981) administered eight scales that defined alternative ways in which religion seems to work in people's lives. The religious themes were summarized as follows:

**Agentic Religion:** Persons subscribing to this approach to life seek to define, express, and perceive the self as an entity separate from other people in an ethnocentric fashion.

**Communal Religion:** Here persons sacrifice the self in order to establish a sense of unity with others.

**Vertical Religion:** The idea is to establish a vertical relationship with God—"my God and I."

**Horizontal Religion:** Major emphasis is on relationships with other people.

**Comforting Religion:** Here the emphasis is on the rewards of meaning, direction, purpose, happiness, joy, peace, and hope.

**Challenging Religion:** The importance here is work that will result in a change both in self and society.

**Restricting Religion:** Here the field of human action is narrowed in order to provide clear guidelines for behavior, strictly kept, sometimes to the point of rigidity.

**Releasing Religion:** The theme of control is minimized, focusing rather on freedom, change, and possibility. (p. 52)

Responses were grouped into religious types by factor analysis, resulting in six distinct types of religious beliefs:

**Legalistic Religionists:** Members of this type adopt a fairly rigid stance as to rules and lifestyle. They believe that the rule-following person reaps rewards while the rule breaker incurs wrath and punishment.

**Self-Concerned Religionists:** Religion is seen as instrumental or a means of meeting needs. Religion is a matter
between "me and God" and is not concerned with human relationships.

**People-Concerned Religionists:** Religion is communal, horizontal, and releasing, and people of this type show a marked concern for social justice.

**Integrated Religionists:** These people balance the religious themes, avoiding the more extreme position taken by others.

**Non-Traditional Religionists:** God is not someone personal but is thought of more in terms of something abstract such as a "spirit," "force," or "process."

**Nominal Religionists:** These people attach very little importance to their religious beliefs. (p. 53)

Benson's (1981) six religious types resemble Allport and Ross's (1967) religious orientations. Elements of Integrated and People-Concerned Religionists resemble the intrinsically oriented type. The Legalistic Religionists correspond to the indiscriminate pro-religious, while the Self-Concerned Religionists appear to relate to the extrinsic religious orientation. Elements of the Non-Traditional and Nominal Religionist probably would fall within the category of the indiscriminately anti-religious orientation.

Benson found that these six religious types have a negligible relationship with any particular religious group, church, or denomination. Elements of all six types were found among Catholics, Protestants, Jews, Evangelicals, and Fundamentalists. He also found that political ideology and religious type were strongly connected. The results of this study seem to support Hunt and King's (1971) assertion that attitudes expressed in a religious context are in fact characteristic of that person's total outlook on life in general.

Summarizing the impressions made by the previous review of research studies in the area of religious orientation leads one to conclude
that the attitudes that are expressed in a religious context are pervasive personality and psychological attributes which are present in a variety of functions and activities. Though it may be true that certain religious groups may reinforce certain attitudes and attributes, it also can be said that each church may exhibit to a greater or lesser degree a spectrum of religious orientations and their corresponding characteristics.

Conservatism-Liberalism and Related Traits of Personality

The polarized continuum of liberalism-conservatism appears to be a relative phenomenon that is present in most homogeneous groups. Studies have shown that liberalism-conservatism is an attitudinal dimension present in economic, political, religious, etc., gatherings (Hicks & Wright, 1970).

Religious liberalism-conservatism has long been at the core of religious discussions, heated debates, and even schisms. The scenario usually revolves around a liberal elite who initiate changes to deal with the demands and expectations of society. This initiative is countered by a conservative elite who strongly express that the church has no business trying to adjust itself to the modern world. The intensity of the debate usually determines whether a crisis situation will emerge. Frequently caught in the "crossfire" are the church members who become confused at what is the appropriate course of action they should choose to follow.

Many have examined various issues confronting churches, clergy, and laity, seeking to reach a consensus on the way people view the purpose of the church. Dreger (1952) hypothesized that
religious conservatives would be characterized by rigid personality structure, greater presence of guilt feelings, more likely to be intimidated by aggression-provoking situations, and having a greater need for dependency. He administered the Rorschach, Rosenzweig Picture-Frustration Study, and the Thematic Apperception Test to thirty religious liberals and thirty religious conservatives. His findings supported only the hypothesis that conservatives have a greater need for dependence and are more likely to be intimidated by an aggression-provoking situation.

Dandes (1966) correlated scores on the Personal Orientation Inventory (a measure of self-actualization) to liberals and conservatives and found that liberals scored highest on the subscales dealing with inner-directed support, existentiality, spontaneity, self-acceptance, and capacity for intimate contact.

Researchers in the political-economic arena of liberalism-conservatism have obtained similar results with regard to personality factors. McClosky (1958) describes the personality traits of conservatives found in the extreme quartiles of the liberal-conservative continuum. This group showed greater signs of hostility, suspicion, rigidity, compulsiveness, as being quick to condemn others for their shortcomings, and of being intolerant, inflexible, and unyielding in their perceptions and judgments.

The extreme emphasis on order and duty; the elaborate affection for the tried and familiar; the fear of change and the desire to forestall it; the strong attachments to the symbols and rituals of in-group culture; the hope for a society ordered and hierarchical in which each is aware of his station and its duties; the unusual concern for law, authority, and stability—all these can easily be understood as doctrinal expressions of a personality pattern that has strong need for order and
tidiness; that adjusts only with difficulty to changes in the environment; that cannot bear the uncertainty of questions left open, and requires answers; that is made uncomfortable by the give-and-take of free inquiry and the open society; that yearns for consensus, harmony of values, unequivocal definitions of the norms, and conclusive specification of the sources of authority. (p. 37)

McClosky (1958) compiled a list of conservative perceptions and outlooks that researchers have discovered in their studies dealing with the attitudes of conservatives. The following is a summary of those discoveries:

1. Man is perceived as a creature of appetite and will, governed more by emotion than by reason in whom wickedness, unreason, and the urge to violence lurk always behind the curtain of civilized behavior. He is a fallen creature, doomed to imperfection, and inclined to license and anarchy.

2. Society is ruled by divine intent and made legitimate by Providence and prescription. Religion is the foundation of civil society and is man's ultimate defense against his own evil impulses.

3. Society is organic, plural, inordinately complex, the product of a long and painful evolution, embodying the accumulated wisdom of previous historical ages. There is a presumption in favor of whatever has survived the ordeal of history, and of any institution that has been tried and found to work.

4. Man's traditional inheritance is rich, grand, endlessly proliferated and mysterious, deserving of veneration, and not to be cast away lightly in favor of the narrow uniformity preached by sophists and calculators. Theory is to be distrusted since reason, which gives rise to theory, is a deceptive, shallow, and limited instrument.

5. Change must therefore be resisted and the injunction heeded that unless it is necessary to change it is necessary not to change. Innovation is a devouring conflagration more often than it is a torch of progress.

6. Men are naturally unequal, and society requires orders and classes for the good of all. All efforts at leveling are futile and lead to despair, for they violate the natural hierarchy and frustrate man's longing for leadership. The superior classes must be allowed to differentiate themselves and to have a hand in the direction of the
state, balancing the numerical superiority of inferior classes.

7. Order, authority, and community are the primary defense against the impulse to violence and anarchy. This is clearly expressed by re-emphasis on the superiority of duties over rights and the need to strengthen the stabilizing institutions of society such as the church, the family, and above all, private property. (p. 30)

Burtt (1939, p. 113) also examined the extremes of religious liberalism and conservatism and found religious liberals essentially humanistic, man-centered, naturalistic, anti-dogmatic, and rejecting any dependency upon institutions, rituals, and even an anthropomorphic Supreme Being. Religious conservatives were defined as essentially theistic, God-centered, absolutist in dogma, and conceiving of religious experience as consisting primarily of a dependent relationship with the church, its dogma, and God.

The consensus among researchers on the religious conservative-liberal continuum has resulted in a basic profile of these two dimensions. Conservatives emerge as dependent upon the authority of God, the church, and its dogma. A sense of security is achieved by rigidly and legalistically adhering to traditional customs and ideas. Spontaneity and change are threatening. Much energy is expended defending and protecting the established institution from suspicion or damaging impressions that may force the church to admit deficiencies. The most common defense is emphasis on externals, rituals, and traditions. To involve the church in social and political issues would be too threatening and expose the church to attack. The emphasis is then on their highest esteemed value: the salvation of their own souls.

Liberals on the other hand manifest a degree of independence
and flexibility. The church is important but only as it expresses a humanitarian, man-centered responsibility for the well-being of each other. These social and political concerns rank at the top of their interests. Religious experience is viewed as a matter of contemporary relevancy. In this context, change, personal freedom, and openness to the world are encouraged. Rather than seeking security through authoritarian and dogmatic adherence to church expectations, interpersonal relationships are values which rank very high. Their belief in the humanistic potential is frequently interpreted by conservatives as "ungodliness" (Putney & Middletown, 1961; Dreger, 1952; Ranck, 1961; Weima, 1965).

It must be remembered that conservatism-liberalism is a relative phenomenon which can generally be found as two attitudinal dimensions within relatively homogeneous groups rather than between different groups. This was confirmed by Strickland and Shaffer (1971) who conducted a study utilizing three age groups of volunteer male and female members of two large churches, one labeled as liberal and the other labeled as conservative. Subjects were evaluated as to their religious orientation preferences: intrinsic or extrinsic, a belief in internal versus external control of reinforcement, and authoritarianism. Biserial correlations revealed no clear cut relationship between membership in the conservative or liberal church and intrinsic/extrinsic religious orientation or a belief in internal versus external control of reinforcement.

Extrinsically religious subjects were less conservative than intrinsically religious ones. Submissiveness, trust, and dependence were related to the intrinsic while dominance and self-assertion were
characteristic of the extrinsic. Older subjects tended to be more authoritarian. Conservatism correlated with less formal education.

Kahoe (1974) evaluated the level of education as it related to Christian students. He found conservatism, in general, to be negatively related to educational level and liberalism to be positively related with degree of education. He discovered some interesting relationships from his study where he found that a student's conservative family background was positively related to more years of education while the reverse showed liberal backgrounds to be negatively related to years of formal education. Those who were initially more religiously conservative tended to complete more education, and this increased education was strongly related to their becoming more liberal. Ranck (1961) found the same relationship between education and attitudes on the liberal-conservative dimensions. The further advanced they were in school or college, the more liberal students were in their religious thinking, and they were more likely to change their religious ideas than were conservatives.

To summarize: Liberal and conservative dimensions of attitudes have been the grist for much discussion and debate. Differing personality traits and needs tend to determine the attitudinal outlook of certain groups of individuals whether they be political, social, or religious. Age, education, and background seems to influence the inevitable attitudinal stance each person takes.

Researchers in this area would be advised to follow the suggestions of Wiebe and Fleck (1980) who warn that personality descriptions, attitudes, and religious orientation are subject to the confounding effect of religious affiliation. Kupst (1972) suggests that
a wise approach to the study of liberalism-conservatism is to take one religion at a time and study those issues which are most relevant and meaningful to that group.

Summary

The preceding review of research studies focused on religious attitudes and their relationship with belief systems and personality characteristics. These studies make several suggestions:

Attitudes and beliefs seem to be strongly influenced or reinforced by the pressures of group identity and their respective characteristics when applied to their members. Attitudes such as ethnocentrism, dogmatism, authoritarianism, and prejudice are increasingly prevalent when conformity to group beliefs is coupled with a restrictive and exclusive outlook. Allport describes this outlook as a "closed belief system" largely expressed by an intolerance towards opposing or variant beliefs.

However, Allport and other researchers generally conclude that attitudes expressed in a religious context may be a pervasive personality and psychological attributes which are present in a variety of the individual's other functions and activities. Thus, attitudes expressed by religious groups may simply be the outgrowth of the types of people they tend to attract.

Studies which have focused on the dimensions of liberalism and conservatism indicate that personality traits and needs do tend to affect the attitudinal outlook of groups and individuals whether it be political, social, or religious. Also, demographic factors such as age, education, and general background seem to contribute to the general attitudinal stance people take.
CHAPTER III

METHODOLOGY

Research Approach

This study employed an ex post facto research design calculated to investigate to what extent variations in attitudes toward Seventh-day Adventist (SDA) church standards corresponded with variations in a number of other factors. These other factors, the independent variables, were selected because they represented facets of the broad hypothesis which this study proposed to examine: that attitudes toward Seventh-day Adventist church standards are related to the independent variables of personality traits, gender, age, education, duration of church membership, generation of church membership, and size of church. This study sought to determine the relationship, if any, between attitudinal scores and the independent variables stated above.

Research Design

This study followed a multiple-regression design. It investigated the relationship between the sixteen independent or predictor variables of the Sixteen Personality Factor Test (see appendix D) which was one of the instruments used for this study and the dependent or criterion variable which was adherence to Adventist church standards as reflected by six specific standards: dress, diet, Sabbath keeping, sexual activities, entertainment, and divorce-remarriage. In addition,
six moderator variables (i.e., gender, age, education, duration of church membership, generation of church membership, and size of church) were studied. Gender was included because of the frequent dominance of female parishioners in many small Adventist churches. Age (Erickson, 1963; Kolberg, 1963; Peck & Havighurst, 1960) and education (Kahoe, 1974) were included because of their expected relationship with attitudes toward Adventist church standards. The remaining moderator variables were chosen to investigate differences between the membership characteristics of small versus large churches; whether belonging to a church group has an increasing effect on a member's attitude; and whether a difference exists between those members who were the first in their family to join the Adventist church (i.e., a first-generation Adventist) as opposed to those who were preceded by one or both parents as members of the church (i.e., a second-generation Adventist).

The variables studied, therefore, were: (1) attitudes toward Adventist church standards (the dependent variable) with respect to (a) diet, (b) dress, (c) entertainment, (d) sexual activities, (e) Sabbath keeping, and (f) divorce and remarriage; (2-17) the sixteen personality variables of the 16PF (the independent variables); (18) gender; (19) age; (20) education; (21) church size; (22) duration of membership; and (23) generation of church membership (all moderator variables).

Research Instruments

To measure the variables involved, it was necessary to select appropriate instruments. After considering a number of other
instruments, the researcher chose the following two instruments: the Sixteen Personality Factor Questionnaire and the Survey of Interpretation of Adventist Church Standards.

The Sixteen Personality Factor Questionnaire (16PF)

This instrument was chosen as most suitable because of its facility for self-administration to a large group of normal people and its ability to evaluate the intensity of sixteen major personality source traits or personality factors in an individual.

When Cattell began his research on personality, he attempted to develop relatively pure measures of the essential components of personality. Specifically, Cattell (1965) was attempting to isolate that which could predict what a person would do when placed in a given situation. Cattell noted that the process of heredity, learned patterns of responses, and environment interact within an individual to produce certain consistent tendencies or responses in situations which are perceived by the individual as functionally equivalent (Freeman, 1962).

Cattell made behavior observations on large numbers of people consisting of measures of physiological responses, live in observer ratings, and clinical interviews. The subjects in his investigations were also given numerous paper-and-pencil tests which asked the subjects about their typical patterns of behavior under various conditions described in the test analysis. What emerged was a series of inferred response tendencies or traits which provided descriptions of persons in terms of a trait profile.

Cattell has arranged each trait or construct as a bi-polar continuum. Each construct is described by adjectives at the extreme opposite poles of behavior. These adjectives have the advantage of
being easy to remember and easy for anyone to understand. Their disadvantage is that they are frequently associated with common attributes which may not be exactly appropriate or may be too narrow to convey the full meaning of the construct. Table 1 lists the sixteen factors including several descriptions for each factor which are presented according to whether a high or a low score has been achieved. Each factor is therefore best understood by the impression created by the sum of all the descriptions. However, in order to facilitate the reporting of findings from this study, the boldface descriptions are used from table 1.

The Sixteen Personality Factor Test, Form C, contained 105 items distributed under sixteen categories of dichotomous personality traits and one lie scale consisting of seven items. All other items, with the exception of the eight intelligence items, provided a choice among three possible responses and a scoring range of zero, one, or two. The eight intelligence items also provided a choice among three possible responses, but with a scoring range of only zero and one. The maximum raw score possible on the intelligence continuum is eight, whereas the remaining fifteen scales show a maximum possible raw score of twelve. The minimum possible raw score on all sixteen scales is zero. Each of the sixteen traits is described by adjectives at the extreme opposite poles of behavior. Scores are then plotted on the continuum between two extremes. Low scores indicate attributes similar to those traits at the lower end of the continuum, and high scores indicate attributes similar to the traits at the upper end of the continuum. It should be kept in mind that a low score is actually
<table>
<thead>
<tr>
<th>Factor</th>
<th>Low Score Description</th>
<th>High Score Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Reserved, detached, critical, cool, impersonal</td>
<td>Easy-going, warmhearted, outgoing, participating, interested in people</td>
</tr>
<tr>
<td>B</td>
<td>Concrete-thinking, less intelligent, lower scholastic mental ability</td>
<td>Abstract-thinking, more intelligent, bright, higher scholastic mental capacity</td>
</tr>
<tr>
<td>C</td>
<td>Affected by feelings, emotionally less stable, easily upset, changeable, lower ego strength</td>
<td>Emotionally stable, mature, faces reality, calm, patient, higher ego strength</td>
</tr>
<tr>
<td>E</td>
<td>Submissive, humble, mild, easily led, accommodating, conforming</td>
<td>Dominant, assertive, aggressive, authoritative, competitive, stubborn</td>
</tr>
<tr>
<td>F</td>
<td>Serious, sober, prudent, taciturn</td>
<td>Happy-go-lucky, impulsively lively, enthusiastic, heedless</td>
</tr>
<tr>
<td>G</td>
<td>Expedient, disregards rules, feels few obligations, weaker superego strength</td>
<td>Conscientious, persevering, proper, moralistic, rule-bound, stronger superego strength</td>
</tr>
<tr>
<td>H</td>
<td>Shy, restrained, threat-sensitive, timid</td>
<td>Venturesome, socially bold, uninhibited, spontaneous</td>
</tr>
<tr>
<td>I</td>
<td>Self-reliant, tough-minded, realistic, no-nonsense</td>
<td>Sensitive, tender-minded, intuitive, unrealistic</td>
</tr>
<tr>
<td>Factor</td>
<td>Low Score Description</td>
<td>High Score Description</td>
</tr>
<tr>
<td>--------</td>
<td>-----------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>L</td>
<td>Trusting, adaptable, free of jealousy, easy to get on with</td>
<td>Suspicious, self-opinionated, hard to fool, skeptical, questioning</td>
</tr>
<tr>
<td>M</td>
<td>Conventional, practical, careful, regulated by external realities</td>
<td>Unconventional, imaginative, absent-minded, careless of practical matters</td>
</tr>
<tr>
<td>N</td>
<td>Unpretentious, forthright, natural, genuine, artless</td>
<td>Calculating, shrewd, socially alert, insightful</td>
</tr>
<tr>
<td>O</td>
<td>Confident, unperturbed, self-assured, secure, self-satisfied, adequate</td>
<td>Apprehensive, worrying, troubled, self-reproaching, guilt prone</td>
</tr>
<tr>
<td>Q1</td>
<td>Conservative, respecting established ideas, tolerant of traditional difficulties</td>
<td>Experimenting, liberal, analytical, likes innovation, radical</td>
</tr>
<tr>
<td>Q2</td>
<td>Group-oriented, a &quot;joiner&quot; and sound follower</td>
<td>Self-sufficient, prefers own decisions, resourceful</td>
</tr>
<tr>
<td>Q3</td>
<td>Undisciplined self-conflict, careless of protocol, follows own urges, low integration</td>
<td>Controlled, socially precise, following self-image, compulsive, high self-concept</td>
</tr>
<tr>
<td>Q4</td>
<td>Relaxed, tranquil, torpid, unfrustrated</td>
<td>Tense, frustrated, driven, restless, overwrought</td>
</tr>
</tbody>
</table>
preferable on certain factors, while a high score is preferable on others.

Normally, scores are interpreted in the form of "standard scores" of ten units (standard tens or "stens") with the average score designated as stens of five and six, which are one-half standard deviation below and above the mean of normal adults (Cattell, Eber, & Tatsuoka, 1970).

However, for the purpose of this study, raw scores rather than sten scores were used because norm tables and standardizations are not necessary and become meaningless when analyzing a large sample. The Sixteen Personality Factor Test is based on more than thirty-five years of research and development, documented in nearly 1,500 books and journal articles (Hussong, Sherman, & Ferris, 1977). It has been revised, updated, and improved several times since it first appeared in 1949. More than 18,000 normal individuals were systematically tested during the most recent standardization (Institute for Personality and Ability Testing, 1978). The handbook supplements these with nearly 30,000 others from a variety of occupations, clinical diagnostic class, and cultural groups.

Reliability coefficients for the sixteen primary scales range between .67 and .86 with a median value of .78 and average reliability coefficient of .776. Validities ranged between .46 and .76 with a median value of .51 and an average validity coefficient of .605 for a single form C (Cattell, Eber, & Tatsuoka, 1970).

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1Both raw scores and sten scores were analyzed separately and no differences were found among final statistical results.
Development of the Survey of Interpretation of Adventist Church Standards

Since a major portion of this research was dependent upon attitudes of Seventh-day Adventist church members toward the standards of their church, an essential portion of this study was dependent on an instrument that would measure these attitudes. While a number of scales on attitudes and values have been developed such as the Moral Judgment Scale (Kolberg, 1969); Extrinsic Religious Values Scale (Wilson, 1960); Scale for Measuring Attitude Toward the Church (Thurstone & Chave, 1929); Dogmatism Scale (Rokeach, 1960); The Religious Orientation Scale (Allport & Ross, 1967); Scale of Religious Attitude and Beliefs (Levinson, 1949); Hogan's Survey of Ethical Attitudes (Hogan, 1970); and Authoritarian Scale (Adorno, Frenkel-Brunswick, Levinson, & Sanford, 1950), none related specifically to the six areas of diet, dress, sexual activities, Sabbath observance, divorce and remarriage, and entertainment which were generally defined and interpreted by personal situations.

A search of available instruments revealed that no measure was available to evaluate the attitudes of these six standards of the Adventist church. Thus an instrument tailored to the unique characteristics and standards of the Seventh-day Adventist Church was thought to provide the most valid evidence. Therefore, a self-report questionnaire, Survey of Interpretation of Adventist Church Standards, was designed to measure these six areas of Adventist standards as found in the Seventh-day Adventist Church Manual (General Conference 1981). These were chosen as the content from which items were constructed so as to elicit the attitudes of church members as follows:
Subjects who scored at a higher end of the scale reflect a closer observance to these standards and were considered manifesting an attitude of strict adherence, while subjects who scored at the lower end of the scale reflect a very lax or relativistic observance of these standards and were considered manifesting an attitude of lenient adherence.

**Instrument Development and Pilot Study**

Standards were conceptualized into an initial twenty or more items per standard. Items were worded such that responses could be measured on a Likert Scale between 1 to 5; where 5 was the most agreeable response and 1 was the most disagreeable response. A panel of eleven church leaders, consisting of two church administrators and nine pastors, reviewed and evaluated an original pool of 122 items for content validity and clarity of intent. After numerous editing suggestions, including the deletion of 3 items, the remaining 119 items were arranged into six homogeneous scales, each scale consisting of items that related to one of the six Adventist church standards (see appendix B). A respondent's score for a particular scale would be the sum of the score received for the items on that scale. The instrument was then tested in a pilot study on a sample of seventy-eight subjects.

An item analysis was conducted to establish the reliability of the Survey of Interpretation of Adventist Church Standards and each of the six subscales after the scale was subjected to pilot testing on the sample described above. The reliability coefficients obtained in the pilot test are reported in table 2.
TABLE 2

PILOT TEST RELIABILITY COEFFICIENTS

<table>
<thead>
<tr>
<th>Scale</th>
<th>Number of Items</th>
<th>Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Full Instrument</strong></td>
<td>119</td>
<td>.9485</td>
</tr>
<tr>
<td><strong>Subscales</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divorce-Remarriage</td>
<td>16</td>
<td>.6595</td>
</tr>
<tr>
<td>Sexual Activities</td>
<td>20</td>
<td>.6880</td>
</tr>
<tr>
<td>Entertainment</td>
<td>20</td>
<td>.9002</td>
</tr>
<tr>
<td>Sabbath Keeping</td>
<td>22</td>
<td>.7986</td>
</tr>
<tr>
<td>Dress</td>
<td>20</td>
<td>.8380</td>
</tr>
<tr>
<td>Diet</td>
<td>21</td>
<td>.8231</td>
</tr>
</tbody>
</table>
Since a majority of the items showed a point-multiserial correlation >.3, only those items that yielded the highest multiserial correlations in both the full scale and their respective subscales were retained (see appendix A). The final copy of the Survey of Interpretation of Adventist Church Standards therefore contained a total of sixty-three items: nine Divorce and Remarriage subscale items; ten Sexual Activities subscale items; and eleven items in each of the Diet, Dress, Entertainment, and Sabbath Keeping subscales. Rather than grouping the items of each subscale together, one item from each of the six subscales was arranged in sequential order with the response format conforming to the Likert-type scaling model. Instructions and a section for biographical information were included at the beginning of the instrument (see appendix D).

Format

Both the Survey of Interpretation of Adventist Church Standards and the Sixteen Personality Factor Test were combined into one test booklet which consisted of three sections: Section I for biographical information; Section II for the Survey of Interpretation of Adventist Church Standards; and Section III for the Sixteen Personality Factor Test. This organization was done for several reasons: (a) to keep responses from each subject together, thus avoiding questionnaire mix-ups; (2) to reduce subject resistance by presenting a single questionnaire of eight pages rather than two separate questionnaires amounting to twelve pages of different color and print; and (c) to make the 168 items from the two questionnaires appear less overwhelming (see appendix D).
Population and Sample

The population for this study consisted of Seventh-day Adventist church members within the states of Maryland, Pennsylvania, and Virginia. The sample subjects were examined according to six demographic characteristics: age, gender, size of congregation, level of formal education, duration of church membership, and generation of church membership. A purposive sample was chosen rather than a random sample for the following reasons:

1. Two churches representing approximately 75 percent of all members who attend Adventist churches of 500 or more members in Maryland, Pennsylvania, and Virginia would not consent to providing a list of their members so that a randomized sample could be chosen.

2. The sensitive and personal nature of the items used on the Survey of Interpretation of Adventist Church Standards precluded an equal chance of each member selected for the sample to respond. For instance, members when asked to participate, politely declined. Some subjects who had initially agreed refused to complete or return the questionnaire because they felt it was an invasion of their privacy. Thus the best choice was to select members who were representative of the six demographic subgroups.

Subjects were drawn from small and large congregations with the exclusion of medium-size churches so as to maximize the distinctions between sizes of congregations. For the purpose of this study a small church is one consisting of a membership ranging from 1-200 members, while a large church is one consisting of a membership of 500 or more members.

It was intended that for this study each demographic variable
would be shared by at least 160 subjects. To ensure stability of the correlation matrix, this figure was set because of the recommendation of Kendall (cited in Hays, 1963, p. 646) that a minimum of ten subjects be sampled for each variable being studied. When the sixteen personality variables are multiplied according to the rule of ten subjects per variable, the minimum sample of 160 subjects for every shared variable results.

Efforts were made to sample a large number of church congregations from the three states. Thirty-five pastors were initially contacted and asked for their cooperation with the study. Thirty-three pastors representing seventy congregations were willing to participate. A total of 740 questionnaires were either sent or presented personally to church members. This represents the 585 questionnaires that were sent to pastors for their administration and the 155 questionnaires that were administered personally. Four hundred and forty-seven subjects properly completed the questionnaires. This included the 356 that were properly completed (11 were discarded) and returned by the pastors, and 91 personally collected. A breakdown of the sample according to the demographic subgroups is given in table 3.

1. Gender responses included 189 for males; 258 for females.

2. Age responses represented 235 subjects between 18 and 39; 212 between 40 and 85 years.

3. Size of congregation revealed 286 subjects from churches of two hundred or fewer members; 161 subjects from churches of five hundred or more.

4. Level of formal education indicated 194 subjects had completed formal education equal to or less than the twelfth grade;
TABLE 3

DEMOGRAPHIC COMPOSITION OF SAMPLE

<table>
<thead>
<tr>
<th>Demographic Variable</th>
<th>N</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sex</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>258</td>
<td>447</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39 or younger</td>
<td>235</td>
<td></td>
</tr>
<tr>
<td>40 or older</td>
<td>212</td>
<td>447</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High school or less</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>One year college or more</td>
<td>253</td>
<td>447</td>
</tr>
<tr>
<td><strong>Size of Church</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-200 members</td>
<td>286</td>
<td></td>
</tr>
<tr>
<td>500 or more members</td>
<td>161</td>
<td>447</td>
</tr>
<tr>
<td><strong>Generation of Church Membership</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First generation</td>
<td>228</td>
<td></td>
</tr>
<tr>
<td>Second generation</td>
<td>219</td>
<td>447</td>
</tr>
<tr>
<td><strong>Duration of Church Membership</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-20 years</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>21 or more years</td>
<td>204</td>
<td>447</td>
</tr>
</tbody>
</table>
while 253 had achieved formal education exceeding the twelfth grade.

5. Duration of membership included 243 subjects who had been members of the Adventist church for twenty or fewer years; while 204 subjects had been members for twenty or more years.

6. Membership generation revealed 228 were first-generation Adventists (i.e., their parents were not church members); 219 were second-generation Adventists (i.e., one or both their parents were church members).

The sample obtained, therefore, was judged both adequate to ensure confidence in the results and representative of the six demographic subgroups for Adventists in the states of Maryland, Pennsylvania, and Virginia.

Data Collecting Procedures

The following procedures were used to collect the data:

1. Church districts were chosen arbitrarily from the church directories that were provided by Adventist administrative headquarters representing each state. The initial collection of data began with a large coverage of Adventist churches in Pennsylvania. Unexpectedly high returns from those churches precluded the necessity of an equivalent coverage of Adventist churches in the states of Maryland and Virginia since it was a purposive sample that was being collected. Thus the sample represents twenty-one church districts in Pennsylvania, ten church districts from Maryland, and four church districts from Virginia.

The possibility of sample bias was recognized, but was not believed to pose a serious threat to the validity of the research findings as long as each of the demographic variables would be shared by a
minimum of 160 subjects (see table 3). This expectation seems to have been realized by the spread of scores that will be described in chapter 4.

2. Thirty-five pastors representing sixty-six churches whose membership comprised 200 or less and five churches of 500 or more members were contacted by telephone to solicit their cooperation in the administration of the research instruments. A brief summary of the purpose and procedures involved was given. Thirty-three of the pastors contacted expressed interest in the study and volunteered (see appendix E).

3. So as to facilitate pastoral follow-through, pastors of small churches were requested to accept a minimum quota of only eight completed questionnaires. Pastors from large churches were asked to accept a quota of forty completed questionnaires. However, pastors of small churches were provided with four extra questionnaires, for a total of twelve, and encouraged to return that many, while pastors of large churches were provided with thirty-five extra questionnaires, for a total of seventy-five, and encouraged to return as many as possible.

4. Each pastor was sent a packet containing questionnaires, instruction sheets, and stamped, self-addressed envelopes for each subject, including a cover letter with instructions for the pastor and one large stamped, self-addressed envelope for returning the completed questionnaires.

5. Pastors were encouraged to administer the instrument using the following procedures: (a) Arbitrarily invite a broad range of willing subjects who would be representative of the demographic
subgroups. (b) Inform each subject of the significance of the research prior to giving him/her the packet containing the questionnaire, instruction sheet, and a stamped, self-addressed envelope for returning the questionnaire to the pastor. If the subjects completed the questionnaires in a group setting, they simply handed the questionnaire to the pastor in the sealed envelope. It was believed that the rapport between pastor and church members would enhance the return rate rather than if they were to return the questionnaire directly to a researcher whom they had never seen or known. Also, pastors would be motivated to pursue slow-responding subjects so they could deliver the quota which they agreed to get. (c) After collecting the completed questionnaires from their respective members, pastors were instructed to return all completed questionnaires in the large stamped and addressed envelope to the researcher. (d) Questionnaires were personally administered to groups where the pastors did not choose to take responsibility for eliciting membership response and/or collecting and returning completed questionnaires. In these situations, the pastors were usually willing to allow the researcher to meet with a group of church members and to administer and collect the questionnaires from those present. (e) There were 155 questionnaires that were personally administered to individuals who were known to belong to two large churches where access to membership lists was not available. In the first case, the pastor gave permission to pass out the questionnaire to those in attendance at a mid-week service. Of the more than 300 who were in attendance and were invited to participate, 130 took the questionnaires. However, only 89 were returned; 82 were acceptable. In the second case, individuals were confronted on a personal basis
as to their membership in a large church and whether they would be willing to complete a questionnaire for the described study. These individuals were staff and students of an Adventist college located in close proximity to several large Adventist churches. Twenty-five questionnaire packets including instructions and return envelopes were passed out; nine were returned completed. (f) Questionnaires were checked for completeness; 18 not properly completed were discarded.

Data Processing and Analysis

After initial scoring of the Survey of Interpretation of Adventist Church Standards and the Sixteen Personality Factor Test scales, a data file was developed containing scores for each respondent. A format for data entry into the computer at Andrews University Computer Center, Berrien Springs, Michigan, was developed. The data file contained coded information as follows:

1. (a) Sex: 1. Male, 2. Female; (b) Age; (c) Education: 1. Elementary school, 2. High School, 3. College, 4. Graduate School; (d) Number of Years a Member of the SDA Church; (e) Generation of Individual Membership: 1. Second or higher generation, 2. First generation; (f) Size of Church Membership: 1. 1-50, 2. 51-100, 3. 101-200, 4. 500 or more.

2. Total scores on each of the six sections of the Survey of Interpretation of Adventist Church Standards.

3. Total scores for each of the factors of the Sixteen Personality Factor Test.

Null Hypotheses

Hypothesis 1. There is no relationship between attitudes toward
church standards and the linear combination of the sixteen personality variables.

**Hypothesis 2.** There is no relationship between attitudes toward diet and the linear combination of the sixteen personality variables.

**Hypothesis 3.** There is no relationship between attitudes toward dress and the linear combination of the sixteen personality variables.

**Hypothesis 4.** There is no relationship between attitudes toward Sabbath keeping and the linear combination of the sixteen personality variables.

**Hypothesis 5.** There is no relationship between attitudes toward entertainment and the linear combination of the sixteen personality variables.

**Hypothesis 6.** There is no relationship between attitudes toward sexual activities and the linear combination of the sixteen personality variables.

**Hypothesis 7.** There is no relationship between attitudes toward divorce and remarriage and the linear combination of the sixteen personality variables.

**Hypothesis 8.** There is no relationship between:

a. gender and church standards within any of the other demographic subgroups

b. age and church standards within any of the other demographic subgroups

c. educational attainment and church standards within any of the other demographic subgroups

d. duration of church membership and church standards within any of the other demographic subgroups
e. generation of church membership and church standards within any of the other demographic subgroups

f. size of church membership and church standards within any of the other demographic subgroups.

Hypothesis 9. For (a) males and (b) females, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 10. For (a) younger church members and (b) older church members, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 11. For (a) less-than-high-school educated and (b) college-or-more educated, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 12. For (a) short-duration Adventist membership and (b) long-duration Adventist membership, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 13. For (a) first-generation Adventists and (b) second-generation Adventists, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Hypothesis 14. For (a) small Adventist churches and (b) large Adventist churches, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.
Hypothesis 1-14 were tested by multiple linear regression analysis using the BMDP2R (Stepwise Regression) and the BMDP9R (Best Possible Subsets Regression).

Summary

Chapter 3 has presented the research design and methodology used in this study of selected personality and demographic variables related to attitudes toward Seventh-day Adventist church standards. The population and sample, instrumentation, procedures for collecting data, and statistical analysis have been discussed.
CHAPTER IV

RESULTS OF DATA ANALYSIS

Chapter 4 presents information concerning the analysis of data related to the attitudes of Seventh-day Adventists toward church standards and the sixteen personality traits of the sample tested. The first section of the chapter deals with the presentation of the general findings and the second with the findings relative to the hypotheses.

General Findings

The BMDP2I program was used to generate descriptive statistics relating to the distribution of the scores of the sample group on each of the variables.

In figure 1 the distribution of scores from the total research sample is plotted for each independent personality variable on a histogram with statistical data provided to the left. The minimum and maximum possible scores for each variable are placed under the histogram with a brief adjective describing the attribute of those in the sample whose scores were plotted at that end of the continuum.

When examining a frequency distribution, it is customary to describe it by use of measures of central value and variability. The mean is the score that is found by dividing the total of all scores by the number of scores. The median is defined as that point or
### Factor A
**Reserved/Easy-going**
- **Mean**: 8.22
- **Median**: 8.43
- **Mode**: 10
- **Range**: 1 - 12
- **St. Dev.**: 2.41
- **No. Subs.**: 447
- **Q1**: 6.55
- **Q3**: 10.03

### Factor B
**Concrete-thinking/Abstract-thinking**
- **Mean (Concrete)**: 4.54
- **Median (Concrete)**: 4.69
- **Mode (Concrete)**: 5
- **Range (Concrete)**: 0 - 8
- **St. Dev. (Concrete)**: 1.57
- **No. Subs. (Concrete)**: 447
- **Q1 (Concrete)**: 3.58
- **Q3 (Concrete)**: 5.67
- **Mean (Abstract)**: 7.26
- **Median (Abstract)**: 7.43
- **Mode (Abstract)**: 8
- **Range (Abstract)**: 0 - 12
- **St. Dev. (Abstract)**: 2.48
- **No. Subs. (Abstract)**: 447
- **Q1 (Abstract)**: 5.49
- **Q3 (Abstract)**: 9.09

### Factor C
**Affected by feelings/Emotionally stable**
- **Mean (Affected)**: 4.30
- **Median (Affected)**: 4.08
- **Mode (Affected)**: 3
- **Range (Affected)**: 0 - 12
- **St. Dev. (Affected)**: 2.44
- **No. Subs. (Affected)**: 447
- **Q1 (Affected)**: 2.71
- **Q3 (Affected)**: 5.88
- **Mean (Emotionally stable)**: 7.26
- **Median (Emotionally stable)**: 7.43
- **Mode (Emotionally stable)**: 8
- **Range (Emotionally stable)**: 0 - 12
- **St. Dev. (Emotionally stable)**: 2.48
- **No. Subs. (Emotionally stable)**: 447
- **Q1 (Emotionally stable)**: 5.49
- **Q3 (Emotionally stable)**: 9.09

### Factor E
**Submissive/Dominant**
- **Mean**: 4.30
- **Median**: 4.08
- **Mode**: 3
- **Range**: 0 - 12
- **St. Dev.**: 2.44
- **No. Subs.**: 447
- **Q1**: 2.71
- **Q3**: 5.88

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Fig. 1. Independent variables: distribution of the 16 personality traits for the total sample.
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Fig. 1. Continued
measurement of score which separates the upper 50 percent of the scores from the lower 50 percent of the scores. Another measure that is utilized is the quartile. The 1st quartile (Q1) is that point or measurement of score which separates the lower 25 percent of the scores from the rest of the scores, and the 3rd quartile (Q3) is that point or measurement of score which separates the upper 25 percent from the rest of the scores. The middle 50 percent of the scores then fall between Q1 and Q3. The mode is defined as the most frequently occurring score of a distribution. The range is a measure of variation which presents low and high scores, and the standard deviation is a measure of the variability of scores from the mean score. It is important to point out that none of the histograms in figure 1 presents a symmetrical distribution; all are skewed. Thus they are more heavily weighted toward one end of the continuum.

Attitudes toward Church Standards

The Survey of Interpretation of Adventist Church Standards contained a total of 63 items intended to determine whether subjects were lenient or strict adherents to church standards. All items carried a response range of 1 to 5 as expressed on a Likert scale. Thus the maximum score on the full scale was 315 and the minimum was 63. Four subscales (i.e., diet, dress, Sabbath keeping, and entertainment) each had 11 items, making a maximum score of 55 and a minimum score of 11. The sexual activities subscale had 10 items, making a maximum score of 50 and a minimum score of 10, and the divorce-remarriage subscale had 9 items resulting in a maximum score of 45 and a minimum score of 9.
The same statistics are provided for each dependent variable in figure 2 as were given for each independent variable. It should be noted that the scores on the dependent variables appear very slightly weighted to the strict-adherent end of the histogram with scores reaching the maximum extremes on each of the six subscales and only eight points from the maximum extreme on the full scale.

Summary of Sample Data

Figures 1 and 2 show fairly wide distributions of scores for both the personality variables and the attitudinal variables. Sample subjects ranged between the extremes on all sixteen personality variables but with a slight tendency toward one end of the continuum with certain variables. This would suggest that certain personality traits were characteristic of a majority of the sample subjects tested, while other personality traits were fairly normally distributed throughout the sample.

Attitudinal scores appeared slightly weighted toward the strict-adherents end of the distribution but were nonetheless fairly evenly distributed, indicating a broad and even range of attitudes toward church standards.

Findings Relative to the Hypotheses

The BMDP2R step-wise regression program was used to test hypotheses 1 through 7. This program is designed to determine the contribution of an independent variable to \( R^2 \), controlling for the effects of the preceding variable(s). This program enters the most significant variable first in the regression equation. The other variables are then entered by steps in order of significance. The program
### Full Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient</th>
<th>Strict</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>210.53</td>
<td>212.43</td>
</tr>
<tr>
<td>Median</td>
<td>212.43</td>
<td>246</td>
</tr>
<tr>
<td>Mode</td>
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<td></td>
</tr>
<tr>
<td>Rnge. Scrs.</td>
<td>107 - 307</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>37.69</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>184.87</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>238.35</td>
<td></td>
</tr>
</tbody>
</table>

Lenient 63  
Strict 315

### Diet Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient</th>
<th>Strict</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>36.60</td>
<td></td>
</tr>
<tr>
<td>Median</td>
<td>37.34</td>
<td></td>
</tr>
<tr>
<td>Mode</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Rnge. Scrs.</td>
<td>15 - 55</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>8.04</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>31.02</td>
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<tr>
<td>Q3</td>
<td>42.47</td>
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</table>

Lenient 11  
Strict 55

### Dress Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient</th>
<th>Strict</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>33.55</td>
<td></td>
</tr>
<tr>
<td>Median</td>
<td>34.16</td>
<td></td>
</tr>
<tr>
<td>Mode</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>Rnge. Scrs.</td>
<td>11 - 55</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>8.13</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>28.07</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>39.43</td>
<td></td>
</tr>
</tbody>
</table>

Lenient 11  
Strict 55

### Sabbath Keeping Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient</th>
<th>Strict</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>37.60</td>
<td></td>
</tr>
<tr>
<td>Median</td>
<td>37.79</td>
<td></td>
</tr>
<tr>
<td>Mode</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>Rnge. Scrs.</td>
<td>18 - 55</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>7.29</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>32.88</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>42.86</td>
<td></td>
</tr>
</tbody>
</table>

Lenient 11  
Strict 55

---

**Fig. 2. Dependent variables: attitude towards church standards.**
### Entertainment Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient Adherents</th>
<th>Strict Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>36.38</td>
<td></td>
</tr>
<tr>
<td>Median</td>
<td>37.07</td>
<td></td>
</tr>
<tr>
<td>Mode</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>Range, Scrs.</td>
<td>14 - 55</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>7.76</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>30.57</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>42.16</td>
<td></td>
</tr>
</tbody>
</table>

### Sexual Activities Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient Adherents</th>
<th>Strict Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>36.40</td>
<td></td>
</tr>
<tr>
<td>Median</td>
<td>36.85</td>
<td></td>
</tr>
<tr>
<td>Mode</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>Range, Scrs.</td>
<td>17 - 50</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>6.91</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>31.91</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>41.01</td>
<td></td>
</tr>
</tbody>
</table>

### Divorce-Remarriage Scale

<table>
<thead>
<tr>
<th></th>
<th>Lenient Adherents</th>
<th>Strict Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>30.01</td>
<td></td>
</tr>
<tr>
<td>Median</td>
<td>30.21</td>
<td></td>
</tr>
<tr>
<td>Mode</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Range, Scrs.</td>
<td>15 - 45</td>
<td></td>
</tr>
<tr>
<td>St. Dev.</td>
<td>5.85</td>
<td></td>
</tr>
<tr>
<td>No. Subs.</td>
<td>447</td>
<td></td>
</tr>
<tr>
<td>Q1</td>
<td>26.28</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>34.51</td>
<td></td>
</tr>
</tbody>
</table>

Fig. 2. Continued
then stops at the point where a variable does not significantly contribute to $R^2$ in addition to the preceding variable(s) in the regression equation.

The positive or negative sign of the regression coefficients given for each variable indicates whether that variable is positively or negatively related to the dependent variable. Whenever a regression coefficient for a factor has a positive sign, the trait at the right of the continuum is indicated. Whenever a regression coefficient for a factor has a negative sign, the trait at the left of the continuum for that factor is indicated.

**Hypothesis 1:** There is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Table 4 is a summary of the stepwise-regression analysis relating personality variables to total attitudes. It contains for each step the cumulative $R^2$ (the proportion of variance explained by the variables included up to that step) and the increase in $R^2$. The final column of the table gives the standardized regression weights, which indicate the strength and direction of each variable in the relationship.

Table 4 shows standardized regression coefficients ranging from .324 (explaining 15.4 percent of the variance) to -.083 (explaining 0.6 percent of the variance). Since a positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors, these findings indicate that strict adherents toward church standards are more likely than lenient adherents to exhibit conscientious, submissive, conservative, serious, confident, and self-reliant personality characteristics, in decreasing order of importance. Therefore the null hypothesis was rejected.
### TABLE 4

**SUMMARY OF STEPWISE REGRESSION ANALYSIS**  
(Hypothesis 1: Total Attitudes and the 16 Personality Variables)

<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.154</td>
<td>.154</td>
<td>.324</td>
</tr>
<tr>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.239</td>
<td>.085</td>
<td>-.224</td>
</tr>
<tr>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.277</td>
<td>.038</td>
<td>-.141</td>
</tr>
<tr>
<td>4</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.281</td>
<td>.014</td>
<td>-.134</td>
</tr>
<tr>
<td>5</td>
<td>Q. Confident/Apprehensive</td>
<td>.302</td>
<td>.011</td>
<td>-.197</td>
</tr>
<tr>
<td>6</td>
<td>I. Self-reliant/Sensitive</td>
<td>.308</td>
<td>.006</td>
<td>-.083</td>
</tr>
</tbody>
</table>

*All R² represented are significant at the .01 level*

**Note:** A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
Hypothesis 2: There is no relationship between the attitudinal variable diet and the linear combination of the sixteen personality variables.

Table 5 is a summary of the stepwise-regression analysis relating personality variables to attitudes toward diet. It shows standardized regression coefficients ranging from .281 (explaining 11.5 percent of the variance) to -.104 (explaining 1.1 percent of the variance). These findings indicate that strict adherents toward the church standard on diet, as compared with lenient adherents, are likely to exhibit greater conscientious, submissive, serious, conservative, and confident personality characteristics, in decreasing order of importance. Therefore the null hypothesis was rejected.

Hypothesis 3: There is no relationship between the attitudinal variable dress and the linear combination of the sixteen personality variables.

Table 6 is a summary of the stepwise-regression analysis relating personality variables to attitudes toward dress. It shows standardized regression coefficients ranging from .318 (explaining 12.9 percent of the variance) to -.111 (explaining 0.07 percent of the variance). These findings indicate that strict adherents toward the church standard on dress, as compared with lenient adherents, are likely to exhibit greater conscientious, submissive, conservative, affected-by-feelings, self-reliant, relaxed, calculating, confident, and suspicious personality characteristics, in decreasing order of importance. Therefore the null hypothesis was rejected.

Hypothesis 4: There is no relationship between the attitudinal variable Sabbath keeping and the linear combination of the sixteen personality variables.

Table 7 is a summary of the stepwise-regression analysis relating personality variables to attitudes toward Sabbath keeping. It shows
TABLE 5
SUMMARY OF STEPWISE REGRESSION ANALYSIS
(Hypothesis 2: Diet Attitude and the 16 Personality Variables)

<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.115</td>
<td>.115</td>
<td>.281</td>
</tr>
<tr>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.172</td>
<td>.057</td>
<td>-.164</td>
</tr>
<tr>
<td>3</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.193</td>
<td>.021</td>
<td>-.152</td>
</tr>
<tr>
<td>4</td>
<td>Q1. Conservative/Experimenting</td>
<td>.205</td>
<td>.012</td>
<td>-.117</td>
</tr>
<tr>
<td>5</td>
<td>O. Confident/Apprehensive</td>
<td>.216</td>
<td>.011</td>
<td>-.104</td>
</tr>
</tbody>
</table>

* All R² represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.129</td>
<td>.129</td>
<td>.318</td>
</tr>
<tr>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.206</td>
<td>.077</td>
<td>-.279</td>
</tr>
<tr>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.236</td>
<td>.030</td>
<td>-.150</td>
</tr>
<tr>
<td>4</td>
<td>I. Self-reliant/Sensitive</td>
<td>.251</td>
<td>.015</td>
<td>-.119</td>
</tr>
<tr>
<td>5</td>
<td>Q. Confident/Apprehensive</td>
<td>.260</td>
<td>.009</td>
<td>-.150</td>
</tr>
<tr>
<td>6</td>
<td>C. Affected by feelings/Emotionally stable</td>
<td>.272</td>
<td>.012</td>
<td>-.133</td>
</tr>
<tr>
<td>7</td>
<td>N. Unpretentious/Calculating</td>
<td>.281</td>
<td>.009</td>
<td>.107</td>
</tr>
<tr>
<td>8</td>
<td>L. Trusting/Suspicious</td>
<td>.288</td>
<td>.007</td>
<td>.106</td>
</tr>
<tr>
<td>9</td>
<td>Q4. Relaxed/Tense</td>
<td>.295</td>
<td>.007</td>
<td>-.111</td>
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</table>

* All R² represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
TABLE 7
SUMMARY OF STEPWISE REGRESSION ANALYSIS
(Hypothesis 4: Sabbath Keeping Attitude and the 16 Personality Variables)

<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.141</td>
<td>.141</td>
<td>.326</td>
</tr>
<tr>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.208</td>
<td>.067</td>
<td>-.239</td>
</tr>
<tr>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.241</td>
<td>.033</td>
<td>-.161</td>
</tr>
<tr>
<td>4</td>
<td>I. Self-reliant/Sensitive</td>
<td>.252</td>
<td>.011</td>
<td>-.110</td>
</tr>
</tbody>
</table>

* All R² represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
standardized regression coefficients ranging from .326 (explaining 14.1 percent of the variance) to -.110 (explaining 1.1 percent of the variance). These findings indicate that strict adherents toward the church standard on Sabbath keeping, as compared with lenient adherents, are likely to exhibit greater conscientious, submissive, conservative, and self-reliant personality characteristics, in decreasing order of importance. Therefore the null hypothesis was rejected.

**Hypothesis 5:** There is no relationship between the attitudinal variable entertainment and the linear combination of the sixteen personality variables.

Table 8 is a summary of the stepwise-regression analysis relating personality variables to attitudes toward entertainment. It shows standardized regression coefficients ranging from .305 (explaining 13.9 percent of the variance) to -.101 (explaining 0.8 percent of the variance). These findings indicate that strict adherents toward the church standard on entertainment, as compared with lenient adherents, are likely to exhibit greater conscientious, serious, submissive, confident, and affected-by-feelings personality characteristics, in decreasing order of importance. Therefore the null hypothesis was rejected.

**Hypothesis 6:** There is no relationship between the attitudinal variable sexual activities and the linear combination of the sixteen personality variables.

Table 9 is a summary of the stepwise-regression analysis relating personality variables to attitudes toward sexual activities. It shows standardized regression coefficients ranging from -.240 (explaining 10.2 percent of the variance) to -.149 (explaining 2.2 percent of the variance). These findings indicate that strict adherents toward the
TABLE 8
SUMMARY OF STEPWISE REGRESSION ANALYSIS
(Hypothesis 5: Entertainment Attitude and the 16 Personality Variables)

<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.139</td>
<td>.139</td>
<td>.305</td>
</tr>
<tr>
<td>2</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.221</td>
<td>.082</td>
<td>-.219</td>
</tr>
<tr>
<td>3</td>
<td>E. Submissive/Dominant</td>
<td>.260</td>
<td>.039</td>
<td>-.217</td>
</tr>
<tr>
<td>4</td>
<td>O. Confident/Apprehensive</td>
<td>.279</td>
<td>.018</td>
<td>-.186</td>
</tr>
<tr>
<td>5</td>
<td>C. Affected by feelings/Emotionally stable</td>
<td>.287</td>
<td>.008</td>
<td>-.101</td>
</tr>
</tbody>
</table>

* All R² represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
### TABLE 9

**SUMMARY OF STEPWISE REGRESSION ANALYSIS**  
(Hypothesis 6: Sexual Activity Attitude and the 16 Personality Variables)

<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative $R^2$ for Significant Variables</th>
<th>$R^2$ for Final Step</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>E. Submissive/Dominant</td>
<td>.102</td>
<td>.102</td>
<td>-.240</td>
</tr>
<tr>
<td>2</td>
<td>G. Expedient/Conscientious</td>
<td>.162</td>
<td>.060</td>
<td>.259</td>
</tr>
<tr>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.184</td>
<td>.022</td>
<td>-.149</td>
</tr>
</tbody>
</table>

* All $R^2$ represented are significant at the .01 level.

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
church standard on sexual activities, as compared with lenient adherents, are likely to exhibit greater submissive, conscientious, and conservative personality characteristics, in decreasing order of importance. Therefore the null hypothesis was rejected.

Hypothesis 7: There is no relationship between the attitudinal variable divorce and remarriage and the linear combination of the sixteen personality variables.

Table 10 is a summary of the stepwise-regression analysis relating personality variables to attitudes toward divorce and remarriage. It shows standardized regression coefficients ranging from .188 (explaining 5.5 percent of the variance) to -.101 (explaining 1 percent of the variance). These findings indicate that strict adherents toward the church standard on divorce and remarriage, as compared with lenient adherents, are more likely to exhibit conscientious, calculating, submissive, and conservative personality characteristics, in decreasing order of importance.

In summary, the data shown in tables 4 through 10 reject null hypotheses 1 through 7, thus suggesting that there is a relationship between personality variables and attitudinal variables on Adventist church standards. Therefore the null hypothesis was rejected.

Hypotheses 8a-8f

The correlation tables generated by the BMDP2R program produced the information for the testing of hypotheses 8a through 8f. To test those six sub-hypotheses, each moderator variable (i.e., gender, age, education, size of church, generation of church membership, and duration of church membership) was correlated with each dependent variable (i.e., diet, dress, entertainment, Sabbath.
### TABLE 10

**SUMMARY OF STEPWISE REGRESSION ANALYSIS**
*(Hypothesis 7: Divorce and Remarriage Attitude and the 16 Personality Variables)*

<table>
<thead>
<tr>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative $R^2$ for Significant Variables</th>
<th>$R^2$ Added</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.055</td>
<td>.055</td>
<td>.188</td>
</tr>
<tr>
<td>2</td>
<td>N. Unpretentious/Calculating</td>
<td>.085</td>
<td>.030</td>
<td>.161</td>
</tr>
<tr>
<td>3</td>
<td>E. Submissive/Dominant</td>
<td>.113</td>
<td>.028</td>
<td>-.154</td>
</tr>
<tr>
<td>4</td>
<td>Q1. Conservative/Experimenting</td>
<td>.123</td>
<td>.010</td>
<td>-.101</td>
</tr>
</tbody>
</table>

* All $R^2$ represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
keeping, sexual activities, divorce and remarriage, and the total attitudinal scale) for each of the twelve demographic subgroups: males, females, younger church members, older church members, high school or less education, college or more education, small churches, large churches, first generation church members, second or more generation church members, short duration of membership, long duration of membership, and the total sample. Therefore the null hypothesis was rejected.

All hypotheses relating to the significance of zero order correlation coefficients were tested with $\alpha = .01$.

Hypothesis 8a: There is no relationship between gender and church standards within any of the other demographic subgroups.

Table 11 presents the correlation matrix for hypothesis 8a. It shows there were no significant relationships that would suggest gender to be a significant factor in determining whether a church member would be a lenient or strict adherent to any and/or all of the church standards. Correlation coefficients ranged from .001 between gender and entertainment among young church members to -.131 between gender and divorce and remarriage among first generation church members.

The signs for the correlation coefficients are indicative of the gender which tends to be slightly inclined as strict adherents. Positive significant correlations would have indicated that females were leaning more toward strict adherence, while negative significant correlations would have indicated that males were leaning more toward strict adherence to church standards. However, since there were no significant correlations, null sub-hypothesis 8a was retained.
### TABLE 11
CORRELATION MATRIX ANALYSIS  
(Hypothesis 8a: Gender and Church Standards)

<table>
<thead>
<tr>
<th>Moderator Variables (Demographics)</th>
<th>Gender and Diet (df = N-2)</th>
<th>Gender and Dress</th>
<th>Gender and Entertainment</th>
<th>Gender and Sabbath Keeping</th>
<th>Gender and Sexual Activities</th>
<th>Gender and Divorce &amp; Remarriage</th>
<th>Gender and Total Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Males</strong></td>
<td>187</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td><strong>Females</strong></td>
<td>256</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td><strong>Young</strong></td>
<td>233</td>
<td>.027</td>
<td>-.032</td>
<td>.001</td>
<td>.058</td>
<td>.028</td>
<td>.065</td>
</tr>
<tr>
<td><strong>Older</strong></td>
<td>210</td>
<td>.053</td>
<td>(.076)</td>
<td>.012</td>
<td>-.033</td>
<td>-.035</td>
<td>-.074</td>
</tr>
<tr>
<td><strong>Less than 12th</strong></td>
<td>191</td>
<td>.085</td>
<td>.003</td>
<td>.035</td>
<td>-.010</td>
<td>.044</td>
<td>-.087</td>
</tr>
<tr>
<td><strong>College+</strong></td>
<td>252</td>
<td>.044</td>
<td>-.024</td>
<td>.023</td>
<td>.109</td>
<td>.010</td>
<td>-.017</td>
</tr>
<tr>
<td><strong>Small Churches</strong></td>
<td>284</td>
<td>.012</td>
<td>-.032</td>
<td>.007</td>
<td>.001</td>
<td>.022</td>
<td>-.043</td>
</tr>
<tr>
<td><strong>Large Churches</strong></td>
<td>159</td>
<td>(.128)</td>
<td>.008</td>
<td>.056</td>
<td>(.127)</td>
<td>.027</td>
<td>-.059</td>
</tr>
<tr>
<td><strong>1st Generation</strong></td>
<td>217</td>
<td>-.013</td>
<td>(.076)</td>
<td>-.037</td>
<td>.090</td>
<td>(.119)</td>
<td>(.131)</td>
</tr>
<tr>
<td><strong>2nd Generation</strong></td>
<td>226</td>
<td>.104</td>
<td>.022</td>
<td>(.073)</td>
<td>.006</td>
<td>(-.119)</td>
<td>.027</td>
</tr>
<tr>
<td><strong>Short-Duration Membership</strong></td>
<td>241</td>
<td>.028</td>
<td>-.066</td>
<td>.004</td>
<td>.021</td>
<td>.018</td>
<td>-.075</td>
</tr>
<tr>
<td><strong>Long-Duration Membership</strong></td>
<td>202</td>
<td>.090</td>
<td>.021</td>
<td>.035</td>
<td>.066</td>
<td>.015</td>
<td>-.042</td>
</tr>
<tr>
<td><strong>Total Sample</strong></td>
<td>445</td>
<td>.061</td>
<td>-.014</td>
<td>.028</td>
<td>.054</td>
<td>.025</td>
<td>-.048</td>
</tr>
</tbody>
</table>

* Significant correlation at the .01 level  
  * Coefficient indicating greatest relationship among subgroups
Hypothesis 8b: There is no relationship between age and church standards within any of the other demographic subgroups.

Table 12 shows that there were significant correlations between age and attitude toward all of the church standards within all of the demographic subgroups in addition to the total sample, with the exception of the longer duration-of-membership subgroup. Significant correlations ranged from .185 for age and divorce-remarriage within the second generation-of-membership subgroup to .567 for age and Sabbath keeping within the larger-church subgroup. The highest correlations between age and four of the church standards (i.e., diet, entertainment, Sabbath keeping, and divorce and remarriage) were within the larger-church subgroups and the other three highest correlations between age and church standards (i.e., dress, sexual activities, and total attitudinal scale) were within the 12th grade-or-less educated subgroups. These findings suggest that as age increases, there may also be a tendency for an increase in attitudes of strict adherence toward the church standards, most noticeably among the 12th grade-or-less educated members and also among members of larger churches. Therefore the null hypothesis was rejected.

Hypothesis 8c: There is no relationship between education and church standards within any of the other demographic subgroups.

Table 13 shows that there were only three significant correlation coefficients of the 77 coefficients shown. There was no significant relationship between education and dress, entertainment, divorce and remarriage, and the combined attitudinal scale within any of the subgroups. Significant correlations of .170 between education and diet, and .219 between education and Sabbath keeping appear within the first-generation subgroup. Since these were positively correlated,
### TABLE 12

**CORRELATION MATRIX ANALYSIS**

*(Hypothesis 8b: Age and Church Standards)*

<table>
<thead>
<tr>
<th>Moderator Variables (Demographics)</th>
<th>Age and Diet</th>
<th>Age and Dress</th>
<th>Age and Entertainment</th>
<th>Age and Sabbath Keeping</th>
<th>Age and Sexual Activities</th>
<th>Age and Divorce &amp; Remarriage</th>
<th>Age and Total Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>187</td>
<td>.316*</td>
<td>.446*</td>
<td>.343*</td>
<td>.498*</td>
<td>.364*</td>
<td>.258*</td>
</tr>
<tr>
<td>Females</td>
<td>256</td>
<td>.346*</td>
<td>.429*</td>
<td>.328*</td>
<td>.463*</td>
<td>.307*</td>
<td>.291*</td>
</tr>
<tr>
<td>Young</td>
<td>233</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Older</td>
<td>210</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Less than 12th</td>
<td>191</td>
<td>.461*</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>College+</td>
<td>252</td>
<td>.205*</td>
<td>.321*</td>
<td>.239*</td>
<td>.410*</td>
<td>.287*</td>
<td>.212*</td>
</tr>
<tr>
<td>Small Churches</td>
<td>284</td>
<td>.190*</td>
<td>.345*</td>
<td>.238*</td>
<td>.408*</td>
<td>.292*</td>
<td>.210*</td>
</tr>
<tr>
<td>Large Churches</td>
<td>159</td>
<td>(.505*)</td>
<td>(.547*)</td>
<td>(.455*)</td>
<td>(.567*)</td>
<td>(.374*)</td>
<td>(.357*)</td>
</tr>
<tr>
<td>1st Generation</td>
<td>217</td>
<td>.405*</td>
<td>.488*</td>
<td>.399*</td>
<td>.554*</td>
<td>.379*</td>
<td>.344*</td>
</tr>
<tr>
<td>2nd Generation</td>
<td>226</td>
<td>.187*</td>
<td>.322*</td>
<td>.209*</td>
<td>.345*</td>
<td>.191*</td>
<td>.185*</td>
</tr>
<tr>
<td>Short-Duration Membership</td>
<td>241</td>
<td>.418*</td>
<td>.429*</td>
<td>.319*</td>
<td>.444*</td>
<td>.260*</td>
<td>.241*</td>
</tr>
<tr>
<td>Long-Duration Membership</td>
<td>202</td>
<td>.175</td>
<td>.173</td>
<td>.191*</td>
<td>.311*</td>
<td>.382*</td>
<td>.126</td>
</tr>
<tr>
<td>Total Sample</td>
<td>445</td>
<td>.332*</td>
<td>.434*</td>
<td>.335*</td>
<td>.479*</td>
<td>.331*</td>
<td>.273*</td>
</tr>
</tbody>
</table>

* Significant correlation at the .01 level  
( ) Coefficient indicating greatest relationship among subgroups
<table>
<thead>
<tr>
<th>Moderator Variables (Demographics)</th>
<th>df (N-2)</th>
<th>Education and Diet</th>
<th>Education and Dress</th>
<th>Education and Entertainment</th>
<th>Education and Sabbath Keeping</th>
<th>Education and Sexual Activities</th>
<th>Education and Divorce &amp; Remarriage</th>
<th>Education and Total Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>187</td>
<td>.046</td>
<td>.079</td>
<td>.063</td>
<td>.022</td>
<td>-.059</td>
<td>.069</td>
<td>.041</td>
</tr>
<tr>
<td>Females</td>
<td>256</td>
<td>-.003</td>
<td>.004</td>
<td>-.026</td>
<td>.094</td>
<td>-.098</td>
<td>.082</td>
<td>.012</td>
</tr>
<tr>
<td>Young</td>
<td>233</td>
<td>.097</td>
<td>.116</td>
<td>.084</td>
<td>.132</td>
<td>-.057</td>
<td>.115</td>
<td>.097</td>
</tr>
<tr>
<td>Older</td>
<td>210</td>
<td>-.038</td>
<td>.008</td>
<td>-.035</td>
<td>.026</td>
<td>-.075</td>
<td>.073</td>
<td>-.011</td>
</tr>
<tr>
<td>Less than 12th</td>
<td>191</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>College+</td>
<td>252</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Small Churches</td>
<td>284</td>
<td>-.049</td>
<td>.010</td>
<td>-.016</td>
<td>-.003</td>
<td>-.104</td>
<td>.075</td>
<td>-.019</td>
</tr>
<tr>
<td>Large Churches</td>
<td>159</td>
<td>.113</td>
<td>.087</td>
<td>.059</td>
<td>.137</td>
<td>-.047</td>
<td>.086</td>
<td>.084</td>
</tr>
<tr>
<td>1st Generation</td>
<td>217</td>
<td>(.170*)</td>
<td>(.154)</td>
<td>(.122)</td>
<td>(.219*)</td>
<td>-.025</td>
<td>(.141)</td>
<td>.154</td>
</tr>
<tr>
<td>2nd Generation</td>
<td>226</td>
<td>-.041</td>
<td>.009</td>
<td>-.027</td>
<td>-.044</td>
<td>-.033</td>
<td>.050</td>
<td>(.194)</td>
</tr>
<tr>
<td>Short-Duration Membership</td>
<td>241</td>
<td>.087</td>
<td>.081</td>
<td>.036</td>
<td>.078</td>
<td>.014</td>
<td>.110</td>
<td>.079</td>
</tr>
<tr>
<td>Long-Duration Membership</td>
<td>202</td>
<td>-.093</td>
<td>-.051</td>
<td>-.053</td>
<td>-.030</td>
<td>(-.200*)</td>
<td>.016</td>
<td>-.086</td>
</tr>
<tr>
<td>Total Sample</td>
<td>445</td>
<td>.017</td>
<td>.041</td>
<td>.014</td>
<td>.054</td>
<td>-.079</td>
<td>.079</td>
<td>.024</td>
</tr>
</tbody>
</table>

* Significant correlation at the .01 level
( ) Coefficient indicating greatest relationship among subgroups
they suggest that those in the first-generation subgroup tend to increase in strict adherence to diet and Sabbath keeping as education increases.

The other significant correlation was a negative relationship (-.200) between education and sexual activities among the long-duration-of-membership subgroup. This would suggest that as education increased in this subgroup, attitudes toward sexual activities tended to be more lenient. It is important to note that all the correlation coefficients are low to minimal, with the majority showing a negative correlation. The conclusion one might draw is that education does not seem to have an important influence on attitudes toward church standards in this sample. The null sub-hypothesis 8c was rejected. However, in a practical sense it could be retained.

**Hypothesis 8d: There is no relationship between duration of church membership and church standards within any of the other demographic subgroups.**

Table 14 shows that there were significant correlations between duration of church membership and all of the church standards within five of the subgroups (i.e., males, females, 12th grade-or-less education, larger church, and first generation church members) in addition to the total sample. The other subgroups (i.e., younger members, college educated, small churches, and second generation church members) also presented some significant correlations between duration of church membership and a scattering of church standards, with the exception of the older-members subgroup, which revealed no significant relationships. Significant correlations ranged from .176 for duration of church membership and dress within the younger-members subgroup to .518 for duration of church membership and
**TABLE 14**

**CORRELATION MATRIX ANALYSIS**

(Hypothesis 8d: Duration of Church Membership and Church Standards)

<table>
<thead>
<tr>
<th>Moderator Variables (Demographics)</th>
<th>Membership Duration and Diet</th>
<th>Membership Duration and Dress</th>
<th>Membership Duration and Entertainment</th>
<th>Membership Duration and Sabbath Keeping</th>
<th>Membership Duration and Sexual Activities</th>
<th>Membership Duration and Divorce &amp; Remarriage</th>
<th>Membership Duration and Total Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>df (N-2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>187</td>
<td>.194*</td>
<td>.324*</td>
<td>.280*</td>
<td>.370*</td>
<td>.200*</td>
<td>.284*</td>
</tr>
<tr>
<td>Females</td>
<td>256</td>
<td>.202*</td>
<td>.343*</td>
<td>.250*</td>
<td>.392*</td>
<td>.235*</td>
<td>.256*</td>
</tr>
<tr>
<td>Young</td>
<td>233</td>
<td>.135</td>
<td>.176*</td>
<td>.124</td>
<td>.226*</td>
<td>-.046</td>
<td>.186*</td>
</tr>
<tr>
<td>Older</td>
<td>210</td>
<td>-.060</td>
<td>.101</td>
<td>.140</td>
<td>.164</td>
<td>.097</td>
<td>.158</td>
</tr>
<tr>
<td>Less than 12th</td>
<td>191</td>
<td>.332*</td>
<td>(.455*)</td>
<td>.328*</td>
<td>.445*</td>
<td>(.346*)</td>
<td>.326*</td>
</tr>
<tr>
<td>College</td>
<td>252</td>
<td>.085</td>
<td>.226*</td>
<td>.208*</td>
<td>.321*</td>
<td>.151</td>
<td>.201*</td>
</tr>
<tr>
<td>Small Churches</td>
<td>284</td>
<td>.082</td>
<td>.267*</td>
<td>.178*</td>
<td>.300*</td>
<td>.178*</td>
<td>.219*</td>
</tr>
<tr>
<td>Large Churches</td>
<td>159</td>
<td>(.367*)</td>
<td>.428*</td>
<td>(.393*)</td>
<td>.506*</td>
<td>.269*</td>
<td>.328*</td>
</tr>
<tr>
<td>1st Generation</td>
<td>217</td>
<td>.354*</td>
<td>(.455*)</td>
<td>.365*</td>
<td>(.518*)</td>
<td>.319*</td>
<td>(.329*)</td>
</tr>
<tr>
<td>2nd Generation</td>
<td>226</td>
<td>.081</td>
<td>.234*</td>
<td>.181*</td>
<td>.268*</td>
<td>.150</td>
<td>.201*</td>
</tr>
<tr>
<td>Short-Duration Membership</td>
<td>241</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Long-Duration Membership</td>
<td>202</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Total Sample</td>
<td>445</td>
<td>.202*</td>
<td>.331*</td>
<td>.264*</td>
<td>.384*</td>
<td>.217*</td>
<td>.261*</td>
</tr>
</tbody>
</table>

* Significant correlation at the .01 level  ( ) Coefficient indicating greatest relationship among subgroups
Sabbath keeping within the first-generation-of-church-membership subgroup. The subgroup showing the highest correlations between duration of church membership and three church standards (i.e., dress, Sabbath keeping, divorce and remarriage) including the total attitudinal scale was found within the first-generation-of-church-membership subgroup. The highest correlation between duration of church membership and both diet and entertainment was shown within the larger-churches subgroup. The 12th grade-or-less educated subgroup showed the highest correlation for sexual activities and dress. These findings indicate that as length of membership within the Adventist church increases, members tend to exhibit an attitude of stricter adherence. This relationship appears most noticeable among first-generation-of-membership, larger-churches, and 12th grade-or-less educated-members subgroups. Therefore sub-hypothesis 8d was rejected.

**Hypothesis 8e:** There is no relationship between generation of church membership and church standards within any of the other demographic subgroups.

The correlation matrix on table 15 shows that there were significant correlations between generation of church membership and attitudes toward diet, dress, entertainment, Sabbath keeping, and sexual activities. However, no significant correlations were found for the divorce and remarriage attitude. All subgroups, with the exception of the older-members subgroup, showed significant correlations for at least some of the attitudes, ranging from .163 for generation of membership and diet within the college-educated subgroup to .354 for generation of membership and Sabbath keeping within the 12th
TABLE 15
CORRELATION MATRIX ANALYSIS
(Hypothesis 8e: Generation of Church Membership and Church Standards)

<table>
<thead>
<tr>
<th>Moderator Variables (Demographics)</th>
<th>df</th>
<th>Generation and Diet</th>
<th>Generation and Dress</th>
<th>Generation and Entertainment</th>
<th>Generation and Sabbath Keeping</th>
<th>Generation and Sexual Activities</th>
<th>Generation and Divorce &amp; Remarriage</th>
<th>Generation and Total Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males 187</td>
<td>.129</td>
<td>.132</td>
<td>.104</td>
<td>.211 *</td>
<td>(.327 *)</td>
<td>-.018</td>
<td>.180 *</td>
<td></td>
</tr>
<tr>
<td>Females 256</td>
<td>.286 *</td>
<td>.244 *</td>
<td>.220 *</td>
<td>.165</td>
<td>.166</td>
<td>.145</td>
<td>.244 *</td>
<td></td>
</tr>
<tr>
<td>Young 233</td>
<td>.253 *</td>
<td>.213 *</td>
<td>.208 *</td>
<td>.234 *</td>
<td>.292 *</td>
<td>.124</td>
<td>.260 *</td>
<td></td>
</tr>
<tr>
<td>Older 210</td>
<td>.032</td>
<td>-.019</td>
<td>-.017</td>
<td>-.079</td>
<td>.061</td>
<td>-.112</td>
<td>-.023</td>
<td></td>
</tr>
<tr>
<td>Less than 12th 191</td>
<td>(.312 *</td>
<td>.290 *</td>
<td>(.275 *)</td>
<td>(.354 *)</td>
<td>.250 *</td>
<td>(.152)</td>
<td>(.326 *)</td>
<td></td>
</tr>
<tr>
<td>College* 252</td>
<td>.163 *</td>
<td>.152</td>
<td>.103</td>
<td>.100</td>
<td>.228 *</td>
<td>.046</td>
<td>.157</td>
<td></td>
</tr>
<tr>
<td>Small Churches 284</td>
<td>.123</td>
<td>.095</td>
<td>.084</td>
<td>.120</td>
<td>.192 *</td>
<td>.039</td>
<td>.132</td>
<td></td>
</tr>
<tr>
<td>Large Churches 159</td>
<td>.278 *</td>
<td>.287 *</td>
<td>.232 *</td>
<td>.239 *</td>
<td>.291 *</td>
<td>.083</td>
<td>.276 *</td>
<td></td>
</tr>
<tr>
<td>1st Generation 217</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>2nd Generation 226</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>Short-Duration Membership 241</td>
<td>(.312 *</td>
<td>(.291 *)</td>
<td>.246 *</td>
<td>.319 *</td>
<td>.292 *</td>
<td>.138</td>
<td>.317 *</td>
<td></td>
</tr>
<tr>
<td>Long-Duration Membership 202</td>
<td>.082</td>
<td>.081</td>
<td>.075</td>
<td>.022</td>
<td>.194 *</td>
<td>-.007</td>
<td>.093</td>
<td></td>
</tr>
<tr>
<td>Total Sample 445</td>
<td>.214 *</td>
<td>.193 *</td>
<td>.170 *</td>
<td>.189 *</td>
<td>.244 *</td>
<td>.072</td>
<td>.215 *</td>
<td></td>
</tr>
</tbody>
</table>

* Significant correlation at the .01 level ( ) Coefficient indicating greatest relationship among subgroups
grade-or-less educated subgroup. Generation of church membership was found to relate best with four church standards (i.e., diet, entertainment, Sabbath keeping, and divorce and remarriage) including the total attitudinal scale within the 12th grade-or-less educated subgroup. Subgroups males and shorter duration of membership also showed the best correlations between generation of church membership and the church standards of dress, diet, and sexual activities.

Generation of church membership appears to be most influential as a determinant of attitudes toward church standards among the 12th grade-or-less educated subgroup. Because most coefficients are positive, one can conclude that first-generation church members slightly tend to be more strict adherents to church standards. Therefore sub-hypothesis 8e was rejected. (Note: Because of the order in which the data were entered into the computer for first- and second-generation members (1 = second generation and 2 = first generation, the coefficient signs are reversed, thus presenting a positive correlation between an increase in strict adherence and first-generation church members.)

Hypothesis 8f: There is no relationship between size of church and church standards within any of the other demographic subgroups.

The correlation coefficients in table 16 show that there were significant correlations between size of church and attitude toward diet, dress, entertainment, Sabbath keeping, and the total scale within five of the twelve subgroups, in addition to the total sample. Of the five subgroups indicated (i.e., males, younger members, high-school educated, first-generation members, and shorter duration of membership) the younger-member subgroup consistently presented the
### TABLE 16

**CORRELATION MATRIX ANALYSIS**

*(Hypothesis 8f: Size of Church and Church Standards)*

<table>
<thead>
<tr>
<th>Moderator Variables (Demographics)</th>
<th>Church Size and Diet</th>
<th>Church Size and Dress</th>
<th>Church Size and Entertainment</th>
<th>Church Size and Sabbath Keeping</th>
<th>Church Size and Sexual Activities</th>
<th>Church Size and Divorce &amp; Remarriage</th>
<th>Church Size and Total Attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Males</em></td>
<td>-.187*</td>
<td>-.177*</td>
<td>-.173*</td>
<td>-.234*</td>
<td>-.081</td>
<td>-.042</td>
<td>-.180*</td>
</tr>
<tr>
<td><em>Females</em></td>
<td>-.132</td>
<td>-.128</td>
<td>-.175</td>
<td>-.115</td>
<td>-.088</td>
<td>-.117</td>
<td>-.149</td>
</tr>
<tr>
<td><em>Young</em></td>
<td>(-.292*)</td>
<td>(-.248*)</td>
<td>(-.257*)</td>
<td>(-.274*)</td>
<td>-.143</td>
<td>-.141</td>
<td>(-.270*)</td>
</tr>
<tr>
<td><em>Older</em></td>
<td>.020</td>
<td>-.012</td>
<td>-.057</td>
<td>-.025</td>
<td>.006</td>
<td>-.002</td>
<td>-.014</td>
</tr>
<tr>
<td><em>Less than 12th</em></td>
<td>-.257*</td>
<td>-.216*</td>
<td>-.246*</td>
<td>-.259*</td>
<td>(-.152)</td>
<td>-.141</td>
<td>-.253*</td>
</tr>
<tr>
<td><em>College</em></td>
<td>-.078</td>
<td>-.104</td>
<td>-.115</td>
<td>-.105</td>
<td>-.030</td>
<td>-.051</td>
<td>-.096</td>
</tr>
<tr>
<td><em>Small Churches</em></td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td><em>Large Churches</em></td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td><em>1st Generation</em></td>
<td>-.222*</td>
<td>-.229*</td>
<td>-.225*</td>
<td>-.198*</td>
<td>-.108</td>
<td>(-.154)</td>
<td>-.222*</td>
</tr>
<tr>
<td><em>2nd Generation</em></td>
<td>-.031</td>
<td>-.006</td>
<td>-.066</td>
<td>-.080</td>
<td>.025</td>
<td>.010</td>
<td>-.031</td>
</tr>
<tr>
<td><em>Short-Duration Membership</em></td>
<td>-.239*</td>
<td>-.176*</td>
<td>-.234*</td>
<td>-.246*</td>
<td>-.113</td>
<td>-.087</td>
<td>-.220*</td>
</tr>
<tr>
<td><em>Long-Duration Membership</em></td>
<td>-.035</td>
<td>-.101</td>
<td>-.079</td>
<td>-.046</td>
<td>-.035</td>
<td>-.063</td>
<td>-.071</td>
</tr>
<tr>
<td><em>Total Sample</em></td>
<td>-.157*</td>
<td>-.150*</td>
<td>-.174*</td>
<td>-.170*</td>
<td>-.084</td>
<td>-.084</td>
<td>-.163*</td>
</tr>
</tbody>
</table>

* Significant correlation at the .01 level  ( )* Coefficient indicating greatest relationship among subgroups.
greater correlations. Size of church was not found to significantly correlate with sexual activities or divorce and remarriage within any subgroup.

In summary, the data shown in table 11 retained null hypothesis 8a suggesting that there is no relationship between gender and attitudes toward Adventist church standards. The data shown in tables 12 through 16 suggest that there are statistically significant correlations between age, education, size of church, generation of church membership, duration of church membership, and attitudes toward Adventist standards among some or all of the subgroups. Thus null hypotheses 8b through 8f were rejected.

The BMDP2R stepwise-regression program was used to test hypotheses 9 through 14.

Hypothesis 9: For (a) males and (b) females, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Table 17 presents a summary of the stepwise-regression analysis relating (a) the personality variables of males to total attitudes, and (b) the personality variables of females to total attitudes. It contains for each step the cumulative $R^2$ (the proportion of variance explained by the variables included up to that step) and the increase in $R^2$. The final column of the table gives the standardized regression weights which indicate the strength and direction of each variable in the relationship.

Table 17 shows standardized regression coefficients for males ranging from .379 (explaining 18.7 percent of the variance) to -.146 (explaining 1.7 percent of the variance). The standardized regression
TABLE 17

RELATIONSHIP OF THE COMBINATION OF PERSONALITY VARIABLES AND ATTITUDINAL VARIABLES
(Hypothesis 9: Male and Female)

<table>
<thead>
<tr>
<th>Moderator Variables</th>
<th>df (N-2)</th>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative $R^2$ for Significant Variables</th>
<th>$R^2$ Added*</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>187</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.187</td>
<td>.187</td>
<td>.379</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>Q1. Conservative/Experimenting</td>
<td>.297</td>
<td>.110</td>
<td>-.268</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>E. Submissive/Dominant</td>
<td>.334</td>
<td>.037</td>
<td>-.155</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.351</td>
<td>.017</td>
<td>-.146</td>
</tr>
<tr>
<td>Female</td>
<td>256</td>
<td>1</td>
<td>E. Submissive/Dominant</td>
<td>.141</td>
<td>.141</td>
<td>-.254</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>G. Expedient/Conscientious</td>
<td>.225</td>
<td>.084</td>
<td>.288</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>O. Confident/Apprehensive</td>
<td>.241</td>
<td>.016</td>
<td>-.146</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.261</td>
<td>.020</td>
<td>-.156</td>
</tr>
</tbody>
</table>

* All $R^2$ represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
coefficients for females range from -.254 (explaining 14.1 percent of the variance) to -.156 (explaining 2 percent of the variance). Since a positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors, these findings indicate that strict male adherents toward church standards, when compared to lenient male adherents, are more likely to exhibit conscientious, conservative, submissive, and serious personality characteristics, in decreasing importance. The findings also show that strict female adherents toward church standards, when compared to lenient female adherents, are more likely to exhibit submissive, conscientious, confident, and serious personality characteristics, in decreasing order of importance. Therefore null sub-hypotheses 9a and 9b were rejected.

Hypothesis 10: For (a) younger church members and (b) older church members, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Table 18 is a summary of the stepwise-regression analysis relating the personality variables of (a) Adventist members 39 years or younger and (b) Adventist members 40 years or older to total attitudes. It shows standardized regression coefficients for younger Adventists ranging from .333 (explaining 13.8 percent of the variance) to .150 (explaining 1.9 percent of the variance). The standardized regression coefficients for older Adventists range from -.183 (explaining 7.1 percent of the variance) to -.162 (explaining 2.3 percent of the variance). These findings indicate that younger Adventists who are strict adherents toward church standards, when compared with younger
**TABLE 18**

RELATIONSHIP OF THE COMBINATION OF PERSONALITY VARIABLES AND ATTITUINAL VARIABLES (Hypothesis 10: Young and Old SDA Members)

<table>
<thead>
<tr>
<th>Moderator Variables</th>
<th>df (N-2)</th>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative $R^2$ for Significant Variables</th>
<th>$R^2$ Added*</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>SDA s 233 39 Yrs. Old or Less</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.138</td>
<td>.138</td>
<td>.333</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.217</td>
<td>.079</td>
<td>-.250</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.255</td>
<td>.038</td>
<td>-.181</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>I. Self-Reliant/Sensitive</td>
<td>.277</td>
<td>.022</td>
<td>-.197</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>M. Conventional/Unconventional</td>
<td>.296</td>
<td>.019</td>
<td>.150</td>
<td></td>
</tr>
<tr>
<td>SDA s 210 40 Yrs. Old or More</td>
<td>1</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.071</td>
<td>.071</td>
<td>-.183</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>G. Expedient/Conscientious</td>
<td>.117</td>
<td>.036</td>
<td>.193</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>E. Submissive/Dominant</td>
<td>.140</td>
<td>.023</td>
<td>-.162</td>
<td></td>
</tr>
</tbody>
</table>

* All $R^2$ represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
Adventists who are lenient adherents, are more likely to exhibit conscientious, submissive, conservative, self-reliant, and imaginative personality characteristics, in decreasing order of importance. The findings also show that older Adventists who are strict adherents toward church standards, when compared with older Adventists who are lenient adherents, are more likely to exhibit serious, conscientious, and submissive personality characteristics, in decreasing order of importance. Therefore null sub-hypotheses 10a and 10b were rejected.

**Hypothesis 11:** For (a) 12th-grade-or-less educated and (b) college-or-more educated, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Table 19 is a summary of the stepwise-regression analysis relating the personality variables of (a) Adventist members who have a high-school education or less, and (b) Adventist members who have a college education or more, to total attitudes. It shows standardized regression coefficients for high-school-or-less-educated Adventists ranging from .298 (explaining 18.4 percent of the variance) to -.124 (explaining 1.5 percent of the variance). The standardized regression coefficients for college-or-more-educated Adventists are shown ranging from .319 (explaining 13.8 percent of the variance) to -.122 (explaining 1.4 percent of the variance). These findings indicate that 12th grade-or-less educated Adventists who are strict adherents toward church standards, when compared with 12th grade-or-less educated Adventists who are lenient adherents, are more likely to exhibit conscientious, submissive, conservative, sensitive, and confident personality characteristics, in decreasing order of importance. The findings also show that college-or-more educated Adventists who are...
### TABLE 19

**RELATIONSHIP OF THE COMBINATION OF PERSONALITY VARIABLES AND ATTITUDINAL VARIABLES**

*(Hypothesis 11: Greater or Lesser Education)*

<table>
<thead>
<tr>
<th>Moderator Variables</th>
<th>df (N-2)</th>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added*</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School Education or Less</td>
<td>191</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.184</td>
<td>.184</td>
<td>.298</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.278</td>
<td>.094</td>
<td>-.290</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.323</td>
<td>.045</td>
<td>-.197</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>I. Self-reliant/Sensitive</td>
<td>.344</td>
<td>.021</td>
<td>.151</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>O. Confident/Apprehensive</td>
<td>.359</td>
<td>.015</td>
<td>-.124</td>
</tr>
<tr>
<td>Some College Education or More</td>
<td>252</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.138</td>
<td>.138</td>
<td>.319</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.220</td>
<td>.082</td>
<td>-.212</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.240</td>
<td>.020</td>
<td>-.145</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>Q1. Conservative/Experimenting</td>
<td>.254</td>
<td>.014</td>
<td>-.122</td>
</tr>
</tbody>
</table>

*All R² represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
strict adherents toward church standards, when compared with college-or-more-educated Adventists who are lenient adherents, are more likely to exhibit conscientious, submissive, serious, and conservative personality characteristics, in decreasing order of importance. Therefore null sub-hypotheses 11a and 11b were rejected.

Hypothesis 12: For (a) short-duration Adventist membership and (b) long-duration Adventist membership, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Table 20 is a summary of the stepwise-regression analysis relating the personality variables of (a) Adventist memberships of shorter duration and (b) Adventist memberships of longer duration to total attitudes. It shows standardized regression coefficients for shorter duration of Adventist membership ranging from .334 (explaining 18 percent of the variance) to -.142 (explaining 1.8 percent of the variance). The standard regression coefficients for longer duration of Adventist membership are shown ranging from -.288 (explaining 12.3 percent of the variance) to -.156 (explaining 2.4 percent of the variance). These findings indicate that Adventist members of shorter duration who are strict adherents toward church standards, as compared with Adventist members of shorter duration who are lenient adherents, are more likely to exhibit conscientious, submissive, conservative, self-reliant, serious, and group-oriented personality characteristics, in decreasing order of importance. The findings also show that Adventist members of longer duration who are strict adherents toward church standards, when compared to Adventist members of longer duration who are lenient adherents, are more likely to exhibit submissive, conscientious, and reserved personality characteristics, in
## Table 20

**Relationship of the Combination of Personality Variables and Attitudinal Variables**

(Hypothesis 12: Short and Long Membership Duration)

<table>
<thead>
<tr>
<th>Moderator Variables</th>
<th>df</th>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative $R^2$ for Significant Variables</th>
<th>$R^2$ Added*</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Short Membership Duration (Under 20 years)</strong></td>
<td></td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.180</td>
<td>.180</td>
<td>.334</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.240</td>
<td>.060</td>
<td>-.181</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.281</td>
<td>.041</td>
<td>-.165</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>I. Self-reliant/Sensitive</td>
<td>.301</td>
<td>.020</td>
<td>-.130</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.316</td>
<td>.015</td>
<td>-.181</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Q2. Group-oriented/</td>
<td>.334</td>
<td>.018</td>
<td>-.142</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Self-sufficient</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Long Membership Duration (Over 20 years)</strong></td>
<td></td>
<td>1</td>
<td>E. Submissive/Dominant</td>
<td>.123</td>
<td>.123</td>
<td>-.288</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>G. Expedient/Conscientious</td>
<td>.167</td>
<td>.044</td>
<td>.200</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>A. Reserved/Easy-going</td>
<td>.191</td>
<td>.024</td>
<td>-.156</td>
<td></td>
</tr>
</tbody>
</table>

* All $R^2$ represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
decreasing order of importance. Therefore null sub-hypotheses 12a and 12b were rejected.

Hypothesis 13: For (a) first-generation Adventists and (b) second-or-more-generation Adventists, there is no relationship between attitudes toward church standards and the linear combination of the sixteen personality variables.

Table 21 is a summary of the stepwise-regression analysis relating the personality variables of (a) first-generation Adventists and (b) second-or-more-generation Adventists to total attitudes. The standardized regression coefficients for first-generation Adventists are shown ranging from .452 (explaining 21.5 percent of the variance) to -.140 (explaining 1.8 percent of the variance). The standardized regression coefficients for second-generation Adventists are shown ranging from -.207 (explaining 8.8 percent of the variance) to .144 (explaining 2 percent of the variance). These findings indicate that first-generation Adventists who are strict adherents toward church standards, as compared with first-generation Adventists who are lenient adherents, are more likely to exhibit conscientious, submissive, conservative, confident, and self-reliant personality characteristics, in decreasing order of importance. The findings also show that second-or-more-generation Adventists who are strict adherents toward church standards, when compared to second-or-more-generation Adventists who are lenient adherents, are more likely to exhibit submissive, serious, and conscientious personality characteristics, in decreasing order of importance. Therefore null sub-hypotheses 13a and 13b were rejected.

Hypothesis 14: For (a) small Adventist churches and (b) large Adventist churches, there is no relationship between attitudes toward
<table>
<thead>
<tr>
<th>Moderator Variables</th>
<th>df (N-2)</th>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative R² for Significant Variables</th>
<th>R² Added*</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Generation of SDA Membership</strong></td>
<td>217</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.215</td>
<td>.215</td>
<td>.452</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.311</td>
<td>.096</td>
<td>-.275</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.360</td>
<td>.049</td>
<td>-.192</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>O. Confident/Apprehensive</td>
<td>.386</td>
<td>.026</td>
<td>-.144</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>I. Self-reliant/Sensitive</td>
<td>.404</td>
<td>.018</td>
<td>-.140</td>
</tr>
<tr>
<td><strong>Second Generation of SDA Membership</strong></td>
<td>226</td>
<td>1</td>
<td>E. Submissive/Dominant</td>
<td>.088</td>
<td>.088</td>
<td>-.207</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.134</td>
<td>.046</td>
<td>-.199</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>G. Expedient/Conscientious</td>
<td>.154</td>
<td>.020</td>
<td>.144</td>
</tr>
</tbody>
</table>

* All R² represented are significant at the .01 level.

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
church standards and the linear combination of the sixteen personality variables.

Table 22 is a summary of the stepwise-regression analysis relating the personality variables of (a) small Adventist churches and (b) large Adventist churches to total attitudes. It shows standardized regression coefficients for members of small Adventist churches ranging from .320 (explaining 13.4 percent of the variance) to -.131 (explaining 1.2 percent of the variance). The standard regression coefficients for members of large Adventist churches are shown ranging from .345 (explaining 16.4 percent of the variance) to -.208 (explaining 4.2 percent of the variance). These findings indicate that members of small Adventist churches who are strict adherents toward church standards, as compared with members of small Adventist churches who are lenient adherents, are more likely to exhibit conscientious, submissive, serious, confident, and affected-by-feelings personality characteristics, in decreasing order of importance. The findings also show that members of large Adventist churches who are strict adherents toward church standards, when compared to members of large Adventist churches who are lenient adherents, are more likely to exhibit conscientious, submissive, and conservative personality characteristics, in decreasing order of importance.

In summary, the data shown in tables 17 through 22 reject null hypotheses 9 through 14, suggesting that there is a relationship between personality variables and attitudinal variables according to the subgroups of each of the six moderator variables. Tables 23-25 offer a visual summary of the findings presented in this chapter.
TABLE 22

RELATIONSHIP OF THE COMBINATION OF PERSONALITY VARIABLES AND ATTITUINAL VARIABLES
(Hypothesis 14: Large and Small Churches)

<table>
<thead>
<tr>
<th>Moderator Variables</th>
<th>df (N-2)</th>
<th>Steps</th>
<th>Significant Independent Variables</th>
<th>Cumulative $R^2$ for Significant Variables</th>
<th>$R^2$ Added*</th>
<th>Standardized Regression Coefficients for Final Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members of Small Churches (Under 200 Members)</td>
<td>284</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.134</td>
<td>.134</td>
<td>.320</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.190</td>
<td>.056</td>
<td>-.201</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>F. Serious/Happy-go-lucky</td>
<td>.207</td>
<td>.017</td>
<td>-.161</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>O. Confident/Apprehensive</td>
<td>.222</td>
<td>.015</td>
<td>-.197</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>C. Affected by feelings/Emotionally stable</td>
<td>.234</td>
<td>.012</td>
<td>-.131</td>
</tr>
<tr>
<td>Members of Large Churches (Over 200 Members)</td>
<td>159</td>
<td>1</td>
<td>G. Expedient/Conscientious</td>
<td>.164</td>
<td>.164</td>
<td>.345</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>E. Submissive/Dominant</td>
<td>.276</td>
<td>.112</td>
<td>-.309</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>Q1. Conservative/Experimenting</td>
<td>.318</td>
<td>.042</td>
<td>-.208</td>
</tr>
</tbody>
</table>

* All $R^2$ represented are significant at the .01 level

Note: A positive regression coefficient indicates a tendency toward the right-hand scale descriptors, and a negative regression coefficient indicates a tendency toward the left-hand scale descriptors.
### TABLE 23

**SUMMARY OF STEPWISE-REGRESSION ANALYSIS FINDINGS ACCORDING TO ADVENTIST CHURCH STANDARDS**

<table>
<thead>
<tr>
<th>Adventist Church Standards</th>
<th>Cumulative $R^2$</th>
<th>Strict Adherents as compared to Lenient Adherents</th>
<th>Lenient Adherents as compared to Strict Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Attitudes</td>
<td>.298</td>
<td>Are more conscientious, submissive, conservative, serious, confident, and self-reliant</td>
<td>Are more expedient, dominant, experimenting, happy-go-lucky, apprehensive, and sensitive</td>
</tr>
<tr>
<td>Diet</td>
<td>.216</td>
<td>Are more conscientious, submissive, serious, conservative, and confident</td>
<td>Are more expedient, submissive, happy-go-lucky, experimenting, and apprehensive</td>
</tr>
<tr>
<td>Dress</td>
<td>.295</td>
<td>Are more conscientious, submissive, conservative, affected by feelings, self-reliant, relaxed, calculating, confident, and suspicious</td>
<td>Are more expedient, dominant, experimenting, emotionally stable, sensitive, tense, unpretentious, apprehensive, and trusting</td>
</tr>
<tr>
<td>Sabbath Keeping</td>
<td>.252</td>
<td>Are more conscientious, submissive, conservative, and self-reliant</td>
<td>Are more expedient, dominant, experimenting, and sensitive</td>
</tr>
<tr>
<td>Entertainment</td>
<td>.287</td>
<td>Are more conscientious, serious, submissive, confident, and affected by feelings</td>
<td>Are more expedient, happy-go-lucky, dominant, apprehensive, and emotionally stable</td>
</tr>
<tr>
<td>Sexual Activities</td>
<td>.184</td>
<td>Are more submissive, conscientious, and conservative</td>
<td>Are more dominant, expedient, and experimenting</td>
</tr>
<tr>
<td>Divorce and Remarriage</td>
<td>.123</td>
<td>Are more conscientious, calculating, submissive and conservative</td>
<td>Are more expedient, unpretentious, dominant, and experimenting</td>
</tr>
<tr>
<td>Moderator (Demographic) Variables</td>
<td>Correlation Coefficients</td>
<td>Strict Adherents as Compared to Lenient Adherents</td>
<td>Lenient Adherents as Compared to Strict Adherents</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>--------------------------</td>
<td>--------------------------------------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Gender</td>
<td>.023</td>
<td>No significant relationship</td>
<td>No significant relationship</td>
</tr>
<tr>
<td>Age</td>
<td>.431</td>
<td>More characteristic of older Adventist members</td>
<td>More characteristic of younger Adventist members</td>
</tr>
<tr>
<td>Education</td>
<td>.024</td>
<td>No significant relationship</td>
<td>No significant relationship</td>
</tr>
<tr>
<td>Duration of Adventist Membership</td>
<td>.325</td>
<td>More characteristic of those who have been Adventists for more than 20 years</td>
<td>More characteristic of those who have been Adventists for 20-or-less years</td>
</tr>
<tr>
<td>Generation of Adventist Membership</td>
<td>.215</td>
<td>More characteristic of those who are first-generation Adventists</td>
<td>More characteristic of those who are second- or more-generation Adventists</td>
</tr>
<tr>
<td>Size of Churches</td>
<td>-.163</td>
<td>More characteristic of those who belong to smaller churches</td>
<td>More characteristic of those who belong to larger churches</td>
</tr>
</tbody>
</table>
TABLE 25
SUMMARY OF STEPWISE-REGRESSION ANALYSIS FINDINGS ACCORDING TO DEMOGRAPHIC SUBGROUPS

<table>
<thead>
<tr>
<th>Demographic Subgroups</th>
<th>Cumulative R²</th>
<th>Strict Adherents as compared to Lenient Adherents</th>
<th>Lenient Adherents as compared to Strict Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>.351</td>
<td>Are more conscientious, conservative, submissive, and serious</td>
<td>Are more expedient, experimenting, dominant, and happy-go-lucky</td>
</tr>
<tr>
<td>Females</td>
<td>.261</td>
<td>Are more submissive, conscientious, confident, and serious</td>
<td>Are more dominant, expedient, apprehensive, and happy-go-lucky</td>
</tr>
<tr>
<td>Younger Adventists 39 years old</td>
<td>.296</td>
<td>Are more conscientious, submissive, conservative, self-reliant, and unconventional</td>
<td>Are more expedient, dominant, experimenting, sensitive, and conventional</td>
</tr>
<tr>
<td>Older Adventists 40 years</td>
<td>.140</td>
<td>Are more serious, conscientious, and submissive</td>
<td>Are more happy-go-lucky, expedient, and dominant</td>
</tr>
<tr>
<td>High school or less educated</td>
<td>.359</td>
<td>Are more conscientious, submissive, conservative, self-reliant, and confident</td>
<td>Are more expedient, dominant, experimenting, sensitive, and apprehensive</td>
</tr>
<tr>
<td>Some college education or more</td>
<td>.254</td>
<td>Are more conscientious, submissive, serious, and conservative</td>
<td>Are more expedient, dominant, happy-go-lucky and experimenting</td>
</tr>
<tr>
<td>Shorter membership duration 20 years</td>
<td>.334</td>
<td>Are more conscientious, submissive, conservative, self-reliant, serious, and group oriented</td>
<td>Are more expedient, dominant, experimenting, sensitive, happy-go-lucky and self-sufficient</td>
</tr>
<tr>
<td>Demographic Subgroups</td>
<td>Cumulative $R^2$</td>
<td>Strict Adherents as compared to Lenient Adherents</td>
<td>Lenient Adherents as compared to Strict Adherents</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>-----------------</td>
<td>---------------------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Longer membership duration 21 years</td>
<td>.191</td>
<td>Are more submissive, conscientious and reserved</td>
<td>Are more dominant, expedient, and easy going</td>
</tr>
<tr>
<td>First generation of Adventist Membership</td>
<td>.404</td>
<td>Are more conscientious, submissive, conservative, confident, and self-reliant</td>
<td>Are more expedient, dominant, experimenting, apprehensive, and sensitive</td>
</tr>
<tr>
<td>Second or more generation of Adventist membership</td>
<td>.154</td>
<td>Are more submissive, serious, and happy-go-lucky</td>
<td>Are more dominant, happy-go-lucky and expedient</td>
</tr>
<tr>
<td>Small churches of 200 members or less</td>
<td>.234</td>
<td>Are more conscientious, submissive, serious, confident, and affected by feelings</td>
<td>Are more expedient, dominant, happy-go-lucky, apprehensive, and emotionally stable</td>
</tr>
<tr>
<td>Large churches of 500 members or more</td>
<td>.318</td>
<td>Are more conscientious, submissive, and conservative</td>
<td>Are more expedient, dominant, and experimenting</td>
</tr>
</tbody>
</table>
CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

This chapter presents a summary of the purpose of the study, the literature reviewed, and the methodology employed in this investigation. It also contains a discussion of the conclusions and implications relative to the findings attained as well as some thoughtful recommendations.

Summary

Introduction

In recent years, the Seventh-day Adventist Church has experienced an apparent shift in attitudes by its members toward the church's standards. This concern has most frequently addressed such issues as sexual morality, amusements, dress, diet, divorce and remarriage, and Sabbath observance (Blanco, 1977; Lamp, 1977; McFarland, 1980; Rix, 1981; Waddell, 1981; Wood, 1980). This has been a serious problem confronting church spokesmen who interpret, guide, and articulate how standards related to these issues can be incorporated into the lifestyle of each church member. In spite of the possibility that some Seventh-day Adventist church members may have been influenced by social, political, and philosophical trends, others apparently have not. In response to the question of why some
church members are strict adherents and others are lenient adherents, the possibility was raised that traits of personality may account for some of the differences between individual attitudes.

**Purpose of the Study**

The purpose of this study, therefore, was to investigate the relationship between attitudes Seventh-day Adventists express toward the church's standards of conduct and personality traits, so as to empirically verify whether a significant relationship does exist between these two sets of variables.

**Literature Reviewed**

The literature which was reviewed was limited to studies relating personality and religious experience as expressed by beliefs and attitudes. The literature was reviewed under the following subdivisions: (a) acquisition, development, and reinforcement of religious attitudes and beliefs; (b) religious orientation as related to certain attitudes and personality characteristics; and (c) conservatism/liberalism and related traits of personality.

**Methodology**

The research approach of this study conformed to the pattern of the analytical survey method (i.e., *ex post facto*). The study primarily followed a multiple-regression design which investigated the relationship between attitudes toward church standards and personality traits (i.e., the sixteen personality variables from Cattell's *Sixteen Personality Factor Questionnaire*) with the intent of discovering personality profiles that relate to strict adherents and lenient adherents.
among the subjects tested. In addition, the relationships between the above-mentioned attitudinal and personality variables were tested according to six demographic or moderator variables: gender, age, education, generation of church membership, duration of church membership, and size of church.

Two questionnaires were used to investigate the objectives of this study: the Sixteen Personality Factor Questionnaire and the Survey of Interpretation of Adventist Church Standards. The Survey of Interpretation of Adventist Church Standards was a Likert-type scale, developed for this study, containing six subscales (i.e., diet, dress, entertainment, Sabbath keeping, sexual activities, and divorce and remarriage) which were used to measure the attitudes of the six standards reflected in each subscale, respectively. A pilot study was undertaken to check the reliability of the questionnaire and each subscale. The results of the pilot study indicated that the questionnaire and subscales were sufficiently reliable for use in this investigation.

The Sixteen Personality Factor Questionnaire, which was developed by Raymond B. Cattell, was chosen because of its widely recognized reliability and validity.

Four hundred forty-seven subjects from three states, Maryland, Pennsylvania, and Virginia, completed both questionnaires. The data gathered by the instruments were analyzed using BMDP multiple-regression programs (i.e., BMDP2R, step-wise regression program; and BMDP9R, "best" subsets program). The analyses were carried out on the Xerox Sigma 6 computer at Andrews University Computing Center and were based on fourteen null hypotheses.
Findings

The relationship between attitudes toward church standards and the sixteen personality traits on the 16PF was investigated. In addition, the respective attitudes expressed on each subscale of the Survey of Interpretation of Adventist Church Standards were correlated with the 16PF to determine if any unique personality profiles would emerge in respect to each subscale/church standard. Finally, the effects of the six demographic variables (i.e., gender, age, education, generation of church membership, duration of church membership, and church size) were examined to discover if certain subgroups of the sample reflected different relationships between attitudes toward church standards and personality traits on the 16PF, and also to discover any correlations between the six demographic variables and attitudes toward church standards. A summary of those findings for all the analyses follows:

The data shown on tables 4 to 10 reject null hypotheses 1-7 suggesting that there is a relationship between personality variables and attitudinal variables on Adventist church standards. The personality variable, factor G (Expedient/Conscientious) was shown to be the best predictor of attitude toward all church standards with the exception of sexual activities. It correlated positively with the dependent variables indicating that when adherence to church standards is stricter, the level of conscientiousness tends to be greater. This and following interpretations do not suggest cause and effect relationships, but rather refer to the findings based on the sample subjects used for this investigation.

Two other personality factors, E (Submissive/Dominant) and
Q1 (Conservative/Experimenting), also consistently contributed to the prediction of attitudes toward church standards with the exception of the absence of factor Q1 on the church standard, entertainment. These two factors produced negative correlations suggesting that as adherents to church standards are more strict, they exhibit greater submissive and conservative personality characteristics than do lenient adherents. The remaining personality factors C, F, I, L, N, O, and Q4 were significant but not consistent contributing variables on most or all the attitudinal variables.

The data shown in table 11 showed no significant relationships between gender and attitudes toward all the church standards among all subgroups indicating that the null hypothesis 8a was not rejected. Tables 12 to 16 provided the data which suggested that there are statistically significant correlations between moderator variables (age, education, size of church, generation of church membership, and duration of church membership) and attitudes toward church standards among some or all the subgroups. Moderator variables age and duration of church membership (two variables inherently related) when correlated with the attitudinal variables toward church standards were shown to relate best within the large churches and 12th-grade-or-less educated subgroups. This would suggest that older church members who attend large churches and/or are 12th-grade-or-less educated may tend to manifest greater strict adherence toward these six church standards.

Education, as a moderator variable, only produced three low but significant correlations out of a total of seventy-seven. They were found within the first generation and long duration of membership subgroups. However, the results would suggest that education would
not be a significant factor in predicting attitude toward church standards.

The two remaining moderator variables (generation and size of church) also produced significant but low correlations most consistently within the young, 12th-grade-or-less educated, and short duration of membership subgroups. As a moderator variable, church size was the most consistent variable to negatively correlate with all attitudinal variables among all subgroups with the exception of the older church members subgroup. This was most prominent within the young church members subgroup which suggests that the smaller a church is with respect to its membership, the greater the likelihood that the members will exhibit an increase in strict adherence to church standards.

The data shown on tables 17 to 22 reject the null hypotheses 9-14 suggesting that there is a relationship between personality variables and attitudinal variables according to the subgroups of each of the twelve moderator variables. The personality variables G (Expedient/Conscientious) and E (Submissive/Dominant) were shown to be the best predictors of attitudes toward church standards because of their significant contribution to $R^2$ for all the subgroups. While factor G (Expedient/Conscientious) correlated positively with the dependent variables, factor E (Submissive/Dominant) correlated negatively suggesting that as adherence to church standards increased, the level of conscientious and submissive personality characteristics also increased. Four other personality factors: Q1 (Conservative/Experimenting), F (Serious/Happy-go-lucky), I (Self-reliant/Sensitive), and O (Confident/Apprehensive) also were shown to contribute frequently to $R^2$ as a predictor of attitudes toward church standards.
among the subgroups. Those factors as well as the remaining factors I, Q2, A, and C, with the exception of M, were all negatively correlated suggesting that as adherents to church standards are more strict, they tend to exhibit greater conservative, serious, confident, self-reliant, reserved, group oriented, affected by feelings, and unconventional personality characteristics.

The subgroups with the best $R^2$ prediction of attitudes toward church standards were first-generation church members, 12th-grade-or-less educated, males, shorter membership durations, and members of large churches. The subgroups showing the weakest $R^2$ prediction of attitudes toward church standards were older members, second generation church members, and longer membership durations.

Conclusions

Reliable Personality Predictors of Attitude

Of the nineteen stepwise-regression analyses that were made, seven examined the relationship between the personality variables and attitudes expressed by the full scale and each individual subscale on the Survey of Interpretation of Adventist Church Standards. The other twelve stepwise-regression analyses examined the relationship between personality variables and the full attitudinal scale according to each of the twelve demographic subgroups. In every analysis, factor G (Expedient/Conscientious) and factor E (Submissive/Dominant) emerged as significant predictors of attitude toward Adventist church standards. In addition, factor Q1 (Conservative/Experimenting) and factor F (Serious/Happy-go-lucky) also emerged as significant predictors.
of attitude in thirteen and ten stepwise-regression analyses, respectively, out of the nineteen.

The researcher found while examining the findings that these four personality factors (E, F, G, and Q1) consistently accounted for over 80 percent of the cumulative $R^2$ in every regression analysis with the exception of hypothesis 7. It seems possible to conclude that these personality variables are the most reliable predictors of attitude toward Adventist church standards and can be used to form broad and generalized personality profiles for those Adventists who exhibit attitudes of greater lenient or strict adherence to Adventist church standards.

**Personality Profiles According to Attitudes**

Personality profiles of strict/lentient adherents to Adventist church standards appear to conform with the conclusions of other psychological studies (Adorno et al., 1950; Dreger, 1951; Gregory, 1959; Ranck, 1961; and Rokeach, 1960). The 16PF manual's elaborations for each personality factor were used to formulate personality profiles that have been put together to reflect the most significant factors that emerged from the regression equations. It should be remembered that these profiles are not necessarily at opposite poles, but are relative as compared to each other.

**Factors G and E Personality Profile**

**Strict Adherents.** These members tend to be more conscientious about social (or a group's) rules and proper conduct and avoid offending others as much as possible. They tend to be more hard working,
responsible, and exacting in character to such an extent that they may obsess or even become anxious about these issues. This may explain why they frequently are viewed as more submissive, accommodating, dependent, and conforming individuals.

**Lenient Adherents.** These members tend to be more expedient, disregarding the rules or obligations that may be imposed by their particular group. They guard their freedom and are frequently perceived as more assertive, self-assured, and independent-minded. However, their desire to be a law unto themselves may also be expressed by their tendency to be more dominant while managing others, even to the extent of becoming hostile or punitive.

**Factors G, E, and Q1**

**Personality Profile**

**Strict Adherents.** These members tend to be more submissive, dependent, and conforming frequently belonging to a group of some kind which may provide them with direction and an established set of rules and expectations. They tend to be moralistic, rule bound, and dominated by a strong sense of duty and responsibility for compliance to their group's demands. The traditional "tried and true" are more often preferred over threatening new ideas and change.

**Lenient Adherents.** These members tend to be more self-directed and independent-minded, preferring to live by their own rules rather than abdicating to group obligations and/or established authority. They tend to be assertive and self-assured showing greater tolerance in change and greater interests in intellectual pursuits for knowledge and information. However, their dominant tendencies may sometimes be expressed in authoritarian and punitive ways.
Factors G, E and F Personality Profile

Strict Adherents. These members tend to be more submissive, dependent, and conforming frequently belonging to a group of some kind which may provide them with direction and an established set of rules and expectations. They tend to be more rule bound and dominated by a strong sense of duty and responsibility for adherence to their group's demands and are viewed as more sober, serious, perfectionistic, dependable, and business-like.

Lenient Adherents. These members tend to be more self-directed and independent-minded, preferring to live by their own values rather than abdicating to group obligations and/or established authority. They are sometimes perceived as more enthusiastic, carefree, and happy-go-lucky as well as frank, assertive, and self-assured. However, their dominant tendencies may sometimes be expressed in authoritarian and punitive ways.

Factors G, E, Q1, and F Personality Profile

Strict Adherents. These members tend to be more submissive, dependent, and conforming frequently belonging to a group of some kind which may provide them with direction and an established set of values and expectations. They tend to be moralistic, rule bound, and dominated by a strong sense of duty and responsibility for adherence to their group's demands and are frequently viewed as serious, dependable, business-like. New ideas and change, however, may be perceived as threatening. Thus they prefer the traditional "tried and true."
Lenient Adherents. These members tend to be more self-directed and independent-minded preferring to live by their own values rather than abdicating to group obligations and/or established authority. They tend to show greater tolerance for change and greater interest in intellectual pursuits for knowledge and information. They do less moralizing and are sometimes perceived as more enthusiastic, carefree, and happy-go-lucky as well as frank, assertive, self-assured. However, their dominant tendencies may sometimes be expressed in authoritarian and punitive ways.

Research Supporting Lenient/Strict Adherence Personality Profiles

Findings

A brief survey of the literature review in chapter 2 provides corroborating findings from other research in related fields. When comparing Allport and Ross's (1967) intrinsic-extrinsic religious phenomenon, several similar findings appear to emerge. Stickland and Shaffer (1971) found that extrinsically religious subjects were less conservative than intrinsically religious ones. Submissiveness, trust, and dependence were related to the intrinsic, while dominance and self-assertion were characteristic of the extrinsic. This correlates with the findings of factor E (Submissive/Dominant) as it relates to strict and lenient adherents. Cline and Richard (1965) discovered, as did Benson (1981), that certain religionists tended to use or exploit their religion as an instrumental means of meeting needs, which could resemble the expedient trait of factor G. Benson also isolated another type of religionist which he called the "legalistic religionists" who tend to adopt a fairly rigid stance as to rules and lifestyle. They believe that the rule-following person reaps rewards, while the rule
breaker incurs wrath and punishment. This group appears to resemble the conscientious trait of factor G.

When comparing Hamby's (1973) findings with the current research data, several similar findings emerge. Those Adventists who exhibit greater conscientious and submissive traits (factors G and E) and who resemble more the strict adherents also roughly match the personality characteristics of the indiscriminately pro-religious. On the other hand, Adventists who manifest greater expedient, dominant, and impulsive traits (factors F, E, and F) and who resemble more the lenient adherents also roughly match the personality characteristics of the indiscriminately anti-religious. While the extrinsically religious were similar to Adventists exhibiting the expedient and dominant traits (factors G and E) of lenient adherents, no personality profile emerged among Adventists that resembled Hamby's intrinsically oriented subjects who were trusting, had a positive outlook, were intelligent and insightful, and tended to conform more to social customs. One might conclude that intrinsically oriented Adventists might be those who share personality characteristics of both lenient and strict adherents. However, because of the design of this study subjects with an intrinsically oriented religious outlook would not have emerged as either lenient or strict adherents to Adventist church standards.

**Relationship between Demographic and Personality Variables**

After a careful analysis of the findings, the researcher observed some trends and also some exceptions to earlier research. These trends seem to suggest that attitude and personality within the Adventist church are not static but instead are dynamic processes.
experienced by individual members.

Factors G and E within subgroups: First and second-or-more generation, long and short duration of membership, and old and young Adventists. The R^2's for factors G and E in these six subgroups show that factor G is greater within the first generation, shorter duration of membership, and younger church members subgroups than it is within the second-or-more generation, longer duration of membership and older church members subgroups. One suggested explanation for this phenomenon may be found when one examines the traits in factor G and E and compare them with what personality traits it might take to join the Adventist church. A very conscientious and moralistic persons who are dependent, submissive, easily led, and in search for a group to conform to may find the beliefs and standards of the Adventist church attractive. By deciding to join the church as a first-generation Adventist, he becomes a strict adherent to the standards of the church. This possibility is confirmed by Adorno, et. al (1950); Allport (1954); Brown (1966); Dreger (1952); Hassan (1975); and Rokeach (1960) who assert that individuals who are inclined to submit, conform, and identify with a particular group will also be inclined to adopt their attitudes and beliefs. On the other hand, a person belonging to some other church may find some dimension of the Adventist church other than its standards appealing. His expedient tendency to disregard rules and to feel few obligations along with his assertive, self-assured, and independent nature would enable him to break away from his established church and join the Adventist church without feeling obligated to conform totally to its standards.

Following a period of time, the factor G personality traits may
begin to follow a pattern of regression toward the church’s commonly held level of adherence to church standards. The $R^2$ for factor $G$ in second generation, longer membership duration, and older Adventists subgroups would suggest this process. Brown (1966) states that following a period of time it is not uncommon for newer members to adopt similar attitudes and beliefs held by other group members. Berger (1961) also states that when new members perceive their church as their reference group, those members are more likely to make a conscious effort at reflecting characteristics similar to other members within that church.

Given the above-stated conclusion, group identification and pressure do not appear to have the same effect on factor $E$ (Submissive/Dominant) within the second generation and the longer duration of membership subgroups. This may suggest that factor $G$ is more related to psychological needs while factor $E$ is more stable and related to personality style.

Factors $G$, $E$, and $Q_1$ within the male-female subgroups. The personality profiles that emerge from these two subgroups yield some possibly interesting conclusions. The $R^2$s for factors $G$ and $Q_1$ are larger for males, while the $R^2$ for factor $E$ is larger for females. This could indicate that while strict male adherents are more conservative, traditional, and conscientious, lenient male adherents are more liberal, intellectual, experimenting, and expedient. Female Adventist adherents are differentiated most by the contrast between lenient adherents who are more dominant, assertive, and independent, while strict adherents are more conforming, submissive, and dependent.

This suggests that Adventist men may be more inclined to
perceive the standards of the church in relation to rules, morality and tradition, while Adventist women, who may be influenced by careers and women's rights, may perceive the standards of the church as a form of authority to which they either submit or challenge.

**Large and small church subgroups.** The $R^2$ yielded by the large churches subgroup was greater than that of the small church subgroup. This seems to indicate that there could be a greater differentiation between strict and lenient adherents, as reflected in personality traits, within large churches than within small churches. This suggests that group pressure for conformity may not be as strong in large churches.

**Age.** Age produced the highest correlation coefficients as a moderator variable. An analysis of hypotheses 8b and 10b suggests that age affects attitudes toward both church standards and personality variables. Initially it may seem reasonable to conclude that as church members grow older they tend to become more strict adherents, but it must be emphasized that reference group pressures and expectations are equally present as an influencing variable. However, hypothesis 10b does yield the largest $R^2$ for factor F (Serious/Happy-go-lucky) in contrast to hypothesis 12b, longer duration of membership, which did not yield a significant $R^2$ for factor F. This would seem to suggest that older strict and lenient Adventists are less differentiated by personality factors G, E, and Q1 but are differentiated most by factor F. Thus older strict Adventist adherents tend to be more sober, serious, and dependable while older lenient Adventist adherents tend to be more happy-go-lucky, cheerful, carefree, and more impulsive.
Education and attitudes. Education as a moderator variable was anticipated to yield significant differences of attitude toward Adventist church standards, where those belonging to the less educated subgroup would exhibit attitudes of strict adherence while those belonging to the more educated subgroup would exhibit attitudes of lenient adherence (Ranck, 1961). The findings for hypothesis 8c, however, show only three significant correlations between the subgroups and any of the attitudes toward Adventist church standards. These findings would seem to indicate that a member's level of formal education made little difference as to how he/she related to church standards. The following observations may possibly explain in part why the study yielded these unexpected findings.

Kahoe's (1974) research into the relationship between education and liberal/conservative attitudes discovered that attitudes present in a person's family background apparently had a significant impact on the amount of formal education that person would achieve. He found that a student's conservative family background was positively related to more years of education, while the reverse showed liberal backgrounds to be negatively related to years of formal education. Those who were initially more religiously conservative tended to complete more education, and this increased education was strongly related to their becoming more liberal. If these findings were generalized to this research it could be concluded that an Adventist member's family background which resembles strict adherence toward church standards would more likely complete more years of education and eventually begin to manifest attitudes of increased lenient adherence. The reverse would suggest that an Adventist member's family background which
resembles greater lenient adherence would more likely complete fewer years of education. This could partially explain why there is such little difference in attitude toward Adventist church standards between the less educated and the more educated Adventists. Lenient adherents coming from lenient family backgrounds would become part of the less-educated subgroup, while those from strict-adherent family backgrounds would become part of the more educated subgroup. Should this be the case, the findings would be confounded by the presence of both strict and lenient adherents within both the more educated and less education subgroups, thus denying the emergence of any clear relationships between attitudes toward church standards and levels of formal educational achievement.

**Gender and attitudes.** Hypothesis 8a was the only hypothesis that failed to yield any statistically significant relationship with any attitudes. This would suggest that the phenomenon surveyed is equally typical of females as of males within the Adventist church. This does not necessarily mean that all Adventist men and women share identical attitudes. What this may suggest is that Adventist males and females apparently agree/disagree as groups. This is indicated by the similar correlation coefficients exhibited within the males and females subgroups between age, education, duration of church membership, and attitudes toward church standards. The researcher hypothesizes, therefore, that differences in attitudes are more likely to be found between small groups of Adventists which consist of both males and females, such as family units.

**The Size of the Significant R^2s**

Generally, the size of the significant R^2's obtained for each
of the nineteen multiple-regression analyses relating the sixteen personality variables to attitudes toward church standards ranged from low to moderate throughout the analyses. It is felt that higher significant correlations were not obtained for the following reasons:

1. Personality is a highly diversified dimension among individuals. As the findings indicate, certain personality traits emerged more prominent as predictor variables than others. Yet it is possible to suppose that other multiple combinations and clusters of personality types could also be related to similar attitudes as those expressed by the strict/l lenient adherence to Adventist church standards. However, these personality variables did not relate consistently enough to emerge as significant predictors of the multiple-regression equation.

2. A large portion of the subjects surveyed may have personality characteristics similar to the intrinsically-oriented personality profile. Since they would exhibit personality traits found among both the lenient and strict adherents to Adventist church standards, they could account for some of the variance not found among these two groups.

3. It is important to note that personality variables are not the only factors influencing attitudes toward church standards. Other factors such as age, when a person became a church member, how long he/she has been a member, the type and size of church he/she worships with, family dynamics, and education all need to be considered as possible influences of one's attitude toward church standards. Research has shown (Allen & Spilka, 1967; Allport, 1966; Benson, 1981; Carlson, 1973; Khanna, 1957; McClosky, 1958; Rokeach, 1960; Strickland & Shaffer, 1971) that there are numerous moderating variables
which, when not controlled, may result in confounding or reducing the relatedness between independent and dependent variables.

**Implications**

For the purpose of this study, personality (based on the sixteen personality factors from the 16PF) was chosen as being the main significant predictor of attitudes toward Adventist church standards. Based on findings from related studies, the theory of a relationship between personality and religious attitudes was established in chapter 2. Also it was anticipated that the results of this study would provide additional evidence to support this theory and more specifically to accept the hypothesis that personality is significantly related to attitudes toward Adventist church standards.

The findings of this study thus have implications in two major areas: counseling and church work.

**Counseling**

The results of this study have implications for counselors who work with religiously oriented people. Religion is not an isolated experience that some people have and others do not, as shown by William James (1958) in his book *The Variety of Religious Experience*, but is rather the supreme value of personality, "man's ultimate attempt to enlarge and to complete his own personality by finding the supreme context in which he rightly belongs" (Allport, 1950, p. 142). This implies that one's set of ethical values or attitudes emerges out of the context of his/her personality and is a significant indicator of the needs and perceptions reflected in personality.

Thus a counselor can learn much about the personality of a
client by discovering the religious attitudes the client expresses toward the standards of the client's church. In addition, the counselor can explain to religious clients who may be experiencing guilt or shame from the violation of church standards that religion is more than superficial behavior, that it reflects the needs, wants, attitudes, and perceptions of that individual's personality, and that a change of any religious attitude usually involves some change in personality. In summary, attitudes toward the church's standards are part of the dynamic process of the personality, especially among religious people and in particular among Seventh-day Adventists.

**Church Work**

**Evangelists.** Conversion of souls is the prime objective of any evangelist. Conversion is an abrupt change in any sense from one position or conviction to another, from one party or form of religion to another, from one group affiliation to another (Oats, 1973). When evangelists instruct prospective church members, they must realize that people join church groups for a variety of reasons (Brown, 1966; Gregory, 1952; Peele & Brodsky, 1975; Simmons, 1977) other than for doctrinal beliefs. Should a prospective member who belongs to a different church sense a conviction to join another church, he/she may need to exhibit some assertive behavior. However, that assertive quality of personality does not suddenly change into a docile and conforming personality upon joining the church. It continues to be expressed, possibly even as a lenient adherent to the standards of the church. Another prospective member may decide to join the church because of a need for group affiliation. His/Her submissive quality of
personality may in turn be reflected by an attitude of strict adherence to the standards of the church. Thus an evangelist must be careful when proclaiming the conversions of new church members. Other mitigating factors may have motivated the people to join the church. If adherence to the standards of the church means conversion, he/she may be puzzled and wonder why some converts are more "converted" than others.

Pastors. Pastors of Adventist churches struggle with the wide variance between lenient and strict adherence to church standards. Naturally pastors believe that they would want all their parishioners to exhibit attitudes of moderate to strict adherence toward church standards. However, implications from this study suggest that church members are not necessarily less loyal even though they may exhibit attitudes and behaviors that tend toward a lenient adherence to church standards. Personalities vary greatly among people, and consequently, attitudes toward church standards may vary as well reflecting a relative heterogeneity of church congregations. When pastors work with their congregations, they must realize that all members do not share exactly the same values, nor do they all have the same personalities. Thus church members, like people in any normal distribution of the population, remain unique though they conform to a greater or lesser extent to their reference group—the church.

Members. One frequent incident that occurs within a church congregation is the desire of one or more church members to purge the congregation of those members who are not like themselves. Such judgmental members apparently conclude that their interpretation of scripture and their attitude toward church standards are right and
holy. Those who deviate from the positions of the judgmental members are considered wrong and unholy. Their critics believe they should be discouraged from identification with the church. The implications from this study suggest that attitudes toward church standards are not necessarily always right or wrong; they may, in fact, reflect personality. To illustrate, suppose a church member who is a strict adherent to the standards of the church and who also reflects conscientious (factor G) and conservative (factor Q1) traits of personality believes that no church member should ever attend a movie theater for any reason whatsoever. However, his/her fellow church member who tends to be a more lenient adherent and who also reflects expedient (factor G) and experimenting (factor Q1) traits of personality believes that watching a wholesome movie at a theater is perfectly in harmony with his/her religious convictions. Movie attendance could thus become the issue over which the differing personality types would clash. The substance or content of the movie itself would never enter the discussion. Therefore, an attitude of tolerance toward the plurality of attitudes would be encouraged, but tolerance in itself is a reflection of personality.

Recommendations

The findings from this study should not be viewed as conclusive evidence that attitudes toward Adventist church standards are related to personality variables. Instead, they should be interpreted as additional evidence which increases confidence in the theory of a relationship between attitudes toward Adventist church standards and personality variables. The following recommendations should be taken under advisement:
1. A multiple-regression analysis including all demographic and personality variables in an attempt to determine the predictive contribution to $R^2$ that demographic variables could add. This would hopefully provide a clearer picture as to the differences in predictive value existing between demographic and personality variables.

2. A possible replication of the study using fewer personality variables but a greater number of items per variable. This could increase the reliability and validity of those personality variables.

3. Further research into the relationship of formal educational achievement and attitudes toward church standards to determine the reason why education does not appear to relate to any Adventist church standards within most demographic subgroups.

4. A possible replication of the study using a larger sample of subjects who would be selected from churches across the United States on a stratified random basis. Findings from a sample of this nature would have wider generalizability and in turn reflect the attitude of the Adventist church toward its standards.
APPENDIXES
APPENDIX A

POINT-MULTISERIAL CORRELATIONS AND RELIABILITIES FOR THE SURVEY OF ADVENTIST CHURCH STANDARDS AND EACH SUBSCALE

Pilot Sample of 78
## POINT-MULTISERIAL CORRELATIONS FOR THE
SURVEY OF INTERPRETATIONS OF SDA CHURCH STANDARDS
FROM PILOT SAMPLE

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3. .5911
4. .6157
5. .2677
6. .4735
7. .5876
8. .2070
9. .4325
10. .2797
11. .1500
12. .2120
13. .6353
14. .2204
15. .6237
16. .1363

### B. Sexual Activities: Reliability .6880

17. .4722
18. .2041
19. .4783
20. .5193
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22. .4818
23. .5215
24. .1933
25. .4954
26. .4769
27. .3199
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33. .3856
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35. .0845
36. .3193

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### POINT-MULTISERIAL CORRELATION (CONTINUED)

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Reliability of the Total Survey of Interpretations of the SDA Church Standards .9485
APPENDIX B

ORIGINAL POOL OF PILOTED ITEMS FOR THE SURVEY OF INTERPRETATION OF ADVENTIST CHURCH STANDARDS
SURVEY OF INTERPRETATION OF SDA CHURCH STANDARDS

DIVORCE-REMARriage

1. The only thing that should permanently separate husband and wife is death.
2. Two unmarried people living together might be acceptable if it would prevent them from a future divorce.
3. Even though a spouse has been abandoned by his/her mate, that spouse should still remain single.
4. The church should discipline members who divorce and remarry for reasons other than adultery.
5. The Bible teaches that no one should be unequally yoked in marriage with unbelievers. Thus, if one spouse of an Adventist couple leaves the church and opposes it strongly, the other spouse is free to seek a divorce.
6. A marriage partner is still committed to marriage even though his/her mate is serving a life sentence in prison.
7. If a couple discover soon after marriage and before they have children that they are incompatible, they still are bound to each other for life.
8. A spouse who is physically endangered by the threats of an abusive spouse could seek a divorce.
9. The church should not discourage members from marrying a non-member if there are no other available Adventist members in the community.
10. A contract marriage, where the couple agrees to stay married for a specific period of time could be an acceptable alternative to traditional marriage.
11. If an Arab sheik who has four wives is converted to Christianity, he should divorce the last three women he married.
12. Sexual unfaithfulness is the only Biblical ground for remarriage after a divorce.
13. A spouse who has been professionally diagnosed as insane, and has been committed to a mental institution for an indefinite period of time and can no longer maintain the relationship, thus frees the other spouse to divorce and remarry.
14. One step towards preventing the present epidemic of divorces would be for parents to choose the mates for their children.
15. The church should disfellowship those members who have chosen to remarry even though their former spouses were not sexually unfaithful.
16. The problem of divorce and remarriage is not so much a spiritual problem as it is a social problem.

SEXUAL ACTIVITIES

17. People should never allow their minds to drift into any sexual imaginations.

18. Touching each other’s body prior to marriage is acceptable as long as there is no physical contact with their partner’s genital regions.

19. Men and women should have some sexual experience before they get married.

20. Masturbation is an unhealthy sexual behavior.

21. Any sexual activity is acceptable between spouses as long as two rules are followed: 1) Both spouses consent; 2) Neither spouse will be hurt.

22. Any couple that could enhance their sexual activities by the use of a vibrator should feel free to do so.

23. Pornography can be used constructively in a sex education class.

24. People who are homo-sexuals are perverted individuals.

25. Pre-marital sex is as sinful as adultery.

26. It is a normal and healthy function for sexually developing adolescents to engage in self-exploratory activities such as masturbation.

27. Sex outside the marriage is acceptable when one’s spouse is sexually not functioning.

28. If both spouses are agreeable, there is nothing wrong with oral-genital sex.

29. Homo-sexuality may not always be due to moral degeneration, but could be related to a genetic imbalance.

30. The less physical contact a couple engage in before marriage, the better their chances are for marital happiness.

31. Pornography will certainly lead to immorality.

32. Oral-genital sex is wrong.

33. It might be advisable for a couple who are thinking about marriage to experiment sexually in order to determine whether or not they are sexually compatible.

34. Sex should be an exciting adventure for spouses in which they can experiment with all varieties of positions, times of day, and circumstances.
35. Sex education should be the responsibility of the parents and not a responsibility that schools should assume.

36. Sexual intercourse is permissible for couples who are engaged to be married.

ENTERTAINMENT

37. The less T.V. a Christian watches, the better spiritual experience he/she will have.

38. Though card-playing has been viewed as an activity Christians should not engage in, there is in fact no real harm in it.

39. All contact sports such as football, hockey, and boxing are activities a Christian should not participate in.

40. Church standards should not restrict the kind of music one wishes to listen to.

41. One should not attend movie theaters.

42. It would not be consistent with Christian principles to watch a boxing match on T.V.

43. Circuses are sensational extravaganzas and thus are a waste of time and money.

44. Music that has a heavy beat and/or is jazzy is not fit for listening.

45. One should never endanger his life in sports such as sky diving, hang gliding, race car driving, etc.

46. Christians should refrain from hunting as a sport.

47. Since square dancing is still dancing, it is not appropriate for Christians to participate in it.

48. Watching "soap operas" on T.V. can have a harmful effect on my spiritual growth.

49. Reading novels can interfere with good character development.

50. It is acceptable for a Christian to attend occasional rock concerts.

51. There is no harm in going to the horse races.

52. A Christian should not participate in competitive sports.

53. Hunting that requires a great deal of skill and physical stamina is an excellent sport.

54. There is no compromise of Christian principles when a married couple dance within their own home.
55. There is no wrong in occasionally spending $5.00 worth of dimes playing the "slot machines" or the lottery.

56. Christians should not attend car racing.

SABBATH KEEPING

57. Preparing a full meal, including baking, would not violate the Sabbath.

58. Swimming is not a proper Sabbath activity.

59. Planning a Sabbath flight home after a business convention would not violate proper Sabbath observance.

60. It is not wrong to watch the news and weather reports on Sabbath.

61. A Seventh-day Adventist would not consider buying gasoline on Sabbath just to visit a friend.

62. Enjoying "easy listening" popular music while taking a Sabbath afternoon car ride is compatible with the restful atmosphere.

63. There is no wrong in glancing at the newspaper headlines on Sabbath morning.

64. A student reviewing for a Bible doctrines examination would be appropriate Sabbath study.

65. If a family can not fix a meal on Sabbath following church services, it would be alright for them to go to a restaurant.

66. A nurse can work as many Sabbaths per month as she chooses.

67. A fireman or police officer who is told to report for duty on Sabbath should go.

68. Seventh-day Adventist soldiers should not engage in non-medical work on the Sabbath.

69. Participation in sports such as volleyball, soccer, or water skiing can be in harmony with Sabbath observance.

70. Buying a 7-UP from a vending machine on Sabbath is acceptable since it is unlike "buying and selling" in the Biblical sense.

71. When attending Camp Meeting it would be more in keeping with Sabbath observance if meal tickets were purchased before Sabbath rather than paying in cash for the meal on Sabbath.

72. Taking Sabbath afternoon naps is not the proper way to spend the Sabbath hours.

73. Since scuba diving is generally done out in nature, it is a proper Sabbath activity.
74. Good Sabbath keepers would not peek at their bills which they received in the mail that day.

75. Photography is not a Sabbath activity.

76. A casual stroll through a shopping mall on Sabbath afternoon would not necessarily violate the Sabbath as long as purchases were not made.

77. It would be appropriate for an Adventist to attend a 4th of July fireworks display on a Friday evening.

78. Putting letters out on Sabbath for the mailman to pick up is equivalent to having someone work for you on Sabbath and is thus breaking the fourth commandment.

DRESS

79. It would be inconsistent with the Christian image for men to wear shirts that expose the chest.

80. It does not matter how much one spends on clothing as long as faithful tithes and offerings are given, the bills are paid, and the family needs are met.

81. Even though they are a very popular swimming suit, bikinis are not an appropriate attire for Christian women.

82. A proper dress standard for women should discourage the wearing of slacks, jeans, pant suits, etc.

83. Women should not wear low-cut dresses.

84. It is a waste of money for people to own formal wear.

85. There is no harm in possessing a large number of clothing styles and selections as long as one can afford it.

86. It does not make any difference what kind of clothes a person wears to church.

87. There is no wrong in keeping up with the latest fashions provided they are healthful and modest.

88. Women who wear red dresses call attention to themselves, which would not be consistent with true humility.

89. Any woman who is serious about her Christianity would probably not own more than several pairs of shoes.

90. It does not make a difference how long or how short a man wears his hair.
31. Seventh-day Adventist couples should refrain from wearing wedding bands.

32. The wearing of jewelry should be a matter of personal choice and is not indicative of one's spiritual condition.

33. It is alright for Christians to wear jewelry as long as it is worn in good taste.

34. Facial make-up used in food taste should be worn if it improves a woman's appearance.

35. Women should not wear clothes that would make them sexually provocative.

36. Women who wear eye shadow, mascara, and lipstick are likely to have lower Christian standards.

37. Clothing that enhances a woman's feminine characteristics is appropriate.

38. There should be no objections to a Christian's desire to wearing a string of pearls or a delicate golden chain around the neck.

DIET

39. There is no harm in an occasional cup of coffee, iced tea, or Coke, etc.

40. A person serious about his health would not eat any meat, even occasionally at a restaurant.

41. There is no wrong in drinking a glass of wine on special occasions.

42. A vegetarian diet including dairy products and eggs, is sufficient for good health.

43. Spices such as pepper, mustard, etc. should not be used by Seventh-day Adventists.

44. It would be healthier if one left out all sugar and sweets from their diet.

45. Even though one might enjoy strong and sharp cheeses, he/she should not permit self to eat it.

46. In spite of drowsiness that one might encounter while driving down the highway, coffee should never be drunk to remain awake.

47. If a student is preparing for a major examination and experiences drowsiness, it would be all right to take some pills to stay awake.

48. A person should refrain from eating food that contains or has been fried in lard.
109. It is alright to enjoy a good seafood dinner on occasions.

110. Jesus told his disciples not to refuse any food offered to them (Luke 10:8). Therefore, if you have been invited to someone's house to eat, and they offer you bacon and eggs, it would be all right to eat them.

111. The topic of meat eating and vegetarianism is not an all-important issue for the Christian experience.

112. Though chewing tobacco may not be socially acceptable, it is basically irrelevant to Christianity.

113. Flavorings such as vanilla that contain high alcohol content should not be used by Christians.

114. It is not advisable to eat both fruits and vegetables at the same meal.

115. A Christian would choose not to eat foods containing preservatives.

116. Usually, one would not include enriched white bread in their diet.

117. It would be healthier if most people ate only two meals a day.

118. An occasional eating between meals would not be harmful to anyone's health.

119. One's diet can make a difference in that individual's personality.
APPENDIX C

POINT-MULTISERIAL CORRELATIONS AND RELIABILITIES
FOR THE SURVEY OF INTERPRETATION OF
ADVENTIST CHURCH STANDARDS
AND EACH SUBSCALE

Research Sample of 447
### Point-Multiserial Correlations for the Survey of Interpretations of SDA Church Standards from Research Sample

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Reliability of the Total Survey of Interpretation of SDA Church Standards: .9598
APPENDIX D

INSTRUMENTS, INSTRUCTION SHEETS, AND LETTERS
QUESTIONNAIRE

This questionnaire is part of a study which is focusing on the church standards of the Seventh-day Adventist Church. Please respond to all items in the three sections of the questionnaire as honestly and accurately as possible. Thank you for your help.

If you are answering this questionnaire in a group setting, your questionnaire will be collected and shuffled among all other questionnaires. If you are answering this questionnaire individually, please return the completed questionnaire in the self-addressed, stamped envelope. This procedure is used to preserve your anonymity.

SECTION I

1. SEX: MALE ________ FEMALE ________
2. AGE: _____________
3. YEARS OF SCHOOLING COMPLETED: 1-8 ____; 9-12 ____; 1-4 ____; School ____
4. NUMBER OF YEARS YOU HAVE BEEN A SEVENTH-DAY ADVENTIST MEMBER __________
5. WERE ONE OR BOTH YOUR PARENTS SEVENTH-DAY ADVENTIST WHEN YOU WERE BORN? YES _____; NO _____
6. WHAT IS THE MEMBERSHIP OF THE CHURCH TO WHICH YOU BELONG?
   1 - 50 ____; 51 - 100 ____; 101 - 200 ____; 500 or MORE ____

SECTION II

Below are a series of statements which express various attitudes and interpretations concerning the standards of the Seventh-day Adventist Church. We would like to know to what extent you agree or disagree with each statement by your placing of the appropriate number from the alternatives below in the space along side the statement. Please do not skip any statement and be as honest as you can.

1 Strongly Disagree 2 Disagree 3 Neither 4 Agree 5 Strongly Agree

_____ 1. Usually one would not include enriched white bread with his diet.
_____ 2. There should be no objections to a Christian's desire to wear a string of pearls or a delicate golden chain around her neck.
_____ 3. Putting letters out on Sabbath for the mailman to pick up is equivalent to having someone work for you on Sabbath and is thus breaking the fourth commandment.
_____ 4. Christians should not attend car racing.
_____ 5. Oral-genital sex is wrong.
6. The church should disfellowship those members who have chosen to remarry, even though their former spouses were not sexually unfaithful.

7. It is not advisable to eat both fruits and vegetables at the same meal.

8. Women who wear eye shadow, mascara, and lip stick are likely to have lower Christian standards.

9. It would be appropriate for an Adventist to attend a 4th of July fireworks display on a Friday evening.

10. There is no wrong in occasionally spending $5.00 playing the "slot machines" or the lottery.

11. Pornography will certainly lead to immorality.

12. If a spouse has been professionally diagnosed as insane, and has been committed to a mental institution for an indefinite period of time, and can no longer maintain the relationship, the other spouse is free to divorce and remarry.

13. Flavorings such as vanilla that contain high alcohol content should not be used by Christians.

14. Facial make-up worn in good taste should be used if it improves a woman's appearance.

15. Photography is not a Sabbath activity.

16. Hunting that requires a great deal of skill and physical stamina is an excellent sport.

17. If both spouses are agreeable, there is nothing wrong with oral-genital sex.

18. The church should not discourage its members from marrying nonmembers if there are no other available Adventists in the community.

19. It is alright to enjoy a good seafood dinner on occasions.

20. It is alright for Christians to wear jewelry as long as it is worn in good taste.

21. Good Sabbath keepers would not peek at their bills which they received in the mail that day.

22. A Christian should not participate in competitive sports.

23. It is a normal and healthy function for sexually developing adolescents to engage in self-exploratory activities such as masturbation.

24. If a couple discover soon after marriage and before they have children that they are not compatible, they still are bound to each other for life.

25. A person should refrain from eating food that contains, or has been fried in lard.

26. The wearing of jewelry should be a matter of personal choice and is not indicative of one's spiritual condition.

27. When attending a campmeeting, it would be more in keeping with Sabbath observance if meal tickets were purchased before Sabbath rather than paying in cash on Sabbath.

28. Reading novels can interfere with good character development.

29. Pre-marital sex is as sinful as adultery.
30. A marriage partner is still committed to the marriage even though his/her mate is serving a life sentence in prison.

31. In spite of drowsiness that one might encounter while driving down the highway, coffee should never be drunk to remain awake.

32. Seventh-day Adventist couples should refrain from wearing wedding rings.

33. Participation in sports such as volleyball, soccer, or water skiing can be in harmony with Sabbath observance.

34. Watching "soap operas" on T.V. can have a harmful effect on my spiritual growth.

35. Pornography can be used constructively in a sex education class.

36. The church should discipline members who divorce and remarry for reasons other than adultery.

37. Even though one might enjoy strong/sharp cheeses, one should still not eat it.

38. Any woman serious about her Christianity would not own more than several pairs of shoes.

39. Seventh-day Adventist soldiers should not engage in non-medical work on the Sabbath.

40. Since square dancing is still dancing, it is not appropriate for Christians to participate in it.

41. Any couple that could enhance their sexual activities by the use of a vibrator, should feel free to do so.

42. Even though a spouse has been abandoned by his/her mate, that spouse should still remain single.

43. Spices such as pepper, mustard, etc. should not be used by Seventh-day Adventists.

44. Women should not wear low-cut dresses.

45. There is no wrong in glancing at the newspaper headlines on Sabbath morning.

46. One should never endanger his life in sports such as sky diving, hang gliding, race car driving, etc.

47. Men and women should have some sexual experience before they get married.

48. Two unmarried people living together might be an acceptable arrangement if it would prevent them from a future divorce.

49. There is no wrong in drinking a glass of wine on special occasions.

50. A proper dress standard for women should discourage the wearing of slacks, jeans, etc.

51. A Seventh-day Adventist would not consider buying gasoline on Sabbath just to visit a friend.

52. Music that has a heavy beat and/or is jazzy is not fit for listening.

53. Masturbation is an unhealthy sexual behavior.

54. The only reason for a permanent separation between husband and wife is death.
53. A person serious about his health would not eat any meat, even occasionally at a restaurant.

54. Even though they are very popular swimming suits, bikinis are not an appropriate attire for Christian women.

55. Planning a Sabbath flight home after a business convention would not violate Sabbath observance.

56. Circuses are sensational extravaganzas and thus are a waste of time and money.

57. People should never allow their minds to drift into any sexual imaginations.

58. There is no harm in an occasional cup of coffee, iced tea, or Coke etc.

59. It would be inconsistent with the Christian image for men to wear shirts that expose the chest.

60. Swimming is not a proper Sabbath Activity.

61. One should not attend movie cheaters.

SECTION III

WHAT TO DO: Here are some questions to see what interests you have and how you feel about things. On most items there are no "right" or "wrong" answers because people have the right to their own views. Give only answers that are true for you. It is best to say what you really think.

Don't spend too much time thinking over each question. Give the first natural answer as it comes to you. Of course, the questions are too short to give you all the information you might like, but give the best answer you can under the circumstances.

Answer every question one way or the other. Don't skip any.

You should circle the a or c answer most of the time. Mark the middle b answer only when you feel you have to, because neither a nor c seems to be right for you.

1. I THINK MY MONEY IS BETTER THAN IT EVER WAS.
   a. yes, b. in between, c. no.

2. I COULD HAPPILY LIVE ALONE, FAR FROM ANYONE, LIKE A HERMIT.
   a. yes, b. occasionally, c. no.

3. IF I SAY THE SKY IS "DROWN" AND WINTER IS "MIST," I WOULD CALL A CRIMINAL.
   a. a gangster, b. a saint, c. a cloud.

4. WHEN GOING TO BED, I
   a. drop off to sleep quickly, b. in between, c. all night.

5. WHEN DRIVING A CAR IN A LINE OF TRAFFIC, I FEEL SATISFIED:
   a. to remain behind most of the other cars, b. in between, c. only after I have reached the front of the line.

6. AT A PARTY I LET OTHERS KEEP THE JOKES AND STORIES GOING.
   a. yes, b. sometimes, c. no.

7. IT'S IMPORTANT TO ME NOT TO LIVE IN MESSY SURROUNDINGS.
   a. true, b. uncertain, c. false.

8. MOST PEOPLE I MEET AT A PARTY ARE UNCONDITIONALLY GLAD TO SEE ME.
   a. yes, b. uncertain, c. no.
9. I would rather exercise by:
   a. fencing and dancing.
   b. in between.
   c. wrestling and baseball.

10. I smile to myself at the big difference between what people do and what they say they do.
   a. yes.
   b. occasionally.
   c. no.

11. In reading about an accident I like to find out exactly how it happened.
   a. always.
   b. sometimes.
   c. seldom.

12. When friends play a joke on me, I usually enjoy it as much as the others, without feeling at all upset.
   a. true.
   b. in between.
   c. false.

13. When someone speaks angrily to me, I can forget the matter quickly.
   a. true.
   b. uncertain.
   c. false.

14. I like to "dream up" new ways of doing things rather than to be a practical follower of well tried ways.
   a. true.
   b. uncertain.
   c. false.

15. When I plan something, I like to do so quite alone without any outside help.
   a. yes.
   b. occasionally.
   c. no.

16. I consider myself less "high strung" than most people.
   a. true.
   b. in between.
   c. false.

17. I get impatient easily with people who don't behave quickly.
   a. true.
   b. in between.
   c. false.

18. I have sometimes, even if briefly, had hateful feelings towards my parents.
   a. yes.
   b. in between.
   c. no.

19. I would rather tell my innermost thoughts to:
   a. my good friends.
   b. uncertain.
   c. a diary.

20. I think the opposite of the opposite of "normal" is:
   a. casual.
   b. accurate.
   c. rough.

21. I always have lots of energy at times when I need it.
   a. yes.
   b. in between.
   c. no.

22. I am more annoyed by a person who
   a. tells off-color jokes and embarrasses people.
   b. uncertain.
   c. is late for an appointment and inconveniences me.

23. I greatly enjoy inviting guests and amusing them.
   a. true.
   b. uncertain.
   c. false.

24. I feel that:
   a. some jobs just don't have to be done so carefully as others.
   b. in between.
   c. any job should be done thoroughly if you do it at all.

25. I have always had to fight against being too shy.
   a. yes.
   b. in between.
   c. no.

26. It would be more interesting to me.
   a. a bishop.
   b. uncertain.
   c. a colonel.

27. If people cheat me in small things, I'd rather hear them than show them up.
   a. yes.
   b. occasionally.
   c. no.

28. I like friends who:
   a. are efficient and practical in their interests.
   b. in between.
   c. seriously think out their feelings about life.

29. It bothers me if I hear others expressing ideas that are contrary to those that I firmly believe.
   a. true.
   b. in between.
   c. false.

30. I'm over-conscientious and worry over my past acts or mistakes.
   a. yes.
   b. in between.
   c. no.

31. If I were good at both, I'd rather:
   a. play chess.
   b. in between.
   c. go bowling.

32. I like to join with people who show lively group enthusiasm.
   a. yes.
   b. in between.
   c. no.

33. I put my faith more in:
   a. insurance.
   b. in between.
   c. good fortune.

34. I can forget my worries and responsibilities whenever I need to.
   a. yes.
   b. sometimes.
   c. no.
35. IT'S HARD TO ADMIT IT WHEN I'M WRONG.
   a. yes, b. sometimes, c. no.
36. IN A FACTORY IT WOULD BE MORE INTERESTING TO BE IN CHARGE OF.
   a. machinery or keeping records, b. in between, c. talking to and hiring new people.
37. WHICH WORD DOES NOT BELONG TO THE OTHER TWO?
   a. cat, b. near, c. sun.
38. MAJOR DISTRACTIONS SEEM.
   a. to irritate me, b. in between, c. not to bother me at all.
39. I AM QUITE HAPPY TO BE WAITED ON, AT APPROPRIATE TIMES, BY PERSONAL SERVANTS.
   a. often, b. sometimes, c. never.
40. I WOULD RATHER LIVE IN A TOWN:
   a. artistically laid out, b. relatively poor, c. that is rough, prosperous, and booming.
41. PEOPLE SHOULD INSIST MORE THAN THEY NOW DO THAT MORAL CODES BE FOLLOWED.
   a. yes, b. sometimes, c. no.
42. I HAVE BEEN TOLD THAT, AS A CHILD, I WAS RATHER:
   a. quiet and kept to myself, b. in between, c. lively and always active.
43. I ENJOY ROUTINE, CONSTRUCTIVE WORK, USING A GOOD PIECE OF MACHINERY OR APPARATUS.
   a. yes, b. in between, c. no.
44. I THINK MOST WITNESSES TELL THE TRUTH EVEN IF IT SEEMS EMBARRASSING.
   a. yes, b. in between, c. no.
45. WHEN I MEET NEW PEOPLE, I'D RATHER:
   a. discuss politics and social views, b. in between, c. have them tell me some good, new jokes.
46. I TRY TO MAKE MY LAUGHTER AT JOKES QUIETER THAN MOST PEOPLE'S.
   a. yes, b. in between, c. no.
47. I NEVER FEEL SO WATCHED THAT I WANT TO CRY.
   a. true, b. uncertain, c. false.
48. IN MUSIC I ENJOY.
   a. military band marches, b. uncertain, c. violin solos.
49. I WOULD RATHER SPEND TWO WEEKS IN THE SUMMER.
   a. bird-watching and walking in the countryside with a friend or two, b. uncertain, c. being a leader of a group in camp.
50. THE EFFORT TAKEN IN PLANNING AHEAD:
   a. is never wasted, b. in between, c. is not worth it.
51. INCONSIDERATE ACTS OR REMARKS BY MY NEIGHBORS DO NOT MAKE ME TOUCHY AND UNHAPPY.
   a. true, b. uncertain, c. false.
52. WHEN I KNOW I'M DOING THE RIGHT THING, I FIND MY TASK EASY.
   a. always, b. sometimes, c. seldom.
53. I WOULD RATHER BE:
   a. in a business office, organizing and seeing people, b. in between, c. an architect, drawing plans in a quiet room.
54. "HOUSE" IS TO "ROOM" AS "TREE" IS TO:
   a. forest, b. plane, c. leaf.
55. THINGS GO WRONG FOR ME:
   a. rarely, b. occasionally, c. frequently.
56. IN MOST THINGS IN LIFE, I BELIEVE IN:
   a. taking a gamble, b. in between, c. playing it safe.
57. SOME PEOPLE MAY THINK I TALK TO MUCH.
   a. likely, b. uncertain, c. unlikely.
58. I ADMIRE MORE PEOPLE WHO ARE:
   a. clever, but dependable, b. in between, c. average, but strong to resist temptations.
59. I MAKE DECISIONS:
   a. faster than many people, b. uncertain, c. slower than most people.
60. I am more depressed by:
   a. acts of skill and grace.
   b. in between.
   c. acts of strength and power.

61. I am considered a cooperative person.
   a. yes.
   b. in between.
   c. no.

62. I enjoy talking more with polished, sophisticated people than with outspend, down-to-earth individuals.
   a. yes.
   b. in between.
   c. no.

63. I prefer to:
   a. keep my problems to myself.
   b. in between.
   c. talk about them to my friends.

64. If a person doesn’t answer when I make a suggestion, I feel I’ve said something silly.
   a. true.
   b. in between.
   c. false.

65. I learned more in my school days by:
   a. going to class.
   b. in between.
   c. reading books.

66. I avoid getting involved in social responsibilities and organizations.
   a. true.
   b. sometimes.
   c. false.

67. When a problem gets hard and there is a lot to do, I try:
   a. different problems.
   b. in between.
   c. a different attack on the same problem.

68. I get strong emotional modes - anxiety, anger, laughter, etc. - that seem to arise without much actual cause.
   a. yes.
   b. occasionally.
   c. no.

69. My mind doesn’t work so clearly at some times as it does at others.
   a. true.
   b. in between.
   c. false.

70. I am happy to oblige people by making appointments at times they prefer, even if it is a bit inconvenient to me.
   a. yes.
   b. sometimes.
   c. no.

71. I think the proper number to continue the series 1, 2, 3, 4, 5, 6, 7 is:
   a. 10.
   b. 5.
   c. 7.

72. I have occasionally had a brief touch of faintness,izziness, or light-headedness for no apparent reason.
   a. yes.
   b. uncertain.
   c. no.

73. I would rather do without something than put a Walter or waitress to a lot of extra trouble.
   a. yes.
   b. occasionally.
   c. no.

74. I live for the "here and now" more than most people do.
   a. true.
   b. uncertain.
   c. false.

75. At a party, I like:
   a. to get into worthwhile conversation.
   b. in between.
   c. to see people relax and completely let go.

76. I speak my mind no matter how many people are around.
   a. yes.
   b. sometimes.
   c. no.

77. If I could go back in time, I’d rather meet:
   a. Columbus.
   b. uncertain.
   c. Shakespeare.

78. I have to stop myself from getting too involved in trying to straighten out other people’s problems.
   a. yes.
   b. sometimes.
   c. no.

79. In a store or market, I would prefer to:
   a. design and do window displays.
   b. uncertain.
   c. be a cashier.

80. If people think poorly of me, I can still go on calmly in my own mind.
   a. yes.
   b. in between.
   c. no.

81. If people seem cold and reserved to me, I usually:
   a. just think they’re in a bad mood.
   b. uncertain.
   c. worry about what I may have done wrong.

82. More trouble arises from people:
   a. changing and meddling with ways that are already satisfactory.
   b. uncertain.
   c. turning down new, promising methods.

83. I greatly enjoy talking to people about local problems.
   a. yes.
   b. sometimes.
   c. no.
44. FFMM, STRCT PEPELE DON'T SEEM TO GET ALONG WELL WITH ME.
   a. true, b. sometimes, c. false
45. I GUESS I'M LESS SUITABLE THAN MOST PEOPLE.
   a. true, b. uncertain, c. false
46. I MAY BE LESS CONSIDERATE OF OTHER PEOPLE THAN THEY ARE OF ME.
   a. true, b. sometimes, c. false
47. I WOULD JUST AS SOON LET SOMEONE ELSE HAVE ALL THE WORK OF BEING IN CHARGE OF AN ORGANIZATION OF WHICH I AM A MEMBER.
   a. true, b. uncertain, c. false
48. IF THE TWO HANDS ON A WATCH COME TOGETHER EXACTLY EVERY 65 MINUTES (ACCORDING TO AN ACCURATE WATCH), THE WATCH IS RUNNING:
   a. slow, b. on time, c. fast.
49. I AM BORED:
   a. often, b. occasionally, c. seldom
50. PEOPLE SAY THAT I LIKE TO HAVE THINGS DONE MY OWN WAY.
   a. true, b. occasionally, c. false
51. I FIND IT HARD TO AVOID TOO MUCH EXCITEMENT BECAUSE IT TENDS TO WEAR ME OUT.
   a. yes, b. occasionally, c. no.
52. AT HOME, WITH A BIT OF SPARE TIME, I:
   a. use it chatting and relaxing,
      b. in between,
      c. arrange to fill it with special jobs.
53. I AM SLY, AND CAREFUL, ABOUT MAKING FRIENDSHIPS WITH NEW PEOPLE.
   a. yes, b. occasionally, c. no.
54. I THINK THAT WHAT PEOPLE SAY IN POETRY COULD BE PUT JUST AS EXACTLY IN PLAIN PROSE.
   a. yes, b. sometimes, c. no.
55. I SUSPECT THAT PEOPLE WHO ACT FRIENDLY TO ME CAN BE DISLOYAL BEHIND MY BACK.
   a. yes, generally, b. occasionally, c. no, rarely.
56. I THINK THAT EVEN THE MOST DRAMATIC EXPERIENCES DURING THE YEAR LEAVE MY PERSONALITY MUCH THE SAME AS IT WAS.
   a. yes, b. sometimes, c. no.
57. IT WOULD SEEM MORE INTERESTING TO BE A
   a. naturalist and work with plants, b. uncertain, c. public accountant or insurance salesperson.
58. I GET UNREASONABLE FEARS OR DISTASTES FOR SOME THINGS, FOR EXAMPLE, PARTICULAR ANIMALS, PLACES, AND SO ON.
   a. yes, b. sometimes, c. no.
59. I LIKE TO THINK OUT WAYS IN WHICH OUR WORLD COULD BE CHANGED TO IMPROVE IT.
   a. yes, b. in between, c. no.
60. I PREFER GAMES WHERE:
   a. You're on a team or have a partner,
      b. uncertain, c. people are on their own.
61. AT NIGHT I HAVE RATHER FANTASTIC OR RIDICULOUS DREAMS.
   a. yes, b. occasionally, c. no.
62. IF LEFT IN A LONELY HOUSE I TEND, AFTER A TIME, TO FEEL A BIT ANXIOUS OR FEARFUL.
   a. yes, b. sometimes, c. no.
63. I MAY DECIEVE PEOPLE BY BEING FRIENDLY WHEN I REALLY DISLIKE THEM.
   a. yes, b. sometimes, c. no.
64. WHICH WORD DOES NOT BELONG WITH THE OTHER TWO?
   a. think, b. see, c. hear.
65. IF MARY'S MOTHER IS FRED'S FATHER'S SISTER, WHAT RELATION IS FRED TO MARY'S FATHER?
   a. cousin, b. nephew, c. uncle.

THANK YOU
Dear:

I am requesting your help in validating an instrument that I'm constructing as part of my dissertation research for my doctoral degree from Andrews University. Presented here are groups of items to be evaluated. This is not the way these items will be presented in its final form. Eventually subjects will be asked to indicate their level of agreement by marking one of the 5 numbers to the left of each item.

This survey instrument is part of a study concerning the attitudes, impressions, and interpretations which Seventh-day Adventists apply to their church's standards. One of the steps in validating an instrument is to submit all the items from that instrument for evaluation and improvement to six or more external evaluators who are adequately familiarized with the content and/or field of knowledge to which the instrument is related.

As an evaluator, you are requested to examine each item in the following way:

1. Do not mark any of the numbers to the left of the pages. You are not being asked to provide any information about YOUR attitudes, impressions, and/or interpretations of the church's standards. You are being asked to evaluate whether the items are clearly stated and also if they in fact relate to issues concerning church standards.

2. Read each item carefully, noting the heading under which those items are to relate.

3. Determine, by your own opinion, whether each item clearly states its purpose and intent.

4. If the item is ambiguous concerning the information it seeks, please make necessary corrections, or rewrite those items so as not to leave any doubt as to that items intent.

5. Eliminate, by marking out, those items which you feel are unrelated to the issues concerning Seventh-day Adventist Church standards.

Thank you very much for helping me out on this matter.

Sincerely yours,

Hampton E. Walker, Jr.
September 22 1983

Elder Hampton Walker
6471 Penn National Drive
Fayetteville PA 17222

Dear Hampton:

At the worker's meeting you mentioned a document that you had sent me and I replied that it had not yet arrived. Well, yesterday it came and so I am replying to you immediately, although I hasten to add that I have not had very much time to give it a lot of careful study. Here are my comments:

On page one there are a couple of typographical errors in the very last statement on the page. I have noted these. The word in should read is, and I think grounds should be in the singular, although that particular point might be debated a little.

On page three, the second last statement on the page raises a bit of question for me. Would this not be better if the word most were left out? It seems to me that the question would be clear and, therefore, the answer more definitive as there will be no need to interpret how many are included in the word most.

On page five in the next to the last statement, I think this would be helped by a little change. My suggestion is that you would add on to the end of this the following words, "under any circumstances." My thinking here is that if you are trying to find out what Adventists think on this particular matter you would probably get a clearer answer by going to the extreme in the question. As it is now, I think a lot of people will say, well, there are circumstances when it's alright so I am going to say yes.

I guess those are really my only comments as far as the various statements are concerned. You are certainly getting into some very much debated issues and I will be interested to see what comes out of it.

Sincerely your brother,

Fred G Thomas
President

Enclosure
Dear Dr. Madsen:

This letter is a follow-up to our brief conversation on December 14 concerning my request for permission to print 500 copies of the 16PF form C as part of a total questionnaire booklet that I would like to use for my dissertation research. Enclosed is a brief description of that proposed study.

I believe the collection of my data would be greatly facilitated by inclusion of the 16PF form C into a single questionnaire booklet for the following reasons:

Subjects will be asked to supply demographic information in addition to the completion of an attitudinal instrument consisting of 63 likert items and the 16PF form C which consists of 105 items - totaling 168 items.

a. It is believed that subject compliance would be enhanced if they perceived one single questionnaire rather than two.

b. One questionnaire booklet would also mean fewer pages than if two booklets were presented for subjects to complete.

c. A single questionnaire booklet would prevent any possible mismatching between instruments completed by the same subject.

As I mentioned in our conversation, I am prepared to pay whatever royalty fees that would be required for IPAT's permission to print 500 copies of the 16PF form C. Thank you very much for considering this request.

Sincerely yours,

Hampton E. Walker, Jr.
A BRIEF SUMMARY OF PROPOSED STUDY

Statement of the Problem

One of the most pressing problems facing those who are in leadership within the Seventh-day Adventist Church is for clear articulation of the church's position on contemporary issues of morality and how standards related to these issues can be incorporated into the lives of each church member.

A review of literature, prompted by observations made during counseling sessions, raised the possibility that traits of personality account for some of the differences between individuals, predicting tendencies toward attitudes of either strict or lenient adherence toward traditional church standards. In other words it seems plausible to postulate a relationship between traits of personality on the one hand and attitudes toward traditional church standards on the other.

Purpose of the Study

The purpose of this study is to investigate the attitudes Seventh-day Adventists hold towards the Church's standards of conduct and how these attitudes are related to personality.

Importance of the Study

The importance of this study is viewed in accordance with the following question: "Has time and modern life changes indicated a need for revisions and modifications in Adventist standards?" Recent church publications have expressed concern with what they perceive as a significant decline in adherence to the church's standards among segments of its membership. Social attitudes of permissiveness and relativism are frequently blamed for this tendency toward "worldly conformity". Other church leaders challenge the church's orthodox position and call for relevant guidelines that would eliminate obsolete moral expectations. Thus for church leaders, the issue of what constitutes genuine standards of Christian conduct remains. Study is needed for a correct understanding of the dynamics which influence the various positions taken over church standards. It is hoped that the findings from this study might provide church leaders with a better understanding of possible relationships between personality traits and attitudes toward church standards.
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8. If Research, Please Give Title and Brief Description of Project. (If separate sheet of more space is needed)

9. Organization, Supervisor, or Person for Whom Work Is to Be Done

IMPORTANT NOTE: If you are a student, or if you are not a member of the American Psychological Association or similar professional organization, please have supervising professor, or department chair sign below your signature on page 2.

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Hampton E. Walker, Jr.

6471 Penn National Drive, Fayetteville, PA. 17222

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12. The Applicant agrees to hold IPAT harmless from any legal proceedings which might hereafter be instituted against IPAT in connection with the use of IPAT's test materials as contemplated in this agreement.

SIGNED

[See attached papers]  ADDRESS 6471 Penn National Drive

P.O. Box 168

Fayetteville, PA 17222

Date

IPAT ACTION

[Signature]

[Date]

All 105 items of 16 PF, Form C, to be incorporated in a questionnaire booklet with other items.

No. of copies authorized: 750

Royalty fee $315.00 Processing fee $25.00 Total fee $340.00 This permission terminates on Dec. 31, 1981. If more time or additional materials are required, please write requesting an extension.

Other comments or information

Request granted

[Signature]  Date: March 12, 1985

Institute for Personality and Ability Testing, Inc., Secretary

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INSTRUCTIONS TO THE PASTORS

First, I want to express my appreciation for your willingness to help me out in spite of your busy schedule. As you recall, I spoke to you requesting that eight completed questionnaires would certainly help me out. I also said I would send you some explicit instructions as follows:

a. I would appreciate at least 8 completed and returned questionnaires. If you could provide me with more than 8 I would be very happy.
(Note: The study I'm doing requires a sample of approximately 480 returned and completed questionnaires.)

b. Individuals filling out the questionnaire should be
   1. Seventh-day Adventist
   2. At least eighteen years old
(Note: Make sure each individual filling out a questionnaire completes Section 1)

c. Two suggested arrangements for getting people to fill out the questionnaire could be either individually or by group:
   1. INDIVIDUALLY: Individuals will usually comply with a request such as of this nature if they are asked personally. Be sure to instruct those who are filling it out by themselves, should complete and return the questionnaire by mail to you in the stamped-self-addressed-sealed-envelope, as quickly as possible.

   2. GROUPS are the fastest way in getting questionnaires filled out. If you can get eight or more people together in a single group and fill out the questionnaires you could get this all done in less than an hour.

d. After you have received/collected all the completed and returned questionnaires, place them all together in the return, stamped, self-addressed envelope and send them back to me.

THANK YOU VERY MUCH
Dear Church Member:

A current interest in whether Seventh-day Adventist Church Standards are relevant or not has resulted in debates, articles, and numerous interpretations and re-interpretations of Biblical and Spirit of Prophecy passages. The research that you have been asked to participate in will not resolve all questions asked about S.D.A. Church Standards, but hopefully will provide helpful insights for future studies that address these issues.

Because of the importance and interest that many share concerning S.D.A. Church Standards, your responses to the statements on this questionnaire are essential to insure maximum validity to this research.

After explaining to your Pastor the purpose for this research, he has agreed to ask members of his church, such as yourself, to provide personal input by completing this questionnaire.

INSTRUCTIONS

a. Carefully read and follow the instructions printed on the questionnaire.
b. Questionnaires should be completed by persons who are Seventh-day Adventist.
c. DO NOT DELAY IN FILLING OUT THIS QUESTIONNAIRE. Please fill it out immediately and return it in the enclosed envelope.
d. Because of the sensitive nature of these questions, DO NOT PLACE YOUR NAME ANYWHERE on this questionnaire or on the return envelope.
e. It is very important that your responses REFLECT YOUR ATTITUDE toward the issues presented, rather than what you may think the church body or others may believe. Refrain from discussing items until questionnaire is completed.
f. DO respond to ALL statements and questions.

Thank you very much for your willingness to set aside your time to complete this questionnaire. It is very much appreciated.

Sincerely yours,

Hampton E. Walker, Jr.

NOTE: Origin of this study and its researcher:

This questionnaire is part of a research project which is the subject of a study being conducted by Hampton E. Walker, Jr. through Andrews University. Hampton Walker is currently a Pastor of the Chambersburg and Waynesboro district in the Pennsylvania Conference.
Dear

I just wanted to drop you a note and express to you how grateful I am that you were willing to help me out in getting your church members to fill out those questionnaires on S.D.A. Church Standards.

I have found out that collecting the data for the dissertation is quite a task. It is one less item I need to worry about when I know that I can rely on you ____ in getting those eight or more questionnaires filled out and completed by the end of May.

(Personal note)

Sincerely yours,

Hampton E. Walker, Jr.
APPENDIX E

CHURCHES AND CHURCH DISTRICTS FROM WHICH
THE RESEARCH SAMPLE WAS DRAWN
### CHURCH MEMBERSHIPS FROM WHICH RESEARCH SAMPLE WAS DRAWN

<table>
<thead>
<tr>
<th>Church/Church District</th>
<th>Church Memberships</th>
<th>Completed Questionnaires Per Church/Church District</th>
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### CHURCH MEMBERSHIPS (CONTINUED)

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LIST OF REFERENCES


VITA

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ACADEMIC ACHIEVEMENTS:

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