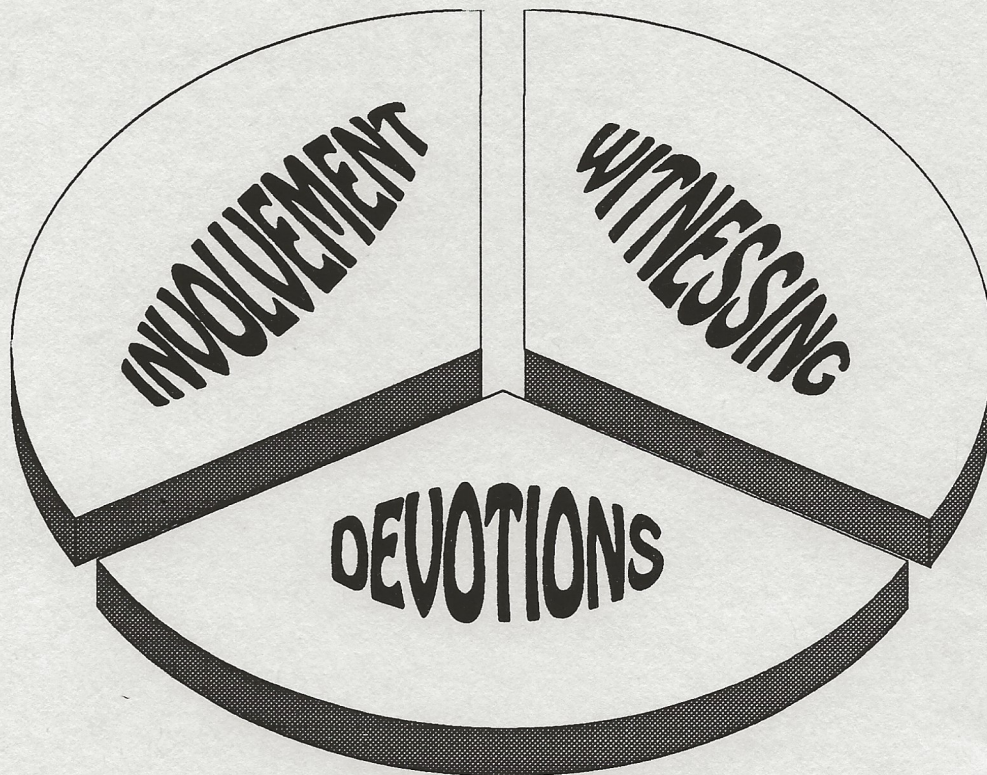


N.A.D. Church Information System

REPORT FIVE

Church Members'



North American Division of the General Conference
Seventh-day Adventist Church
12501 Old Columbia Pike, Silver Spring, Maryland 20904

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Executive Summary

Church Members' Involvement, Devotions, and Witnessing

More North American Adventists are involved in church responsibilities and programs, but fewer are involved in witnessing, giving Bible studies and winning others to Christ. Key questions asked in this survey, were also asked in a similar survey conducted by the Institute of Church Ministry in 1980, providing the first decade-long information on trends in church member involvement, devotional life and witnessing.

Especially dramatic is the decrease in the percentage of church members who report that they gave at least one Bible study to a non-member in the last 12 months. This percentage has dropped by one half during the last decade.

Much of the decrease in soul-winning participation seems to be among members over 65 years of age. The percentage of members who report they are "unaware of any" persons who they have helped bring into the church in the last three years increases with age. Among the most effective soul-winners (those reporting more than ten converts), half are under 46 years of age.

Baby Boomers are more likely to give Bible studies than are young adults or adults over 45. Nearly half of the respondents who reported conducting at least one Bible study with a non-member in the previous twelve months were in the 25 to 45 age group.

Hispanic church members are nearly three times as likely as the total sample to report giving Bible studies in the last year. Members of black congregations and small churches are also more likely to give Bible studies. The smallest portions of members reporting Bible studies were found in rural churches, Asian and white congregations, and churches with 600 or more members.

Members of black and Hispanic congregations are much more likely to report that they have helped bring converts into the church. This is also true of members of urban churches. Members of white congregations are somewhat less likely to do so, and members of rural churches are the least likely to report any converts.

The spiritual life of North American Adventists seems to show improvement during the 1980s. Comparison of the responses in this survey with the 1980 study indicates a significant increase in every category except reading from Ellen White's writings. The percentage reporting this practice on a daily basis (17%) has not changed in ten years.

Two thirds of the respondents indicate that they engage in personal, private prayer every day. Half this number say they engage in some type of Bible study every day. Only small numbers report that they "never" follow devotional practices: 12% never pray, 20% never study the Bible, 29% never read from the writings of Ellen White, and 34% never have family worship.

At least one in four church members have helped to conduct some witnessing program during the last year. This is a significantly high percentage of involvement when compared to other denominations.

The outreach methods most widely used have changed in recent years. Small group ministry is the most popular witnessing approach, and the use of the telephone to "visit" prospective members is a close second. Traditional witnessing methods such as door-to-door contacts, one-to-one Bible studies and helping with evangelistic meetings are being used by smaller numbers of members.

Two in five church members report that they volunteer time in church-related community service programs. One in ten make up the hard-working core of Adventist Community Services volunteers who give more than ten hours in an average month.

Age is correlated to service involvement. As the Valuegenesis study has pointed out, members under 25 years of age are significantly less likely to be involved. Among the most active volunteers (those giving more than 50 hours in an average month), half are over 65 years of age.

Black and Hispanic churches have much higher levels of volunteering in community services. And volunteering is correlated to urbanization. The more urbanized a church is, the larger the percentage of members volunteering.

Two out of five church members help to distribute literature to non-members on at least a monthly basis. One in four give away one to ten pieces of literature a month, while one in eight distribute more than ten pieces a month.

Older church members are significantly more likely to distribute literature than are younger members. Nearly half of church members over 65 years of age give away some literature each month, while less than one in four church members under 25 years of age do so.

A key witnessing tool, which has been used for many years in the North American Adventist Church, is the Missionary Book of the Year, now called the Sharing Book of the Year. Only one in four respondents indicate that they purchased a copy in the last year. A little more than half of these (16% of total sample) report that they gave a copy to a non-member.

Young adult and Baby Boomer church members are significantly less likely to purchase the book and to share it with non-members. In fact, two thirds of the users of the Missionary Book of the Year are over 45 years of age.

Members of Hispanic and black congregations are more likely to purchase the book than are members of white and Asian congregations, and even more likely to give copies to non-members. At the same time, white church members still constitute three quarters of the purchasers.

There is a marketing problem with this witnessing tool. The majority of respondents say they do not know or incorrectly identify the product.

NAD Church Information System
Report Five
September, 1991

Introduction

The Church Information System was established by the North American Division Committee in November 1988. Its purpose is to provide regular, up-to-date information about the local church and the Adventist member and family demographics, church attendance and involvement, attitudes and behavior related to the goals of the denomination and its varied ministries. More than a score of significant studies have been conducted over the past decade, but this is the first permanent, systematic program of survey research established by the Seventh-day Adventist Church.

Three primary streams of data collection are part of the North American Division (NAD) Church Information System:

- The new, consolidated **Reporting Forms** administered by church clerks and the conference, union, and division secretaries. Only the bare minimum of statistics are now required from every congregation.
- The **Survey of Congregations**, a panel of 45 local churches which have agreed to participate circulate a yearly questionnaire to their entire attendance on Sabbath morning as well as supplementary questions for their church board members. This is conducted by the Institute of Church Ministry at Andrews University using the successful methods they have developed in conducting surveys for the NAD since 1979.
- **Adventist Family Opinion (AFO)**, a market research panel of 1,675 church-related households who have agreed to regularly provide their opinions regarding products, services and goals of denominational institutions and departments, as well as the local church.

This data bank is supplemented from time to time by studies conducted by the Pacific Union Conference Church Ministries Department, the research and development office at Pacific Press, the Hart Research Center, Project Affirmation, Sentinel Research Services, and NAD and Union Conference staff. Some of these projects are done by independent research organizations as contractors for the denomination.

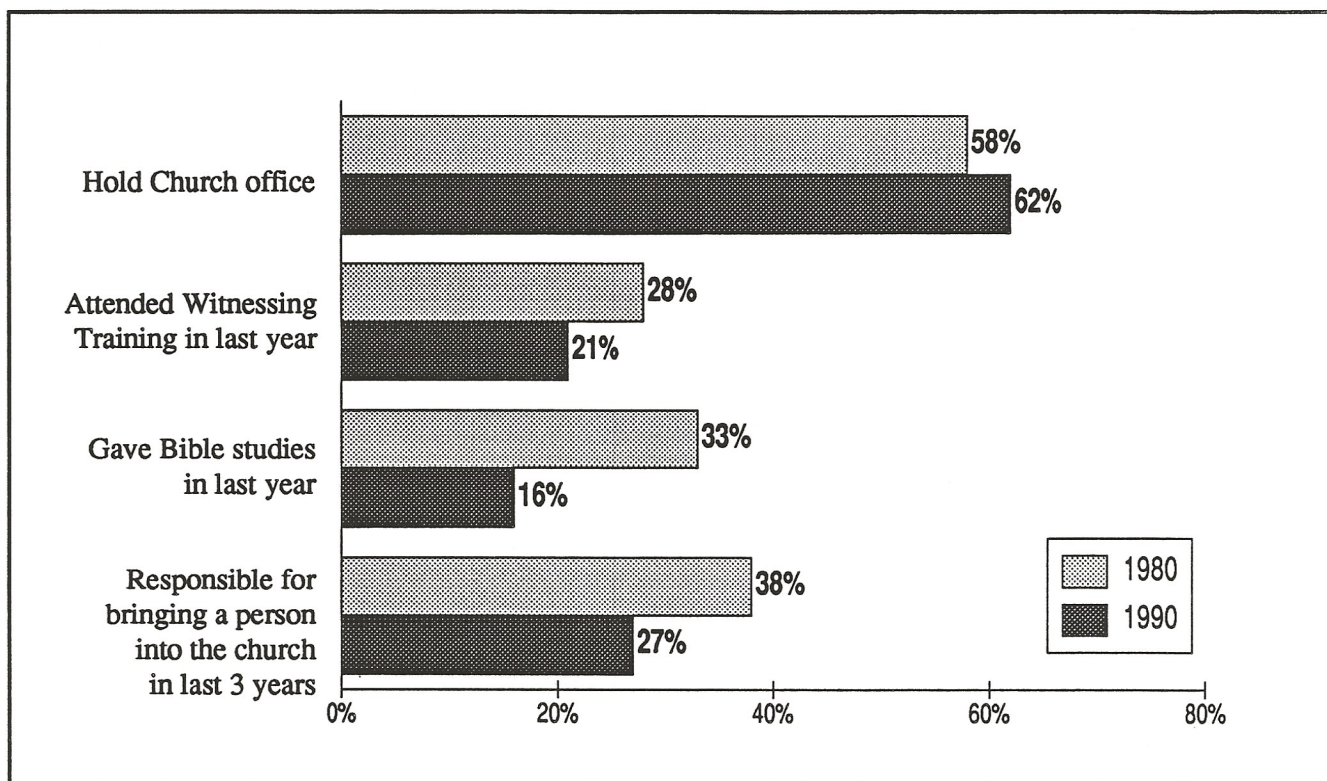
All of these sources, brought together by the Church Information System, provide a rich information base for church leaders, their staff and decision-making groups. The clearinghouse for the system has been established in the NAD Church Ministries Department office of the Adult Ministries Coordinator. Questions and requests for additional information should be addressed to that office at 12501 Old Columbia Pike, Silver Spring, MD 20904. (Phone 301-680-6438; Fax 301-680-6464.)

How the Information in this Report was Collected

This is one in a series of reports published by the NAD Church Information System. It presents information collected during the annual survey of church members conducted in the fall of 1989 for the NAD by the Institute of Church Ministry at Andrews University. A sample of 40 congregations distributed the questionnaire to those in attendance on Sabbath morning. The sampling error is 3 percentage points at a 95 in 100 confidence level. Additional information about the sampling methods and statistical methods used is provided in the Technical Appendix.

I also want to acknowledge the work of Ginger Ellison and Gan Theow Ng, staff assistants at the Institute of Church Ministry who worked on this survey, and Rae Patterson, editorial assistant in the NAD Church Ministries Department.

Monte Sahlin, Project Coordinator
September, 1991



Church Member Involvement: Trends in the 1980s

More North American Adventists are involved in church responsibilities and programs, but fewer are involved in witnessing, giving Bible studies and winning others to Christ. That is the reality that emerges from a comparison of key questions asked in this survey, replicated from a similar survey conducted by the Institute of Church Ministry in 1980.*

Especially dramatic is the decrease in the percentage of church members who report that they gave at least one Bible study to a non-member in the last 12 months. This percentage has dropped by one half in one decade.

This is significant because most Adventist outreach strategies depend on personal Bible studies as the key element in actually

introducing a prospect to church membership. At the same time, it should be noted that cross-denominational church growth researchers, such as Dr. C. Peter Wagner at Fuller Seminary, have found that only 10% of a congregation's members need to be involved in direct, personal evangelism in order for it to have significant growth.**

Church Officers

Two thirds of the members who hold church office are 25 to 64 years of age. Baby Boomers (ages 25 to 45) make up 40% of church officers. Another 30% are 46 to 64 years of age.

Small congregations have a higher percentage of their members who hold a church office, as do black and Asian congregations and churches located in the

suburbs of large cities. Rural churches and those with memberships over 600 have a significantly smaller portion of their members involved as church officers.

Witnessing Training

Middle-aged (46-64) and Baby Boomer church members are more likely to have attended a training event on how to witness in the last twelve months than are young adults or senior citizens. In fact, 44% of those who attended a witnessing training event are 25-45 years of age.

Members of Hispanic congregations are twice as likely to have attended witnessing training. Members of black congregations and urban churches are significantly more likely to have attended, while members of rural churches, Asian and white congre-

gations are significantly less likely to have participated.

Giving Bible Studies

Baby Boomers are more likely to give Bible studies than are young adults or over 45 adults. Nearly half of the respondents who reported conducting at least one Bible study with a non-member in the previous twelve months were of the 25 to 45 age group.

Hispanic church members are nearly three times as likely as the total sample to report giving Bible studies in the last year. Members of black congregations and small churches are also more likely to give Bible studies. The smallest portions of members reporting Bible studies were found in rural churches, Asian and white congregations, and churches with 600 or more members.

Winning People to Christ

Respondents were asked, "How many people have you been wholly or partially responsible for bringing into the church in the last three years?" The percentage of church members who reported even one individual has decreased by one third in the last decade.

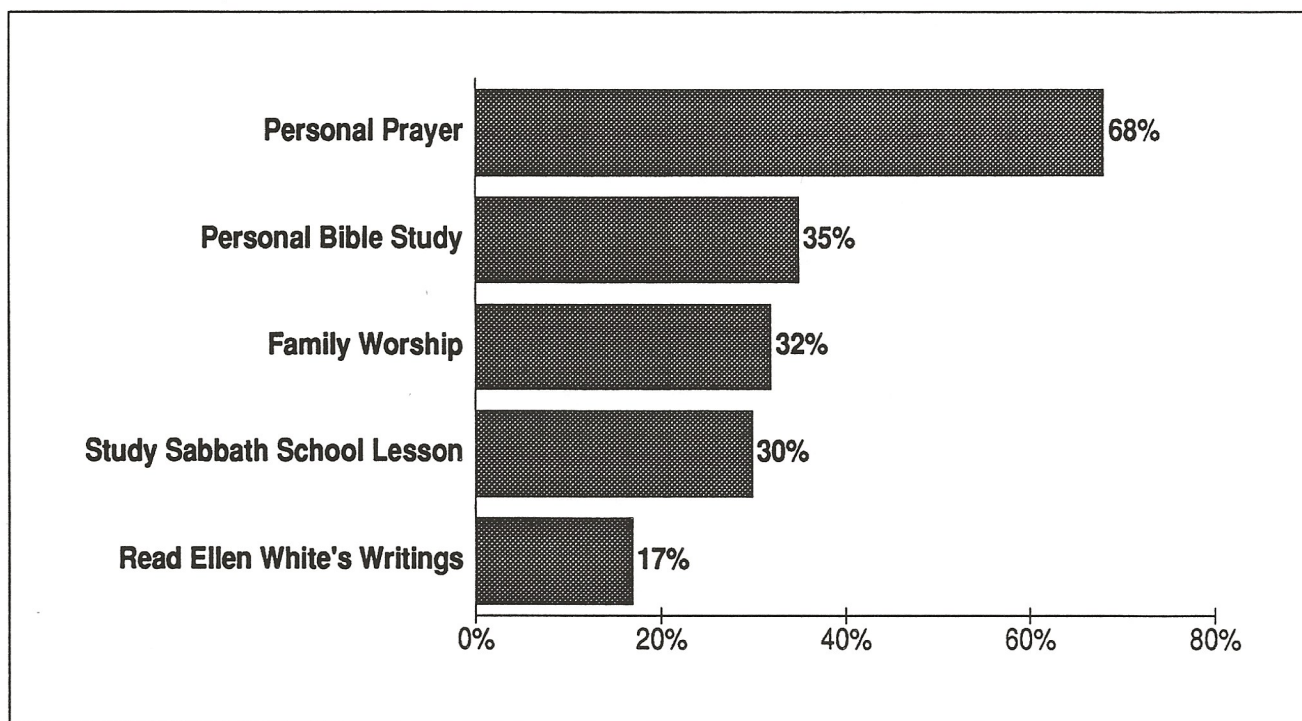
Much of the decrease in soul-winning participation seems to be among members over 65 years of age. The percentage of members who indicate they are "unaware of any" increases with age. Among the most effective soul-winners (those reporting more than ten converts), half are under 46 years of age.

Members of Hispanic, black, and urban congregations are much more likely to report converts. Members of white congregations are somewhat less likely to do so, and members of rural churches are

the least likely to have had any converts.

*Dudley & Cummings, *A Study of Factors Related to Church Growth in the North American Division of Seventh-day Adventists* (1981, Institute of Church Ministry, Andrews University).

**Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (1979, Regal Books, Glendale, Calif.), pages 176-177.



Daily Devotional Practices of Church Members

The spiritual life of North American Adventists seems to show improvement during the 1980s. Comparison of the responses in this survey with the 1980 study conducted by the Institute of Church Ministry* indicates a significant increase in every category except reading from Ellen White's writings. The percentage reporting this practice on a daily basis (17%) has not changed in ten years.

Two thirds of the respondents indicate that they engage in personal, private prayer every day. Half this number say they engage in some type of Bible study every day. Varying numbers report that they do so several times a week, at least once a week, or less often. Only small numbers report that they "never" follow devotional practices: 12% never pray, 20% never study the Bible, 29% never

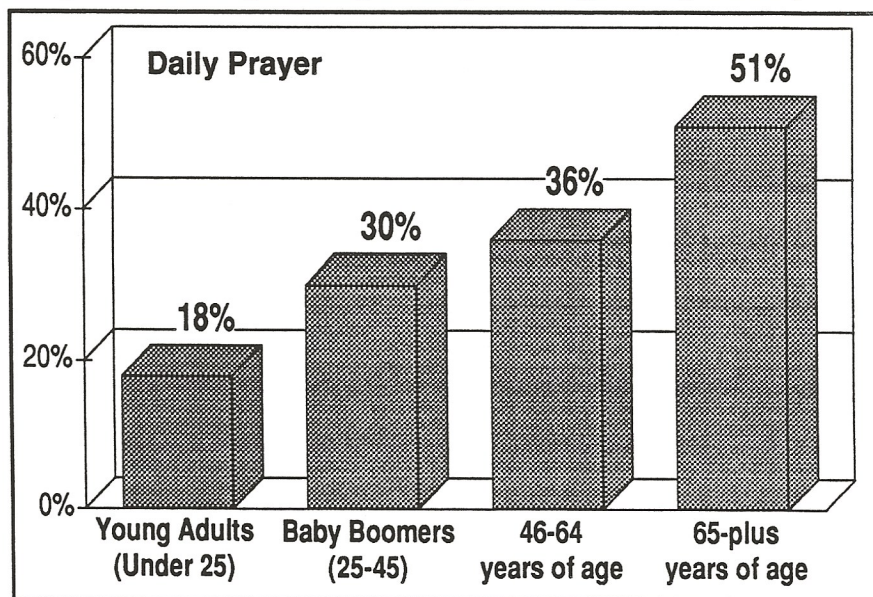
read from the writings of Ellen White, and 34% never have family worship.

The five questions asked about devotional practices in this survey do not demonstrate the full range of Adventist spiritual life. No questions about journaling,

Christian meditation, reading of devotional classics by other authors, or open-ended questions were asked.

Daily Prayer

Church members under 25 years of age are significantly less



likely to say that they pray daily, but also are less likely to say that they “never” pray. Members of Asian congregations and suburban churches are more likely to report daily prayer.

Personal Bible Study

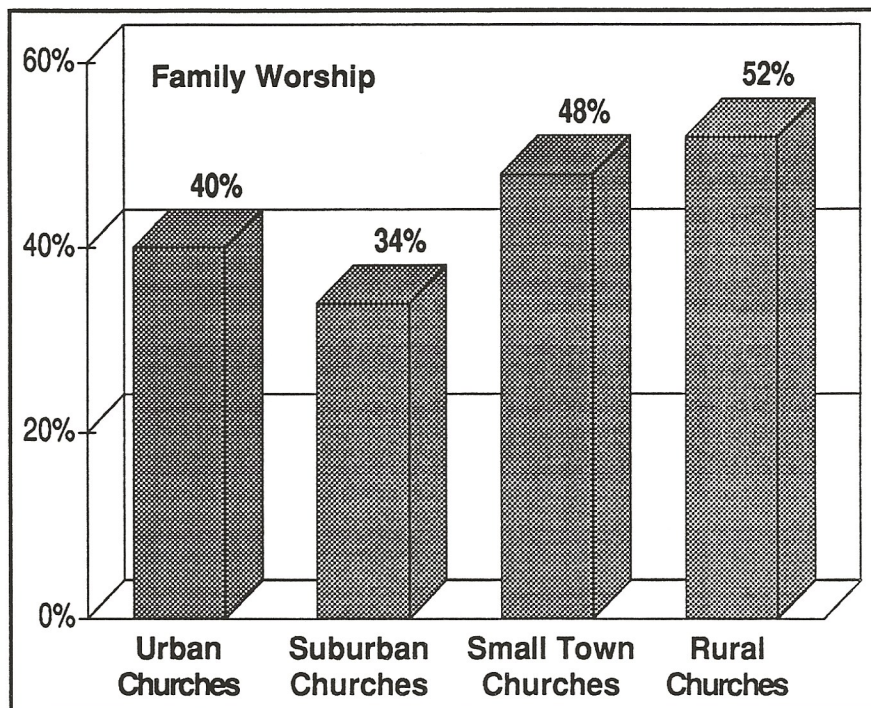
Overall there has been a very significant increase in the number of church members who engage in daily Bible study. The 1980 survey reported that 25% “always” studied the Bible. By the end of the decade this had increased to 35%—nearly half again as many!

Personal Bible study increases significantly with age. The majority of church members under 25 years of age study once a week or less. The majority of members 65 years of age and older report that they study every day. Two out of three members 25 to 64 years of age are about equally divided among those who study several times a week and those who study daily.

Family Worship

There has also been an increase in reported participation in family worship, although it is much smaller than the increase in personal Bible study. It is encouraging that Baby Boomers, who are in the prime family-forming years, report more participation in family worship than do members 46 to 64 years of age.

Members of rural and small town churches are more likely to report having family worship, while members of suburban and urban churches are less likely to do so. Members of Hispanic congregations are more likely to have family worship.



Sabbath School Lesson Study

The data from this survey regarding the Sabbath School lessons were reported in *The Adult Sabbath School: A Needs Assessment* (1990, NAD Church Ministries Department).

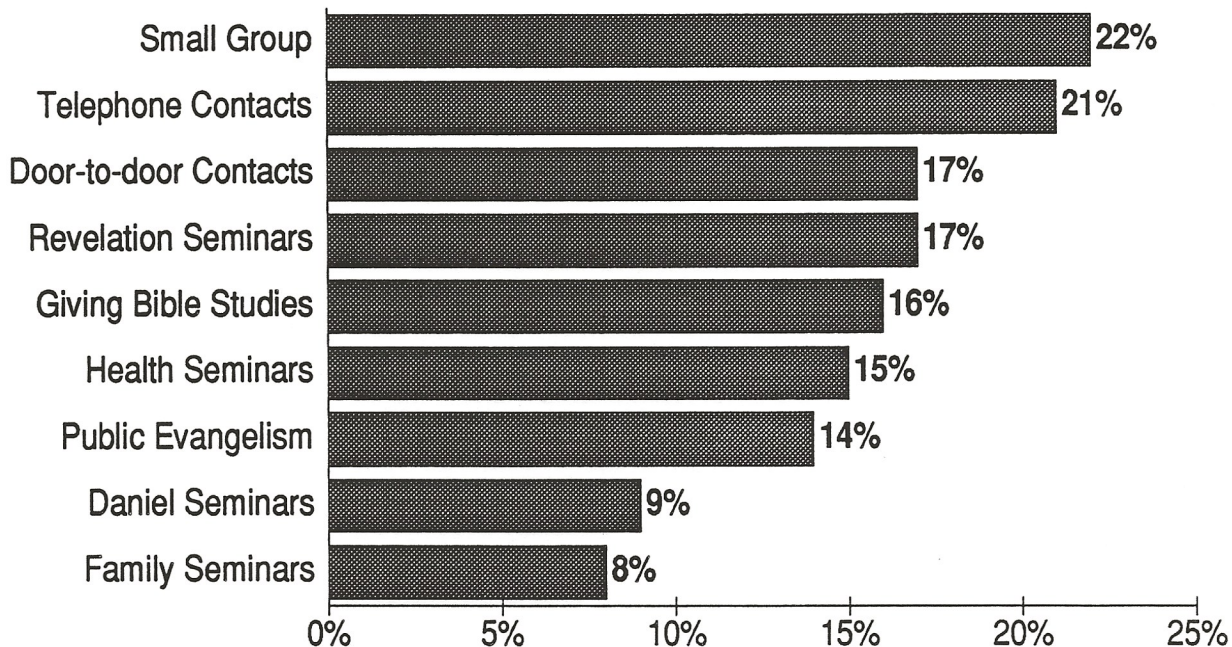
Ellen White Books

The daily practice of reading from the writings of Ellen White is very much related to age. Church members over 65 years of age are twice as likely to read daily from Ellen White as are members aged 46 to 64, and three times as likely as Baby Boomers (ages 25-45), and four times as likely as teens and young adults.

At the same time, 31% of church members 65 and older say they “never” read from Ellen White’s writings, and 21% of Baby Boomer Adventists report “never” reading.

Members of small town and rural churches are significantly more likely to read daily from Ellen White. Members of congregations that function in a language other than English report slightly less use of Ellen White’s writings, perhaps because of less availability of translated materials.

*Dudley & Cummings, *A Study of Factors Related to Church Growth in the North American Division of Seventh-day Adventists* (1981, Institute of Church Ministry, Andrews University).



Participation in Witnessing Programs

At least one in four church members have helped to conduct some witnessing program during the last year. This is a significantly high percentage of involvement when compared to other denominations.

The methods most widely used have changed in recent years. Small group ministry is the most popular witnessing approach. The use of the telephone to "visit" prospective members is a close second.

Traditional witnessing methods such as door-to-door contacts, giving Bible studies and helping with evangelistic meetings are being used by one in seven church members. The Revelation Seminar is a more recently developed approach that is just as popular as the traditional methods.

The Daniel Seminar and the Family Seminar are also two

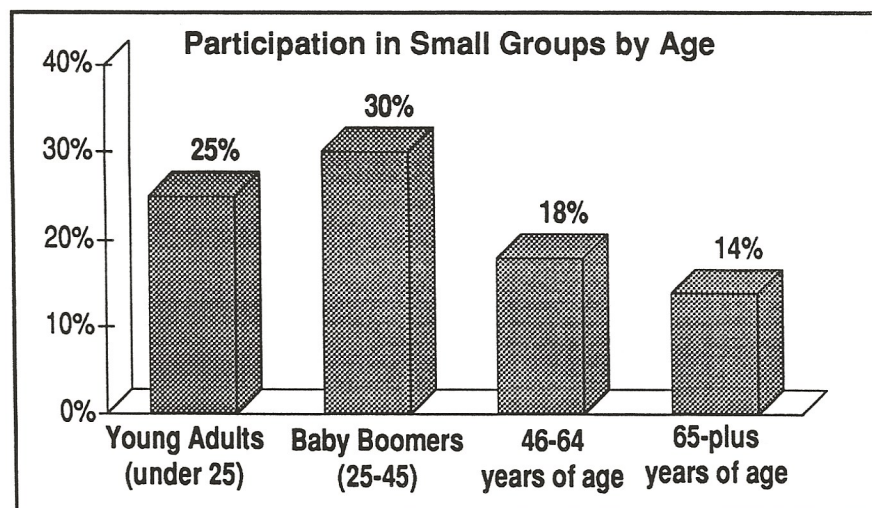
newer methods of seminar evangelism. One in twelve church members report involvement in these programs in the last year.

Small Group Evangelism

Small group evangelism is clearly identified with a new generation of church members. Adventist Baby Boomers are

twice as likely to use this method as are church members over 65 years of age. Small group evangelism is being most widely used in the large metropolitan areas where Baby Boomer families are most highly concentrated.

Hispanic, black and Asian congregations are involving significantly larger numbers of



their members in small group evangelism than are white congregations.

Seminar Evangelism

The Baby Boom generation of church members is more likely to be involved in group witnessing activities than in personal evangelism. This age group provides the largest portion of church members helping to conduct evangelistic crusades. They are also the most involved in Family Seminars and health outreach seminars.

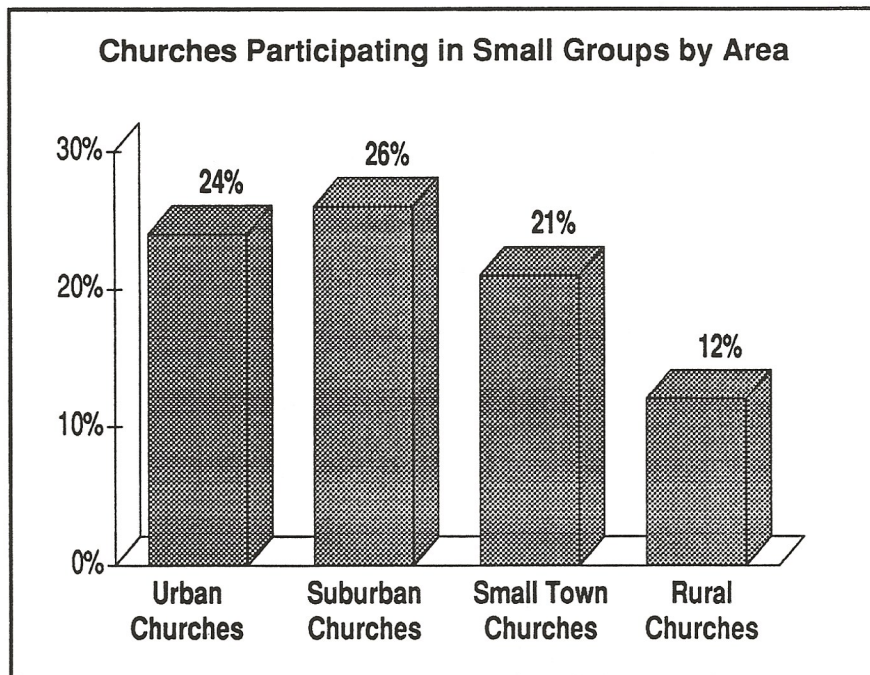
Black and Hispanic congregations involve twice as many of their members in helping to conduct all forms of public evangelism as do white congregations. The Revelation Seminar is the most widely used public evangelism approach in black and Hispanic churches.

Urban churches are much more likely to involve their members in public evangelism. In fact, rural churches have consistently smaller portions of their members involved in all forms of witnessing.

Personal Evangelism

Door-to-door visitation and programs that use the telephone to contact potential new members are most likely to appeal to church members 46 to 64 years of age. Members over 65 years of age are significantly less likely to be involved in all forms of witnessing, except telephone visitation.

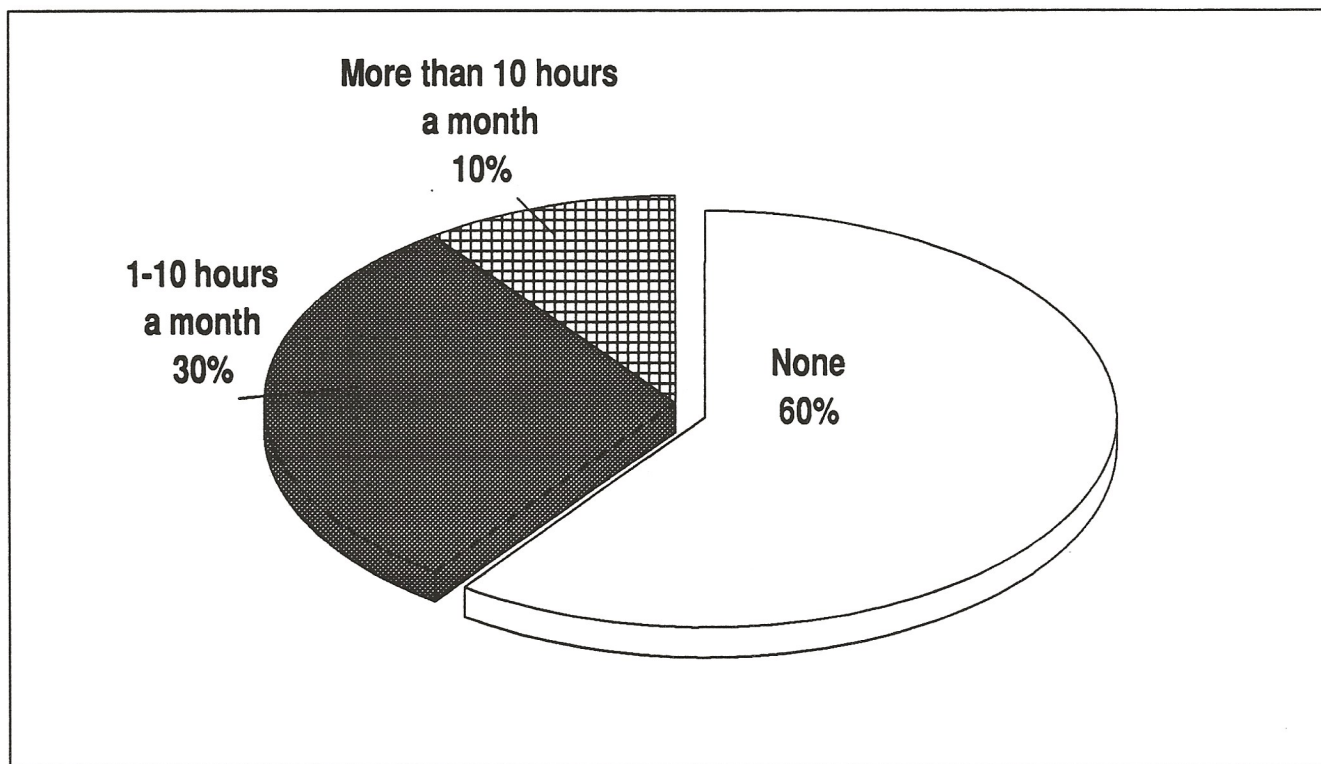
Church members in the Baby Boom generation are twice as likely to be involved in giving Bible studies as are church members over 65 years of age or those under 25 years of age. In fact, half of the North American Adventists who reported giving



one or more Bible studies in the last year are under 46 years of age.

Hispanic and black church members are twice as likely to be involved in door-to-door witnessing programs and in giving Bible studies as are white and Asian church members. Two out of five Adventists who report going door-to-door in the last year are ethnic minorities.

Suburban churches involve fewer of their members in door-to-door visitation while urban churches are making greater than average use of telephone visitation. Churches with less than 100 members involve the greatest portion of the congregation in visitation programs.



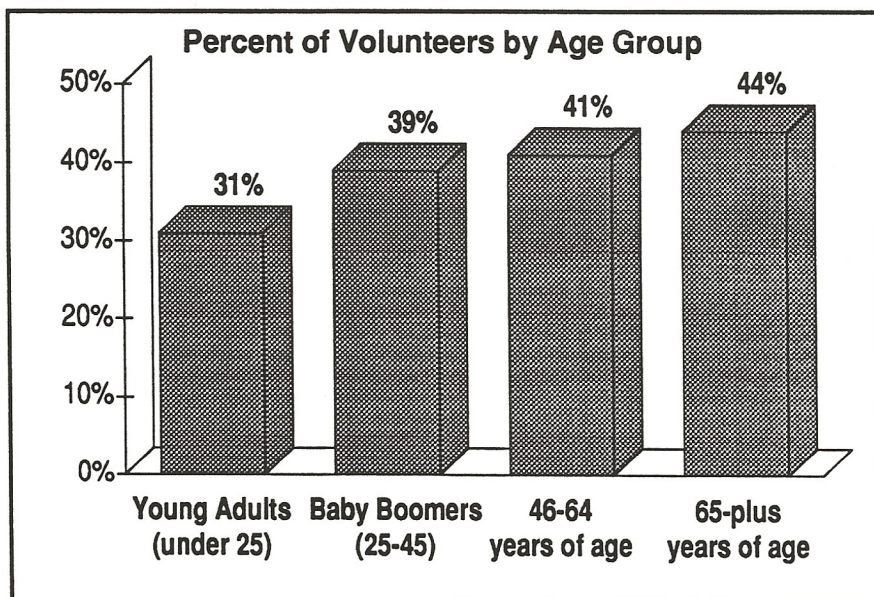
Members Volunteering in Adventist Community Services

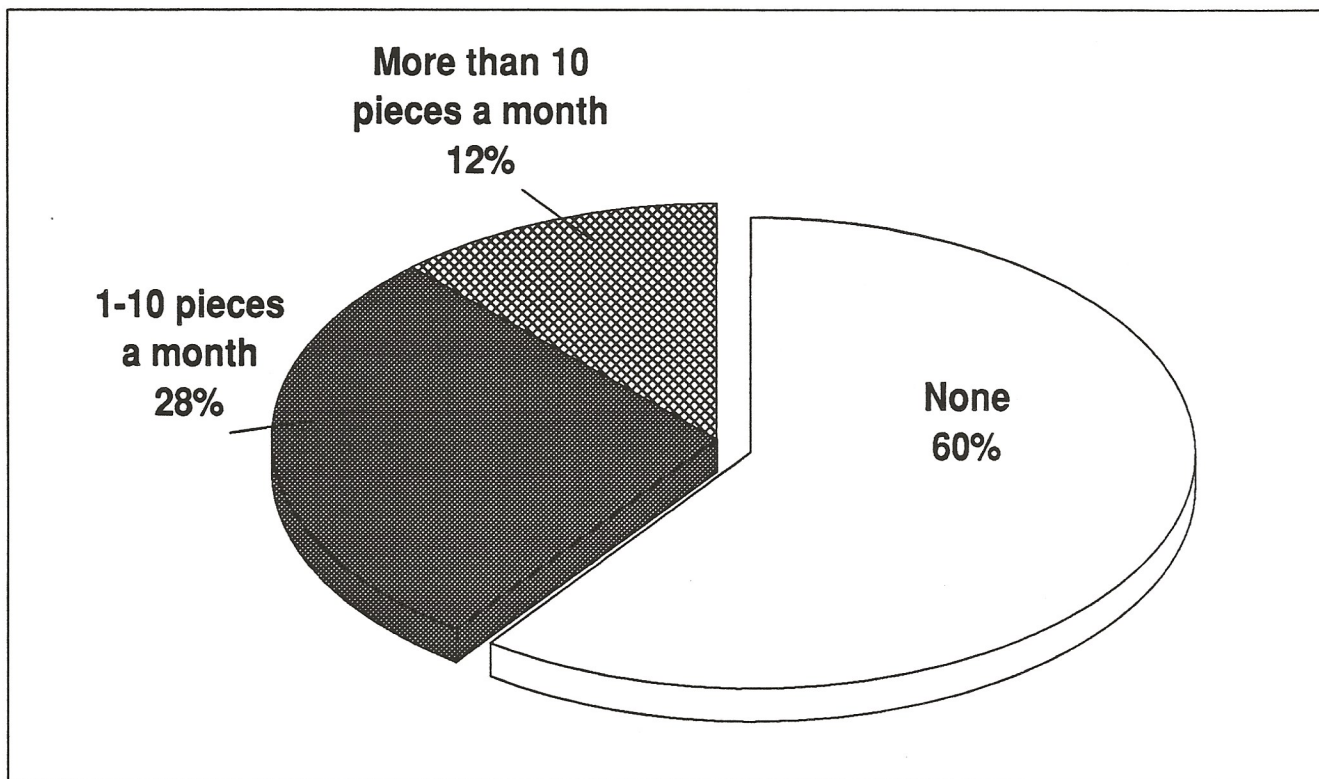
Two in five church members report that they volunteer time in church-related community service programs. One in ten make up the hard-working core of Adventist Community Services staff who volunteer more than ten hours of their time in an average month.

Age is correlated to service involvement. As the Valuegenesis study has pointed out, members under 25 years of age are significantly less likely to be involved. Among the most active volunteers (those giving more than 50 hours of volunteer service in an average

month), about half are over 65 years of age.

Black and Hispanic churches have much higher levels of volunteering in community services than do Asian or white congregations. Volunteering is correlated to urbanization. The more urbanized a church is, the larger the percentage of members volunteering.





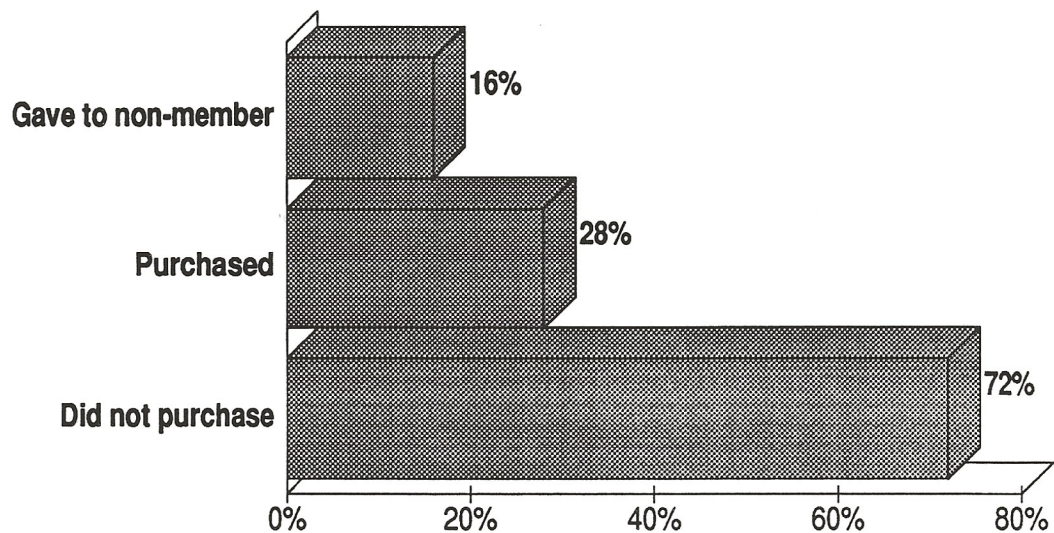
Church Members Who Give Literature to Non-members

Two out of every five church members help to distribute literature to non-members on at least a monthly basis. One in four members give away one to ten pieces of literature a month, while one in eight Adventists distribute more than ten pieces a month.

Older church members are significantly more likely to distribute literature than are younger members. Nearly half of church members over 65 years of age give away some literature each month, while less than one in four church members under 25 years of age do so.

Members of Hispanic churches are twice as likely to distribute literature as are members of Asian and white churches. Members of black congregations are also more likely to report that they give literature to non-members.

Members of rural churches, suburban churches and churches with 300 or more members are the least likely to distribute literature. Nearly half the members of churches with fewer than 100 members report that they distribute literature.



The Missionary Book of the Year: Now the Sharing Book of the Year

A key witnessing tool, which has been used for many years in the North American Adventist Church, is the Missionary Book of the Year. Recently it has been renamed the Sharing Book of the Year, however in this survey the traditional title was used to avoid misunderstanding.

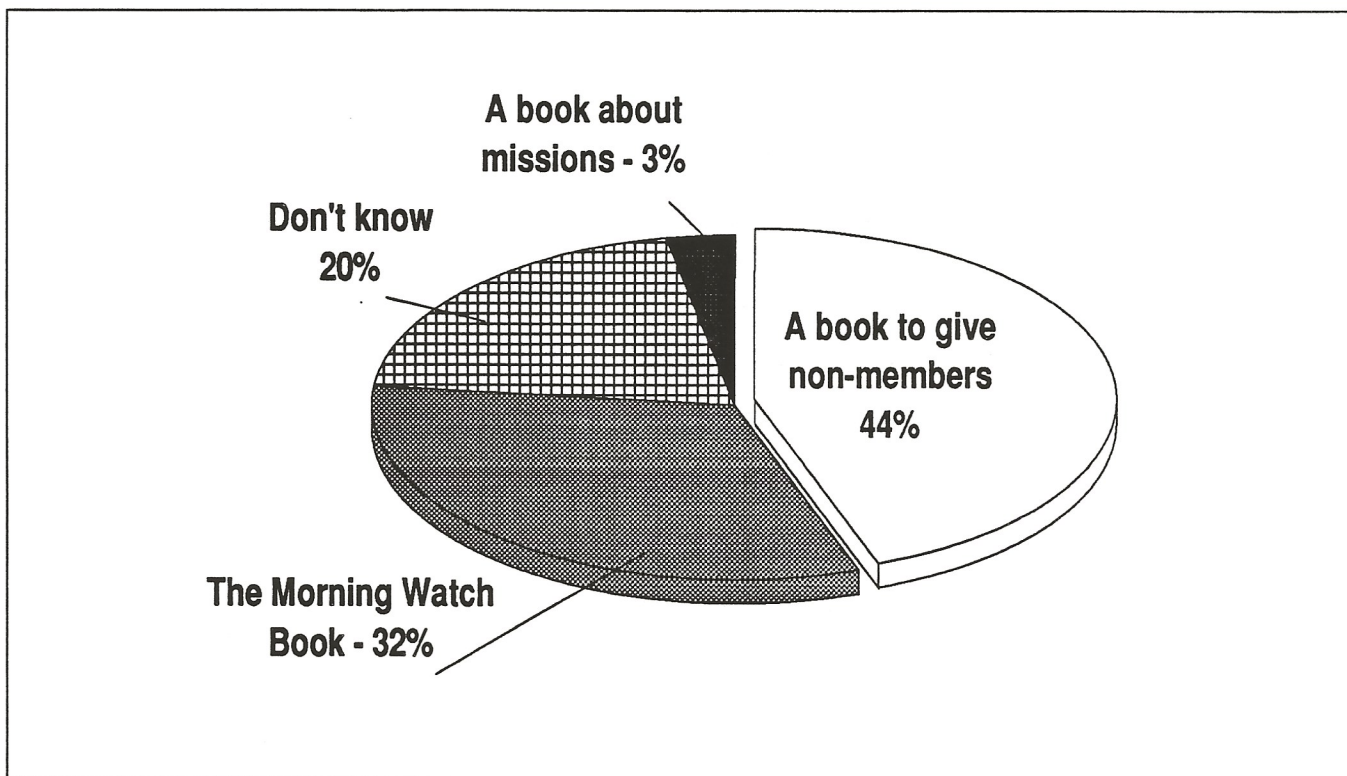
Only one in four respondents indicate that they purchased a copy of the book during the last year. A little more than half of these report that they gave a copy to a non-member.

Young adult and Baby Boomer church members are significantly less likely to purchase the book and to share it with non-members. In fact, two thirds of the users of the Missionary Book of the Year are over 45 years of age.

Members of Hispanic and black congregations are more

likely to purchase the book than are members of white and Asian congregations, and even more likely to give copies to non-members. At the same time, white church members still constitute three quarters of the purchasers.

Members of small congregations and rural churches are somewhat more likely to purchase and distribute the book. At the same time they constitute only about one fifth of the consumers of the missionary book in the last year.



Missionary Book of the Year Product Knowledge

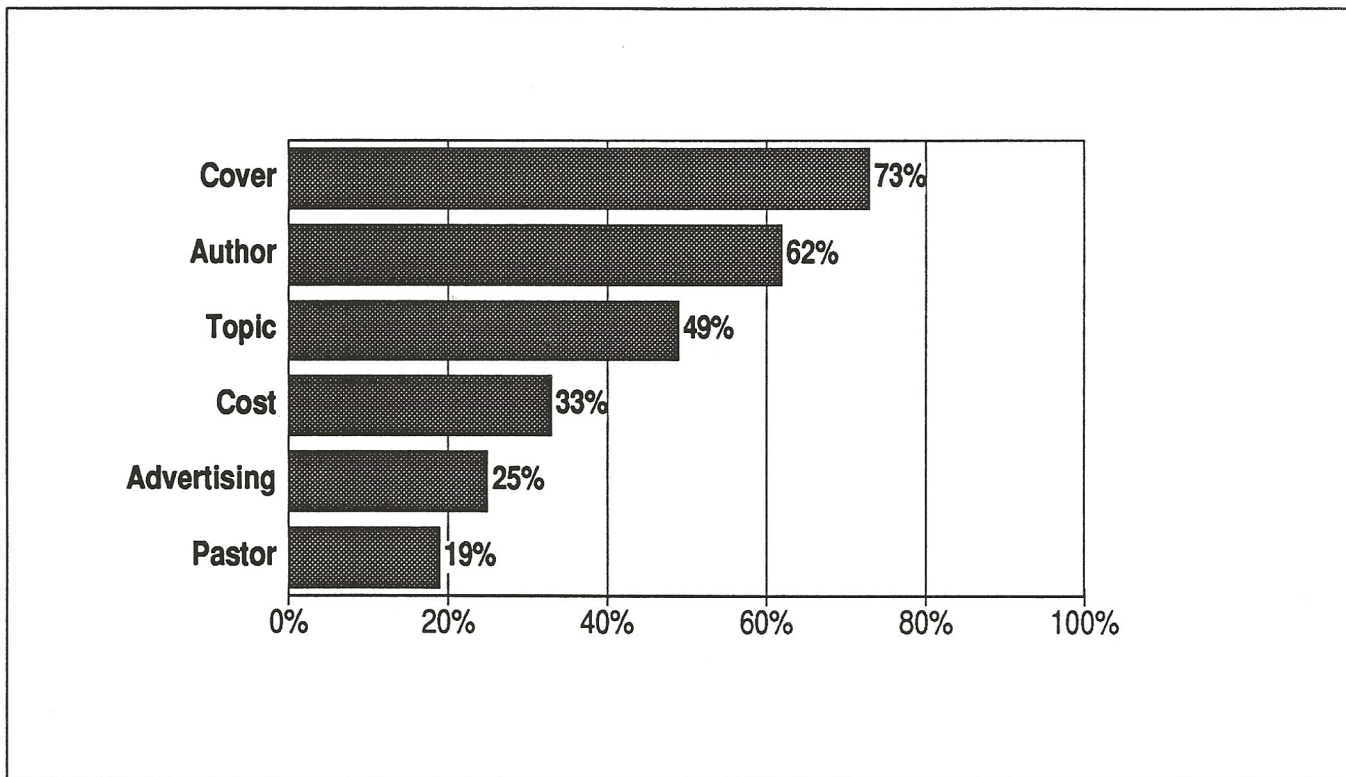
The publishers and the Church Ministries Department have felt that there is a communication problem with the Missionary Book of the Year. Name recognition was tested with the question, "What is the 'Missionary Book of the Year' in the Adventist Church?"

The majority of respondents say they do not know or incorrectly identify the product. Only two in five selected the correct answer, "A book to give to non-members to share faith."

Church members from the Baby Boom generation are the most likely to correctly identify the product. The majority of respondents 25 to 64 years of age selected the right answer. Respondents 65 years of age and older are the least likely to know what the Missionary Book of the

Year really is. Many seniors confuse it with the Morning Watch book. Young adults are more likely to say they don't know what it is.

Among members of black and Hispanic congregations there is a greater tendency to identify the Missionary Book of the Year as another name for the Morning Watch book. Members of white congregations of less than 100 members located in small towns and rural areas are most likely to correctly identify the product.



Motivators to Purchase the Missionary Book of the Year

What tools can be employed to increase the usage of the yearly book published by the denomination specifically for personal witnessing? An interesting cover and a well-known author seem to be the most powerful marketing tools.

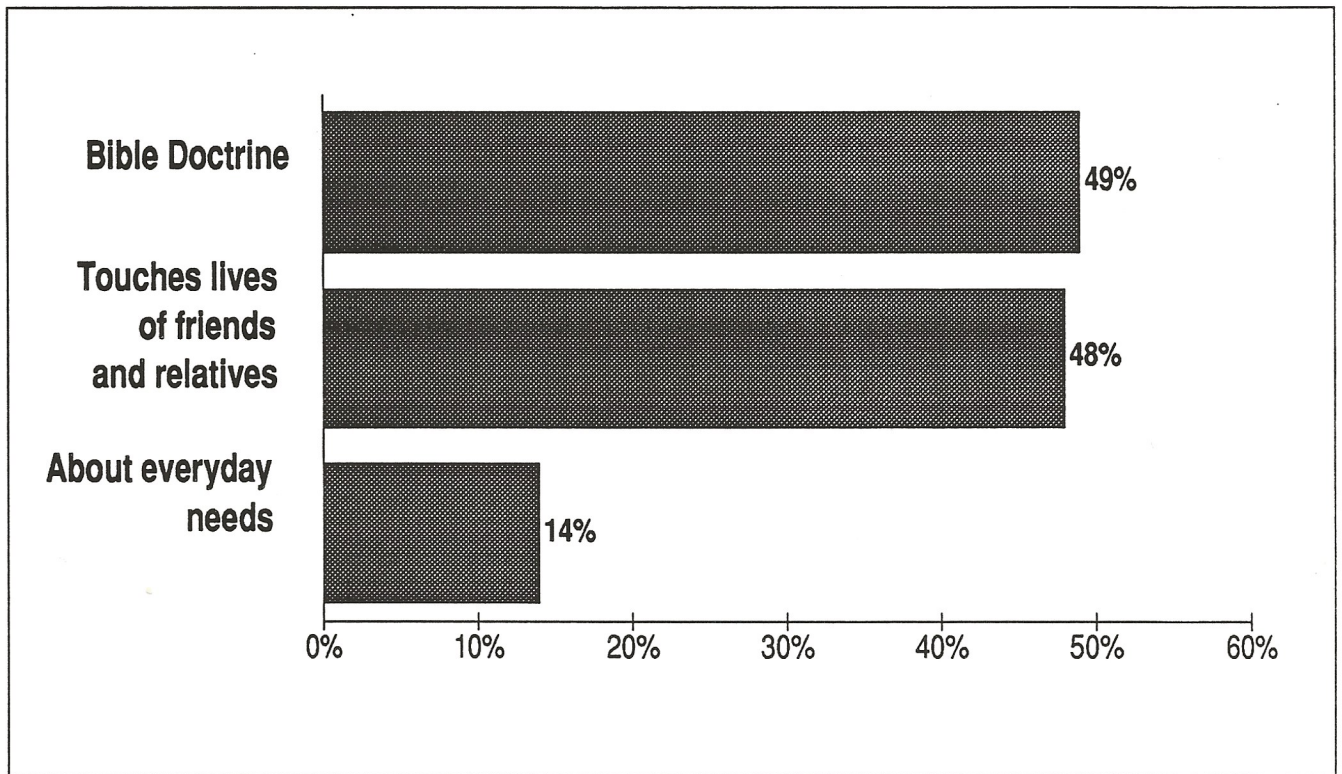
Both the cover and a "name" author have their greatest impact on younger church members, members of Hispanic churches, and the members of smaller, rural churches. At the same time, none of these segments represent significant portions of the market.

One in three respondents indicate that cost is a significant factor in their decision to purchase the Missionary Book of the Year. Church members in the Baby Boom generation (ages 25 to 45) are more likely to say that price is significant, as are members of

Hispanic congregations and small, rural churches.

One in four respondents say that good advertising is crucial to selling the Missionary Book of the Year. The majority of those who rate this factor as "strong" are Baby Boomers. This indicates that ads should be targeted toward getting more church members 25 to 45 years of age to purchase and use this product.

Less than one in five respondents say that a recommendation by their pastor is important in making a decision to purchase the book. Pastoral recommendation has greater impact on Baby Boomers than church members over 45 years of age. The pastor's recommendation also works well in Hispanic churches and churches with less than 100 members.



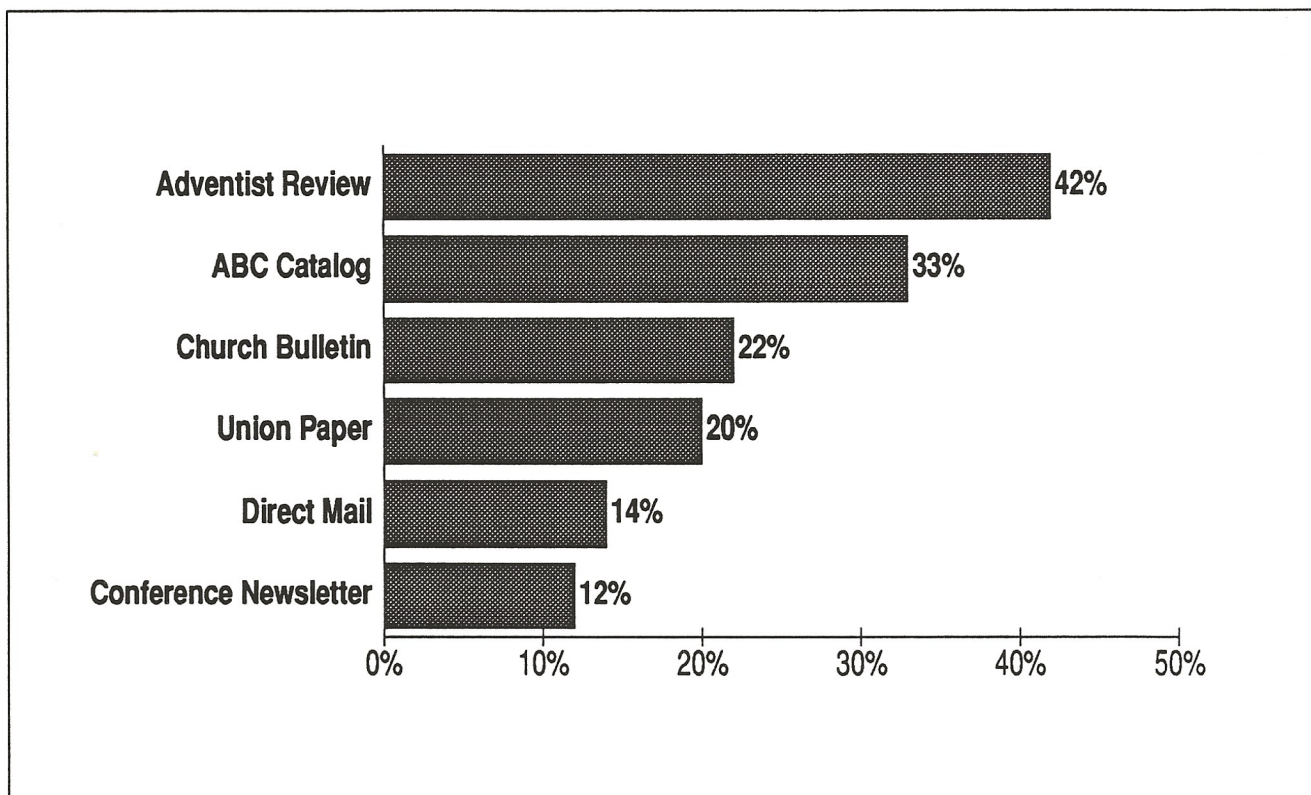
What is the Best Topic for Missionary Books?

Half of the church members surveyed say that the topic of the Missionary Book of the Year is a key element in their decision to purchase and use it. Three elements related to topic were tested in this survey.

Nearly equal numbers of respondents want a topic on an important Bible doctrine such as the second coming and a topic that will touch the lives of their friends and relatives. Only one in eight

want a topic related to everyday needs.

Topic in general is less important to older church members. Half of the members who do rate a topic related to everyday needs as crucial to them are under 46 years of age. It is also more likely to be important to members of large churches and Hispanic churches. A doctrinal topic is more likely to be important to members of small churches.



Recall of Advertising of Missionary Book of the Year

A further question was asked to evaluate the advertising channels used in the Missionary Book of the Year program. "Have you seen the Missionary Book advertised in . . . ?" Six options were listed, asking for a "yes" or "no" answer to each one.

No individual medium was recalled by a majority of the respondents. Ads in the *Adventist Review* are most frequently remembered among respondents over 45 years of age, members of rural and small town churches, and members of Asian and white congregations. In fact, two thirds of those who remembered this advertising were over 45.

Ads in the Adventist Book Center catalog are most likely to be remembered by respondents 46 to 64 years of age, members of Asian and white congregations,

members of suburban and rural churches, and members of congregations with less than 300 members. Seven out of ten of those who remember these ads are 25 to 64 years of age.

Announcements in local church bulletins and newsletters are recalled by two out of three members of Hispanic congregations. Announcements are also more likely to be remembered by members of rural churches and churches with less than 100 members. A total of 68% of those who remember these ads are 25 to 64 years of age.

Ads in the Union Conference papers receive the greatest recall from members of Hispanic congregations, small town and rural churches, and churches with fewer than 100 members. These ads were also remembered more

often by church members 46 to 64 years of age. A total of 69% of those who remember these ads are 25 to 64 years of age.

Direct mail advertising sent to the homes of church members is most likely to be recalled by members 46 to 64 years of age and members of Hispanic congregations. Ads in conference newsletters are most likely to be recalled by members of Hispanic congregations and churches with fewer than 100 members.

Technical Appendix

In interpreting survey results, it should be borne in mind that all sample surveys are subject to sampling error, that is, the extent to which the results may differ from what would be obtained if the whole population had been interviewed. The size of such sampling errors depends largely on the number of interviews.

The following tables may be used in estimating the sampling error of any percentage in this report. The computed allowances have taken into account the effect of the sample design upon sampling error. They may be interpreted as indicating the range (plus or minus the figure shown) within which the results of repeated samplings in the same time period could be expected to vary, 95 percent of the time, assuming the same sampling procedures, the same interviewers, and the same questionnaire.

The first table shows how much allowance should be made for the sampling error of a percentage:

Recommended Allowance for Sampling Error of a Percentage In Percentage Points (at 95 in 100 confidence level)							
Size of Sample	1500	1250	1000	750	500	250	100
Percentages near 10	2	2	2	3	3	5	7
Percentages near 20	3	3	3	4	4	6	10
Percentages near 30	3	3	4	4	5	7	11
Percentages near 40	3	3	4	4	5	8	12
Percentages near 50	3	3	4	4	5	8	12
Percentages near 60	3	3	4	4	5	8	12
Percentages near 70	3	3	4	4	5	7	11
Percentages near 80	3	3	3	4	4	6	10
Percentages near 90	2	2	2	3	3	5	7

This table would be used in the following manner: If a reported percentage is 33 for a group which includes 1250 respondents. Then we go to row "percentages near 30" in the table and go across to the column headed "1250." The number at this point is 3, which means that the 33 percent obtained in the sample is subject to a sampling error of plus or minus 3 points. Another way of saying it is that very probably (95 chances out of 100) the true figure would be somewhere between 30 and 36, with the most likely figure the 33 obtained.

In comparing survey results in two samples, for example, men and women, the question arises as to how large a difference between them must be before one can be reasonably sure that it reflects a real difference. The tables below indicate the number of points which must be allowed for in such comparisons.

One table is for percentages near 20 or 80; the other for percentages near 50. For percentages in between, the error to be allowed for is between those shown.

Table A Recommended Allowance for Sampling Error of the Difference 50% and 50% (at 95 in 100 confidence level)							
Size of Sample	1500	1250	1000	750	500	250	100
1500	4						
1250	5	5					
1000	5	5	5				
750	5	6	6	6			
500	6	6	7	7	8		
250	8	8	9	9	9	11	
100	13	13	13	13	13	14	17

Table B Recommended Allowance for Sampling Error of the Difference 20% and 80% (at 95 in 100 confidence level)							
Size of Sample	1500	1250	1000	750	500	250	100
1500	4						
1250	4	4					
1000	4	4	4				
750	4	4	5	5			
500	5	5	5	6	6		
250	7	7	7	7	8	9	
100	10	10	10	10	11	12	14

Here is how the tables are used: 50 percent of men responded a certain way and 40 percent of women respond that way also, for a difference of 10 percentage points between them. Can we say then that the 10 point difference reflects a real difference between the two groups on the question? Let us consider a sample which contains approximately 750 in each of these groups.

Since the percentages are near 50, we consult Table A, and since the two samples are about 750 persons each, we look for the number in the column headed "750" which is also the row designated "750." We find the number 6. This means that the allowance for error is 6 points, and in concluding that the percentage among men is somewhere between 4 and 16 points higher than the percentage among women, we should be wrong only about 5 percent of the time. In other words, we can conclude with considerable confidence that a difference exists in the direction observed and that it amounts to at least 2 percentage points.

In another case, responses among a group of 750 men amount to 22 percent and 24 percent in a group of 750 women, we consult Table B because these percentages are near 20. We look for the number in the column headed "750" which is also in the row designated "750" and see that the number is 5. Obviously, then, the two-point difference is inconclusive.