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ABSTRACT

AN EXPLORATION OF THE NEEDS OF, AND POSSIBILITIES
OF MINISTRY TO, GEOGRAPHICALLY ISOLATED
SEVENTH-DAY ADVENTISTS

by

Thomas Hunter Ludowici

Chairperson: Donald G. Jacobsen

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN EXPLORATION OF THE NEEDS OF, AND POSSIBILITIES OF MINISTRY TO, GEOGRAPHICALLY ISOLATED SEVENTH-DAY ADVENTISTS

Name of researcher: Thomas Hunter Ludowici

Name and title of faculty adviser: Donald G. Jacobsen,
D.Min.

Date completed: January 1978

Problem

There are some Seventh-day Adventist Church members who, because of mileage distance or other geographic reason, are unable to attend a local church regularly, and whose membership is listed on the conference church roll. If the church is to minister to all its members, this segment cannot be ignored. The geographically isolated members have received very little pastoral nurture, and they have experienced only limited fellowship. As a result, generally they have maintained a weakened con-

nection with the church at large. Because the seventh-day Sabbath is a central aspect of belief and worship practice, it is meaningful for Seventh-day Adventists to find fellowship with those of like faith.

Method

The intent of this project was to explore the needs of, and possibilities of ministry to, geographically isolated Seventh-day Adventists in Indiana, United States of America, and Ontario, Canada.

A theology of the church must not exclude those who are unable to participate in corporate worship. The biblical understanding of the believer as a priest and the church as a ministry community is essential when the geographically isolated are considered.

A questionnaire was used to gather data concerning the environment and indicators of spirituality of the group. From this a membership profile emerged. It was then determined that a brief pastoral nurture process should be undertaken in an endeavor to enrich their spirituality. A three-lesson Bible correspondence course on spiritual gifts was developed and given to a selected sample.

Shortly after the completion of this course, the first part of the questionnaire was readministered, and there was found to be only a slight increase in spirituality (.09).

Recommendations

A program of pastoral nurture is needed to involve the isolated more personally in the life and mission of the church. The project suggested the following for a developing ministry: (1) a "pastor to the isolated" should be appointed to care for the personal and spiritual needs of the isolated; (2) his responsibilities would include those of a local church pastor, adapted to the isolated's environment; (3) methods would need to be employed so that this ministry is personalized to each isolated member; (4) an annual retreat exclusively for the isolated should be conducted; (5) brief correspondence courses should be available; (6) a cassette ministry should be available; (7) assistance should be given for Christian education; and (8) witnessing training should be offered.

Andrews University
Seventh-day Adventist Theological Seminary

AN EXPLORATION OF THE NEEDS OF, AND POSSIBILITIES
OF MINISTRY TO, GEOGRAPHICALLY ISOLATED
SEVENTH-DAY ADVENTISTS

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Thomas Hunter Ludowici

June 1978

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DEDICATED TO

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shared his wisdom in the developing and interpretation of parts of the questionnaire.

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My wife, Pamela, and Carmen Holland cheerfully performed the arduous task of typing for long hours to transform my handwritten manuscript into the typewritten edition in its present format.

I am extremely grateful for the Hand of God at every stage of my study program. Without God's endowment, this completed project could never have become a reality.

INTRODUCTION

As a young Seventh-day Adventist who was reared in a geographically isolated environment, I found pastoral nurture to be very limited. I was born in the Australian outback, and when a youth, my father became a Seventh-day Adventist Church member. A few members began to meet for regular Sabbath corporate worship twenty-five miles away from our home. The pastor who was to care for this company of Christian believers lived 140 miles away and visited once every three months. Later, the nearest pastor was 250 miles away, and at one stage, we saw a pastor once a year. Our contact with the conference office was chiefly the financial transactions of sending in tithes and offerings, and purchasing books. We received printed sermons to be read on Sabbath. It was not until I went to a city three hundred miles away from my home for educational reasons that I had the opportunity of weekly, Sabbath worship services. Then I realized how much I had missed in nurture and fellowship in our isolated environment.

A geographically isolated Seventh-day Adventist is a church member who, because of mileage distance or other geographic reason, is unable to attend a local church regularly, and whose membership is listed with the

conference church. It excludes the member who is listed on the conference membership list solely because of health or age.

During twenty years of ministry I have ministered to many geographically isolated members. I have stayed in their homes, studied the Scriptures with them, and discussed their singular needs, frustrations, and aspirations.

In January 1976 a survey form (see appendix A) was mailed to thirty-four local conferences in Australia, Canada, New Zealand, and the United States of America. The data supplied by the twenty-five conferences which responded revealed that there were 3,471 geographically isolated members in their territories (see table 1). This is an average of 138.84 members per conference. When it is considered that the Seventh-day Adventist denomination has 372 conferences around the world, the total number of members who are geographically isolated could reach 50,000.

This segment of the church's membership has not been nurtured as it might. No planned or consistent ministry has been systematically developed for them in most conferences. In too many conferences they have remained a silent minority. If the church is to minister to all its members, then a ministry to the geographically isolated needs to be developed.

The intent of this project was to explore the

TABLE 1

NUMBER OF GEOGRAPHICALLY ISOLATED SEVENTH-DAY ADVENTISTS
IN TWENTY-FIVE SELECTED CONFERENCES IN AUSTRALIA,
CANADA, NEW ZEALAND, AND THE U.S.A.

Local Conference	Isolated Members
<u>Australia</u>	
North Queensland	84
North New South Wales	90
South Australia	86
South New South Wales	160
South Queensland	381
Tasmania	67
Victoria	81
Western Australia	400
<u>Canada</u>	
Alberta	319
British-Columbia	232
Manitoba-Saskatchewan	263
Ontaria	121
<u>New Zealand</u>	
North New Zealand	29
South New Zealand	73
<u>United States of America</u>	
Arkansas-Louisiana	160
Illinois	40
Indiana	70
Kansas	115
Kentucky-Tennessee	328
Minnesota	105
Missouri	12
North Dakota	10
South Dakota	135
Wisconsin	14
Wyoming	96
Total	3,471

needs of geographically isolated Seventh-day Adventists in Indiana, U.S.A., and Ontario, Canada, with a view to developing a ministry to them. Indiana was selected because of the close proximity to my residence, and Ontario was chosen because of the vastness of the province. After gathering data concerning their environment and indicators of their spirituality, a brief pastoral nurture process was undertaken to start them on the road to enriched spirituality.

Chapter I looks at a theology of the church which embraces the geographically isolated. Recognizing that this group is really part of the church, the project set about to discover the environment in which they live.

Chapter II is a description of the geographically isolated, showing the broad spectrum of environments in which they function. Thus, a membership profile was built showing the isolated's relationship to the church and the local conference.

Chapter III examines indicators of some aspects of spirituality of the group, and explores their understanding of the church. Out of these indicators a need was evidenced for some form of pastoral nurture.

Chapter IV describes the development of a three-lesson Bible correspondence course dealing with spiritual gifts. Besides being a topic of importance to Christians who wish to use their God-given capacity to His glory, it

was found to be a topic which the group knew very little about.

The concluding chapter suggests a plan of pastoral nurture to the geographically isolated. The plan involves many suggestions made by the group in this study, and from my own experience both as an isolated member and as one who has ministered to others in that environment.

It is hoped that this study can serve as a pattern for further nurture so that the geographically isolated can become involved more personally in the life and mission of the church. Then the individual member, despite his isolation, can contribute significantly to the task of the church in fulfilling the gospel commission.

Definition of Terms

Since a number of terms in this paper may be unfamiliar to the reader, a definition of each is provided.

Local Conference. A united, organized body of Seventh-day Adventist churches in a state, province, or territory. It is headquartered in a conference office.

Conference President. The presiding officer of the local conference. He works for the spiritual welfare of the churches as the chief elder or overseer.

Union Conference. A unit of Seventh-day Adventist church organization, composed of several local conferences.

"Review and Herald." The general church paper of the Seventh-day Adventists.

Student Missionary. A representative college student sent to a mission land for a period of from three to twelve months, and paid a small expense allowance.

CHAPTER I

TOWARDS A THEOLOGY OF THE ISOLATED

In the total mystery of salvation¹ the theology of the church is the meeting place where the lines of force of so many other mysteries--the divine mission, sin, redemption, grace, Christian anthropology, and eschatology--intersect and find a prime focus.

What is the nature of the church? While most would agree that the church is "the community whose members are incorporated into His [Christ's] life at Baptism . . . , and which since Pentecost has formed the vehicle of His redemptive activity on earth,"² the question persists, Is the church an institution or a fellowship of saints? This dichotomous approach to ecclesiology has troubled Christianity for many centuries. The tradition of Catholicism (Roman Catholic³ and Orthodox⁴)

¹Rom 16:25; Eph 3:9; 5:32; 1 Tim 3:16.

²Frank L. Cross, and E. A. Livingstone, eds., The Oxford Dictionary of the Christian Church, 2d ed. (London: Oxford University Press, 1974), s.v. "The Body of Christ."

³J. J. O'Rourke, "Church I (in the Bible)," New Catholic Encyclopedia (New York: McGraw-Hill Book Co., 1967), 3:678-83 (hereafter cited as NCE); F. X. Lawlor, "Church II (Theology of)," NCE 3:683-93; F. X. Lawlor, "Mystical Body of Christ," NCE 10:166-70.

⁴George Florovsky, Bible, Church, Tradition: An

has stressed "the Divine constitution and corporate nature of the church,"¹ so that great authority has been vested in the church as an institution.

The Protestant concept, arising out of the sixteenth-century Reformation, has "sought to proclaim its [the church's] inner being in terms of the Word of God, rather than in sacramental relationships."²

The biblical message of the church precludes a simple bifurcation in understanding its nature. The fact that the New Testament uses ninety-six different tropes to describe the church³ suggests that an understanding of its nature cannot be based on one concept or aspect alone. The multiplicity of metaphors must be seen as channels of thought rather than receptacles for ideas that carry complete and absolute meaning.

At various stages in church history, and to provide different theological perspectives, it has been popular to select a favorite metaphor to describe the church. "The bride of Christ" became a paramount theme

Eastern Orthodox View (Belmont, Mass.: Nordland Publishing Co., 1972), pp. 57-72.

¹Oxford Dictionary, s.v. "Church."

²Ibid.

³Paul S. Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1960), pp. 29-220.

in the medieval church,¹ and is important today to those who desire an exclusive community. "The body of Christ" has assumed a prominent place in current ecclesiology, and has become an important dimension of ecumenical discussions.²

The Body of Christ

The Apostle Paul's major analogy of the church, (especially in Rom 12:5; 1 Cor 12:12-31; Eph 1:22-23; 4:4, 5:30; and Col 1:18, 2:24) is that of "the body of Christ." All believers are members of the body, and all stand in living relationship vertically (with God) and horizontally (with each other). It is this aspect of fellowship which has become a crucial perspective in the contemporary ecclesiological picture.

Many theologians today speak of the church as the "extension of the Incarnation." Catholicism has traditionally extrapolated from "the body" concept that the church is the literal body of Christ.³ Protestants range over the full spectrum of interpretation from those who see the term as a metaphor, illustrating how Christians

¹Alan Cole, The Body of Christ: A New Testament Image of the Church (Philadelphia: Westminster Press, 1964), p. 13.

²See Henry E. Fey, ed., The Ecumenical Advance: A History of the Ecumenical Movement, vol. 2: 1948-1968 (Philadelphia: Westminster Press, 1970).

³Albert J. Nevins, ed., Maryknoll Catholic Dictionary (New York: Dimension Books, 1965), s.v. "Church."

live in organic unity, cooperation, interdependence and harmony, to those who conceive of the church as a living organism of mystical nature, which is somehow identical with the transcendent Christ.¹ Some even state that "the extension of the Incarnation" idea does not go far enough to explain the nature of the church.²

Seventh-day Adventist ecclesiology is epitomized thus:

To belong to the church of God is a unique and soul-satisfying privilege. It is the divine purpose to gather out a people from the far corners of the earth to bind them into one body, the body of Christ, the church of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other, and fellowship also with their Lord and Master.³

While theologically Seventh-day Adventists do not exclude non-Seventh-day Adventists from the universal church, they do believe that they have a special mission to accomplish.⁴ The seventh-day Sabbath is a central aspect of belief and worship practice, so it is meaningful to

¹J. Robert Nelson, The Realm of Redemption: Studies in the Doctrine of the Nature of the Church in Contemporary Protestant Theology, 6th ed. (London: Epworth Press, 1963), pp. 67-104.

²John Knox, The Church and the Reality of Christ (London: Collins, 1963), pp. 86-87.

³General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual, rev. ed. (Washington, D.C.: Review and Herald Publishing Assn., 1976), p. 25, (hereafter cited as Church Manual).

⁴Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia (Washington, D.C.: Review and Herald Publishing Assn., 1976), s.v. "Church, Nature of"; Consti-

them to find fellowship with those of like faith. They see the church as "one common brotherhood"¹ so that fellowship is an important component of the body of Christ. It is within this context that this paper deals with the church and its fellowship.

Contemporary Evangelicals have come to stress fellowship (κοινωνία) as an outgrowth of the added emphasis given to "the body" analogy. Lawrence O. Richards succinctly summarizes this:

- * Upon conversion we are joined to other believers in a body relationship. We are not meant to "go it alone."
- * The body is designed for nurture: "to make increase of itself in love."
- * Every member of the body is gifted by the Holy Spirit to enable him or her to make a contribution to growth.
- * Individual and bodily growth come through that which "every joint supplies": believers functioning together promote and support the Church's nurturing task.
- * The body's ministry requires body members to be with each other, and to minister to each other. Jesus' example in choosing twelve to "be with him" is reflected in the biblical injunction for believers not to forsake gathering together (Heb 10:24).
- * Leaders in the church are selected from those who not only know and teach truth, but leadership requirements focus on the example they are to provide (1 Tim 3; Tit 2).
- * The stress on relationships within the body reinforces the uniqueness of this group's existence as a

tution, Bylaws and Working Policy of the General Conference of Seventh-day Adventists (Washington, D.C.: Review and Herald Publishing Assn., 1975), pp. 219-31.

¹Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, Calif.: Pacific Press Publishing Assn., 1948), 7:225.

distinctive community within human societies and cultures.¹

Essential to this idea is the fact that the members of the body must have corporality--they must meet together for regular contact one with another. Assembly is an indispensable corollary to "body life."

However, if it is true that "the body's ministry requires body members to be with each other," then what place is there for the person who is unable to meet in corporate worship and fellowship on a regular basis? Is this member then excluded from the body? To suggest that the church as "the body of Christ" exists solely as its members meet together corporately, is to overstate the metaphor.

To Seventh-day Adventists "the body" concept must leave room for the inclusion of the geographically isolated members, hereafter referred to as "isolatees." An isolatee is a Seventh-day Adventist Church member who, because of mileage distance or some other geographic reason, is unable to attend a local church regularly. The isolatee holds membership in the conference church, which is "a body organized for the benefit of scattered believers who are otherwise without church privileges,"

¹Lawrence O. Richards, A Theology of Christian Education (Grand Rapids: Zondervan Pub. House, 1975), p. 81. See also Ray C. Stedman, Body Life, 2d ed. (Glendale, Calif.: Regal Books, 1972).

whose presiding elder is the local conference president.¹ Since the geographically isolated cannot be denied acceptance as members of the body, it is apparent that the definition of the nature of the church must be broadened to include them. The fellowship of the body cannot be restricted to those who assemble in a corporate capacity on a regular basis. It must include the isolatee, even though he may have little or no corporate fellowship. To suggest otherwise is to deny the extent of "the everlasting gospel."²

Perhaps it is not unfair to say that a continual danger for the Church of God (even, perhaps indeed especially, in days when it is biblically minded) is to pursue one biblical metaphor to the neglect of the others with which the Bible balances it. Theological distortions easily follow, as the metaphor is pushed further than the direct New Testament evidence warrants.³

Minear was correct when he stated: "Paul does not appear to have isolated the image of the body for special emphasis; when he appealed to this figure it was the contours of the church's confusions that made that image especially germane."⁴

So, to arrive at a comprehensive concept of the nature of the church, it is necessary to look beyond the "body of Christ" metaphor. At this point, the "people of God" analogy becomes meaningful.

¹Church Manual, p. 69.

²Rev 14:6.

³Cole, p. 12.

⁴Minear, Images, p. 189.

The People of God

The Hebrew word $\text{D}\bar{\text{Y}}$ is translated in the Septuagint, in most cases, by the Greek $\lambda\alpha\acute{o}\varsigma$. "The truly distinctive feature of LXX usage is the careful restriction of the use of the term to Israel."¹ This was done to emphasize the special religious position of Israel, as the people of God, hence the continual recurrence of the phrase $\lambda\alpha\acute{o}\varsigma \Theta\epsilon\omicron\upsilon$.²

Among the especially formative passages to express the special relation in which Israel stands to Yahweh are Ex 19:4-7; Dt 4, 7:6-12, and 32:8. "The idea persisted of the whole people as the people of God especially in the prophets and some of the Psalms. Jer 13:11, Hos 2:23, Amos 3:1, 2 and Ezek 37:27 are among those who either restate or echo the idea."³ Although Israel as a whole failed to recognize it, there was a missionary vocation bound up with her election as the people of God.

The first Christians regarded themselves as being the continuation of God's ancient people,⁴ and so

¹H. Strathmann, " $\lambda\alpha\acute{o}\varsigma$," Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:34 (hereafter cited as TDNT).

²Ibid., 4:35.

³Howard Grimes, The Rebirth of the Laity (New York: Abingdon Press, 1962), p. 23.

⁴Strathmann, TDNT, 4:54-57.

consciously appropriated to themselves the ancient Hebrew terminology of the "people of God."¹ The depth and grandeur of their faith was in no small measure due to this conviction of their grand heritage and hope. They believed that they belonged to the first church as God's original people, a high-priestly race, by their unique election and worship and mission.² The relationship between the church and the ancient people of God is clearly reflected in Peter's words: "But you are a chosen race, a royal priesthood and a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."³

How did the apostles arrive at this conception? Unquestionably it came from Jesus Himself.⁴

In the New Testament passages referred to above,

¹Heb 4:9; 8:8-10; Rev 18:4.

²"God chose them from the beginning unto salvation (2 Thess 2:13). They were chosen in Christ before the foundation of the world (Eph 1:4) and were called to reveal the mystery which from all ages had been hid in God (Eph 3:9). They were redeemed by the Lamb slain from the foundation of the world (Rev 13:8). Everything here centers on the protological act of God--the initial choice of His people and the pledge of their redemption." Cyril Eastwood, The Royal Priesthood of the Faithful: An Investigation of the Doctrine from Biblical Times to the Reformation (Minneapolis, Minn.: Augsburg Publishing House, 1963), p. 234.

³1 Pet 2:9, RSV.

⁴Mt 26:27, 28; Mk 12:1-11; Lk 12:32, 22:30; John W. Bowman, The Intention of Jesus (Philadelphia: Westminster Press, 1943), p. 214.

and in the other Scriptures where the concept or the expression "people of God" appears, the entire believing community is meant, and not just a select group within the body. The idea of the totality of the church is met in the New Testament picture of the congregation of the redeemed in Rev 4:9 and 7:9. In Heb 4:9 the term "people of God" is used for the total group. The term "my people" occurs in 2 Cor 6:16, and of the Gentile converts in Rom 9:25. In Rom 15:9-14 Gentiles are incorporated in the "people of God" with particular responsibility. 1 Pet 2:9-10 binds all this together in a specific, all-inclusive community to be known as the "people of God." This "people of God" is the church, that unique community of all those chosen by Christ. It is that community in which Christ is Lord, and which gains from that conviction power to act and to witness in the world. In the New Testament ἑκκλησία (church) designates this community which is called out, assembled together, and then sent out again.¹ An army is called in the Greek sense of ἑκκλησία. Election is for service. The church exists for the world, not for its own sake. The "people of God" is called to ministry.²

¹"The mere gathering tells us nothing; everything depends on the character of those who are gathered. . . . The essential is that God gathers His own." K. L. Schmidt, "ἑκκλησία," TDNT, 3:501-36.

²Ellen G. White, The Acts of the Apostles (Mountain View, Calif.: Pacific Press Publishing Assn., 1911), p. 110.

The word "ministry" in English has come to refer to the clergy or their work, but in the New Testament *διακονία* is not the function of one class.¹ It is a role to which all believers are called. All are ministers. Women are numbered among the *διάκονοι*.² In 1 Corinthians Paul speaks of the different gifts bestowed by the Holy Spirit as "varieties of *διακονία*," and he includes all believers in his picture of the body.³ Ministry, then, refers to what Christ does through the total membership of the church. "Ministry means . . . service."⁴ Believers are called into the church so they may fulfill their ministry; "in order that they may grow to maturity, help other people to grow, and extend the opportunity to all men."⁵

Vocation of the Members

The church believed itself to be fulfilling its work through the vocation of its members. It was not difficult to see this in the case of Paul, in whose joy

¹Francis D. Nichol, ed., Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D.C.: Review and Herald Publishing Assn., 1957), 6:619 (hereafter cited as SDABC).

²Rom 16:1, 3, 4, 12.

³1 Cor 12:4-30.

⁴SDABC, 4:1159.

⁵Francis O. Ayres, The Ministry of the Laity: A Biblical Exposition (Philadelphia: Westminster Press, 1962), p. 38.

and suffering the whole community shared.¹ Less obvious, but no less important, was the extension of this solidarity to the labors of every member.² Perhaps early Christians did not often speak of a person going to church, but may have more often thought of the church as being present with each person at his place of daily employment.³ To the degree that his work represented the Spirit's call and the Spirit's response, to that extent the church was actively fulfilling its mission through him. The gifts of the Spirit were to be put to use in the daily situation in which the member lived and worked. In his daily chores were embodied the church's repentance and forgiveness, its struggle with temptation, its victory. In his inward thoughts and outward activities were manifested its faith, its prayers, its hopes. His faithfulness in love helped knit the body together. Thus early Christians located the frontier of God's war⁴ along the line of human associations and decisions encountered in their day-to-day living. They were called to give their witness to the emancipating power of the gospel in the freedom and joy within which they accomplished their routine jobs. Faith produced a quiet revolution in their

¹2 Cor 1:1-24.

²1 Cor 7:17-24; 12:25, 26; Col 3:1-4, 6.

³White, The Acts of the Apostles, pp. 351-53.

⁴Paul S. Minear, Horizons of Christian Community (St. Louis, Mo.: Bethany Press, 1959), pp. 48-49.

attitudes toward the whole of life. "From the church's angle of viewing things, the life of the layman constitutes the boundaries of its own life. The significant moment is not when a person goes to church, but when the church goes into the world in the person of this representative.¹

The laity finds its rootage in the New Testament λαός, the whole people of God, in which each person has a ministry. Thus the laity is created by God the Father, firmly established as the current body of Christ in the world, and constantly given compulsive power by the Holy Spirit.²

The "people of God" is called to mission. The essential unity in the church, originating in the call of God and illustrated in the metaphors of Scripture, leads to the realization that the responsibilities which God has entrusted to His church, He has entrusted to His whole church. What are those responsibilities? "Once you were no people," Peter writes, "but now you are God's people"³ and God's people are both a priestly people, to offer to Him "the acceptable spiritual sacrifices"⁴ of praise and prayer, and a missionary people to "declare the wonderful deeds of him who called you out of darkness into his marvelous light."⁵ The "people of God" is

¹ Ibid., p. 116.

² Claxton Monro, Wm. S. Taegel, and Witnessing Laymen, Witnessing Laymen Make Living Churches (Waco, Texas: Word Books, 1968), p. 163.

³ 1 Pet 2:10, RSV.

⁴ 1 Pet 2:5, RSV.

⁵ 1 Pet 2:9, RSV.

intended to be a worshipping and witnessing community.¹ Each member is a part of that ministry, which has been described as "a continuation of the work of Christ."²

So the nature of the church provides ample opportunity for the geographically isolated to embrace the full privileges of the "body of Christ" and the "people of God." The isolatee, then, is involved in the call to mission, and his gifts are to be used where he is. To every believer the Holy Spirit gives tasks appropriate to his calling, and the capacities needed for their accomplishment. All of his work is intended to be part of the continuing work of Christ, his efforts becoming expressions of the new life in Christ. Christ continues to guide the mission of His body, in which body there is a distinctive function for every member. There is one mission for all yet each has his own distinctive work to do.³ Thus, the privilege of church membership carries its responsibility. "By virtue of his priesthood the Christian is not only

¹Cyril Eastwood, The Priesthood of All Believers: An Examination of the Doctrine from the Reformation to the Present Day (Minneapolis: Augsburg Publishing House, 1962), pp. 246-47.

²Johannes de Zwaan, "Some Remarks on the 'Church-idea' in the Second Century," in Aux Sources de la Tradition Chretienne, melanges offerts a M. Maurice Goguel, (Neuchatel: Delachaux & Niestle, 1950), p. 270.

³Elmer G. Millian, Your Faith and Your Life Work (New York: Friendship Press, 1960), p. 37.

incorporated into the body but simultaneously becomes its servant.¹

Κοινωνία

The early Christians rendered their service to God within the universal priesthood Peter refers to, either as a vocation within the church or in terms of their secular vocation.

One of the fruits of the priesthood of all believers is κοινωνία, usually translated "fellowship." However, C. H. Dodd pointed out that the word has a wider connotation and carries with it the idea of share-holding. But this does not just mean holding property in common as joint owners. Κοινωνία goes much deeper than economic partnership, since Christians have been made partners with Christ. They are joint heirs of a common life bestowed by Christ through His Spirit. "The life that is shared exists only as shared."² This is a sharing which changes the state of each partner and decisively redefines his existence.

The fact that the church is constituted by the indwelling of the Spirit determines the nature of the church . . . as a spiritual fellowship. . . . It is a fellowship of redemption--a fellowship that grows

¹Eastwood, Royal Priesthood, p. 232.

²C. H. Dodd, The Johannine Epistles (London: Hodder & Stoughton, 1946), p. 7.

out of an experience of being regenerated in Christ Jesus by the power of the Spirit.¹

It is because of this partnership in Jesus Christ that the church knows itself to be one. He shared in Adam's flesh and blood. His sharing with men established their identity with Him. "He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."² Christ is not divided, neither is His body. The togetherness of the church in His death is, however, a complex rather than a simple fact. There is a oneness in the guilt of His death, in the enmity for which He prayed forgiveness, and in the lostness of the world for which He died. The church also truly becomes one with Him when it proclaims His death as God's power and wisdom. It becomes one with Him in dying with Him, the daily dying of repentance and the daily dying of a reconciling ministry. The church identifies itself with both His cry of dereliction and His assurance of victory. And in all these ways, participation in Christ's body means becoming members one of another,³ each counting the other better than himself.⁴

¹Walter Thomas Conner, The Work of the Holy Spirit: A Treatment of the Biblical Doctrine of the Divine Spirit (Nashville: Broadman Press, 1949), pp. 134-35.

²Heb 2:11.

³Eph 4:25.

⁴Rom 12:10.

Nelson suggests that to participate in *κοινωνία* means:

To be the object of the transforming work of the Holy Spirit, to be called by Him into the relationship of faith in Christ, to receive power from Him and to enjoy the fruit of His benefaction, and so¹ to be drawn into true community with other persons.

As a member of the church (the "body of Christ" and the "people of God"), the isolatee is able to share in this *κοινωνία*, which is not dependent upon physical proximity. This is not to say that physical proximity does not help to promote this *κοινωνία*, but that fellowship is possible without it. There needs to be times when the isolatee is involved in physical assembly, and for these the local conference would do well to plan. But much can be done to nurture *κοινωνία* for the geographically isolated in spite of his isolation. As James Reid has written about "the fellowship of the Spirit" (2 Cor 13:14),

this does not mean fellowship with the Spirit. It is a fellowship with God which he shares through the indwelling Spirit with those who are members of the body of Christ. The fellowship of the Holy Spirit is the true description of the church.²

Spiritual Gifts

Included in this fellowship are the gifts of the Spirit, given sovereignly to every member of the body.³

¹Nelson, p. 66.

²James Reid, Exposition on the Second Epistle to the Corinthians, The Interpreter's Bible (New York: Abingdon Press, 1953), 10:425.

³1 Cor 12:11.

The "people of God" is the community of the Holy Spirit, and as such, is where His gifts are revealed. Membership in that community enhances the whole life of the individual.¹

Spiritual gifts are not given for self-education, but "for the common good,"² "for the service of the church."³ Seventh-day Adventists, who believe in the restoration of the gifts,⁴ accept the fact that "God has placed the gifts in the church that the church may be benefited by them."⁵ Only when the gifts of the members are evoked and exercised on behalf of the whole will the community develop its potential.⁶

Since the geographically isolated are members of the body and since spiritual gifts are given to all, it

¹Nelson, p. 47.

²1 Cor 12:7, RSV.

³Oscar Cullmann, Christ and Time: The Primitive Christian Concept of Time and History, rev. ed. with new intro. chapter, trans. Floyd V. Filson (London: SCM Press, 1962), p. 222.

⁴Lewis H. Christian, The Fruitage of Spiritual Gifts: The Influence and Guidance of Ellen G. White in the Advent Movement (Washington, D.C.: Review and Herald Publishing Assn., 1947), p. 63; Ellen G. White, "The Gifts of the Spirit," Signs of the Times, 15 March 1910, pp. 304; White, Testimonies, 1:421.

⁵White, Testimonies, 1:328.

⁶Elizabeth O'Connor, Eighth Day of Creation: Gifts and Creativity (Waco, Texas: Word Books, 1971), p. 8.

follows then that the isolated are not excluded from the distribution of these gifts.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world."¹ To accomplish this for the geographically isolated, a plan of ministry needs to be developed to encompass a "journey inward" (nurture) and a "journey outward" (service),² with the isolatee himself vitally involved in the total process. By helping the isolatee to begin to understand spiritual gifts and to discover his gift or gifts, this process may be commenced. "The place of our concrete involvement is determined by our gifts."³

In Rom 12, following the exhortation to believers to open themselves up to transformation, Paul explores some of the spiritual gifts through which believers can minister to one another, and the relationship within the fellowship which make such ministry possible.⁴ "The true charisma is not marked by the miraculous, but by service: it serves the community consciously and responsibly."⁵

¹White, The Acts of the Apostles, p. 9.

²Elizabeth O'Connor, Journey Inward, Journey Outward (New York: Harper & Row, 1968).

³Ibid., p. 14.

⁴Rom 12:3-18.

⁵Hans Küng, "The Charismatic Structure of the Church," trans. Theodore L. Weston, in Concilium: Theology in the Age of Renewal, vol. 4: The Church and Ecumenism, ed. Hans Küng (New York: Paulist Press, 1965), p. 51.

In 1 Cor 12-14 Paul develops at length the fact that each believer is gifted by the Holy Spirit to enable him to minister to others "for the common good." By distributing abilities to minister throughout the church God has "harmonized the whole" and provided all that is "essential to life." The primary focus of these gifts is their use in edifying: "for the building up of the faith of one man, the encouragement of another, or the consolidation of another." Within the body all are to contribute; all are to participate to make the body and the individual strong in the faith. The member's various gifts are meant to conspire under the one Spirit, their author and mover, to serve and adorn the whole body. This unity in diversity is a permanent characteristic of the structure and life of the "people of God."

In Eph 4 the unity of the body is again affirmed, the importance of each member explained, and the service of members focused on building up the whole until individuals and the community "arrive at real maturity--that measure of development which is meant by 'the fulness of Christ.'"¹

For him [Paul] the test of a genuine charisma lies not in the fact that something supernatural occurs but in the use which is made of it. No spiritual

¹Eph 4:13, Phillips.

endowment has value, rights or privileges on its own account. It is validated only by the service it renders.¹

A final mention of the body in conjunction with spiritual gifts is found in 1 Pet 4. The gifts are designed to "serve the church" and support the believer's growth towards Christ's likeness. The gifts are not given for the member to lay up in "the napkin of indolence and neglect," nor "for his own selfish gratification." They are "for his own good and that of others."²

This service, however, is an obligation, and no one may contract out of it. It is the priesthood of all believers and not merely of some. So having received the benefits of Christ's Passion, the believer goes forth into the life of the world to render to Christ that form of service or that ministry for which God has equipped him. But all are expressions of the one priesthood, and one is not more important than the other.³

What then is the Church?

With each individual equipped to minister to others, the church becomes a dynamic, transforming, supporting, and mutually educating whole.⁴

The pilgrim "people of God" have an active role in the translation of the Word into life. As the believers

¹Ernst Käsemann, Essays on New Testament Themes, trans. W. J. Montague (Naperville, Ill.: Alec R. Allenson, 1964), p. 67.

²James Morgan, The Scripture Testimony to the Holy Spirit (Edinburgh: T. & T. Clark, 1865), p. 404.

³Eastwood, Priesthood of All Believers, p. 247.

⁴Richards, Christian Education, p. 24.

grow in Christ's likeness, His love will motivate them, His concern energize them, and the evidence of His presence enable them to witness in power. Thus nurture and growth parallel each other, for Christian faith is essentially a vital, reproducing life.¹

The age-long controversy as to whether the church is *κοινωνία* or institution, spiritual or functional, resolves itself, then, into the fact that it is both. In its essence it is a spiritual organism and includes all the followers of Jesus Christ; in its functional activity it is of necessity an institution. If the church is to fulfil its ministry, the "fellowship" must be institutionalized, and the "institution" must be dynamically in fellowship as the body of Christ.²

Every Biblical pattern of the church shows it to be dependent upon the triune God. Its beginning is because of God the Father. Its essence is that of a Christocentric community, for Christ's work qualifies it. Memory (of what Christ did) and hope (of what Christ will do) are essential to the life of the church. It is also a charismatic reality--the Holy Spirit knits the members together by His gifts and with these gifts empowers the church to accomplish its mission in the world.

The Biblical understanding of the believer as a

¹The Book of Acts chronicles an explosive spontaneous movement that swept the first-century world with the good news of Jesus Christ. Little clusters of believers planted by itinerant evangelists in antagonistic pagan cultures not only retained their identity, but they also had such vital power that they jolted their society.

²Franklin M. Segler, A Theology of Church and Ministry (Nashville, Broadman Press, 1960), p. 12.

priest and the church as a ministry community, is absolutely essential when the geographically isolated of the church are considered. Only then will the corporate body and the individual member alike be able to relate and function as God has envisioned.

CHAPTER II

A DESCRIPTION OF THE GEOGRAPHICALLY ISOLATED

Scattered throughout Indiana, U.S.A., and Ontario, Canada, are a number of Seventh-day Adventists who live in geographic isolation, unable to attend a church regularly, mostly because of distances.

In order to develop a plan of ministry for these members, it was first necessary to establish their environmental identity and some indicators of their spirituality. Part of this project was to develop and administer a questionnaire designed to discover something of the isolatees' spiritual status (questions numbered 1-89), and to construct a membership profile (questions numbered 90-109). (See appendix B.)

A list of 121 names in Ontario was selected by the Ontario Conference of Seventh-day Adventists, according to my definition of geographically isolated. The Indiana Conference of Seventh-day Adventists provided fourteen suitable names. To all of these people the questionnaire was mailed, together with an instruction sheet, a letter of explanation of the project, and an

introductory letter by the conference president in the respective areas.

However, even to communicate with these people proved to be a difficult experience in relation to this project.

Of the Indiana sample, nine questionnaires were completed and returned, while the remaining five were returned uncompleted. Of these five, three had moved and had not left a forwarding address, and two were incapacitated. (See table 2.)

TABLE 2

CONTACT WITH THE INDIANA GROUP

Questionnaires mailed	14
Questionnaires returned	14
Completed	9
Not completed	5
Incapacitated	2
Moved, address unknown	3

The Canadian sample proved to be more complex. Thirty were returned completed, and twenty-two were returned uncompleted. Of these twenty-two, eight were not Seventh-day Adventists, three were deceased, four were members of local Seventh-day Adventist churches, five had moved ("address unknown"), and two could not read.

This left sixty-nine who had not responded to the mailed questionnaire. An attempt was then made to contact these people by telephone, but this was also difficult. Forty-eight of this group did not have a telephone, and one had an unlisted telephone number. Phone calls were made to the remaining twenty. Of these, six were incapacitated, two were on vacation, three did not answer (although at least three attempts were made to reach each one), three were members of local Seventh-day Adventist churches, one declined to respond to the questionnaire, one telephone connection was too faint to be able to conduct a conversation, and four had never received the questionnaire in the mail (see table 3).

Thus, out of the initial group, it has been possible to obtain some data on eight from Indiana, and thirty from Ontario, giving a total of thirty-eight for the selected sample.

The difficulties encountered in eliciting a response from some of the group, and the additional information obtained about the nonrespondents, suggested that the list maintained by the conference office is not nearly as accurate as it might be. Even though the conference president had enclosed a covering letter with each questionnaire mailed, this failed to carry any significance as far as nonrespondents were concerned. Since the conference president is the presiding elder of the conference church (of which the isolatees are members) it

was assumed that his letter would be of value in gaining their interest and response. However, this did not seem to be the case.

TABLE 3
CONTACT WITH THE ONTARIO GROUP

Questionnaires mailed	121
Questionnaires returned	52
Completed	30
Not completed	22
Cannot read	2
Deceased	3
Local SDA church	4
Moved, address unknown	5
Non-SDA Church member	8
No response to mailing	69
No telephone	49
Contacted by telephone	20
Declined	1
Incapacitated	6
Local SDA church member	3
Never received ques- tionnaire	4
No answer	3
Too faint to hear	1
Vacation	2

Membership Profile of the
Geographically Isolated

The sample population revealed a wide diversity of ages. There were 26.3 percent over 65 years of age; 18.4 percent were in the 26-35 and 56-65 age brackets; 15.5 were 46-55 years of age; 13.5 percent were 36-45 years; 3 percent were 20-25 years; and 2.6 percent were under 20 years (see table 4).

TABLE 4

AGE BRACKETS OF SAMPLE

Under 20 years	1
20-25 years	2
26-35 years	7
36-45 years	5
46-55 years	6
56-65 years	7
Over 65 years	10

Of the sample population of thirty-eight, five did not respond to the question concerning their occupation. By far the dominant response was "housewife," next was "retired," teaching and nursing were each represented by two responses, and eight other occupations by one response each (see table 5).

Besides a wide spectrum of ages and diversity of occupations among the isolatees, there was also a broad span of years when they were baptized by immersion and

TABLE 5
OCCUPATION

Accountant	1
Assembly worker	1
Beautician	1
Electrical maintenance engineer	1
Farmer	1
Housewife	18
Nickel miner	1
Nurse	2
Retired	3
Student	1
Teacher	2
School	1
Braille	1
X-ray technologist	1

thus became members of the Seventh-day Adventist Church. Of the thirty-six who responded to this question, table 6 shows the spread of years involved.

Of the isolated in the sample, three were single, thirty were married, and four were widowed. No one was listed as divorced.

Thirty percent of the isolatees lived in towns or villages, while 70 percent lived in the country areas. For this latter group, there was a wide spread of mileage to the nearest town, ranging from less than five miles to more than fifty miles (see table 7).

TABLE 6

YEAR WHEN ISOLATEES BECAME CHURCH MEMBERS

1927	1	1961	1
1936	1	1962	1
1937	2	1963	2
1938	1	1964	1
1943	2	1966	2
1944	1	1967	3
1947	1	1968	1
1950	1	1969	1
1954	1	1970	1
1955	1	1971	1
1956	1	1972	1
1957	1	1973	1
1958	2	1976	2

TABLE 7

MILES FROM NEAREST TOWN

0-5 miles	5
6-10 miles	9
11-15 miles	7
16-20 miles	1
21-30 miles	2
more than 50 miles	2

As to the number of years the respondents had lived at their present location, the majority had been there more than six years, as is shown in table 8.

These figures would indicate that these people

TABLE 8

YEARS LIVED AT PRESENT LOCATION

Less than 1 year	1
1-5 years	8
6-10 years	9
11-20 years	5
More than 20 years	13

have a high rate of stability in reference to their place of abode. However, in spite of their long residency in the community, only 22 percent had attended any social or nonreligious functions in their community in the thirteen weeks prior to the administration of the questionnaire. Sixty-one percent had not attended any such function during that time period (see table 9).

Of those who had attended, seven were members of nonreligious organizations in their area, either for educational or social reasons. One of the seven belonged to two organizations. Table 10 lists the organizations, together with the reasons given for joining them.

Four people indicated that they held membership in religious organizations in their districts. Table 11 indicates the reasons why they joined these.

Relationship to the Church

Seventy-two percent of the isolated lived more than twenty miles from the nearest Seventh-day Adventist

TABLE 9

FREQUENCY OF ATTENDANCE AT SOCIAL OR
NONRELIGIOUS FUNCTIONS

Never	22
Seldom	6
Once a month	1
Twice a month	3
Once a week	3
More than once a week	1

TABLE 10

MEMBERSHIP IN NONRELIGIOUS ORGANIZATIONS
AND REASON FOR JOINING

1. Royal Neighbors of America	Companionship
2. Senior Citizens	To teach others and for fellow- ship
3. Parent-Teacher Organization	Interested in better education
4. Girl Guides	A unique organiza- tion
5. Horticultural Society	Floral hobby
6. Macramme and Weaving Classes	Depressed from loss of a son
7. Over-50 Club	Fellowship one night a week
8. Women's Institute	Fellowship with neighbors

TABLE 11

RELIGIOUS ORGANIZATIONS AND REASON FOR JOINING

1. Baptist Church	"They care about me"
2. Brethren in Christ	"They follow the Bible closely"
3. Life Lines	"For fellowship, and to help people in the community"
4. Scott Mission	"To sing songs, pray and worship"
5. Ladies' Room at Yonge St	"To worship and fellowship"

church, with a significant number of these being more than fifty miles away (see table 12).

The isolatees were asked what they liked best about the Seventh-day Adventist Church. Fifty-one percent said that it was the fact the the church believes and practices the Bible truths, such as the Sabbath, "the will of Jesus Christ," "all the Bible," "the true gospel" and "the truth." Twenty-three percent said that it was the people they liked best, and described them in such terms as "friendly," "a loving, happy family," "open and warmhearted," "always ready to help," and "genuine fellowship." The outreach of the church, e.g., the Quiet Hour radio broadcast, the overseas mission program and the welfare outreach, was favored by 8.5 percent. A similar percentage (8.5) liked the writings of Ellen G. White as the best feature of the church. Two respondents said they

TABLE 12

MILEAGE FROM ISOLATEE'S HOME TO THE NEAREST
SEVENTH-DAY ADVENTIST CHURCH

0-10 miles	5
11-20 miles	5
21-30 miles	4
31-40 miles	8
41-50 miles	4
more than 50 miles	10

had never been inside an Adventist church; one said that being encouraged to think for himself was the greatest plus of the church for him (see table 13).

When asked what they liked least about the church, fewer people had a comment to make. Of the twenty-five who did respond, 30 percent had negative feelings about some interpersonal relations, while an additional 32 percent were concerned about church administrative actions. Among the interpersonal relationships cited were pettiness, cliques, gossip, lack of a forgiving spirit, an aggressive attitude, lack of personal concern, and dishonesty of some members. The administrative concerns focused on worldliness, lowered standards, money investments by the General Conference, no pastoral visitation, lack of concern for small churches and isolated members, and a striving to "become middleclass suburbia." Again, two people said they

TABLE 13

LIKED BEST ABOUT THE CHURCH

Bible truths	18
Personal relationships	8
Mission and outreach	3
Spirit of Prophecy	3
Never been in one	2
Everything enjoyable	1
Encouraged to think for oneself	1

could not make an accurate comment because they had never been inside an Adventist church. Three responses concerned the worship service and the physical plant--children were too noisy in worship, and there were usually too many steps for the elderly to ascend. One person suggested there was too much emphasis placed on the writings of Ellen G. White, while another person lamented the fact that the nearest Seventh-day Adventist church was too far away (see table 14).

The isolatees were then asked to rate how the church had helped to meet their spiritual needs, personal and spiritual. The church helped 36.1 percent in very few ways or not at all, while 5.6 percent stated that the church helped them meet all their needs (see table 15).

While there were nine who stated that an isolatee did not have any unique problems, there were twenty-two

TABLE 14

LIKED LEAST ABOUT THE CHURCH

Personal relationships	8
Administration	8
Worship	3
Never been in one	2
Nothing wrong	2
Spirit of Prophecy	1
Distance to nearest church	1

TABLE 15

CHURCH MEETS PERSONAL AND SPIRITUAL NEEDS

1. Not at all	7
2. In very few ways	6
3. In some ways	12
4. In most ways	9
5. In every way	2

isolated members who said that he did. Seventy-three percent of the problems listed concerned spiritual life, e.g., no church to worship in, having to keep the Sabbath all alone, no fellow believers to fellowship with, witnessing must be done alone, no one to turn to for counseling ("with the nearest pastor a couple of hundred miles away it is difficult to discuss anything with him"), and discouragement. Some 13.5 percent stated

that their problems centered in being the only Adventist in their family. Nine percent were concerned with social situations, e.g., "no one to teach me to drive so I could attend the nearest church," and "the lack of social life and community work." One person was concerned because of the failure of the conference to respond to her repeated correspondence (see table 16).

Relationship to the Conference

For the majority of the isolated, it does not appear that close bonds have been built with the Seventh-day Adventist conference office serving them: 52.53 percent "virtually never" communicate with the office, 28.95 percent has only "occasional" contact, and only 18.42 percent maintain regular contact.

Of those who have regular contact, 70 percent maintained monthly contact, while 15 percent made contact once every three months.

This may be more of a failure to communicate on the part of the isolatee, than on the part of the conference office. When asked if the church had many any attempts to keep in touch with the isolated believers, 77 percent of the respondents answered in the affirmative. When further asked if these attempts were interpreted by them as solely requests for money, this group was unanimous in a negative reply. However, a surprising number of respondents (62 percent) saw their primary

TABLE 16

UNIQUE PROBLEMS OF THE ISOLATED

Spiritual	16
Counseling	3
Discouragement	2
Fellowship	4
Sabbath	2
Witnessing	2
Worship	3
Family	3
Social	2
Conference	1

responsibility as a conference church member as faithfully supporting the conference with tithes and offerings. This response may reflect an unconscious emphasis that is placed in conference correspondence.

While many of the isolated members are only able to attend church spasmodically, many of them have attended the annual ten-day camp meeting. Table 17 lists the latest year that the isolatees attended the camp meeting. Twenty-six percent attended the most recent one (1976), while an equal percentage had never attended one. It would seem that more effort needs to be expended in attracting the isolated members to the camp meeting, since it would afford an annual opportunity for worship, study, and fellowship, of which many of them have not been availing themselves regularly.

TABLE 17

YEAR LAST ATTENDED CAMP MEETING

1976	10	1966	1
1975	6	1953	3
1974	1	1945	1
1970	1	1928	1
1969	2	Cannot remember . .	1
1967	1	Never	10

The isolated were asked to give their understanding of the conference church in which they held their membership. The answers were certainly pragmatic, and reflect where these members were in their perspective of the church. Eighty-seven percent defined it in terms of its administrative aspect in the conference office, or corporately as for those who are without a local church and pastor, or as a treasury for tithes and offerings, and a distributor of Sabbath School supplies. One person frankly stated that she did not know ("it has never been explained to me"), even though she held membership in it, and two people viewed it as part of the truth of God and so the church universal.

Some replies indicated a definite misconception of the being and purpose of the conference church. One defined it as "a group of pastors and laymen who serve the isolated members," another said "it is like a head office where all questions are discussed and decided,"

while yet another described it as "a church under the direct leadership of the Conference, and without a specific number of members." To one it was "a way to get your tithe because a minister did not want to preach to a small group"; to another, "a church I can turn to for information when I need it"; to another, "they are to help isolated believers in any way, but you have to ask always." No answers that were given reflected a clear concept of the biblical doctrine of ecclesiology, and it is apparent that an important assignment for the leadership of the conference church will be to help the membership understand the theological basis for its existence, together with the church's function.

The answers were equally divergent when the isolated were asked to describe their responsibility as members of the conference church. Sixteen percent frankly stated that they did not know, in words such as, "I've never known my responsibilities. I'm sure I have some but I've never been to a church meeting." Fifty-five percent saw their responsibility as focused in sending in their tithes and offerings, although just over one-half of this group also believed that they had a responsibility to witness in their community.

Among the remaining 29 percent of the replies were statements such as: "to appreciate the assistance and to do my best to reciprocate to whatever limited way I can"; "once I finally knew the address and responsi-

bilities of our conference I wrote and got help"; "to do my part by helping the church and others"; "help as much as I can. Live up to it"; "I have to abide by the rule as though I were a Sabbath School member in a church, which I try to do"; "to be honest with you, I do not feel much like a member of any church as I only get out to worship by chance once in many years." One member wrote, "I give my tithe to the Brethren Church as it cannot afford a pastor yet, but is growing rapidly," and then added as a footnote, "I do not think God will ask us what church we belong to when we get to heaven."

Again, many of these answers reflect an inaccurate or incomplete understanding of the responsibilities of church membership, as they fail to encompass the biblical concept of members of the "body of Christ." Here too is an area of needed education if these members are to function responsibly and effectively.

When asked if there were ways in which the conference office could better serve the isolated, 40 percent said "no," one person added "the conference has been wonderful to me"; and another said: "I am managing, and can call the conference office for a minister. Maybe some cannot. Workers are needed worse somewhere else and I cannot go out anymore to help finish God's work." One commented, "To me they are satisfactory. The previous conference treasurer used to send letters with the tithe receipts--I miss them."

Communication and visitation were the top priority for improved conference ministry for 36 percent of the respondents. One person wrote, "I am a very lonesome person and live in a log cabin. Christ is my friend and I look to Him for help." Several stated that they would like to be informed of the "upcoming events and various projects under way," and "on what is going on in the church." Monthly letters of concern and encouragement from various departments and the president were also suggested. One member wrote, "someone should see these members are visited once a month, at least, and given some help when needed." Another person suggested, "send us reports of offerings and other reports in the conference. It would make you feel more a part of the group." One was critical of present procedures: "Anything would be better than at present, which consists of a quarterly bulletin stressing financial needs and a receipt for offerings, frequently containing errors and misapplication of funds--underlying the incompetence of the office staff. Sometimes they even forget to send a Sabbath School quarterly which has been paid for." Another added that the conference "could be more efficient in the allocation of offerings."

Providing help for the children of the isolated concerned 12 percent of the replies. Parents were more concerned because of the lack of Christian school opportunities in their communities, and wanted help with

lessons for their youth, so that the home education could be extended. Also, they requested more help with suitable Sabbath supplies and lessons for their children.

Reading material was the primary suggestion of 8 percent of the isolated. Some would like a book and magazine exchange, because they could not afford the cost of purchasing all the reading matter they could use. The remaining 4 percent were interested in the health and welfare outreach of the conference and what clothing was available for the poor.

The Adventist Book Centers already had listed on their mailing list 72 percent of the isolated. The remaining 28 percent indicated that they would like to be on the mailing list in order to receive information about special book prices, new publications, and other items for sale. To ensure that all isolated are included on the mailing list would be another step in building bridges of communication to this segment of the Seventh-day Adventist Church.

So the geographically isolated sample involved in this project was a diverse group in age, occupation, environment, and attitudes towards their church. There appears to be confusion as to the role of the conference church, and their responsibilities as members of it. While most felt that the conference office had some responsibility towards them, few sensed their personal responsibilities. Many wanted more communication from

the conference office, yet did not express their desire to initiate more of that communication.

CHAPTER III

INDICATORS OF THE ISOLATED'S SPIRITUALITY

In a geographically isolated environment spiritual nurture is very much a personal activity. Isolated members of the Seventh-day Adventist Church in Indiana and Ontario do not have frequent corporate worship opportunities. When asked how often they had attended a Seventh-day Adventist worship service during the thirteen weeks prior to the administration of the questionnaire, 44.7 percent replied "none," 41.8 percent said six or less times, and only 13.5 percent said seven or more times.

A list of ten denominational periodicals was given and the isolated were asked if they had read in them during the previous thirty days. Table 18 shows the percentage who answered in the affirmative. The most popular was Guide, with a 23.7 percent response. No one had read in the Message magazine.

It would seem that Seventh-day Adventist periodicals are not considered to be a major source of reading for this group of isolated members. Non-Adventist religious periodicals were listed by 31.5 percent of the isolated as part of their reading during the previous thirty

TABLE 18

PERCENTAGE OF ISOLATED READING SEVENTH-DAY ADVENTIST
PERIODICALS DURING 30-DAY PERIOD

Union Conference Paper	5.3
<u>Guide</u>	23.7
<u>Insight</u>	13.5
<u>Liberty</u>	5.3
<u>Life and Health</u>	10.6
<u>Listen</u>	13.5
<u>Message</u>	0
<u>Review and Herald</u>	15.5
<u>Signs of the Times</u>	5.3
<u>These Times</u>	7.9

days. Of this group, 53.3 percent had read two such magazines, while the remaining 46.7 percent had read in one magazine. The United Church Observer and Plain Truth were each read by three of the isolated, the Lutheran Hour magazine by two, and seven other periodicals were each listed once (see table 19). The predominant feature was that most of these magazines were connected with religious radio or television broadcasts, which may indicate that through this media some of the isolated find spiritual nurture.

The sample population was asked to state how much time they spent in reading on an average weekday in the week prior to filling out this questionnaire. Their responses indicated that 42.1 percent read for two or

TABLE 19

NON-ADVENTIST RELIGIOUS PERIODICALS READ DURING
PRIOR 30 DAYS

<u>United Church Observer</u>	3
<u>Plain Truth</u> (Herbert W. Armstrong)	3
<u>Lutheran Hour</u>	2
<u>Abundant Life</u> (Oral Roberts)	1
<u>Decision</u> (Billy Graham)	1
<u>Good Messenger</u>	1
<u>Good News</u> (Back to the Bible)	1
<u>Guide Posts</u> (Norman Vincent Peale)	1
<u>Voice</u> (Pentecostal)	1
<u>Your New Life</u> (Rex Humbard)	1
Total	15

more hours while 5.3 percent did not read at all. When asked about listening to the radio, cassettes, tapes, or records 36.8 percent indicated they spent two or more hours in these activities on an average weekday, while 28.9 percent did not do any at all. The pattern was very similar for watching television: 36.8 percent spent at least two hours, while 31.5 percent did not spend any time with the television set (see table 20).

When asked how often they had read a portion of the Bible during the previous fourteen days, 52.3 percent indicated they had done so at least once a day. However 7.9 percent had not read the Bible at all during that period (see table 21).

TABLE 20

TYPICAL WEEKDAY TIME SPENT READING, LISTENING, AND
TELEVISION WATCHING

Time	No. Isolated Members		
	Reading	Radio, Cassettes, Records	Television
None	2	11	12
Less than $\frac{1}{2}$ hour	3	5	2
$\frac{1}{2}$ -1 hour	10	5	5
1-2 hours	7	3	5
2-3 hours	4	6	8
more than 3 hours	12	8	6

TABLE 21

BIBLE READING DURING PRIOR 14-DAY PERIOD

	Percentage of Isolated Members
14 or more times	52.3
11-13 times	13.5
7-10 times	15.8
4-6 times	2.6
1-3 times	7.9
Not at all	7.9

Their reading of the Sabbath School quarterly was also examined. The response indicated that 28.7 percent had done so on a daily basis, while 18.4 percent had not read it at all (see table 22).

TABLE 22
SABBATH SCHOOL QUARTERLY READING DURING
PRIOR 14-DAY PERIOD

	Percentage of Isolated Members
14 or more times	28.7
11-13 times	13.5
7-10 times	23.6
4-6 times	7.9
1-3 times	7.9
Not at all	18.4

The isolated were asked to indicate which activities they were involved in during the previous four Friday evenings and Sabbath days (see tables 23 and 24). Reading was the most common Friday night activity, followed by going to bed early, time with the family, and Bible study.

Study of the Bible was the most typical Sabbath day activity, followed by reading, resting, and talking with others.

The most important life goals for the isolated were "salvation through faith" and "sincerity and love

TABLE 23

FRIDAY NIGHT ACTIVITIES FOR 4 PREVIOUS WEEKS

	Mean Percent
Read	23.9
Went to bed early	18.7
Time with family	16.3
Studied the Bible	8.1
Enjoyed music	7.4
Listened to tapes/records	4.8
Nothing in particular	3.8
Visited others	1.0

TABLE 24

SABBATH KEEPING FOR 4 PREVIOUS WEEKS

	Mean Percent
Studied the Bible	19.3
Read	17.6
Extra rest	15.9
Talked with others	13.1
Worship	11.2
Enjoyed music	11.0
Witnessed	3.8
Nothing in particular	2.9
Nature walks	2.7
Time with family	1.8
Religious TV programs	0.7

between myself and others." The second most important goals in life were "telling others about Christ" and "salvation through faith." The third most important goals were "sincerity and love between myself and others" and "happiness in my home." The goals most often ranked fourth were "freedom from restrictions" and "being a functioning member of the church" (see table 25).

Several people attached letters to their returned questionnaire, explaining in detail home circumstances where their spouse was very opposed, and in some cases, even violently opposed, to their being a Christian. Even a phone call to several seemed to escalate their problems, and the researcher was requested to call at a time when the spouse was away from the home. Alcohol appeared as a major factor causing home disturbances, and the Christian partner seemed victimized as a result.

Of the thirty-six isolated members who rated their own spiritual life, 52.8 percent said it was "good," while 19.4 percent rated it as "poor." There were 13.9 percent who classified it as "very good" and an equal percentage classified it as "mediocre."

Prayer life was another aspect of the isolatee's spiritual status which was considered. The questionnaire revealed that 70.9 percent of the isolated prayed at least twice a day during the previous fourteen days, while 10.6 percent prayed at least once a day. Another 10.6 percent prayed between nine and thirteen times

TABLE 25

FOUR MOST IMPORTANT LIFE GOALS

	Percentage Response				
	1st Goal	2nd Goal	3rd Goal	4th Goal	Mean
Sincerity and love between myself and others	26.3	10.6	28.9	13.5	19.9
Discovering and using my spiritual gifts	7.9	15.7	2.6	10.6	9.2
Devotion to my nation and society	0	0	7.9	2.6	2.6
Salvation through faith	31.7	20.8	7.9	7.9	17.2
A job worth doing	0	7.9	2.6	2.6	3.3
Being a functioning member of the church	0	2.6	7.9	18.2	7.2
Money and position	0	0	2.6	0	0.6
Devotion to international cooperation	0	0	0	0	0
Telling others about Christ	7.9	23.9	13.5	0	11.3
Happiness in my home	15.7	10.6	18.2	10.6	13.8
Freedom from restrictions	0	0	0	20.8	5.2
To know the truth	2.6	0	0	0	0.6
Bringing up our children	5.3	0	0	0	1.3
To help others	0	0	0	2.6	0.6
No answer	2.6	7.9	7.9	10.6	7.2

during that period, but 7.9 percent had not prayed at all.

Understanding of the Church

A series of questions dealt with the isolatee's understanding of the Seventh-day Adventist Church's

mission and the involvement of the clergy and laity.

To the question, "What do you understand to be the main objective of the Seventh-day Adventist Church?" 31.5 percent answered, "the gospel to all the world," and 13.2 percent said the proclaiming of the three angel's messages; 28.9 percent considered it to be to prepare a people for the second coming of Jesus Christ, while 10.6 percent saw it as teaching and observing the seventh-day Sabbath. The remaining 15.8 percent did not answer the question.

An overwhelming 92.1 percent said that the church had a definite responsibility to take the gospel of Jesus Christ to all people everywhere, and the same percentage saw the gospel commission as applying to every member of the church.

The Bible does not make a distinction between pastors and lay persons, according to 63.1 percent of the isolated, but 21.1 percent maintained that it did. The remainder did not know. The role of the pastor was seen in several different ways by the isolated. His role was best likened to that of a front-line soldier by 36.8 percent; a player-coach by 31.6 percent; a lecturer by 18.4 percent; a commanding general by 7.9 percent, while 5.3 percent did not attempt the question.

The lay person should be physically involved in helping the church fulfill its objective to an equal extent as the pastor, according to 65.1 percent of the

sample. A small number, 7.9 percent, felt the lay person should be more involved, while 13.5 percent felt he should be less involved. The remaining 13.5 percent did not know. As to the best way for this involvement to occur, 63.1 percent suggested that he witness in any way he could; 18.4 percent said to contribute tithes and offerings, 10.6 percent said to pray for the pastors, 5.3 percent said to follow the conference suggestions, while 2.6 percent did not know.

During the previous fourteen days, only 42.3 percent of the sample had given any time for some aspect of the work of the church. Table 26 shows the range of time employed.

More of the isolated talked to someone else about the Bible and its teaching than were involved in any other outreach activity during the previous fourteen days. About two-thirds of the sample provided food or clothing or other physical help for other people, while about half of them told someone about Jesus Christ. Almost the same percentage gave away some gospel literature (see table 27).

Summary

The spiritual concerns of the isolated were evidenced in their choice of life goals. They were most concerned about their personal salvation, relationships with other people, and living in happy homes.

TABLE 26

TIME DEVOTED TO CHURCH WORK DURING
PREVIOUS 14 DAYS

	Percent
None	57.7
1 hour	5.3
1-2 hours	13.5
2-3 hours	5.3
3-4 hours	2.6
More than 4 hours	15.6

TABLE 27

PARTICIPATION IN OUTREACH ACTIVITIES DURING
PREVIOUS 14 DAYS

	Percent
Talked to someone about the Bible and its teachings	78.6
Provided food, clothing, or other physical aid	63.1
Gave away gospel literature	52.6
Told someone about Jesus Christ	50.0
Invited someone to become a Seventh-day Adventist	18.4
Gave a Bible study	7.9
Invited someone to accept Christ as their Savior	7.9

Bible study and reading were major dimensions of Sabbath keeping for them, but daily study of the Sabbath School quarterly did not hold a similar high priority. Most of the isolated considered prayer an important ingredient in the daily life.

They were fairly consistent in their comprehension of the objectives of the Seventh-day Adventist Church and its responsibility to the world. Confusion existed as to the role of the pastor, and his expected involvement in the work of the church. Many reflected in their answers a lack of a sense of "belonging" to the church. Perhaps their geographic isolation has tended to escalate their feeling of being a separate, single unit, rather than part of a corporate whole.

CHAPTER IV

A CORRESPONDENCE COURSE MODEL

Several items in the questionnaire related to spiritual gifts. When asked if they thought it was true that every Christian had a spiritual gift, 71 percent said yes, while 13.5 percent said no, and 15.5 percent did not know.

The respondents were asked to name any three spiritual gifts given in the New Testament. The results were that 52.6 percent were able to tabulate three gifts, 21.1 percent correctly identified two gifts, 2.6 percent listed one gift, but 23.7 percent were unable to specify correctly any New Testament gift at all. Fourteen different gifts were indicated in these responses, with a wide variation in frequency of tabulation, from prophecy which was mentioned nineteen times, to four gifts each only listed once (see table 28).

The sample population showed a good understanding of the distribution of the gifts: 97.4 percent did not consider that spiritual gifts were given only to the pastors, and the remaining 2.6 percent were uncertain. No one thought that the gifts were the exclusive possession of the clergy.

TABLE 28

FREQUENCY OF LISTING OF SPIRITUAL GIFTS

Prophecy	19	Tongues	4
Healing	15	Helps	3
Teaching	10	Evangelism	2
Knowledge	5	Apostleship	1
Shepherding	5	Discernment	1
Wisdom	5	Mercy	1
Faith	4	Miracles	1

When asked if they had a spiritual gift, 44.7 percent answered in the affirmative, 21.1 percent in the negative, and 34.2 percent did not know. Of those who knew they had a gift 52.9 percent were able to specify their gift. Four members said they had the gift of helping and one each listed evangelism, healing, knowledge, prophecy, and teaching.

To the question, "Do you think Seventh-day Adventists should seek to find out if they have been given a spiritual gift?" 78.6 percent of the sample answered yes, 7.9 percent said no, and 13.5 percent did not know. However, when the question was asked, "Would you like to know more about spiritual gifts and how they relate to you personally?" 97 percent of the respondents answered in the affirmative, and only 3 percent were negative (see table 29).

Following the return of the questionnaire, a

TABLE 29

SUMMARY OF PERCENTAGE RESPONSES TO
SPIRITUAL GIFT QUESTIONS

	Yes	No	Uncertain
Does every Christian possess a gift?	71.0	13.5	15.5
Are the gifts only given to the pastors?	0	97.4	2.6
Do you have a gift?	44.7	21.1	34.2
Should Seventh-day Adventists discover their gifts?	78.6	7.9	13.5
Would you like to know more about gifts?	97.0	3.0	0

brief Bible correspondence course of three lessons was prepared to meet the express needs of the sample population (see appendix C). The course was mailed to thirty-eight respondents, of whom twenty-six elected to study the lessons and so participate in the rest of the project.

Lesson 1 provided a biblical introduction to the topic of spiritual gifts and their relation to the body of Christ. The format of the lesson was to state a biblical text reference and provide blank spaces for the student to fill in as the Scriptural passage was studied. Explanations were provided to amplify the biblical statements, in order to lead the student progressively to understand the doctrine of spiritual gifts and how it relates to the individual member of the church.

Lesson 2 explored the biblical meaning of spiritual gifts. After setting out to define just what is a spiritual gift, a section was devoted to natural talents as compared to spiritual gifts. The remainder of this lesson was designed to underscore the importance of every member of the body discovering and using his gift.

Lesson 3 set out to help the isolated discover his spiritual gift. The lesson began with lists of gifts as mentioned in Rom 12, 1 Cor 12 and Eph 4. Then a precise definition of nineteen of the gifts was given. The rest of this lesson consisted of two tests specifically designed to help the isolated discover their gifts.

In the preparation of these tests, the theological position was taken that the gifts of healing, interpretation, miracles, and tongues were sign gifts, given specifically to signify the presence and power of God. Therefore, these could not be measured in the same way that the other gifts could. So no endeavor was made to ascertain whether these sign gifts existed among the sample population. It was assumed that if present, such gifts would be manifest openly and obviously.

Internal Conviction Test

The first test was called the Internal Conviction Test. The test sought to gather information related to four basic principles often seen in the way that God leads members of the body to identify and exercise their

gifts. These four principles were:

1. God honors a personal, consecrated desire.
2. A growing conviction to be involved in something may indicate that God will reveal a gift needed for that involvement. God provides gifts to meet the needs of His church wherever members of the body are located.
3. A God-directed call to a particular assignment may indicate that the member has one or more gifts needed for that service. God would not call, did He not plan to equip His members for ministry.
4. A forced situation may demand a certain gift to meet that situation.

The test was composed of six questions: Questions 1, 2, and 3 dealt with personal consecrated desire; question 4 with a growing, inner conviction; question 5 with the God-directed call; and, question 6 with the present situation.

After answering these six questions the respondent was asked to summarize his written responses in terms of any spiritual gifts that were reflected therein. From this summary a further distillation was to be made of any gifts which occurred two or more times within the framework of the four stated principles.

For a few respondents, this test was confusing; several did not complete it all, while one person did not attempt to answer any part of it.

Question 2 received the best response, while

question 5 had the poorest response (see table 30).

TABLE 30
RESPONSE TO INTERNAL CONVICTION TEST QUESTIONS

Question	No. of Responses	Percentage
1	22	84.61
2	25	96.15
3	23	88.46
4	19	73.07
5	13	50.00
6	16	61.53

Rewording the last three questions might encourage a better response to the second half of this test, and so make it of more value as a means of helping people to identify spiritual gifts.

Out of the three questions which dealt with a consecrated desire for a specific spiritual gift, fourteen gifts were named by the respondents. The isolated were asked to rank by first, second, and third preference the three gifts desired. The twenty-four members who answered this question ranked a first and second gift, but only twenty-two of them also ranked a third choice (see table 31).

No one desired the gifts of administration, apostleship, interpretation, shepherding, or tongues.

When the summary was drawn up at the conclusion

TABLE 31
RANKING OF DESIRED SPIRITUAL GIFTS

	1st	2nd	3rd	Total
Discernment	1	4	1	6
Exhortation	0	2	1	3
Evangelism	1	1	0	2
Faith	10	1	0	11
Giving	0	1	0	1
Healing	0	1	0	1
Helps	1	1	5	7
Hospitality	0	1	3	4
Knowledge	3	4	2	9
Mercy	0	0	3	3
Miracles	1	0	0	1
Prophecy	1	0	0	1
Teaching	1	3	2	6
Wisdom	4	3	5	13

of the six questions, a different spread of gifts was evidenced (see table 32).

The summary showed that although no one desired the gift of administration, one member did possess it. In addition to the gifts of apostleship, interpretation, shepherding, and tongues which were still missing (as in the desired gifts), the gifts of healing, hospitality, and miracles did not show up in the summary. It was revealed that the number of gifts which appeared twice or more across the four principles, ranged from 0 to 5 per member (see table 33).

TABLE 32

SPIRITUAL GIFTS EVIDENCED IN TEST SUMMARY

Administration	1
Discernment	4
Evangelism	2
Exhortation	4
Faith	8
Giving	1
Helps	8
Knowledge	3
Mercy	2
Prophecy	1
Teaching	2
Wisdom	5

TABLE 33

QUANTITY OF GIFTS PER MEMBER

Gifts	Members
5	2
4	1
3	3
2	7
1	4
0	9

External Experience Test

The External Experience Test was also developed to help to ascertain a person's possession of any of fifteen spiritual gifts. Seven representative statements were expressed about each of the fifteen gifts, and the isolatee was asked to read each statement and, if applicable to him, place a check mark beside it. The member was assured that if the statement did not fit exactly, but it would be true if changed slightly, he was to feel free to credit himself with a modified statement. After each group of seven statements, the respondent was to total the score, and transfer this to this test's summary sheet. The fifteen gifts were not arranged in alphabetical order in the test, to discourage a person from predetermining at which gift he would arrive. A breakdown of the number of responses to the test statements about each gift showed that eight gifts received all seven responses at least once, and three gifts (faith, helps, and hospitality) were without any zero response. Most gifts received a wide span of response (see table 34).

After summarizing his total scores for each gift, the isolated was requested to ascertain which of the gifts received the highest scores. The judgment of the individual was considered to be important in the process, because each person should know himself best, and therefore, know somewhat as to whether he was a hard or

TABLE 34

FREQUENCY OF RESPONSE TO 7 QUESTIONS ABOUT GIFTS

Gift	7	6	5	4	3	2	1	0
Administration	0	1	0	0	1	2	7	13
Apostleship	0	0	0	0	2	8	3	11
Discernment	0	1	3	3	1	6	5	5
Evangelism	0	0	2	0	1	6	6	9
Exhortation	4	2	3	4	5	3	1	2
Faith	6	1	3	5	3	5	1	0
Giving	0	0	3	4	5	7	3	2
Helps	1	1	8	4	5	3	2	0
Hospitality	6	4	3	5	3	3	0	0
Knowledge	2	1	3	2	4	4	5	3
Mercy	2	0	2	3	5	5	5	2
Prophecy	0	0	1	2	1	7	6	7
Shepherding	0	0	0	2	2	7	1	12
Teaching	1	0	1	2	7	3	6	4
Wisdom	1	1	4	2	3	6	5	2

lenient marker of the test. For this reason, an arbitrary number of scores was not stated as being necessary in order to ascertain the presence of a specific gift. From the summary assessments of the population, a wide spread of gifts resulted, but the gifts of apostleship, prophecy, shepherding, and teaching were not determined by anyone (see table 35).

A total of seventy-eight spiritual gifts was discovered among the twenty-four isolated members who completed the test. A wide range of number of gifts

TABLE 35

DISCOVERED GIFTS DETERMINED BY EXTERNAL TEST

Administration	1
Apostleship	0
Discernment	3
Evangelism	2
Exhortation	11
Faith	13
Giving	1
Helps	13
Hospitality	19
Knowledge	5
Mercy	4
Prophecy	0
Shepherding	0
Teaching	1
Wisdom	5
Total	<u>78</u>

per person was evident, from six people with one gift each, to two people each with seven gifts. Table 36 sets out the incidence of gifts per member as discovered by the Internal Conviction Test and the External Experience Test. Table 37 names the gifts determined by the two tests, and indicates which gifts were identified by both tests.

It was anticipated that the External Test would reveal the higher number of gifts, because of the nature of the answers required. While the Internal Test

TABLE 36

COMPARISON OF INCIDENCE OF GIFTS PER MEMBER

Number of Gifts	Internal Conviction Test	External Conviction Test
1	4	6
2	7	6
3	3	3
4	1	1
5	2	3
6	0	3
7	0	2
Totals	<u>41</u>	<u>78</u>

TABLE 37

COMPARISON OF GIFTS DISCOVERED BY THE INTERNAL TEST AND THE EXTERNAL TEST

Internal Conviction Test	External Experience Test
1. Evangelism, *Faith	*Faith, Knowledge
2. *Helps, Knowledge	Exhortation, *Helps, Hospitality
3.	Hospitality
4.	Evangelism, Exhortation, Faith, Helps, Hospitality, Knowledge
5. Discernment, Faith, Giving, Helps, Wisdom	Hospitality
6.	Helps, Hospitality
7. Shepherding, Teaching	Faith, Helps, Mercy
8. Faith	Helps, Hospitality
9.	Faith, Hospitality
10. Discernment, *Exhortation,	Administration, *Exhortation, Faith, Hospitality, Knowledge, Teaching
11. Mercy	Hospitality
12. Helps	Faith
13. Discernment, *Exhortation, *Helps	*Exhortation, Faith, *Helps, Hospitality, Knowledge, Mercy, Wisdom

TABLE 37--Continued

Internal Conviction Test	External Conviction Test
14. *Exhortation, *Faith, Knowledge, Teaching, *Wisdom	Discernment, *Exhortation, *Faith, Helps, Hospitality, *Wisdom
15. Helps, Prophecy	Discernment, Evangelism, Exhortation, Faith, Hospitality, Knowledge, Wisdom
16.	Exhortation, Faith, Helps, Hospitality, Mercy
17.	Exhortation, Helps, Hospitality, Giving, Wisdom
18.	Helps, Hospitality
19. Faith	Helps
20. Faith	Exhortation, *Faith, Hospitality
21. *Faith, *Mercy, Wisdom	Exhortation, *Faith, Hospitality, *Mercy,
22. *Discernment, *Faith, *Helps	*Discernment, *Faith, *Helps, Hospitality
23. Helps, Wisdom	Hospitality
24. Evangelism, *Exhortation	*Exhortation, Helps

NOTE: *Gift indicated by both tests.

revealed forty-one gifts, the External Test showed seventy-eight gifts. Of this number, fifteen identical gifts were discovered among 37.5 percent of the sample (see table 38). This may be an indicator that the Internal Test needs to be redesigned to more specifically fit the isolatee's unique situation. In relation to this incidence, it will also be important to reexamine the questions in the External Test, and to retest it on a larger sample. Special attention may need to be given to those gifts which are absent from table 38.

TABLE 38
INCIDENCE OF GIFTS IDENTICAL IN BOTH TESTS

Faith	5
Exhortation	4
Helps	3
Discernment	1
Mercy	1
Wisdom	1

Statistical Significance

The first part of the questionnaire was readministered six to ten weeks after the completion of the correspondence course. A series of eight items in the questionnaire were weighed to discover if there had been any statistically significant change in the isolatee's spirituality based upon his reading of denominational

periodicals, the Bible, and the Sabbath School quarterly; his prayer life; and his outreach in the community. The weighted scores were recorded for both the first and second administrations of the questionnaire,¹ and a t-test applied (see table 39). The mean difference in spirituality was .09, but there was no statistical significance to the result.

Summary

Most of the contact with others maintained by people living in geographic isolation must be by correspondence. The course used in this study demonstrates that correspondence could be used as a tool for pastoral nurture so that isolated members may experience the adventure of both the "journey inward" and the "journey outward."²

This course was the first opportunity the sample population ever had as isolatees to focus on some other topic beside the traditional doctrinal Bible correspondence courses, which are designed for evangelism rather than pastoral nurture. While there was no statistical significance to the change in spirituality, 91.9 percent

¹The sample was reduced to twenty-two, because four of the isolated who completed the correspondence course could not be contacted for the second questionnaire. This may indicate some of the difficulties in following a continuing program with the isolated.

²O'Connor, Journey Inward, Journey Outward.

TABLE 39

SPIRITUALITY INDICATOR SCORES BEFORE AND AFTER
THE CORRESPONDENCE COURSE

Sample Population	After	Before
1	30	24
2	32	33
3	34	42
4	32	42
5	36	42
6	39	45
7	33	44
8	38	37
9	57	54
10	16	25
11	51	48
12	31	26
13	28	24
14	29	26
15	25	26
16	13	23
17	42	34
18	29	22
19	31	34
20	42	38
21	42	42
22	54	31

NOTE: $t=.052$

of the sample population indicated that they felt the minicourse had been of real help to them, and 100 percent said they would enjoy studying other minicourses, if such were prepared for them. The respondents indicated up to three topics they would like to see encapsulated into correspondence courses. Relationships appeared to be of paramount interest for further study by the isolated. Family relationships ranked first with 59.1 percent. This was followed by knowing oneself better (50 percent), and prophecy and health shared next place, each with 45.5 percent demand (see table 40).

The isolated seem hungry for pastoral nurture, and many see the correspondence course as a viable method to receive this.

TABLE 40
 SAMPLE POPULATION'S PERCENTAGE DEMAND FOR
 FURTHER CORRESPONDENCE COURSE
 TOPICS

Topic	Percentage
Family relationships	59.1
Knowing myself better	50.0
Health	45.5
Prophecy	45.5
Stress control	40.9
Sabbath	36.4
Stewardship	9.1
Work of the Holy Spirit	4.5

CHAPTER V

SUGGESTIONS FOR A DEVELOPING MINISTRY

This project is just the first phase in a total plan of ministry to the isolated. In spite of difficulties in gaining responses and in clarifying who really are the isolated, this model has shown that it is possible to build a membership profile of isolatees, and to involve some in a study program. From here it would be feasible to work with these members individually to help them see the opportunities for the use of their spiritual gift in their environment. Then they could be more personally involved in the life and mission of the church, and discover a heightened spiritual satisfaction within themselves.

The questionnaire revealed that the isolatee often failed to maintain a warm and living relationship with the church-at-large. This presents a real challenge to the denomination because the behavioral sciences have demonstrated that:

Deprivation through need, when it continues, interferes with growth and development, but as soon as such a condition is alleviated by adequate supply, the organism tends to regain its functional complexity.¹

¹Justin Pikunas, Human Development: A Science of Growth (New York: McGraw-Hill Book Co., 1969), p. 40.

It is therefore important to understand human needs, for these are the controlling factors in much behavior. Human needs spring from the total man whose nature is actualized at various levels of life. There are physiological needs (e.g., the need for energy and a constant internal environment).

There are organic needs and drives for activity, and intellectual needs for exploration and understanding. Emotional needs for human contact and affection have also been defined and substantiated. . . . Needs for unconditional acceptance and status are basic social needs. . . . While all persons share to a considerable extent in all these and many other needs, the degree of strength of each need and the avenues used to gratify each differ greatly from person to person.¹

A balanced plan of ministry to the geographically isolated must then attempt to fulfill some of these needs on an individualized basis, for needs underlie the social scaffolding of values. This calls for a person-to-person type of ministry, but such cannot be achieved through a mailing list ministry.

Personal Ministry

The personal touch is important in effective ministry. The genius of the ministry of Jesus lay partly in his personal interest and concern for the one-soul audience.² An overwhelming 90.9 percent of the sample

¹Ibid.

²Jn 3; 4; Ellen G. White, The Desire of Ages (Mountain View, Calif.: Pacific Press Publishing Assn., 1940), pp. 194, 483; White, Testimonies, 6:115.

reiterated that the church should develop a special ministry to help those who are geographically isolated. Their most insistent suggestion was for someone to be involved with them on the basis of personal relationships. This was felt to be the most important medium in developing a plan of effective ministry.

It is suggested that a pastor needs to be appointed to care for the specific needs of this group. The conference president or the departmental directors are unable to give sufficient time to this specialized work. Someone devoting his full time to this could be most effective. A feasible plan may be to have one man to care for all the isolated in a union conference territory, if there were insufficient numbers in a local conference to warrant the assignment of a full-time pastor. When it is remembered that the conference receives the tithes and offerings from most of the isolated, it would not be a heavy financial burden to maintain a "pastor to the isolated."

Much of his work would involve building a personal relationship with each isolated member. So rather than circular memos and letters, his letter writing would have to be on an individual level. Each isolated member must come to know that in this pastor he has a spiritual mentor and friend. Letters would need to be written at least once a month; but if the isolated reply with queries or suggestions, such should not wait until

next month to be answered. The aim of the pastor's correspondence work would be to substitute for the work of the pastor who operates in a local church setting. As the trust level develops and deepens, he will become their spiritual counselor.

He would also introduce the isolated to the concept of the church-at-large. Already they are acquainted with the appeals for special offerings (since most such free promotional literature is sent to them) but the isolated need to have a sense of belongingness and love.¹ A buddy system could be developed whereby church members in local churches could be encouraged to become pen-pals of the isolated. Thus another person-to-person contact would be developed, and the sharing of the joys and intensities of church life could become a reality for the isolated. One isolated woman, whose husband was not a Seventh-day Adventist, attested to the interest of a fellow Adventist in a city church who kept in touch with her by letter, as the means that kept her spiritually alive to the gospel for many years. Also as a result of this contact, three of the woman's children trained in Adventist institutions.

A directory of names and addresses of all the isolated in a conference could be compiled, together with a state map on which the approximate location of each

¹Abraham H. Maslow, Motivation and Personality, 2d ed. (New York: Harper & Row, 1970), pp. 43-45.

isolated member would be marked. The directory would provide an opportunity for the isolated to contact one another, and together with the map, could help to build community in spite of large geographical distances which may separate them.

The pastor to the isolated could also produce a monthly newsletter sharing highlights in the lives and experiences of the isolated. This newsletter could consist of a spiritual message, a personal news column, announcements of coming events of interest to the isolated, a listing of church radio and television programs, health and witnessing suggestions, and a question-and-answer column. This question column could be conducted in a similar manner to the Reader to Reader column in the Review and Herald. These would be questions which are of specific interest to the isolated. The question could be stated in one issue, then the isolated invited to write in with their suggestions. These answers would be then published together in a subsequent issue.

More of the isolated need to be encouraged to attend the annual conference camp meeting. This is an opportunity to conduct some special programs for the isolated. Certainly the Lord's Supper would be celebrated, and prayer and counseling sessions need to be made available.

The conference youth camps are vital for the spiritual growth and social development of the isolated

young people. Special efforts need to be made (and even financial help if necessary) to ensure that all such youth can attend these camps. The opportunity to be with other church youth for a week in a recreational setting must not be neglected.

Also, about six months after the annual camp meeting, a special family retreat could be organized exclusively for the isolated. When asked if they would attend such a retreat, 87.5 percent of the sample who responded indicated that they would do so. Here, through careful Bible study and instruction, the isolated could be led to understand how to develop and exercise their spiritual gifts, how to establish and foster a small group ministry, techniques of witnessing and service adapted to their environment, and other matters of practical application to their unique situation. Ideas for church planting could also be shared.

Besides such topics and discussions, the retreat would provide an excellent forum to conduct the business of the conference church. The conference treasurer could prepare an operating budget, and an opportunity be given for members to exercise their stewardship responsibility for the maintenance of the conference church. It is true that this church does not have a physical plant to maintain nor a church school to operate, but as an entity it can still function in a corporate manner. Such an approach could increase the sense of belonging which

every isolatee needs to feel, and help to create an awareness of their unique church.

Plans need to be developed to upgrade the spiritual nurture of the isolated. Based on the model of this project, mini-correspondence courses could be written on a wide range of topics dealing with the special interests and concerns of the isolated (see table 40). As mentioned in the previous chapter, this could be an ongoing program of nurture and outreach.

The possibility of a cassette tape ministry also remains unexplored. Certainly, to listen to a sermon or talk usually is more interesting than merely reading a printed sermon or periodical article. Programs such as the "Sabbath School at Home" cassette series, recently inaugurated in the Lake Union Conference, could be fostered.¹ Where isolatees possess a slide projector, the "Mission Spotlight" could be made available free, as a means to heighten awareness of the world-wide scope of the church.

Literature still needs to be used. It is important that the isolated have access to denominational periodicals. One isolatee suggested a reading exchange, with the conference office acting as the clearing house. Certainly a conference lending library could be used to help to meet the reading needs of all these members.

¹Winston Ferris, "Lonely Voices," Lake Union Herald, 17 May 1976, pp. 4-5.

All of these suggestions must not be seen purely as an enrichment of the member, without at the same time developing within him a deep sense of mission. The pastor of the isolated must be as concerned in encouraging the "journey outward" of the member as he is about nurturing the "journey inward." With his correspondence, his visitation, the retreat, and in all other facets of his program, he must fuel the fires of witness. However, it is not to be a stereotyped, promotional approach to the outward journey.

The best approach to witnessing may well be through the small group, since "the quality of human relationships becomes one index of the church's vitality."¹ At the retreat help could be provided in how to find ways to institute the small group in the peculiar environment of each isolated member. Work sheets for relational Bible study need to be available on a regular basis, probably as part of the monthly newsletter. The small group will provide the context for some to exercise their particular spiritual gift and so help to meet the need of the Christian's self-actualization, for "what a man can be he must be"² by the power of God.

The small group allows for the Christian witness,

¹Victor Obenhaus, The Church and Faith in Mid-America (Philadelphia: Westminster Press, 1963), p. 61.

²Maslow, Motivation, p. 46.

for as friendship builds trust levels, the basis of meaningful dialogue is constructed.

"People everywhere need one another, and where population density is so low there are only a few people per square mile, their interdependence increases."¹ This psychological fact provides an open door for the establishment of small groups in the environs of many of the isolated.

The small group may be the vehicle to share concepts of health and nutrition, marriage and the family, and other areas of human relationships. These in turn may lead to further inquiry and eventually to more doctrinal-type Bible studies.

Some of the isolatees involved in this project expressed a real concern for Christian education for their children. Ellen G. White suggests that it would be a wise idea to employ a Christian teacher to assist the children with their studies and to act as a spiritual aid to the work of the parents.² This may not be possible in some instances because of the family income level. To cross this financial barrier, perhaps some of our college youth could be encouraged to do this as student missionaries (and so operate under the same

¹Rockwell C. Smith, People, Land and Churches (New York: Friendship Press, 1959), p. 37.

²White, Testimonies, 6:198-99.

financial arrangements as student missionaries who are assigned to foreign nations).

Some of the isolated members may desire to witness to their community in a direct gospel approach, such as by working as part-time literature evangelists. Ellen White counsels that this can be done effectively by some isolated members, if they will work in pairs.¹ Of course, for most, it would be on a part-time basis, but my own experience has demonstrated to me that this is a very effective witness in one's own rural environment.

Man's most intimate and natural environment is society. Even though the sample population in this project were without a corporate church to compete for their energy and time, community involvement did not rank high in priority for them.

A study of groups formed in rural areas revealed that 71.8 percent of them arose for reasons of social enjoyment. Then followed better farming, schooling, youth, health, home, public and civic affairs. Religion was at the bottom of the list.² Community endeavors provide a means of fellowship, and for the isolatee, they may be his only avenue for witness. It is imperative that the church does not discourage him from this

¹Ibid., 7:22-23.

²J. H. Kolb and Edmund de S. Brunner, A Study of Rural Society, ed. by William F. Ogburn (Boston: Houghton Mifflin Co., 1946), p. 333.

opportunity of social outreach, whether it be the Country Women's Association, the 4-H Club, the Farmers' Club, the Parent-Teacher Association, the local cooperative, the community hospital volunteer program, or some other group or project.

It would be expected that the pastor to the isolated would have a well-balanced biblical view of the church's role in society. It must be recognized that when people work side by side in performing occupational tasks, intermingle in their residences and are brought together on common ground concerning school affairs, civic matters, and recreational activities, it is difficult for them to maintain strong religious differences.¹ So, in the pastor's dialogue and correspondence with his parishioners, he must bring encouragement for every aspect of their spiritual growth and personal outreach. It is crucial that he provide occasion for constant feedback so they will share with him their failures and frustrations in witness, as well as their triumphs. Thus he would be able to encourage and inspire the isolatee in the latter's individual ministry as a vital member of the "body of Christ." It may be that a personal cassette message would be more beneficial to a particular member, with provision for feedback, so that the pastor could provide more specific help in coaching the member in his

¹Obenhaus, pp. 60-61.

"journey outward." As the isolatee grows as an active member of "the fellowship of the saints" he in turn can assist in the coaching of fellow members in his conference church. A chain reaction could be set in motion, with member ministering to fellow members, and all ministering to the world around them.

Conclusion

With all that has been said, it must not be concluded that the geographically isolated is some rare bird that has no similarity to his urban brother. While he may live in a rural environment, removed from the surroundings of urbanization, in many respects the rural and the urban have become similar. The mass media have shrunk the gap and all are unconsciously involved in this technological-commercial culture.¹ The substance of beliefs and values become common to both. Social needs and responses belong simultaneously to the isolated and to those in cities of the nation. The "mass media has contributed to the interrelatedness of urban and town and country people . . . and it is responsible for merging traditionally distinct rural and urban cultures."²

However, because the isolated has a unique environment in relation to his church, this is a plea for his

¹Ibid., p. 169.

²Giles C. Ekola, Town and Country America (St. Louis, Mo.: Concordia Publishing House, 1967), p. 69.

recognition. He needs pastoral nurture, an awakening realization that he is part of the community of the "people of God," encouragement to discover his spiritual gift, and then guidance as to how he can use that gift in his particular situation. He needs to sense the mission of the church, and that as a part of the church, he too is called to mission.

One pastor, specifically assigned to care for the isolated, appears to be the key as the church begins to sense the needs and potential of this segment of its population. The above plan is a serious one which, if followed through, could definitely lead to the strengthening of the "body of Christ," and, as a consequence, to a wider outreach. This segment of the laity we have termed the "geographically isolated" will be freed to function in the biblical pattern. Then we may expect to see the dynamic witness of the church become effective in some areas where, up until now, little has been accomplished.

Only with consecrated efforts, directed by Heaven, can the isolated person become a fervent member of the church and a functioning member of society, a responsible citizen of his nation and a faithful candidate for "the heavenly country."

APPENDIX A

Conference Survey Forms

CONFERENCE CHURCH MEMBERSHIP

Conference:

1. How many SDA church members are listed on your "Conference Church" roll? _____

2. Of this number, how many are geographically isolated so that distance prevents them from holding membership in a local church? _____

3. Of those geographically isolated, how many are
 husband and wife _____
 husband/wife, with spouse a non-SDA _____
 single/widowed _____
 youth _____

4. These figures are given for the end of the _____ Quarter, 1975.

8 8 8 8 8 8

Please return this form as soon as convenient to

Elder Thomas H. Ludowici
219 Lisa Lane
BERRIEN SPRINGS, Mi. 49103

Thank you so much for you help.

ISOLATED MEMBERSHIP QUESTIONNAIRE

1. How many isolated SDA members in your Conference? _____

Of this number, how many are:

- Husband and wife both members _____
- Husband/ wife whose spouse is non-SDA _____
- Single/widowed adult _____
- Youth _____

2. What are the reasons for isolation in your Conference? _____

- Distance from a church _____
- Health problems _____
- Other (please specify) _____

3. What types of ministry does your Conference provide to meet the needs of of the isolated?

On regular basis

On irregular basis

- visitation
- correspondence
- literature
- weekly printed sermon
- lending library
- special meetings
- other (please specify)

4. If visitation is a part of the Conference's ministry,
 who does it? _____
 how often? _____

5. If literature is used, please explain in what ways.

* * * * *

Please Air Mail this questionnaire to

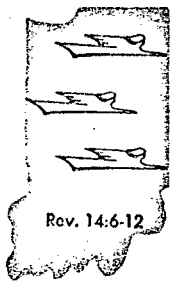
Elder Tom Ludowici
 219 Lisa Lane
 Berrien Springs. Mi. 49103. U.S.A.

Thank you so much for your help.

APPENDIX B

Questionnaire

INDIANA CONFERENCE



98

of Seventh-day Adventists

P. O. BOX 1950 CARMEL, INDIANA 46032 (317) 844-6201

March 2, 1977

CONFERENCE CHURCH MEMBERS
INDIANA CONFERENCE

Dear Conference Church Member:

I would like to introduce Elder Tom Ludowici to you. Elder Ludowici is a student in the Doctor of Ministry program at our Theological Seminary, Andrews University. I have given him permission to contact you in connection with a project that he is undertaking as part of his work at the seminary. I hope that you will take time to cooperate with him by supplying the information that he is requesting. His work is designed to strengthen the work of God's church. I know that you want to see God's work move forward to completion quickly.

With warmest Christian greetings, I am

Cordially your brother,

A handwritten signature in cursive script that reads "G. W. Morgan".

G. W. Morgan
President

/lh

Ontario Conference



April 19, 1977

Conference Church Members
Ontario Conference

Dear Conference Church Member:

This letter is to introduce Elder Tom Ludowici to you. Elder Ludowici is a student in the Doctor of Ministry program at our Theological Seminary, Andrews University. I have given him permission to contact you in connection with a project that he is undertaking as part of his work at the seminary. I hope that you will take time to cooperate with him by supplying the information that he is requesting. I believe that this research and study can be of tremendous value in strengthening the work of the church especially as it relates to our isolated members. Along with you I want to see God's work move forward to a speedy completion.

With warmest Christian greetings, I am

Cordially your brother,

E. C. Beck, President
ONTARIO CONFERENCE OF S.D.A.

ECB/sg

219 Lisa Lane,
Berrien Springs. Mi. 49103,
U.S.A.
April 25, 1977.

Dear Conference Church Member,

Hello! I am an Australian evangelist who for 13 years preached the Advent message in New Zealand and Australia. I then came to the North American Division, and am now at Andrews University, studying at the Seminary. When I conclude my study program later this year, my family and I are planning to return to the Australasian Division to work in the city of Sydney.

One of my special interests is the Adventist who is geographically isolated from other Adventists. As a young person I was one of these - living 61 miles from the nearest Adventist church, and seeing a minister once every 3 years. My wife, Pam, also was reared in a similar environment (on the opposite side of Australia), and at one time she lived 1600 miles from the nearest Adventist church. In our years of ministry we have worked with many people in the Australian Outback who were isolated from all other Adventists. So we understand something of what it means to be an isolated believer, and thus a member of the Conference Church.

For these reasons I am endeavoring to do some research on this topic, and wonder if you would be so kind as to help me. I am enclosing a questionnaire and would like to request that you take some time (maybe next Sabbath) to fill it in for me, please.

There are no right or wrong answers, as it is designed to allow you to describe your unique situation and environment as an isolated S.D.A. church member. Your information will be treated in confidence, and will be added, without your name, into the data I am collecting from many other isolated believers. This will eventually help me determine how and where we can best minister to isolated members, who are such an important part of our church family.

So your co-operation with my questionnaire will be greatly appreciated. I have designed it so that there should be an ease in answering it. Before you begin, just read the Instruction Sheet carefully, and then I am sure you will not have any difficulty filling it in. However, should you need any further clarification you could call me at (616) 471-2154 and I will be happy to explain it.

Thank you so much for your help. I will be praying for you specifically as you work on this, and eagerly look forward to receiving your completed questionnaire in the mail in a week or so. May God bless you daily,

Sincerely yours,


Thomas H. Ludowici

P.S. Follow this simple 4-step procedure:

1. Read the instructions (pink sheet)
2. Complete the green sheet
3. Fill out the questionnaire in keeping with instructions
4. Mail your completed questionnaire in the stamped, addressed envelope as soon as possible

INFORMATION SHEET

NAME:

MR
MRS
MISS

LAST NAME

GIVEN

INITIAL

ADDRESS:

TOWN:

PROVINCE

CODE

TELEPHONE:

AREA CODE

NUMBER

INSTRUCTIONS

This is a questionnaire that outlines how you see the church and yourself as part of it. There are no right or wrong answers, so just fill it in with the answers that best suit you.

Please take your time in filling out this questionnaire.

There are basically 3 types of questions:

- A. 21 * Last time you went to church, when did you arrive?
1. early
 2. on time
 3. late

(If you arrived after church commenced, then your answer would be "late." So write "3" in the box to the left.)

- B. 44 * Have you ever heard of the Christian Record Braille Foundation?
1. yes
 2. no

- 45 * If "yes," do you know what type of work this Foundation does?
1. yes (please specify) Christian work for the blind
 2. no

(Now, if you have heard of this Foundation, then your answer to the first question is "yes." So you write "1" in the box to the left. Because your answer is "yes," the next question applies to you. Suppose that you know that their work is for the blind, then your answer to this second question is "yes." You then write on the line "Christian work for the blind," and then write "1" in the box to the left.)

- C. * What is your favorite food?

kangaroo tail soup

(Now there are no answers listed for you to make a selection from, so you simply write in your answer. If your favorite food is "kangaroo tail soup," then you write that on the line provided. Notice that there is no box to be filled in with this type of question.)

All right, now you are ready to begin

TURN THE PAGE AND WORK AT YOUR OWN PACE . . .

* How often did you attend a Seventh-day Adventist Sabbath service in the last 13 weeks?

1

1. 11 - 13 times
2. 7 - 10 times
3. 4 - 6 times
4. three times
5. twice
6. once
7. none

* On a typical weekday last week, how much time did you spend on any of the following activities?

1. none
2. less than $\frac{1}{2}$ hour
3. $\frac{1}{2}$ - 1 hour
4. 1 - 2 hour
5. 2 - 3 hour
6. more than 3 hours

2

doing any kind of reading

3

listening to radio, cassettes, tapes or records

4

watching television.

* Please indicate whether or not you have read in the following Seventh-day Adventist periodicals in the last 30 days.

5

Canadian Union Messenger

6

Insight

7

Junior Guide

8

Liberty

9

Life & Health

10

Listen

11

Message

12

Review & Herald

13

Signs of Times

14

These Times

* Would you please list the names of any non-Adventist religious magazines you have read in the last 30 days?

* How satisfied are you in each of the following aspects of your life?

1. very satisfied
2. satisfied
3. unsatisfied
4. very unsatisfied

- 15 peace of mind
- 16 facing the future
- 17 happiness
- 18 relationship with other people
- 19 personal religious experience
- 20 understanding of the church

* Please rank in order your four most important goals in life.

- 21 (most important)
- 22 (2nd most important)
- 23 (3rd most important)
- 24 (4th most important)

01. sincerity and love between myself and others
02. discovering and using my spiritual gift
03. devotion to my nation and society
04. salvation through faith
05. a job worth doing
06. being a functioning member of the church
07. money and position
08. devotion to international co-operation
09. telling others about Christ
10. happiness in my home
11. freedom from restrictions
12. other _____

* During the last 14 days, how often have you read a portion of the Bible?

25

1. 14 or more times
2. 11 - 13 times
3. 7 - 10 times
4. 4 - 6 times
5. 1 - 3 times
6. not at all

* During the last 14 days, how often have you read the Sabbath School Quarterly?

26

1. 14 or more times
2. 11 - 13 times
3. 7 - 10 times
4. 4 - 6 times
5. 1 - 3 times
6. not at all

* During the last 14 days, how many times did you pray?

27

1. 28 or more times
2. 21 - 27 times
3. 14 - 20 times
4. 9 - 13 times
5. 4 - 8 times
6. 1 - 3 times
7. not at all

* Would you please indicate how you spent the last 4 Sabbaths?

(You will notice that there is room to include up to 5 activities for each Sabbath if you need to.)

1. getting extra rest
2. studying the Bible
3. reading
4. witnessing
5. talking with others
6. worshipping
7. enjoying music
8. doing nothing in particular
9. other (please specify) _____

1st Sabbath

2nd Sabbath

3rd Sabbath

4th Sabbath

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

* How did you spend the last 4 Friday evenings? (There is room to include up to 4 activities for each Friday evening if you need to.)

1. went to bed early
2. studied the Bible
3. read
4. listened to tapes/records
5. spent time with my family
6. visited others
7. enjoyed music
8. nothing in particular
9. other (please specify) _____

1st Friday	2nd Friday	3rd Friday	4th Friday
48 <input type="checkbox"/>	52 <input type="checkbox"/>	56 <input type="checkbox"/>	60 <input type="checkbox"/>
49 <input type="checkbox"/>	53 <input type="checkbox"/>	57 <input type="checkbox"/>	61 <input type="checkbox"/>
50 <input type="checkbox"/>	54 <input type="checkbox"/>	58 <input type="checkbox"/>	62 <input type="checkbox"/>
51 <input type="checkbox"/>	55 <input type="checkbox"/>	59 <input type="checkbox"/>	63 <input type="checkbox"/>

* What do you understand to be the main objective of the Seventh-day Adventist Church?

* What is the best way for a layperson to help the church fulfill its objective?

64

1. contribute tithes and offerings
2. do nothing
3. pray for the pastors
4. witness in any way he can in his community
5. follow the Conference suggestions
6. other _____

* Do you think that the church has a responsibility to take the gospel of Jesus Christ to all people, everywhere?

65

1. yes
2. no
3. I am not sure

* The words of Jesus, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15) apply to:

66

1. the 12 disciples only
2. pastors only
3. pastors and church leaders only
4. every member of the church
5. I don't know

- 67 * From your understanding of the Bible, does God make a distinction between pastors and laypersons?
1. yes
 2. no
 3. I don't know
- 68 * The role of the pastor is best likened to that of a:
1. commanding general
 2. front-line soldier
 3. lecturer
 4. player-coach
- 69 * How much do you think a layperson is to be physically involved in helping the church fulfill its objective?
1. more involved than the pastor
 2. equally involved as the pastor
 3. less involved than the pastor
 4. not involved at all
- * During the last 14 days, have you participated in any of the following activities?
1. yes
 2. no
- 70 talked with someone about the Bible and its teachings
- 71 given a Bible study
- 72 told someone about Jesus Christ
- 73 invited someone to accept Christ as Saviour
- 74 given away a piece of literature
- 75 provided food or clothing or other physical help
- 76 invited someone to become a Seventh-day Adventist
- 77 * During the last 14 days, have you "shared your faith" on the job?
1. yes
 2. no
 3. I am not employed

* In the last 14 days, how much time did you devote to some aspect of work for the church?

78

1. none
2. 1 hour
3. 1 - 2 hours
4. 2 - 3 hours
5. 3 - 4 hours
6. more than 4 hours

* In the last 30 days, has the Seventh-day Adventist church done anything to influence your community toward the gospel of Jesus Christ?

79

1. yes
2. no

If "yes", please specify _____

* In the last 30 days, have you attempted to do anything to influence the people of your community toward the Gospel?

80

1. yes
2. no

If "yes", please specify _____

* What do you feel you could do to help more of the people in your community to come to know the gospel of Jesus?

81

1. I don't know
 2. nothing
 3. something (please explain) _____
- _____

* What would you like to know how to do to influence your community to accept Jesus Christ and become part of His church?

82

1. I don't know
 2. nothing
 3. something (please explain) _____
- _____

* How would you rate your spiritual life during the last 30 days?

83

1. very good
2. good
3. mediocre
4. poor
5. nil

* Some people say that every Christian has a spiritual gift. Do you think this is so?

84

1. yes
2. no
3. I don't know

* Can you name any three spiritual gifts listed in the New Testament?

85

* Do you think that spiritual gifts are only given to the pastors?

1. yes
2. no
3. I don't know

86

* Do you think that Seventh-day Adventists should seek to find out if they have been given a spiritual gift?

1. yes
2. no
3. I don't know

87

* Do you think that you have a spiritual gift?

1. yes
2. no
3. I don't know

88

If "yes", can you identify what your gift is?

1. yes (please specify) _____
2. no

89

* Would you like to know more about spiritual gifts and how they relate to you personally?

1. yes
2. no

YOU'RE DOING FINE. NOW TAKE OFF 5 MINUTES TO DO SOMETHING ELSE, AND THEN RETURN FOR THE REMAINING QUESTIONS.

110

* In what year did you become a Seventh-day Adventist? _____

90

* Please indicate your marital status.

1. single
2. married
3. widowed
4. divorced

91

* How many years have you lived at your present location?

1. less than 1 year
2. 1 - 5 years
3. 6 - 10 years
4. 11 - 20 years
5. more than 20 years

* What is the name of your job? (Please describe as carefully as possible the work that you do.)

92

* What age bracket are you in?

1. under 20 years
2. 20 - 25 years
3. 26 - 35 years
4. 36 - 45 years
5. 46 - 55 years
6. 56 - 65 years
7. over 65 years

93

* Do you live in

1. city?
2. town?
3. country?

94

* If you live in the country, how many miles is it to the nearest city/town?

1. 0 - 5 miles
2. 6 - 10 miles
3. 11 - 15 miles
4. 16 - 20 miles
5. 21 - 30 miles
6. 31 - 50 miles
7. more than 50 miles

95 

* How many miles is it from your home to the nearest Seventh-day Adventist church?

- 1. 0 - 10 miles
- 2. 11 - 20 miles
- 3. 21 - 30 miles
- 4. 31 - 40 miles
- 5. 41 - 50 miles
- 6. more than 50 miles

* What do you like best about the Seventh-day Adventist church?

* What do you like least about the Seventh-day Adventist church?

* To what church-related organizations, in your area, do you belong?

Organizations

main reason for joining

<hr/>	<hr/>
<hr/>	<hr/>

* To what non-church organizations do you belong?

Organizations

main reason for joining

<hr/>	<hr/>
<hr/>	<hr/>

96 

* How often have you attended any social or non-religious function in your community during the last 13 weeks?

- 1. never
- 2. seldom
- 3. once a month
- 4. twice a month
- 5. once a week
- 6. more than once a week

* At present, does the church help you meet your special needs, personal and spiritual?

97

1. not at all
2. in very few ways
3. in some ways
4. in most ways
5. in every way

* What year did you last attend a Seventh-day Adventist Campmeeting?

98

1. 1976
2. 1975
3. 1974
4. 1973
5. _____ (please write in the year)
6. never

* How often do you communicate with your Seventh-day Adventist Conference office?

99

1. regularly
2. occasionally
3. virtually never

* If "regularly", is is

100

1. weekly
2. monthly
3. quarterly

* Has the church made any attempts to keep in touch with you as an isolated member?

101

1. yes
2. no

* If "yes", did you think that such attempts consisted solely of requests for offerings?

102

1. yes
2. no

* Do you think that an isolated member has any problems unique to her/him?

103

1. yes
2. no

* If "yes", could you explain what type of problems these are?

104

* Do you think that the church should develop a special ministry to help those who are isolated members?

- 1. yes
- 2. no

* If you were a member of a committee about to set up a ministry to isolated church members, what three things would you consider important to include in such a ministry?

- 1. _____
- 2. _____
- 3. _____

* Can you think of any ways in which the Conference office could serve you better?

105

* Do you think that an annual weekend retreat just for all the isolated members in the Conference would be a good idea?

- 1. yes
- 2. no
- 3. I don't know

106

* If "yes", would you attend such a retreat?

- 1. yes
- 2. no

* As an isolated believer, you are a member of the Conference Church. Please tell me what you understand by "Conference Church."

* Please tell me what you think are your responsibilities as a member of the Conference Church.

107

* Have you heard of the new cassette-tape program, "Sabbath School at Home," designed to provide a weekly Sabbath School on tape?

1. yes
2. no

108

* Would you like more information about the program?

1. yes
2. no

109

* Would you like to be on the Adventist Book Center (Book & Bible House) mailing list, so that you could receive information about special book prices, new publications and other items for sale?

1. yes
2. no
3. I am already on the mailing list

THANK YOU FOR YOUR SPLENDID CO-OPERATION.

JUST ONE MORE THING: WOULD YOU PLEASE PUT THE QUESTIONNAIRE IN THE STAMPED, ADDRESSED ENVELOPE, AND MAIL IT TO ME AS SOON AS POSSIBLE?

APPENDIX C

Bible Correspondence Course

219 Lisa Lane
Berrien Springs, Mi 49103
U.S.A
September 2, 1977.

Dear

You may remember that a little while ago you kindly filled out a rather lengthy questionnaire I sent you as a member of the Conference Church.

I noted in your responses that you said you are interested in learning more about Spiritual Gifts. So I have prepared a brief (3 lesson) Bible Correspondence Course on Spiritual Gifts, and am enclosing it for you.

Now, if you will work through this, filling in the answers, I am confident that it will help you to both understand the topic of Spiritual Gifts and to identify what gifts the Spirit of God has given to you. When you have finished this brief course, would you please return it to me in the enclosed stamped envelope? Your answers will help me in my research project here at the Seminary. I will be glad to return it to you again, after I have had an opportunity to go through it and mark it for you.

As mentioned in the letter I sent out with the initial questionnaire, I am developing some items in a plan to help the isolated church member, and I greatly appreciate your cooperation. Your willingness to respond will make it possible to help many other Adventists as well. So I am planning to send you either a free book or cassette (whichever you prefer), if you will complete and return this short Correspondence Course and then in a little while, fill in a questionnaire which I will send you. The book is one that is not available in North America, and is a fascinating story of people understanding the Advent Message. The cassette is a sermon by Elder Maurice Venden. When I mail you that questionnaire, I will have a place on it for you to indicate which free gift you would prefer.

Thank you for your help and I am praying for you as you study to discover more fully this great subject of Spiritual Gifts. I will be looking forward to receiving your completed lessons in the mail soon. God bless you abundantly,

Sincerely your brother in Christ,

Thomas H. Ludowici

THREE LESSON

BIBLE CORRESPONDENCE COURSE

"SPIRITUAL GIFTS"

Thomas H. Ludowici

Copyright 1977

SPIRITUAL GIFTS

LESSON 1

"IS IT WE?"

In the days of the hand-operated organ bellows, a talented organist gave a magnificent concert on a stately pipe organ. From the soft, sweet notes of the treble pipes, to the glorious, thunderous tones of the bass tubes, an astounding array of beautiful music filled the concert hall for the entire evening. The performance was climaxed by a standing ovation. Following the program, many people came to congratulate the organist personally. Finally, when all the well-wishers had left, the youth who had worked away with all his strength to pump the bellows behind the curtain turned to the organist and remarked, "We did pretty well, don't you think?"

Not willing to give the youth any credit, the organist disdainfully replied, "And what did you do?"

A month later, during another concert, the organist came to a stormy passage which required all the wind of which the organ bellows was capable. To his horror, suddenly the organ began to fade. He signalled the youth for more wind. The young man pulled aside the curtain and bargained: "O.K.--is it we?"

The organist nodded a vigorous "yes," and the young bellows-pumper went to work as hard as he could.

Today, great emphasis is being placed on the "we," in the need for every church member to play his/her part so that the church's melody of truth and love may sound forth with harmony, beauty and volume. To help accomplish this, this brief Bible course is designed to look at the subject of Spiritual Gifts.

THE CHRISTIAN'S CALL

Each Christian is called to minister in some way right where he is located. Spiritual gifts are given so that our witness will be effective for Jesus Christ.

If high schoolers, housewives, working men and business women were to head out each day, not just to school or housework, or place of work, or business, but to the service for which the Holy Spirit had equipped them, would not this help to make the day's work purposeful, zestful, and abundant?

Spiritual gifts are given for the extension of God's Kingdom. In an ancient fable, the stomach was accused of doing nothing and consuming everything. So hands and feet and teeth decided to go on strike and send nothing to the stomach. The result was that they began to waste away. The stomach proved to be important as it shared with other organs to make them healthy. As each believer employs his spiritual gift/s, the church is edified, and becomes more healthy.

GOD'S CHOSEN COMMUNITY

1. How does God view His church?

Exodus 19:5 "a _____ unto me."

2. Why has God chosen the church?

Exodus 9:16 "For in very deed for this cause have I raised thee up, _____

_____."

"Yet God had chosen Israel. He had called them to preserve among men, the symbols and prophecies that pointed to the Savior. He desired them to be as wells of salvation to the world They were to reveal God to men." *Desire of Ages*, p. 27.

3. There are at least 96 different word pictures used to describe the church in the New Testament. One of the most important ones is found in

1 Corinthians 12:12 "one _____"

v.27 "ye are the _____"

_____ and _____ in particular."

Just as in His earthly life, Jesus Christ had to have a literal physical body to proclaim His gospel and do His work, so after His return to Heaven, He needs a body (of believers) to be the instrument of

His gospel and His work in the world. That body is His church.

4. How did Jesus say His followers would be identified by other people?

John 13:35 "By this shall all men know that ye are my disciples, if _____

_____."

Christ's plan is that the church should be a loving fellowship, so that each person may be warmed by every other person's love and faith.

Perhaps we could define the church as: "the body of people who have been reconciled to God and to their fellowmen in Jesus Christ."

The body of Christ has many needs as it sets about to nurture its members and share the gospel with those who are not members. To meet these needs, the Holy Spirit has given spiritual gifts to all the believers. The Holy Spirit knows which gifts are needed, and where and when. The church cannot prosper and fulfil its mission unless its members are functioning in their place, using their spiritual gifts.

LEFT HAND OR RIGHT HAND?

A man broke his left arm. One night he couldn't sleep, and he imagined a conversation between his right and left hands. The right hand said, "Left hand, you are not missed really. Everybody says they are glad it was you that was broken, and not me. Obviously, you are not very important."

The left hand queried, "How are you superior?"

"Why, my owner cannot write a letter without me," replied the right hand.

To which the left hand answered, "But, who holds the paper on which he writes?"

Said the right hand: "Who pounds the hammer?"

"Who holds the nail that the hammer hits?" retorted the left hand.

The right hand boasted, "Who buttons up his shirts?"

"Ah, yes," replied the left hand, "but who holds the button hole?"

Confidently, the right hand continued, "When our owner walks down the street and greets someone, which of us does the hand shake?"

Thinking for a moment, the left hand answered, "Who holds his briefcase while he shakes hands?" Then the left hand continued, "Let me ask you a question. When our owner shaved yesterday, he used you, but his face is cut, is it not, because I was not there to help? You cannot take money out of the wallet, because I'm not there to hold it. The master can do very few things without me."

Similarly, our Divine Master needs all the members of His body to exercise all their spiritual gifts so that His body (the church) may function smoothly and effectively.

THE BIRTHDAY OF THE CHURCH

1. What was the name of the special outpouring of the Holy Spirit upon the early church?

Acts 2:1 _____ .

The word "Pentecost" comes from the Greek word "50", because it occurred 50 days after the Passover. It came at the end of the wheat harvest, when 2 loaves of new wheat were to be made.

2. With what were the wave loaves to be baked?

Leviticus 23:17 _____ .

Leaven is yeast, and is a symbol of sin (1 Corinthians 5:7). This was the only Old Testament offering that was to include leaven. What did this symbolize for the early church?

- a. the church was not made of perfect people. Members are termed "saints," but we are sinful saints!
- b. believers are in the process of becoming what God wants them to be. They have a Divine

- Authority and Life at work within them,
 changing them into the image of Christ.
3. The 2 loaves may suggest the 2 groups from which
 the church was to be founded:

Matthew 15:24 "the lost sheep of _____
 _____."

John 10:16 " _____
 _____ :
 _____ ;
 _____ ."

So here are represented:

- a. the Jews (house of Israel), and
- b. the Gentiles (the other sheep).

Perhaps you can see now: the symbol of the loaf is
 at the heart of the church.

1 Corinthians 10:17 "For we being many are _____
 _____ and _____ : for we are
 all partakers of that _____ ."

4. At Pentecost, the Holy Spirit came upon God's people.
 He took 120 people and made one body out of them.
 120 isolated individuals, living separately, held
 together only by mutual interest in Jesus Christ.
 Then they were baptized with the Holy Spirit into
 one body.

What promise of Christ's was fulfilled at Pentecost?

Acts 1:8 " _____
 _____ :
 _____ :

and ye shall be witnesses unto me both in

_____, and in _____,
 and in _____, and unto _____

 _____."

The baptism of the Holy Spirit was not some outward demonstration--it is not necessarily associated with tongues, fire or wind--these are incidentals. The essential thing is that it is the making of a body, God's chosen people.

The only time in Scripture, outside the book of Acts, "the baptism of the Spirit" is referred to is in:

1 Corinthians 12:13 " _____

 _____,
 _____, whether we be Jews or Gentiles, whether
 we be bond or free; _____

 _____."

The true baptism of the Spirit is that which makes us part of the life of Jesus Christ, and members of one another, not separated, but truly one body. Pentecost is the birthday of the church!

THE ASCENSION OF JESUS CHRIST

1. At the time Christ ascended to Heaven, what did He do?

Ephesians 4:8 "Wherefore he saith: when he ascended
 up on high, _____
 _____ . and _____
 _____ ."

2. Who were the "captives" he led to Heaven with Him?

are given as gifts.

Just so with Christ. Paul sees Christ's ascension as a triumphant victory march into Heaven. Now seated on the throne, the Conqueror is distributing spiritual gifts to His people, gifts that are the "spoils of Calvary." He gave these gifts for the preservation and growth of His church.

These gifts have been purchased by Christ's precious blood. They are the result of the Cross. They are extremely costly. The believer who realizes this will appreciate their value. Every spiritual gift is to be esteemed of great worth. So, your gift is of great value. Don't neglect it.

Rather, let us discover more about Spiritual Gifts in Lesson 2.

SPIRITUAL GIFTS

LESSON 2

WHAT IS A SPIRITUAL GIFT?

Let us suggest several ways to define spiritual gifts:

1. A special qualification by the Holy Spirit to every believer to empower him to serve within the framework of the body of Christ.
2. A divinely ordained spiritual ability with which Christ enables His church to execute its task on earth.
3. Extraordinary endowments bestowed by the Holy Spirit sovereignly and undeservedly on believers as instruments for Christian service and church edification.

WHO DECIDES WHAT SPIRITUAL GIFTS ARE GIVEN TO WHOM?

1 Corinthians 12:11 "But all these worketh that one and self-same Spirit, _____

v. 18 "But now hath God set _____

The Holy Spirit distributes the gifts according to His will and plan.

HOW MANY CHRISTIANS RECEIVE SPIRITUAL GIFTS?

1 Corinthians 12:7 "But the manifestation of the Spirit is _____

Gifts are more than widespread--they are universal. If there is a wide diversity of gifts there is a wide distribution also. Every Christian has at least one spiritual gift, however dormant and unused his gift may be.

"All men do not receive the same gift, but to every servant of the Master some gift of the Spirit is promised." *Christ's Object Lessons*, p. 327.

Spiritual gifts are received as presents from God by every Christian who will accept them in childlike faith.

"The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God." *Christ's Object Lessons*, p. 327.

WHAT ABOUT OUR NATURAL ABILITIES AND TALENTS?

	Natural Talent	Spiritual Gifts
1. Source:	From God Through parents	From God Independent of parents
2. Possessed:	From birth	From conversion
3. Purpose:	To benefit mankind on the natural level in society	To benefit mankind on the spiritual level through the church
4. Process:	Must be recognized developed exercised	Must be recognized developed exercised
5. Function:	Ought to be dedicated by believers to God for His use and glory	Ought to be used to God's glory in building up His Kingdom

(William McRae, *The Dynamics of Spiritual Gifts*, p. 21)

Commenting on the parable of the talents, Ellen G. White states:

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men." *Christ's Object Lessons*, p. 328.

All the gifts of the Spirit then, are supernatural. The difference between a talent and a gift of the Holy Spirit

_____ in the _____,
_____. "

Every member of the body has a particular role which is essential for the efficient functioning of the entire body.

Every true member of the church has a minimum of one gift, and most people have more than one.

WHEN ARE THE SPIRITUAL GIFTS GIVEN?

Spiritual gifts are distributed by the ascended Christ to every individual believer, for the profit of others, at the moment of salvation.

WE ARE RESPONSIBLE TO DISCOVER OUR GIFTS

More than once Timothy was exhorted to keep what the Holy Spirit had given him.

1 Timothy 6:20 "O Timothy keep _____
_____ to thy trust"

2 Timothy 1:14 " _____ that
was committed unto thee keep _____
_____ which dwelleth in us."

Colossians 4:17 And say to Archippus, Take heed to _____
_____ which thou hast received in the Lord,
that _____ ."

WHAT IS THE PURPOSE OF THE GIFTS?

Ephesians 4:12 "For _____
_____, for the work _____
for the _____
_____ ."

While the Authorized Version places a comma after "saints," many scholars insist that it should not be there. So the purpose of the gifts is:

1. "for the perfecting of the saints for the work of the ministry." *New English Bible*: "to equip God's people for work in his service."
2. "for the edifying of the body of Christ." *New English Bible*: "to the building up of the body of Christ."

"God has placed the gifts in the church that the church may be benefited by them." *Testimonies*, vol. 1, p. 328.

HOW LONG WILL THESE GIFTS BE NEEDED?

Ephesians 4:13 "Till we all come in the _____
 _____, and _____
 _____, unto a
 _____, unto _____

 _____."

WHY HAVE THE GIFTS BEEN GIVEN?

1 Corinthians 12:7 "But the manifestation of the Spirit is
 given to _____
 _____."

Revised Standard Version: "But to each one is given the manifestation of the Spirit for the common good."

1. Spiritual gifts are not given for self-edification, but the edification of others.
2. When we do not use our gifts as part of the body of Christ, and so fail to function in the capacity for which we have been equipped, the church inevitably

will be impoverished. Others are the poorer when we do not exercise our gifts. We have been given our capacities for the good of the body.

"God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming." *Gospel Workers*, p. 481.

So, it is by virtue of your gifts you can and will be a blessing to others. That degree of blessing will be determined in part by the discovery, development and exercise of your gifts.

A PIECE OF PAPER ON THE WALL

The well-known English preacher, Charles H. Spurgeon, visited an elderly lady living in a poorhouse in London. He noticed that, hanging on the wall near her chair, was a piece of paper, framed. He enquired about it. The woman said that an aged, invalid man whom she had nursed many years before, gave it to her. He appreciated her kind care, so he had written on the paper and given it to her. She had had it framed and hung on the wall.

After much persuasion, Spurgeon was able to borrow the framed paper. When he took it in to the bank, the manager exclaimed, "We've been wondering to whom the old gentleman left his money!" Hundreds of pounds (Sterling) had been standing idle to his credit, and were then transferred to her name. Living in poverty for years, the lady unknowingly had been worth, actually, a great deal!

Is it possible for believers to live many years unconscious of their wealth of spiritual gifts? No wonder so much Christian service remains undone! The Holy Spirit longs to see us discover and develop the gifts He has given us. How much hidden treasure resides in the church!

Some believers who used their gifts in bygone days may have allowed the gifts to cool almost into ashes. To such comes the reminder of Paul:

2 Timothy 1:6 " _____
_____ which is in thee."

The verb "stir" means "to rekindle dying ashes into a flame," or "keep fanning into a live flame."

"Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness."
Selected Messages, vol. 1, p. 127.

Remember, once God gives a gift, He does not take it back:

Romans 11:29 "For the _____ and _____
 _____ are _____
 _____."

The words "without repentance" mean "unregrettable,"
 "irrevocable."

The last book of the Bible graphically pictures Christ standing outside the door of the church (Revelation 3:30). Perhaps He is standing at your heart's door saying, "I have given you gifts." Perhaps He is knocking, "I plead with you to discover them." And perhaps He is calling, "I desire you to use them to My glory in the service of others."

In Lesson 3 we will take time to discover our spiritual gifts.

SPIRITUAL GIFTS

LESSON 3

DISCOVERING SPIRITUAL GIFTS

1. List the 7 gifts Paul mentions in *Romans 12:6-8*:

- 1. _____
- 2. _____ (helps)
- 3. _____
- 4. _____
- 5. _____
- 6. _____ (administration)
- 7. _____

2. In *1 Corinthians 12:8-10*, nine gifts of the Spirit are given:

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____

3. Then in *1 Corinthians 12:28* is another listing:

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____ (Administration)
- 8. _____

4. In *Ephesians 4:11* Paul gives another list:

- 1. _____
- 2. _____
- 3. _____

4. _____

5. _____

DEFINITIONS OF SPIRITUAL GIFTS MENTIONED:

Let us now define some of these specific spiritual gifts.

1. ADMINISTRATION (GOVERNMENTS, RULING): The ability to organize and manage, working with and through others to achieve goals.
2. APOSTLESHIP: An extinct office, but represented today by the Spirit-given ability to begin new work that may lead to new churches being established.
3. DISCERNMENT: The analytical capacity to discern between truth and error, right and wrong.
4. EVANGELISM: Effectiveness in winning souls to Christ.
5. EXHORTATION: The capacity to urge people to action in terms of applying Scriptural truth, or to encourage and comfort people by applying Bible truths to their needs.
6. FAITH: The unusual ability to recognize in a given situation that which God intends to do, and to trust Him for it until He brings it to pass.
7. GIVING: The capacity to give liberally to meet the needs of others and yet to do so with a purity of motive which senses that giving is a simple sharing of that which God has provided.
8. HEALING: A "sign" gift, given supernaturally to heal someone of a physical or mental illness.
9. HELPS (MINISTRY): The ability to unselfishly meet the needs of others through some type of practical help.
10. HOSPITALITY: The capacity to provide open house and graciousness to those in need of food, lodging and fellowship.
11. INTERPRETATION: A "sign" gift whereby a believer is given an ability spontaneously by the Holy Spirit to translate the statements of one using the gift of tongues.

12. KNOWLEDGE: The ability to easily master a body of truth.
13. MERCY: The capacity to feel sympathy with those in need (especially those suffering and miserable), and manifest this sympathy in some practical way with a cheerful spirit so as to encourage and help those in need.
14. MIRACLES: Another "sign" gift, whereby the miraculous intervention of God is seen in a given situation, with the result that God receives recognition for the supernatural intervention.
15. PROPHECY: Primarily, one called to receive divine revelation from God to be communicated to man. Secondly, the capacity to preach so that the Bible comes alive to the hearers.

"In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so divinely inspired, were divinely called to instruct the people in the works and ways of God." *Education*, p. 46.
16. SHEPHERDING (PASTORING): The capacity to guide, feed and protect a group of believers in Christ.
17. TEACHING: The ability to instruct and explain the Bible truth in such a detailed way so that those willing to learn will understand.
18. TONGUES: A "sign" gift as an ability given spontaneously by the Holy Spirit to an individual to speak in a language unknown to the speaker.
19. WISDOM: A reverential awe of God, together with an ability to use knowledge effectively.

It is important to realize that the Bible lists of spiritual gifts are not exhaustive, that is, these are not the only gifts given to man by the Holy Spirit. You may well have a gift not listed above.

"Not that all the gifts are imparted to each believer. The Spirit divides 'to every man severally as He will' 1 Corinthians 12:11. But the gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now

as in the days of the apostles." *Desire of Ages*, p. 823.

Now we have two tests to share with you, which we trust may help you to discover what your spiritual gift is.

INTERNAL CONVICTION TEST

This test seeks to gather information related to 4 basic principles often seen in the way that God leads people to identify and exercise their gifts.

1. God honors your personal, consecrated desires.
2. A growing conviction to be involved in something may indicate that God will reveal a gift needed for that involvement. God provides gifts to meet the needs of His church wherever believers are located.
3. A God-directed call to a particular assignment indicates that you have one or more gifts needed for that service. God would not call, did He not plan to equip you for service.
4. A forced situation may demand a certain gift to meet that situation.

Answer as many of the following questions as really apply to you, keeping these 4 principles in mind. Perhaps God is speaking to you right now in terms of one or more of these principles.

QUESTIONS

1. If I could do anything in the world that I wanted to (secular or spiritual), I would like to
(Describe in your own words what you would really like to do. Assume that whatever it is, it is in God's will for you to do it.)

2. Regardless of whether it is true that you possess them, rank in order of preference (1,2,3) 3 gifts that you would like to have:

- _____ administration
- _____ apostleship
- _____ discernment
- _____ evangelism
- _____ exhortation
- _____ faith
- _____ giving
- _____ healing
- _____ helps
- _____ hospitality

- _____ interpretation
- _____ knowledge
- _____ mercy
- _____ miracles
- _____ pastoring
- _____ prophecy
- _____ teaching
- _____ tongues
- _____ wisdom

3. If you could have your choice of doing anything you wanted to, using one or more of the gifts you checked above, what would you like to do?

4. I have had a growing, restless conviction from within myself that:

a. i. I should get involved in _____

OR ii. There is a special need which I could meet

b. To what gift would this conviction best relate?

c. In what way?

5. I am certain that God has called me to a specific type of work for Him.

a. I know I am certain about this because _____

b. What gifts do you think are needed for this work?

c. Which of these gifts do you feel you are best fitted for? _____

6. I am in a situation right now in which a certain gift is really needed.

a. What gift or gifts are needed? _____

b. Can you see this gift or gifts arising in anyone else who is presently connected to the situation?

_____ yes
 _____ no

c. Do you feel God could develop this gift in you?

_____ yes
 _____ no
 _____ unlikely
 _____ not sure

d. Are you willing to be a channel for this needed gift?

_____ definitely yes
 _____ yes, but only if others cannot
 _____ I would rather someone else have this gift

NOW LET'S SUMMARIZE YOUR ANSWERS

Look back over your answers now, and fill in the following chart in the appropriate places.

PRINCIPLE	YOUR ANSWER TO	LIST HERE ANY GIFTS YOU REFLECTED IN YOUR ANSWERS
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God honors personal desires

Questions #1-3

A growing conviction may indicate a gift

Question #4

God's call to a task entails the needed gifts

Questions #5

My situation demands a gift for it to prosper as God desires

Question #6

Summary of gifts

List any gifts that appear two or more times on the above chart:

Now we may have some leads as to what your spiritual gifts may be.

But we won't stop here.

Let's go further to see if we can discover for sure what your gifts are. So, next, we would like you to do the External Experience Test.

"Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit." *The Sanctified Life*, pp. 94-95.

INSTRUCTIONS

1. Here are 7 statements about each of 15 of the gifts. It is important to realize that these are not all the statements which could be given, but they are representative. Perhaps a statement does not fit you exactly, but if you were to change it slightly, it would be true for you. Feel free to credit yourself with a modified statement.
2. Place a checkmark beside each statement which you feel is true for you. Be honest, don't mark the ones you wish were true, but aren't!
3. The questions are grouped in 7s. After each 7, total the number of checkmarks you have for that section, and write it in.
4. When you have completed 15 sections (A to O), then transfer the totals to page 15, and follow further instructions there as we help you to discover your spiritual gift.

EXTERNAL EXPERIENCE TEST

- A. 1. I am skillful with my hands and enjoy doing jobs with them.
 2. I can fix almost anything, and have gladly used my skill to help others in need.
 3. I have helped a number of people with practical things even though it meant I put off something I needed to do for myself.
 4. I don't mind doing any task if I know it will free someone else to use his spiritual gift.
 5. I have often been one of the first to volunteer for something that was needed concerning our community.
 6. Because I find real satisfaction in doing practical things that will help others, I try to find opportunities to do so joyfully.
 7. I enjoy going "the extra mile" when I do a job for others.

_____ = Total number of A scores

- B. 1. I instigated the idea of beginning a church company.
 2. I started a new church which exists today.
 3. I am a charter member of a church.
 4. I am certain that I have a call from God to help plant new churches.
 5. I have been involved in selecting leaders for the church.
 6. I have been commissioned by the church for full-time gospel ministry, or as an ordained elder or company leader.
 7. I have been involved in a missionary assignment which I believe came from the Lord.

_____ = Total number of B scores

- C. 1. I don't mind unexpected guests in the home if I know I am helping them.
 2. I do have a knack for making strangers feel at home.
 3. I am happy to help accommodate guests.
 4. I have a genuine graciousness and appreciation for each of my guests.
 5. I am glad for the Bible injunction: "Be not forgetful to entertain strangers."
 6. I enjoy preparing good meals for both my family and my guests.
 7. Friends know that they are always welcome at my home.

_____ = Total number of C scores

- D. ___ 1. I trust in the presence and power of God even for what may seem impossible.
- ___ 2. When a problem arises, my natural inclination is to trust God to somehow meet it, while other people first try to analyze the problem or seek a solution to it.
- ___ 3. I have often claimed Bible promises for specific situations.
- ___ 4. People often come and ask me to pray for them because they feel my prayers get answered.
- ___ 5. I have often prayed the prayer of faith, and seen God answer.
- ___ 6. It is not my nature to brag about my various exercises of faith and many of them are unknown to others. Even so, I am certain that God used some of my experiences of trusting in unusual ways to encourage others to believe and pray with expectancy.
- ___ 7. I enjoy letting God be God in answering prayers for others.

_____ = Total number of D scores

- E. ___ 1. I have been influential in a number of people becoming Christians.
- ___ 2. I have no problem turning ordinary conversations into witnessing situations, and have seen some of these people come to Christ.
- ___ 3. I have spoken in an evangelistic series, and seen conversions.
- ___ 4. I do not find it difficult to share with others what Christ has done for me.
- ___ 5. I have prayed specifically for several lost people, and have seen them come to Christ.
- ___ 6. Witnessing on my job or door-to-door is easy for me to do.
- ___ 7. I have been involved in planning and conducting evangelistic efforts in order to reach non-believers.

_____ = Total number of E scores

- F. ___ 1. It is easy for me to look at some current situation, and recall some Bible event or character, and then see the application of that for the present situation.
- ___ 2. I find that I am able to apply Bible truth effectively in my own life.
- ___ 3. I can usually choose from several alternatives, an option which works successfully.
- ___ 4. My nominating others for positions prove to be good selections.
- ___ 5. I have received real satisfaction when people applied my advice to their situations, and later received clear confirmation that the advice I gave them was the best advice.
- ___ 6. I have studied Job, Psalms and Proverbs to the extent that it is almost second nature for me to transfer principles seen in those books to life situations.
- ___ 7. I often make decisions based upon the system of values I have consciously developed from my understanding of the Bible.

_____ = Total number of F scores

- G. 1. I have the ability to make wise purchases and investments.
 2. I have a tremendous joy in giving to meet a need. It is unimportant to me that anyone ever knows about it.
 3. There have been times when I sensed some special financial need, but did not have the finances to meet it. Then money came in some way or another. I knew God wanted me to meet that need, so I gladly gave.
 4. I have consistently given more than 1/3 of my income to the Lord's work.
 5. I am certain God has given me special abilities to make money. I know that this is because He wants to use me as a channel to give large amounts to His cause.
 6. I have at times given to help others with money that I needed. Some would probably say that I was foolish if they knew.
 7. God somehow seems to bring to my attention financial needs of people or the church (many times through unintentional ways). I have given cheerfully and few others have known.

_____ = Total number of G scores

- H. 1. It is almost second nature for me to analyze what a person says to see if it matches with what the Bible says.
 2. It has been my repeated experience for people to ask me: "Is it really true what he said?"
 3. I often catch myself not paying attention to some conversation because I have become interested in analyzing in detail something said in that conversation.
 4. I am often the one who has to bring to the attention of others the fact that a particular action is inconsistent with the Bible.
 5. I am sometimes misunderstood as being critical, when I am only trying to correct things which are not as they should be.
 6. I have often been able to recall Bible passages which in some way relate to a given topic then under discussion.
 7. People have often remarked to me that I have a way of cutting through all the cobwebs and getting to the real issue.

_____ = Total number of H scores

- I. 1. I have taught a Sabbath School class and know my teaching helped to change lives.
 2. I have read the Bible through a number of times.
 3. When I teach I plan to accomplish certain objectives.
 4. It has been my experience that I can usually hear a question, interpret it correctly, and give an effective answer.
 5. I am able to explain difficult Bible passages to others.
 6. I enjoy studying to clarify and prove what has been taught.
 7. I enjoy writing articles as a means of communicating ideas to others.

_____ = Total number of I scores

- J. ___ 1. I have been involved in some program to help very needy people, or the down-and-outers.
- ___ 2. I have ministered to people through some health or medical work, and know that it has helped others.
- ___ 3. I have worked with alcoholics, or drug-addicts, or unwed mothers, or prisoners and know that my influence has helped.
- ___ 4. I have given money to help orphans or the underprivileged.
- ___ 5. I often visit the sick or elderly and know that my visit has been a blessing to them.
- ___ 6. To me, it is always a privilege to take shut-ins for a drive or otherwise assist them.
- ___ 7. I try to be a friend who can "rejoice with those that rejoice, and weep with those who weep."

_____ = Total number of J scores

- K. ___ 1. On many occasions I am able to discover Bible truth for myself.
- ___ 2. Others will often follow my lead because they say I have some expert knowledge which will help in the situation.
- ___ 3. I have a good grasp of a lot of the Bible.
- ___ 4. I have often been convinced in my own mind that the Holy Spirit has given me an answer and led me in my choice of words so that what I said was well received and helpful.
- ___ 5. When counseling with another person, I have often had an insight about that person or his situation which could only come from God.
- ___ 6. I enjoy spending time really studying the Bible to deepen my understanding of God's Word.
- ___ 7. Many times I have thought: "It is clear how God sees this thing; why don't these people see things God's way?"

_____ = Total number of K scores

- L. ___ 1. I am able to proclaim the truth in a God-inspired and enthusiastic manner.
- ___ 2. I have shared my testimony before a large group or church and know that God used it to move people.
- ___ 3. I find that I do not like to speak unless I am convinced that what I am going to say really meets the needs of the audience.
- ___ 4. When I speak to a group or church, the truths of God are usually communicated in a compelling, clear fashion that shows the message is from the Lord.
- ___ 5. It has happened that when I have preached, some people comment afterward that what I said must have come from God because it fitted their situation perfectly.
- ___ 6. I have a real concern for the reputation and program of God.
- ___ 7. I enjoy study if it is in preparation for a sermon or lesson or talk.

_____ = Total number of L scores

- M. 1. I have been chosen on some committees which were formed to solve problems.
2. I have been placed in charge of several programs which require organizational ability.
3. I am able to delegate authority to others when working on a project with other people.
4. I have often been asked to arrange for the details of programs, making sure everything is ready.
5. I am able to see the overall picture and to clarify long-range goals for a project.
6. I can chair a committee so that wise decisions are made.
7. I have held a responsible position in a church or community organization.

_____ = Total number of M scores

- N. 1. I try to go out of my way to give a cheerful word to people around me and find that I usually encourage people in a general way.
2. I have written letters from time-to-time to friends in which there were comments which brought encouragement and help to them.
3. I find that I am very sensitive to people's needs and recognize when they are hurting, although others in contact with them often don't recognize their hurt.
4. When someone's wrong attitude is causing difficulties, I work to help the person change that attitude.
5. I often counsel with people on a one-to-one basis.
6. Others find me a ready listener and share with me heart-to-heart talk.
7. People often look to me to console someone who is facing a hard time.

_____ = Total number of N scores

- O. 1. I am presently responsible for the spiritual welfare of a group of believers.
2. I have helped others grow towards spiritual maturity.
3. Other folks consider me a spiritual leader.
4. I have a real burden for new Christians and those who are wandering spiritually.
5. I have the ability to share the Bible with others so that they are fed spiritually.
6. I have been able to help some who have wandered away from the church to return to the fellowship of God's people.
7. My example in Christian living has had a decided impact upon the group for which I feel spiritually responsible.

_____ = Total number of O scores

NOW TRANSFER YOUR TOTAL SCORES TO THE LIST BELOW

A	_____	Helps/Serving
B	_____	Apostleship
C	_____	Hospitality
D	_____	Faith
E	_____	Evangelism
F	_____	Wisdom
G	_____	Giving
H	_____	Discernment
I	_____	Teaching
J	_____	Mercy
K	_____	Knowledge
L	_____	Prophecy
M	_____	Administration
N	_____	Exhortation
O	_____	Shepherding

What gift/gifts gained your highest scores _____

Are there other gifts not listed above, that you know you have--especially as you reflect upon your results in the Internal Conviction Test, on page 8.

Perhaps now you have discovered your gift/gifts.

LET US PRAY JUST NOW:

Dear Heavenly Father, thank You for the gifts you have given me.

Please help me to use these gifts and develop them for Your glory and to build up Your Kingdom.

Show me ways that I can use them, right where I am now.

Thank you for Your interest and love for me.

In Jesus name, Amen.

JUST A FEW MORE THINGS TO SAY

1. There are the "sign" gifts, such as healing, miracles, tongues, which are not listed in the Test. Because these are given to signify God's presence and power, I do not think that they can be identified as being permanently with a person in the way those listed can.
2. There are other gifts not mentioned in the Bible lists.
3. Since no one has every gift, and everyone has at least one, there exists an interdependence among church members.

Scripture teaches that the less spectacular gifts are more necessary than the "sign" gifts. In other words, the church may go a long time without a miracle, but let it try to exist without acts of mercy, evangelism or giving!

4. *Proverbs 18:16* "A man's gift _____
_____, and brings him before great men."

David's gift of music opened the door to Saul's palace. Philip's gifts of evangelism and miracles opened the door to Samaria.

Paul's gifts of apostleship and teaching brought him to the Western world with the gospel.

Elijah's gift of faith closed the heavens for 3 years, and brought him before King Ahab and the Israelites.

Bezalel's gift of helping built the sanctuary in the wilderness.

Nathan's gift of prophecy brought him before King David.

Solomon's gift of wisdom brought great men and women of the world to his court.

Peter's gift of exhortation caused 3000 to repent in a day.

Joseph of Aramathea's gift of giving provided the setting for the glorious resurrection of Jesus Christ.

James' gift of administration helped the early church avoid a breakup over the matter of circumcision.

5. God may not use your gift to bring you before great men. He may not use your gift in a way that the Christian world will sit back and admire. But be certain that He will open many doors for you to serve Him.

"He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher." *Testimonies*, vol. 7, p. 282.

"A man's gift makes room for him."

APPENDIX D

Additional Questions for Second Administration
of Questionnaire

219 Lisa Lane
Berrien Springs
Michigan 49103
U.S.A.
December 6, 1977.

Dear

Recently you completed and returned to me the mini-Bible correspondence course on Spiritual Gifts. Thank you for doing this. In a couple of weeks I will be returning those lessons to you.

Now there is just one more item on which I need your help. Enclosed is a questionnaire that I am sure you can fill in for me without too much time or trouble. Just read the Instruction Sheet, and then go right ahead with it.

I would like you to fill this in and then keep it handy. In a few days I am going to phone you and take down your answers over the phone. So if you have it done ahead of time, this will speed up the time on the telephone. Be sure to answer all the questions, including the last one, because I want to send you our free gift as a token of appreciation for your willing cooperation with this whole project.

Thank you so much and I will look forward to talking with you in a few days. God bless and keep you,

Sincerely your brother in Christ,

Thomas H. Ludowici

- 84 * Has the mini-correspondence course on Spiritual Gifts been of real help to you?
 1. Yes
 2. No
- 85 * Would you enjoy doing other mini-courses, if these were prepared?
 1. Yes
 2. No
- * *If "yes," what 3 subjects would you like to cover in such courses?*
- 86 1. Family relationships
 2. Health
 87 3. Knowing myself better
 4. Marriage relationships
 88 5. Prophecy
 6. Sabbath
 7. Stress control
 8. Stewardship
 9. Other _____

THANK YOU FOR ALL YOU HELP

* Since you have kindly completed this questionnaire, we are going to send you a free gift. Either a book "Journey into Light," (printed in Australia and not available in North America), or a cassette tape of a sermon. Which would you prefer?

- 89 1. Book
 2. Cassette

BIBLIOGRAPHIC NOTE

With the current emphasis on urban studies in church ministry, there has been a paucity of literature dealing with the rural church and its members. I have listed in the bibliography the significant books currently available on rural ministry. Of particular interest is the Town and Country Bibliography produced by Gilbert James of Ashbury Theological Seminary, Wilmore, Kentucky, in 1968. In recent correspondence with him, he stated that Marvin T. Judy is to collaborate with him in updating and revising it in the near future.

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