Premiere Issue Mock-up of Salt Magazine

An Honors Project (HONRS 499)

by

Nathan G. Black

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Ball State University
Muncie, Indiana

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CONCEPT DESCRIPTION
Mission Statement (Purpose Statement)

At Salt, our editorial mission is clear: to help Christian college students who study in the state universities of Indiana grow in fellowship with Jesus Christ, and to provide them with encouraging news of the work being done through both the church and the parachurch at those universities by God’s grace.

Editorial Concept

Salt is a contemporary, bimonthly Christian publication for Christian students at state-supported universities—such as Ball State University, Indiana University, Purdue University, IUPUI, University of Indianapolis, etc.—in Indiana. This readership is composed of people who desire to:

• Strengthen their intellectual grasp on spiritual issues, such as witnessing, fasting, corporate prayer, and speaking in tongues
• Significantly impact their campus communities for Jesus Christ
• Be informed about how Christians on other campuses in Indiana are making an impact through their church or parachurch groups

Salt will be 95% freelance written, with a heavy emphasis in each issue for readers to write about their groups and what exciting work God is doing on their campuses. Each issue, therefore, will depend on what articles the readers send in. The articles should be informative in nature, unless the author’s intent is to teach, in which case the tone should be instructive.

Editorial Need

No single magazine in existence meets the specific needs of Christian collegians on the campuses of today’s secular colleges and universities. These needs include the following:

• Encouraging news of other students like themselves, on other campuses, and their
aspirations and accomplishments for God’s glory.

- Methods of increasing personal experience of the abundant life while living in the midst of their respective, secular, academic communities.
- Incisive editorial content as to the pragmatics and dynamics of walking the Christian walk and communicating their faith.

With departments such as “Pass the Salt, Please,” and “Season for Seasoning,” students will have the resources necessary to be salty, and the encouraging news of other Christians at other universities like them to stay that way.

**Competition**

Although indirectly, Salt will be competing against magazines such as Interfaith (If) magazine, in the case of students at Ball State University; Campus Life magazine, a national magazine serving the ministry of Youth For Christ USA; The Lookout magazine, a weekly publication that works through local churches and is put out by Standard Publishing; and, in the case of students at Ball State University, Interfaith (If) magazine. Neither Indiana University, nor Purdue University, has any publication similar to Interfaith.

Principles may be gleaned from the editorial of the competitors, but not much more beyond that. None of them specifically address the unique complexities that are characteristically encountered by Christians attending secular universities, such as how to deal with the rampant secular humanism and apathy that is most commonly present. In this type of atmosphere, the college-age Christians are much more susceptible to “losing their saltiness”—that is, losing their sense of the distinctiveness of their faith and hope as compared to non-believers around them.

**Target Audience**

Consists of Christians (both Catholic and Protestant) who are involved in church or parachurch groups, and who desire to see their campuses significantly impacted and changed by God. The median age will be 19. Median income will be $4,000 per year. They are at a high level of involvement in Christian organizations such Campus Crusade for Christ, InterVarsity, Navigators, and Newman Center, and lead small-group Bible studies. Fifty-six percent are male and 64 percent are female.
ADVERTISER ANALYSIS

Companies who will be attracted to advertise in Salt include seminaries and other religious institutions seeking new recruits, such as Columbia Biblical Seminary & Graduate School of Missions, which advertised on page 9, Dallas Theological Seminary, which advertised on page 12, The Institute of Holy Land Studies, which advertised on page 14, Team Evangelical Alliance Mission, which advertised on page 24, and Western Seminary, which advertised on the back cover; Bible publishers, such as Tyndale Bibles, which advertised on the inside front cover; publishers of Christians reading material, such as Zondervan, which publishes and advertised The Quest for Character by Charles R. Swindoll on page 6; and Retreat Centers, such as Rancho Capistrano in California, which advertised on page 2.

Although mentioned in the section of the business plan called “Audience Analysis” that Christians studying in the atmosphere of a secular college or university tend to be more susceptible to losing their saltiness, sometimes the opposite is true. The Christian sees the dangers of compromise, and choosing to “opt-in” to the Christian life 100 percent, thus becoming a prime target for advertisers such as have been listed above.

Seminaries have large advertising budgets, and would be quick to advertise in Salt. All that would be necessary is a short press release to their offices informing them of Salt’s existence and its mission statement. Bible Publishers, and publishers of Christian reading material also tend to have ample advertising budgets, and the method of getting their business is identical to the method for getting the business of the seminaries. Once a subscriber base is secured, Salt could offer a list of subscriber names to other desirable advertising accounts such as those listed above.

CIRCULATION PROMOTION ANALYSIS AND STRATEGIES

Subscribers will be found first through a direct mail campaign. The student religious organizations at each campus will be sent a box of these reply cards to distribute to the members of the group at the next weekly meeting of that organization (most groups of this sort tend to meet weekly). The cards will simply describe the editorial content and perceived editorial need for Salt magazine, and ask for a reply of “extremely interested,” “interested,” “indifferent,” and “uninterested.” Along with each box sent to the organizations will be another box that fits within it that is already postage paid, to facilitate the return of the cards to Salt’s staff.
Single copy distribution will occur one of two ways. The first way would incorporate a similar strategy as was employed with the initial direct mail campaign, in which copies will be sent directly to the staff person or officer in charge of each organization at each campus. Most organizations have some sort of book table where Christian literature can be purchased. Campus Crusade for Christ is an example of a group with an extensive book table that’s available on a weekly basis. Through this cooperative effort, the magazine would have high visibility, especially if we asked each group to mention: “Salt will be available at the book tables at the back after the meeting.” For the premiere issue of Salt, the editor will prearrange a visit to each meeting of each organization at each campus and give a short, five minute plug for Salt. He will then be at the book table to answer any questions about the magazine and to create rapport with the potential readership.

A second single-copy distribution strategy that could be feasibly employed is buying space at local book stores that are directly on campus. These would include stores such as Purdue University’s Follette Bookstore, University Bookstore, and IMU Union Building; Indiana University’s Foster Quad Branch Bookstore, T.I.S., and Aristotle’s Bookstore; and Ball State’s T.I.S., CBX, and Ball State main bookstore.

Although the second strategy would allow for a high degree of general visibility, it would indeed only be general, and not targeted. Plus, paying for such space at any more than one location at each university would be too much for the budget at the initial young stage of Salt. The first strategy seems to be the most direct, and also would serve the budget well, as a charge would likely not be implemented by the organizations.

**STAFFING PLAN**

The staff will consist of myself as editor, Thomas N. Tuttle as managing editor, Kimberly K. Bland as Editorial Assistant, Miriam Wood as Art Director/Graphic Designer, Tracy Barnes as Advertising/Marketing Director, and Robert H. Thune as Circulation Manager.

As editor, I will read all freelance article submissions and, after consulting with Ms. Bland, my editorial assistant, will select those appropriate to the editorial focus of Salt. I will also examine and approve all art and graphics before final printing, which will be produced by Ms. Wood. When necessary, I will confer directly with our advertising clients. I will keep in constant consideration
plans for the next three to six issues of Salt, and I will always be looking ahead at the long-range plan for the magazine.

Ms. Wood will do all the art work and graphic design that goes into Salt, unless she deems some freelance art appropriate. She will work with PageMaker 5.0 on Salt’s leased Macintosh Quadra 840AV computer. She will select the typefaces for the titles as they are appropriate, and arrange the art and graphics accordingly.

Mr. Tuttle, the managing editor, will be overseeing the every-day plans such as making sure each issue is ready to go to print on schedule. He will take care of the “nitty-gritty,” essentially in charge of the overall budget and the synchrony between the facets of responsibility that each of the staff is involved in. He will, in effect, manage the magazine at its current state of production.

Ms. Barnes will be in charge of writing the initial press release and creating a business relationship with advertisers. Her principle duty will, at first, be to acquire and hold the interest of advertisers such as those listed in the section of this business plan entitled “Advertiser Analysis.”

Mr. Thune will be responsible for executing the direct mail strategy, and will be the one who drives the copies of issues to each universities drop-off site, be it at the book table of an InterVarsity meeting, or the rack at the local Aristotle’s Bookstore in Lafayette.

FINANCIAL INFORMATION
Magazine Start-up Costs

Part I: Basis Assumptions

<table>
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<th>Description</th>
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<td>First-year circulation (subscription)</td>
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<td>Number of advertising cards per issue:</td>
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<tr>
<td>Advertising cost (b&amp;w page):</td>
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### Part II: First-Year Expenses

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<td>Office rent</td>
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<td>Electricity and heating</td>
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<td>Fulfillment costs ($.15 per change)</td>
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<td>Promotion — direct mail ($.50 per letter)</td>
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### Part III: First-Year Revenue:

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<td>$39,625</td>
<td>$237,750</td>
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</tbody>
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### Part IV: Investment Capital Needed:

Total of $200,000
Imagine having Abraham, King David, and the Apostle Paul in your 12-step group.

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Visit your favorite bookstore today.
Features:

4 Pure Sexuality
Rejoicing in God’s intentions behind his command to abstain.
by Nathan G. Black

10 Revival Prayer
Students in Campus Crusade for Christ at Ball State University petition revival for Christians, spiritual awakening for non-believers.
by Nathan G. Black

20 Witnessing in the Spirit
Learn how to share your faith in any circumstance by taking a diversified approach, so it is sweat-free virtually every time.
by Nathan G. Black

Departments:

3 From the Editor
Introducing Salt

18 Pass the Salt, Please
Culture and Character
by Nathan G. Black

19 The Parachurch
Intervarsity Fellowship at Purdue University
by Nathan G. Black

27 Season for Seasoning
Fixin’ for Fall Semester
by Nathan G. Black
As Christians, peace is our legacy. Jesus promised it. So, why aren't more of us experiencing it?

Whether the cause is excessive stress, unresolved guilt or shame, a troubled relationship, or some other issue, the result is 

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Sandra E., Santa Ana, CA

The following conferences are being offered at Rancho Capistrano in 1994:

January 21-22 • Healing intimacy in your marriage (the sexes) - Marilyn Honor
February 18-22 • Finding your uniqueness and potential - Stephen Arterburn
March 25-26 • Breaking the cycle of addiction - Mike and Peggy Tindall
April 19-22 • Restoring intimacy in your marriage (the sexes) and stepfamilies - Marilyn Honor, Dr. Ralph Earl
May 17-19 • The 12 Steps in emotional codependency - Bill Miller

The following conferences are being offered at Rancho Capistrano in 1994:

June 20-22 • Recovering from female sexual abuse - Marilyn Honor • July
15-20 • Finding intimacy as a single adult - Marilyn Honor, Dr. Ralph Earl • August
18-21 • Winning your battle with body image and food issues (for women) - Don Strother
September 19-20 • Overcoming the attitudes pernicious to marriage - Jeff Van Vonderen • October 18-21
18-21 • Living fully with a terminal illness - Greg Anderson
November 9-11 • Becoming the intimate partner you want to be - Don Strother
December 24-26 • Finding safe relationships in single adulthood - Jeff Van Vonderen

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Dear Readers,

Welcome to the premiere issue of Salt magazine! It was conceptualized in the classroom (Journalism 328, Magazine Editing and Production), and actualized in the computer lab.

Salt is a contemporary, bimonthly publication for Christian students at state-supported universities in Indiana who desire to:

- Strengthen their intellectual grasp on spiritual issues, such as witnessing, fasting, corporate prayer, and speaking in tongues
- Significantly impact their campus communities for Jesus Christ
- Be informed about how Christians on other campuses in Indiana are making an impact through their church or parachurch groups

The focus of each issue will depend upon what you, the readers, see as newsworthy. We strongly encourage you to send us articles about what your parachurch or church is doing to impact your college campus.

Salt is what Christ told us Christians to be while we’re in the world, and the goal of Salt is to help Christians stay salty—flavoring their campuses with their personal witness—doing good deeds out of love and obedience to Christ, displaying genuine, sacrificial love to the non-believer, and communicating orally the Gospel of the “Supreme Saltshaker,” as I like to call Him.

This issue is a mock-up of what Salt might look like if you, the initial readers, support its publication. I feel it is representative of the editorial content that would characterize each issue.

Since I am submitting this issue for credit as my capstone project for the Honors College, the feature articles in this issue are not dummy text. Rather, they are articles I wrote during the fall semester of 1993 specifically for this magazine. The departments are imported dummy text, however, and are not meant to be viewed as actual editorial.

We at Salt hope you enjoy this premiere of our magazine.

Nathan G. Black
Editor
The wedding shouldn't have happened, but it did. My 18-year-old friend vowed his life and love to his pregnant fiancée as they considered the stigma attached to bearing an illegitimate child. Tragically, after a few months of marriage, his wife miscarried. They divorced shortly after this, recognizing all-too painfully the motive behind their matrimony.

I see the way sex is glamorized and exalted in our consumer society. I see blatant, illicit sex being celebrated in countless music videos. I see the pornographic magazine stands getting fuller and fuller while sexual harassment in the business sector becomes an increasingly sensitive concern.

I see Madonna and the sexual acts she portrays on stage. One day while passing through my lounge I saw MTV's coverage of one of her concerts as one fan interviewed said: "(The concert) was a festival of sex and erotica!"

I see our society putting a high value on sexy people while assigning a label of worthlessness to ugly people. Sex appeal is praised and glorified. It has influence on a level greater than, or equal to, money and power. It is the most versatile and
widely-used tool of advertising in society. It sells lotion, beer, toothpaste and virtually every other product imaginable. It titillates and frustrates while the insatiable American appetite rages on. Ours is a sex-crazed, sex-driven society—yet so ignorant as to how it may attain truly good sex.

I see the condom ads, and the candy machines on my campus stocked with condoms, while the mindset of secular individualistic hedonism, with its “safe sex” slogans and ideologies, sounds its clarion call of false assurance and empty answers.

I hear of celebrities getting AIDS and I see the AIDS blanket getting larger and larger—while other sexually transmitted diseases are still being silently contracted. I hear about 17-year-old couples who love each other and get married because of pregnancy—only to end in frustration and divorce. I hear of the others who don’t even get married, but opt either for abortion or for raising illegitimate children.

I hear about rape on campus and I see the number of young women who carry a can of mace for protection, who are compelled to look under their cars for fear of some criminal waiting to cut their Achilles’ tendons and render them crippled and helpless—another rape victim.

I hear what many people don’t often hear about—the not-so-popular shame, embarrassment, and guilt that people often encounter...
who engage in premarital sex and adultery. The trust that’s so hard to initially gain, or gain back, from their spouses.

I have to ask, “What’s wrong with this picture, this portrait of our American society?” To me, the answer is obvious. Premarital sex is wrong. Adultery is wrong. Lust is wrong. Every notion of sex that is being taken out of God’s perfect design for sex is wrong. That’s what’s causing all the turmoil and grief.

Beautiful sexuality is found only in pure sexuality. When it is not pure it is not beautiful. It is cheapened, and its consequences are often painful, even ugly. Yet the most passionate sex imaginable is beautiful in God’s eyes—within the context for which he created it. That perfect design, that one precious context, is sexual intercourse within heterosexual, monogamous marriage.

This is a Biblical concept well-known to Christians who study the Scriptures. From the beginning, in Genesis 2:24, we see that God’s design was heterosexual monogamy—one man, Adam, with one woman, Eve. “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.” Leaders in the church are commanded of God through Paul to have only one wife in 1 Timothy 3:2 and Titus 1:6, in accordance with God’s design. Exodus 20:14 (New International Version) says, “You shall not commit adultery.” It is clear that Christians are commanded to abstain from sex after marriage with someone other than their own spouse.

But what of sex with someone before marriage? A friend of mine once tried to justify the pre-marital sex he and his girlfriend were having because “the Bible doesn’t specifically say that you can’t,” he said. So to satisfy my mind, I looked at Scripture to see if he was mistaken.

In Ephesians 5:3, Paul wrote to the Christians in Ephesus: “But among you there must not be even a hint of sexual immorality...” This is one verse of many throughout the New Testament that says sexual immorality is wrong. But the question on my mind at the time was “What, exactly, is sexual immorality?” In this verse, the Greek noun for sexual immorality is “porneia,” which is translated “fornication.” Webster defines fornication as: “voluntary sexual intercourse engaged in by an unmarried person.” So it is clear that, indeed, we are commanded to abstain from sex before marriage; therefore, all extra-marital sex is sexual immorality.

The origin of the word pornography, according to Webster, is the Greek noun “pornographos,” which were writings about prostitutes. The implication is so fitting. Americans are participating in a form of prostitution through the purchase of pornographic materials so as to escape the stigma attached to picking up flesh-and-blood prostitutes. Although the act itself (sleeping with a prostitute) isn’t committed, the sin still is. Jesus addressed this in the Sermon on the Mount: “You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already

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committed adultery with her in his heart.”

Song of Solomon is a book that records the elation of King Solomon and his bride throughout the stages of enjoying the pleasures of sex within their new marriage. Tom Nelson, a Campus Crusade for Christ staff member who teaches seminars on the book, said pornography often depicts women with aggressive, male sex drives—which is not true to life, he said. Holiness, Nelson continued, is all that leads to great sex. Intoxicating sex is divine, and it is meant for marriage. How wrong it is to take his divine creation of the sex act and abuse it extra-maritally.

Satan takes pleasure in seeing us abuse the divine, and works with the world and our flesh to make this abuse appear to be acceptable practice. Satan is the master of taking a good thing and twisting it into a cheapened thing; he is the master of making a lie look like the truth. Satan’s ultimate lie is when he tries to show that God is the liar when it comes to sexual purity. In John 8:44, Jesus Christ said of Satan: “He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native tongue, for he is a liar and the father of lies.” John White, author of “Eros Defiled: The Christian and Sexual Sin,” wrote that Satan works through “situational ethics” and “justification by motive” to disqualify the fact that sin even occurred.

Author Steve Gallagher, in his book “Tearing Down the High Places of Sexual Idolatry,” wrote: “People by nature take the path of least resistance ... (and) they pay a very costly price for their sin, (yet) they still do it, just because it is easier at the time.”

For some Christians, the Bible seems full of “don’ts” regarding sexual conduct. Yet, because these “don’ts” are far from the path of least resistance, they are often resented, even ignored, by Christians.

Yet, when these “don’ts” are examined closely, as writer Josh McDowell wrote in his pamphlet, “Your New Life in Relationships,” it is clear that behind every negative command are two positive principles—a principle to protect us, and a principle to provide for us. McDowell lists 12 such principles for God’s command to wait for sex until marriage, and these include the following:

- “To protect your mind from the images of past relationships and to provide the freedom to enjoy your future spouse without detracting mental images.”
- “To protect you from the fear and consequences of sexually transmitted diseases and to provide you peace of mind as you enter a marriage commitment.”
- “To protect you from mistrust and suspicion in relationships and to provide a foundation of trust for your current and future relationships.”

As Christians, it is important to understand God’s commands regarding sexual purity and why he gives them to us. Sex is pure and beautiful. It is divine because God created it that way. Yet it is beautiful only within God’s design. Outside God’s design—his protection and providence—is sin, consequence, and pain.

Francois Mauriac, author of “What I Believe,” concluded that there is only one reason to seek sexual purity. It is the reason Christ proposed in the Beatitudes: “Blessed are the pure in heart, for they shall see God.” We are the ones who suffer when we sin, wrote Mauriac, because “we forfeit the development of character and Christ-likeness that would have resulted if we had not sinned.”
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To Know Him And To Make Him Known
The cold morning air bites at the faces of four students on their way to a 7 o'clock prayer meeting across the campus of Ball State University, in Muncie, Ind. When they arrive, they are greeted by four or five others already gathered—all have the same, just-rolled-out-of-bed, visage.

This core of student leaders within Campus Crusade for Christ gathers weekly for prayer that is specifically focused on asking God for a miraculous and powerful revival of Christians on their campus of approximately 20,000 students.

Revival prayer is led by senior Troy Lacher who, convicted by the Spirit, chose to gather other leaders within the movement to commit with him to praying for revival. He sent out a series of newsletters over the summer which he entitled "Fireseeds and Sparkplugs: The Ball State Revival Letters."

Wrote Lacher: "I am tired of being a status quo Christian. I want to see mighty things happen ... because I asked (God) in faith!"

Regarding the comparison of the 20,000 students on campus and the, at most, fifteen students praying for revival, he quoted Christian writer George Mueller, who wrote, "Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail."

Prayer is the most basic prerequisite for revival, said Lacher, whose biggest obstacle is the frustration of not seeing as many people come to the prayer meetings as he would like to see. Wrote Lacher: "Remember, you must be revived before Ball State can be revived."

He characterized average Christians as people who "don't know how to tap into the power of the Holy Spirit (and who) aren't comfortable sharing their faith." A fruit of living in the power of the Holy Spirit is a desire to tell others about one's faith, he said.

A fellow student leader of Phillips' is senior Leo Donahue, who said, "Revival is like the elation and joy of seeing answered prayer." Describing his personal revival experience, Donahue said, "It's like a Christian greenhouse. Your focus is on God every day—sharing your faith in him."

Charles Finney, noted clergyman of the 19th century, described revival as "a renewed zeal for obeying God." David Dickens, staff member of Campus Crusade for Christ and co-leader of the revival prayer group, said revival is "becoming very passionate about God and the things on God's heart ... having..."
From this perspective the world seems beautiful—white clouds, sparkling beaches, and flourishing forests. But look closer: smog-hazed cities, beaches littered with waste, and people who live and die without hope, purposeless, hurting, repulsing what little they know of God. * A world of ministry opportunity awaits, and Dallas Theological Seminary can help find the right place for you. Our programs equip you—mind, heart, spirit—to meet the world's most desperate need through communication of biblical truth.

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compassion for the lost and a passion for communicating the gospel," he said. "I believe the average Christian doesn't even understand the spiritual life," added Dickens. "(Christians) don't understand ... what the Spirit-filled life is all about. They choose other things in their lives to be a priority, (and this) is a barrier," he said, pointing out Galatians 5:16-18. "We're either Spirit-filled believers, or we are believers who are still living in the flesh," he said.

Dan Hayes, National Representative of Prayer and Awakening on staff with Campus Crusade for Christ, wrote in "Fireseeds of Spiritual Awakening" that most Christians have done Jesus Christ a worse service than did those who crucified him. "Instead of Christianity being perceived (by non-believers) as the most exciting thing in the universe, we (Christians) have portrayed it as lukewarm and dull." The primary question each Christian needs to face is: "What needs to happen in my life in order for me to experience revival such that my zeal overflows to non-believers around me?" Dickens believes the answer lies in personal adoption of a Romans 12 mentality—making ourselves a living sacrifice and choosing to empty ourselves before God so he can "fill us and work through us to do what he desires to do." Such a powerful, sacrificial attitude can only come when we are humbled, destitute and broken-hearted before God, said Dickens.

What remains to be seen is if God chooses to bring about revival in response to the prayers that are being faithfully lifted up to him regarding Ball State University. According to Rhonda Welborn, campus staff member of InterVarsity Christian Fellowship at Ball State, there are no "magic buttons" we can push to attain revival, but the best place to start is in prayer. Said Welborn: "God responds to a people who are humble and repentant, and as his people come in prayer and begin to seek him, revival will result."

John Hever, pastor of Abundant Life Campus Church, thinks the average Christian is nominal, and has very little understanding of what he or she is called to do, he said. "The New Testament is a book that calls for ... total zeal, and very few (Christians) live that way. They go to Sunday service and they try to live a good life." According to Hever, the things that accompany authentic Christianity—"heartfelt, genuine prayer; fervent outreach for the lost, out of love; deep study of the Bible; and a genuine love for other Christians"—are typically absent in lives of most Christians, he said.

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of revival, but the conceptual differences are no obstacle to the Ball State group because of their unity and mutual respect for and trust of one another, according to Hever.

Charles Finney, noted clergyman of the 19th century, said “Revival is nothing more than renewed zeal to obey God.” Adding to Finney’s definition, Hayes wrote, “Revival means a moving of God among great masses of people so that multitudes are turned very quickly to renewed zeal to obey God.”

Hever defines revival as something that God does inside Christians—something that cannot be planned, as many “revival meetings” in churches seem to suggest. “(Revival is) all-out commitment to Christ; a heart-felt repentance for our sin and lukewarmness, for our lack of boldness and lack of love for one another,” he said. He labels as the fruit of such revival when non-Christians place their faith in Christ because of how evident Christ is within us. He differentiates revival from the familiar revival meetings, and said, “Most revival meetings are evangelistic—their main goal is (seeing) people coming to Christ. That’s not revival, that’s evangelism.”

Rhonda Welborn, campus staff member of InterVarsity Christian Fellowship, views revival in a broader sense. According to Welborn, revival is when God’s Spirit is working, moving and doing phenomenal things to draw attention to God’s glory, she said.

If revival were to occur on Ball State’s campus, “Christians would be awake and praying (while) non-Christians would be spiritually hungry and seeking ... and (would) have a desire for righteousness,” she said. Welborn added that North America is the only continent that hasn’t experienced the emotional and physical healing she believes follow a clear presentation and acceptance of the gospel by non-believers.

Steve Stewart, Campus Pastor for Chi Alpha Christian Fellowship, defines revival as a return to the Biblical standards our country was founded on, both for the non-zealous Christian as well as for the non-believer.

Randy Kroening, College and Missions staff member at Union Chapel United Methodist Church, said, “There needs to be a move of the Spirit so Christians are walking in such radical holiness that the non-believers around them will envy in jealousy. The body of Christ needs to be a group of people who can give love and meet needs,” he said.

David Dickens, staff member of Campus Crusade for Christ, said revival is “becoming very passionate about God and the things on God’s heart ... having compassion for the lost and a passion for communicating the gospel. It is waking up to the reality of the spiritual aspect of life,” he said. “I believe the average Christian doesn’t even understand the spiritual life.” He mentioned Billy Graham as once stating that only five percent of
Christians are living lives that are filled, directed and empowered by the Holy Spirit. "(Christians) don't understand ... what the Spirit-filled life is all about. They choose other things in their lives to be a priority, (and this) is a barrier," he said, pointing out Galatians 5:16-18. "We're either Spirit-filled believers, or we are believers who are still living in the flesh," he said. Revival is significant and necessary in order to possess the victorious and abundant life that God intended for his children. Jesus said, in John 10:10, "I came that they might have life, and might have it abundantly.”

In the first letter he asserted his vision for revival on the campus: “I am tired of being a status quo Christian. I want to see mighty things happen ... because I asked (God) in faith!”

Lacher subscribes to the prerequisite criteria for revival of God's people, outlined by Hayes in “Fireseeds of Spiritual Awakening,” which are as follows:

1) Recognize the need for revival 2) Humble themselves before God 3) Confess their sins and repent 4) Begin to pray continuously for revival 5) Call other people to join them in praying.

Lacher noticed since the beginning of the semester a downward trend of zeal on the part of those leaders who expressed a common desire to see revival. He attributes spiritual attack through a growing attitude of passive indifference and subtle self-centeredness as the cause behind this, he said. Yet he continues to maintain his opinion that prayer is the most important, basic prerequisite for seeing revival. The biggest obstacle for Lacher is the frustration of not seeing as many people come to the prayer meetings, he said. In his second newsletter of the summer he wrote to these leaders: “Remember, you must be revived before Ball State can be revived.” He ended the letter with a proposal for a 24-hour prayer chain, part of which read, “If we desire to see repentance come in the hearts of non-believers, it must begin in our hearts first. Through this time, we hope to purify ourselves and renew our vision to see revival at Ball State.”

Keith Phillips, senior and student leader in Campus Crusade for Christ, who
attends the weekly revival prayer meeting, perceives the predominant attitude of Christians at the college level as one that says, "Have fun now and do all that Christian stuff later," he said. He characterizes average Christians as people who "choose to hang out in their comfort zones," he said. "They don't know how to tap into the power of the Holy Spirit (and) they aren't comfortable sharing their faith."

A fruit of living in the power of the Holy Spirit is a desire to tell others about one's faith, he said. Phillips chooses to pray for revival because he desires to see missionaries, both full- and part-time, sent out into the harvest.

A fellow student leader of Phillips' is senior Leo Donahue who said, "Revival is like the elation and joy of seeing answered prayer." He related his experience of personal revival, a period over the course of which he understood that every time he felt distant from God, all he had to do was ask himself the question, "Who moved?" The answer never changed—God never moved, he said. Describing his personal revival experience, Donahue said, "It's like a Christian greenhouse. Your focus is on God every day—sharing your faith in him."

Donahue realized the pertinence of the principle found in Galatians 2:20, which says, "I have been crucified with Christ and I no longer live, but Christ lives in me." Regarding his motive for praying to see revival, Donahue said, "As my walk grows and my heart for God grows, I want to see other people come to him and experience the joy that I have."

Finney, quoted earlier, described revival as "a renewed zeal for obeying God." Perhaps the answer to the question, "What will it take to see revival?" is found somewhere in the answer to a similar question, "Why is zeal for Christ so important?" Phillips considers the spiritual revival as analogous to a scenario where a near-drowned person is revived by CPR. Just as the unconscious person is unable to sense or do anything while mentally unconscious, so is the Christian unable to do anything while spiritually unconscious, he said.

Zeal, according to Dickens, is "regaining a sense of what our relationship with God is all about. It's an understanding of who I am and what God has done for me." One reason zeal is important is the subsequent further fulfillment of the Great Commission, evident in great revivals down through history. Hayes wrote that the last great revival occurred in 1905, when "perhaps ten to fifteen thousand missionaries went overseas from college campuses because of what God did," he wrote in "Fireseeds of Spiritual Awakening."

Hever equates a zeal and excitement for one's spouse with the zeal, excitement and openness we should have about God. Just as a wife is proud to exhibit the wedding ring on her finger to everyone, and just as her husband takes joy in letting others know about the fact he is married, so should Christians be open and obvious about faith in their God, he said. This is very much Paul's attitude in his letter to the Romans where he wrote, "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes."

The primary question each Christian needs to face is: "What needs to happen in my life in order for me to experience revival such that my zeal overflows to non-believers around me?" Dickens believes the answer lies in personal adoption of a Romans 12 mentality—making ourselves a living sacrifice and choosing to empty ourselves before God so he can "fill us and work through us to do what he desires to do." Such a powerful, sacrificial attitude can only come when we are humbled, destitute and broken-hearted before God, said Dickens. "Christ established his church to
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Rhonda Welborn, campus staff member of InterVarsity Christian Fellowship, views revival in a broader sense. According to Welborn, revival is when God's Spirit is working, moving and doing phenomenal things to draw attention to God's glory, she said. His church to be through which his power, his glory and his work is displayed and carried out. But he cannot do it through lives that are consumed with the things of the world," he said thoughtfully.

What remains to be seen is if God chooses to bring about revival in response to the prayers that are being faithfully lifted up to him regarding Ball State University. According to Welborn, there are no magic buttons we can push to attain revival, but the best place to start is in prayer. Said Welborn: "God responds to a people who are humble and repentant, and as his people come in prayer and begin to seek him, revival will result."
Born in Jacksonville, Fla., in 1871, James Weldon Johnson was an exceptional black youth in terms of his accomplishments and ambitions. He would later become a poet, diplomat, civil rights leader, lawyer, composer, and author. He achieved a great deal in the midst of sociocultural adversity. Although the weight of his credentials could easily suffice as justification for analyzing his words, the pathos that consistently characterized his sermons is even more compelling.

*God's Trombones*, a compilation of seven sermons written and preached by Johnson, was first published in 1927. These sermons, because of their poetic narrative form, are classified as American Negro “folk sermons,” or “verse sermons.”

I have chosen to do my case study on the man and his diverse talent, paying special attention to his folk sermons because of the strength of pathos inherently present in each. I have presented one of these seven sermons, “Go Down Death—A Funeral Sermon,” to fulfill a dramatic reading requirement in SPCH 250 last spring. I first heard Johnson’s delivery style from a recording of *God’s Trombones* which the library had. His steady, even, and assured tone of his voice, combined with the hollow, scratchy, treble sound from such an old record, captured the solemnity of the funeral scene—the vantage points of God, the death angel, the dying person, and the onlookers all illustrated clearly by imagery. Johnson utilized a great deal of vocal dynamics throughout, his voice growing louder and higher pitched at God’s summoning of the death angel, then diminishing to a weariness when speaking of “Sister Caroline’s” sublime surrender to the death angel, whom she did not fear.

Johnson’s gift of painting mental pictures has impressed me a great deal from the start, and further inquiry into who he was convinced me that such a talented, well-rounded person, capable of such eloquent self-expression, commanded my interest. Another reason I chose Johnson was the concentration in class on contemporary black leaders, which interests me because I’m fairly ignorant when it comes to black history.

The three speeches, or sermons, analyzed will be “The Prodigal Son,” “Go Down Death—A Funeral Sermon,” and “The Crucifixion.” Perhaps the greatest justification for this study is summarized by Johnson himself. Although Johnson was by no means a contemporary of the “true” old-time preachers of the eighteenth century in early colonial America, he was an avid enthusiast of the art, and wrote the seven sermons in the oratory style of the old-time preacher, which was a “fusion of Negro idioms with Bible English,” as opposed to the stereotypical black dialect one might expect, he said in his preface.

Johnson was born in Jacksonville, Fla., on June 17, 1871, less than ten years after the Emancipation Proclamation.
Common sense is according to Fisher, "acquired, consistent pragmatic view, from effectively making sense out experiences we have had." Abbot and Costello's structure from the "common" expectations of social action that serves as the root humor. The social context served as a tool to create the humor. For example, in the first sketch, the turkey sandwich, Abbot was repeatedly placed in an instructional context each time Abbot slapped him and yelled at him for ordering something. The humor lay in the manner in which Abbot prodded Costello to go against what he had just been "taught" in the instructional context. Predictably, Costello gave in each time. Another function of Abbot and Costello's "tool" of the social context was the roles they assumed in the different sketches. Though Costello usually played the role of the guy getting slapped, he stepped out of that role and assumed a more aggressive role in the sketch with Mr. Fields in which he put a cream pie in the other man's face. This shift of roles created humor. Other such twists and manipulations of the social context, both in the relational and socializing contexts, give the audience "uncommon sensible" entertainment.

Specific types from the relational and socializing contexts that were utilized include social contract, friendships, acquaintances, instructional, imaginative, regulative and interpersonal.

An example of social contract was found in the $28 rent routine as well as in the shoot the dice routine, where Costello was bound by a weekly rent in one case, and bound by a signature to be in the army in the other case. Friendship was obviously present between Abbot and Costello primarily. This is seen in the turkey sandwich sketch when Abbot tells Costello he will share his food with him. Acquaintances that were illustrated include the waitress in that sketch, and possibly the landlord and Mr. Fields as well. The instructional context was illustrated in "Who's on First" as well as the turkey sandwich sketch, the $28 rent routine, and the shoot the dice routine. The latter two of these three used the way we learn to perform arithmetic and the way we learn to play games like craps—and the way we learn to "cheat" at such games also by pretending to be naive. The imaginative context was illustrated in the Mr. Fields routine in that Costello chose as his last resort to put a pie (or was ice cream?) in Mr. Fields' face—quite the creative course of action. The regulative context was also seen in this sketch throughout the duration of time that Costello humored Mr. Field's accusations of estrangement and insult. According to Fisher, "One function of imaginative socialization is to allow for ... highly individualized role relationships." Abbot and Costello are examples of such a role relationship.
Witnessing
in the
Spirit
How to share your faith in any situation—sweat-free!

by Nathan G. Black

The world was upside-down and full of torturous pain for Peter, an apostle of Jesus Christ, as he died by upside-down crucifixion for proclaiming his message. Four other disciples of Jesus—Andrew, Philip, Simon, and Bartholomew—were crucified for their faith also. Many of the early church Christians were stoned to death, thrown to lions, and even sawed in half for their faith.

These martyrs were zealous in their witnessing and faith to the end, and because of what they did, we are able to call ourselves Christians. But why did they do it? What was their motivating?

One fear Christians have, according to Bright, is the fear of failure. “What if the other person rejects me?” “What if I offend the other person?” are questions commonly asked. A fact that may ease those worries is that Jesus did not command us to “convert everyone,” but to “preach the gospel to every creature...” wrote Bright.

Christian author G. William Schweer, in his book Personal Evangelism for Today, finds that when faced with the fear of witnessing, it helps him to ask, “Within reason, what is the worst thing that could happen?” His answer was, “Except for the rarest circumstance, harsh words, a slammed door, or a hostile attitude would be the answer. Any Christian ought to to be able to handle that for Christ’s sake.” If the other person takes offense at your words, he or she is offended by Christ, not by you personally, according to Bright.

What about practical “know-how?” How can you feel confident in your ability to talk about Christ while not saying the wrong things? The key is dependence on the power of the Holy Spirit and the power in the message itself. Paul calls the gospel of Jesus the “power of God unto salvation,” something of which he is not ashamed. The
issue for most Christians is feeling uncomfortable talking about their faith, according to Doug Gamble, author of Lifestyle Evangelism: Witnessing in Your Sphere of Influence. This comfort can come only by the combination of two things, a memorization of the basic gospel message and practice of its presentation in the power of the Holy Spirit.

The most widely-used method of memorizing the gospel is through the use of tools, according to Gamble. One such tool, developed by Bright, is a pamphlet called the Four Spiritual Laws, which is a simple four-point outline of the gospel message. These laws are as follows:

1) “God loves you and offers a wonderful plan for your life.”

2) “Man is sinful and separated from God. Thus he cannot know and experience God’s love and plan for his life.”

3) “Jesus Christ is God’s only provision for man’s sin ...”

4) “We must each individually receive Jesus Christ ...”

The basic concepts the unsaved person needs to know to become a Christian are included, and a framework for other discussion is established. According to Gamble, “By gaining the mastery of ... tools, the Bible being the chief one, a Christian can witness with confidence.”

Don Posterski, author of Why Am I afraid to Tell You I’m A Christian?, related his struggle with feeling confidence. “I used to feel like someone at a formal banquet dressed in a swimsuit when I tried to witness ... When I tried to connect Jesus with our modern world, I was unnatural. I was afraid,” he wrote. Posterski’s mastery of the confidence problem was recognizing that talking to others about Jesus shouldn’t sound like a sermon, or like an ideology being shoved down the listener’s throat. Instead, it should be genuine communication.

Gospel tracts are among the most widely used tools for evangelism. Shown here are “The Holy Spirit Booklet,” and the “Four Spiritual Laws,” both of which were developed by Bill Bright, president of Campus Crusade for Christ International.

Our witness should not solely consist of living moral lives in front of others, but it should be done out of an inner, authentic joy which comes from genuine fellowship with Jesus, the most important person in our lives. If he is not the most important, then the “spiritual leth-argy,” that Bright mentioned, has set in, most likely due to a lack of fellowship with Christ. This fellowship comes through reading your Bible and knowing what it says. It comes through thanksgiving for blessings, including the honor of being “Christ’s ambassadors”—what Paul called all Christians in 2 Corinthians 5:20. The issue is your point of view. Do you see witnessing as, wrote Posterski, “a dreaded subject and an intrusion into other people’s lives,” or do you see it as a privilege and an honor to share the best news you know?

Jesus said in Matthew 12:34-35, “For out of the overflow of the heart the mouth speaks. The good man brings good things out of the good stored up in him.” Therefore, if Jesus is overflowing in your heart, then talk about him will come much easier. It is
by placing Christ first
in your heart and
making him truly the
Lord of your life—
your first priority—
that witnessing will
be more natural. If he
is number one in your
heart, you will find it
difficult not to talk
about him.

Try to maintain an
"attitude of grat­
tude," even through
the hard times of life,
and do this in front of
your unsaved friends
and co-workers. It
will be a witness to
them as well as a
booster for your bat­
tle against spiritual
lethargy. Try to focus
on the eternal
scheme of things.
When you only think
about those things that don’t
last, worry tends to follow closely
behind. Jesus said in Matthew:
"Do not worry about your life ... 
but seek first his kingdom and
his righteousness." Gregg Parris,
pastor of Union Chapel United
Methodist Church, once said, "It
is impossible for us to set our
eyes on God and still be able to
worry while doing it."

Realize that every good and
perfect gift is from God—this
includes the gifts of opportunity
to share your faith. Jesus Christ
and the salvation offered us in
him is God's perfect gift to us.
Sharing your knowledge of that
gift with others will bring more
joy to you than you may bargain
for. A common principle in the
Bible is you reap what you sow.
If you sow trust in God to give you
the power of his Holy Spirit to
witness, you will reap the power
of his Holy Spirit speaking
through you. Words and an­
alogies will come to you much
more easily than normal, and
God will be working in that
person's heart all the while you
are talking. Just take the first
step of deciding that you will try
to obey the Great Commission.

The Bible says your obedience
to God is directly proportional to
your love for him. Jesus said,
"Whoever has my commands and
obeys them, he is the one who
loves me." A principle to re­
member is "obey
right away." The
moment you see an
opportunity to bring
up the name of Jesus
and the gospel, do it.
Try your best, in
faith, to act im­
mediately. Mark Mc­
Closkey, author of
Tell It Often, Tell It
Well, wrote: "After
many years of doing
evangelism, I still
suffer from spiritual
lockjaw. It often
seems hard to start
a gospel-oriented
conversation." Yet,
he points out, that
you have to rec­
ognize this "lockjaw"
as an attempt by
Satan and his forces
to keep you quiet.
This is why reliance
on the Holy Spirit is paramount,
for you can’t fight Satan on your
own power.

Try to view talking about Jesus
simply as an expression of who
you are, and try not to let it be a
nerve-racking thing. If you aren’t
accustomed to saying anything at
all about your faith, then start
simply by mentioning that you
"attended church last Sunday."

For example, the next time
your friend or co-worker asks you
how your weekend went, just tell
him or her about the highlights
you would normally mention, and
casually mention also that, “On
Sunday morning I went to church
and worshiped God.” If your
friend isn’t used to hearing you
talk that way, that much alone should spark a spiritual conversation. If it doesn’t, and you spoke in faith in the Holy Spirit’s power, then God didn’t orchestrate it to happen, and there will be other opportunities. You have done your part, according to Bright, who describes a successful witness as “someone who takes the initiative to share the gospel in the power of the Holy Spirit and leaves the results to God.” This definition takes into account the reality that there will be those people who reject the gospel and even refuse to talk about it.

If your friends and co-workers already know you are a Christian, but you don’t talk about Jesus much, just start by mentioning his name. You will be surprised at the immediate change you feel in the tone of the conversation by the mere utterance of his name.

Most people, Christians included, aren’t accustomed to hearing his name, outside of their church buildings, unless it is being used in vain. Such an exchange is therefore not surprisingly awkward at first—both for you and for the other person. But this awkwardness will turn to ease the more you talk about him and refer to him by his name.

A favorite approach of Bright’s for starting a spiritually-centered conversation is posing one simple question to the people he meets: “Are you a Christian?” He points out, though, that he doesn’t ask this question before making sure he is reaching in genuine love in the power of the Holy Spirit.

As you try the techniques mentioned here, be assured God will honor your attempt to share your faith if you do so relying on the power of his Holy Spirit. Jesus said, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8)
Time is important in everyone’s life. Time controls our lives, from the moment we get up in the morning (probably with the help of an alarm clock), to the moment we go to bed at night.

For example, as a student, you have a schedule to keep: You may have to go to class, go to work at a particular hour, do grocery shopping before a particular time, prepare your meals in about 20 minutes, watch a television soap at six in the evening, and make an 8 o’clock appointment, etc., etc. The way you spend your time defines who you are—more than what you say, what you think, what you wear, or what friends you choose.

For example, some people will tell you that family is the most important aspect of life. Yet they spend relatively little time playing with their children, spending quality time with their spouse, or visiting with their parents. Thus, it can be said that the way you manage your time tells someone a lot about you—where your priorities are, even your view of the meaning of life.

It can be said that time rules our lives. Perhaps it is different, though, if you compare one country to another. What people do with their time, from country to country, varies. For example, my country’s university is much more laid-back—not much emphasis is put on the time management concept. But bottom line, regardless of cultural differences, time is important—everyone must live with time, it can’t be escaped. Some definitions of time include the following:

It must be said that no one can really manage time, for time is a constant; therefore, time management is an illusion. Time respects no one. No one can convert it, change it, or otherwise mitigate it.

But this doesn’t stop us from using the term *time management*, because it expresses our allotted time—the time within our lives—in a meaningful way. The term *time management* really refers to the extent which we manage ourselves so as to optimize the time we have; thus, time management is really a sort of self management. It is conducting our affairs within the time available to us so that we achieve gratifying results.

Some people think that they really do have time for everything, but in order to accomplish everything, they tend to work harder, to “hurry up.” They believe that if they just “go, go, go” fast enough, they will be ahead of all their activities and that they will actually have time left over. This strategy may work in certain cases, for example, if you usually approach your work slowly or at a lazy pace, you will likely improve by using this strategy.

But for most, simply working faster does very little to optimize time because it causes hurry-up conditions which result in more mistakes and lower quality of task accomplished.

You can understand that if you work longer at your job, your personal time will disappear. Because of that, your relaxation time also will disappear. Fatigue becomes a factor as judgment becomes less clear. Hours may be spent trying to solve problems a fresh mind could solve in minutes.

So if the “hurry-up” strategy and the “work longer” strategy are poor means for managing time, then why do people use them? Because they fail to see that there is always more to be done, no matter how much they do. Your task prioritization must be established by you and no one else—only you decide how your time is utilized. Ω
Careful builders make certain their pillars are strong enough to support the weight resting upon them. Yet the weight-bearing capacity of otherwise strong pillars is wasted if the pillars rest on a foundation of sand. The very same challenge faces those who are preparing for a lifetime of ministry. You can acquire the "pillars" of professional skills—skillful preaching, careful exegesis, counseling techniques, etc.—but neglect giving adequate attention to the "foundation" of godly character. Without that foundation, you will eventually experience enough pressure to cause a tragic failure. That's why Western Seminary seeks to train both the head and the heart. Competency in ministry springs from character that is both consecrated and credible. That's always been the Lord's desire for His servant-leaders (1 Timothy 4:16). And that's why it's our desire for those who will lead His church into the twenty-first century.

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