LIBERTY BAPTIST THEOLOGICAL SEMINARY

SPIRITUAL LIFE OF BIBLE COLLEGE STUDENTS

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A. Eugene Andrews, Jr.

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ABSTRACT

SPIRITUAL LIFE OF BIBLE COLLEGE STUDENTS

Gene Andrews
Liberty Baptist Theological Seminary
Mentor: Dr. William Scott

Bible colleges seek to provide a Biblical base for their students, as well as opportunities for these students to grow in their personal relationship with Christ. This project examines how well Bible college students are progressing in the practice of spiritual disciplines. Also, based on questionnaires to Deans of Students, insights concerning the spiritual maturity of students entering Bible colleges over the past ten years are provided. The project then suggests ways of providing a stronger spiritual emphasis for students by use of student suggestions, an outline of a spiritual formations class, and resources for use on the Bible college campus.

Abstract length: 101 words
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Love and appreciation are extended to my three favorite ladies: my wife Alice, for her encouragement for me to stay with my schooling when I felt like dropping out, as well as for her understanding of my time away while involved in studies; and my daughters Jenny and Lisa, for their understanding of their dad's being away from home or cloistered in his study for much of the past two years. I love you three ladies very much.

Special recognition and thanks is also given to my secretary, Lisa Alligood, for her painstaking efforts of tabulating surveys and handling correspondence for this project. Yes, Lisa, it is finally over and there are now no more surveys to work on.

Sincere thanks is expressed to my colleagues at Roanoke Bible College for words of encouragement during this time of study. Also to the administration of the college for making funds and time available for the completion of this part of my education I am most grateful.
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CHAPTER 1
SPIRITUAL LIFE OF BIBLE COLLEGE STUDENTS

INTRODUCTION

An emphasis of the church, and all related institutions of the church, has always been a focus on the development of one's spiritual life. Various attempts have been made by some to qualify what it means to be spiritual. These views range from an emphasis on quietism in which it is taught that perfection and spiritual peace are attained by annihilation of the self and the passive absorption in contemplation of God to pietistic practices which put the emphasis on religious experience. For some in our society, the greatest measure of one's spirituality is in how much one does for God or in the name of God.

The purpose of this paper is to examine one group of Christian people to see how well they are practicing the Christian faith in day to day living, and to especially see how they are putting the spiritual disci-
plines into practice. This group is Bible college students. Some would automatically think Bible college students to be of superior quality when it comes to the Christian walk. But it is the view of the writer of this paper that they struggle just as much as any Christian who is truly seeking to walk in God's way.

It is a goal of this project to provide a unique contribution in the current interest on rediscovering spiritual disciplines by the specific group which is targeted. Though some projects have discussed topics related to the spiritual life of students, and others have touched upon the practice of spiritual disciplines among Christians in general, this project focuses on the students themselves. It deals with the student's perception of his or her personal spiritual life and what role the student thinks the Bible college plays in spiritual life. It also seeks input from Deans of Students on the Bible college campuses to determine the perceptions they have concerning the spiritual life of the students and perceived changes in this over the past five and ten years.

Richard Foster gives the purpose for why the look at the disciplines is so vital in our society today. He states that:

Superficiality is the curse of our age. The doctrine of instant gratification is a primary spiritual problem. The desperate need today is
not a greater number of intelligent people, or gifted people, but for deep people.

The classical Disciplines of the spiritual life call us to move beyond surface living into the depths. They invite us to explore the inner caverns of the spiritual realm.¹

The need to look at the disciplines in regards to the Bible college student is vital as well. The Bible colleges by the very virtue of their name should major in the Bible. A positive trend in recent years is that there has been a greater emphasis on the practical elements of putting the principles of the Bible into work in the daily life of the church in the areas of church growth and outreach. Lacking in the curriculum of many schools, though, has been an emphasis on the personal spiritual life of the student and what the Bible has to say about this subject. In more recent years things have started to change in this regards. Schools have begun to incorporate classes on Spiritual Formations. This is a step in the right direction so as to provide a well-rounded education for the Bible college student. John Caldwell, a Bible college graduate who went on to do masters and doctoral level work in theology, touched upon the lack of spiritual development for Christian workers when he said:

In my own life and ministry, there was a time I wished I had been taught more "practical things" about calling, organization, finances, and building programs. But after twenty-eight years of ministry, I wish I had been taught more about prayer, worship, meditation, and a personal walk with the Lord, for without those things all the rest is just building on the sand.\(^2\)

**STATEMENT OF THE PROBLEM**

In conversations with students at Roanoke Bible College, Elizabeth City, NC, as well as in talking with faculty and staff members from other Bible colleges, it appears there is a real struggle between what the students say one should be doing and how one should be living, and what is actually being practiced in daily living. In chapel messages at Roanoke Bible College where all students speak during the course of the year, many of the students are continually speaking on the need to have a devotion time, to witness to others, as well as to do acts of kindness to others. But then to hear them talk about what they do in the course of a day or week, it is quickly seen that many of these things are not being put into practice.

Various reasons can be cited as to why there is a breakdown between what is said should be done and what actually is done. For some, just being in Bible col-

lege is considered a strong enough sign of spirituality. When there is so much study of the Bible taking place along with chapel services and other structured times of devotion and worship included in the routine of Bible college life, it is felt that this is enough to ensure a close walk with God.

Unfortunately, there are some Bible college students who put their spiritual lives on hold during their time in college. This conclusion is reached through personal observation as well as from conversations with upperclassmen, Bible college graduates, and staff from various Bible colleges. No matter how hard one may study for a test for a Bible class, no matter how many chapel services, devotions, or discipleship groups one may attend, none of these take the place of personal time with God. Not only does the failure to recognize this affect this person while a student, but it can create a bad precedent for the future. Men who attend Bible college for the purpose of training to be a minister, but who fail to develop a personal time with God during their training, will find it just as difficult, if not more difficult, to develop that time after college. The same for women who leave college and get into a career, whether it be a vocational position in a Christian organization, a job in the secular workplace, or the role of Christian motherhood. Time does not sud-
denly become more plentiful and more easily managed after college. In fact, in many situations it gets even worse.

**METHODOLOGY**

The author of this paper began this thesis project with some assumptions and pre-conceived ideas of the spiritual life of Bible College students. It is hoped that some of these of a more negative nature may be unfounded and erased as a result of this work. The basic assumption is that Bible college students are not, on a whole, as strong in the practice of the spiritual disciplines as they call upon others to be or as they would like to think that they are. To determine this a survey was administered to ascertain just where these students rate themselves in the practice of various disciplines. A copy of this survey is included in Appendix B of this project. The development of this survey utilized several filters to try to develop the most effective instrument possible.

Similar surveys conducted on Christians in general as used by Discipleship Journal were a source of input in the development of this survey. Also a survey used

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by Dr. John Caldwell in the local church setting added additional questions and insights into this project.4

After the writer of this paper developed a survey instrument through the use of the above mentioned surveys as well as specific questions which were added for the particular target group of this survey, input was sought from various individuals. President William Griffin and Vice President of Student Affairs Garrett Lewis of Roanoke Bible College provided helpful insights into making this instrument more effective. Dr. Randall Bell, president of the American Association of Bible Colleges passed the survey along to Dr. Charles Hampton, chairman of the Professional Development Commission. This committee endorsed the project. Various members of the committee provided some insights and constructive criticism which helped to enhance the survey instrument. Copies of correspondence related to this are included in Appendix G.

This survey was conducted on the student body at large at Roanoke Bible College. Other colleges of the American Association of Bible Colleges, the accrediting association of Bible colleges, were contacted as well to seek input and to be used as a basis for comparison. This was not a broad based survey of the total student

4Caldwell, Intimacy With God, pp. 222, 223.
body, but rather a survey of a cross-section of students. The results of this survey are found in Chapter 5 and Appendix E.

The goal was to get responses from at least ten member schools. It was also hoped that five of these would be colleges affiliated with Restoration Movement churches with which Roanoke is also affiliated. Six Restoration Movement schools and four schools from other denominations had students participating in this project. This cross-section of information will help to determine how well Roanoke students compare with students who come from basically the same theological position, as well as how they compare with those of other backgrounds. An assumption made in beginning this project was that the spiritual dynamic among students at Roanoke Bible College and other Restoration Movement institutions is not the same as that of those of other fellowships because of weak and/or inadequate teaching within the Restoration Movement on spiritual disciplines, spiritual gifts, and the work of the Holy Spirit in the past.

Another assumption of the author as this project was begun was that the spiritual life and dynamic on Bible college campuses has changed over the past ten years. To help in trying to determine this, Deans of Students at member association schools were surveyed.
This survey is found in Appendix A of this thesis project. The focus of this survey was to determine how the spiritual level of students has changed in recent years. An assumption is made that the discipline problems found on the Bible college campus today is different from that of five and ten years ago. Changes which take place in society definitely affect the Christian world. Just as surveys have shown that the problems and pressures faced by young people today at large are greater than those of a few years ago, so it is felt that this same situation exists among those enrolling in Bible colleges. This survey will help to determine if that is a fair assumption and, if so, to what this change can be attributed and how the Bible college can help in dealing with some of the hurts and some of the problems of these students. The results of this survey are found in Chapter 4.

The utilization of special groups was also used to help establish salient material for this topic. Roanoke Bible College began to use discipleship groups during the 1993-1994 school year. These served to help raise the spiritual awareness of some of the students. A second step was taken at Roanoke in conjunction with this project. In this a group of twelve students were chosen to serve as a focus group and form accountability groups. These consist of six groups. Each group
was given a study guide to be used weekly in a thirty-minute session. A copy of these study guides can be found in Appendix C of this thesis project. Three of these groups were on their own throughout the semester. The other three groups met bi-weekly with the coordinator of this project to provide feedback on the accountability sessions.

The purpose of this element of the project was to determine which type of arrangement works best in the development of the spiritual life of the Bible college student: accountability groups which meet on their own, accountability groups which meet with a faculty advisor, or the larger discipleship group. These groups were composed of various class levels of students. An evaluation of this portion of the project is included in Chapter 6.

Results from this project are not intended for Roanoke Bible College only. A comparative breakdown of the results of the schools which participated in this project will be provided to these schools along with the suggestions made by students as to how they think the school can enhance the spiritual life of its students. These are included in Appendices D and E respectively.
There are four basic goals which the author hopes to accomplish in this project. The first is to determine the spiritual level of the Bible college student. This will involve an ongoing system of administration of the "Spiritual Life of Bible College Students" survey to all new students entering Roanoke Bible College near the conclusion of their first semester or the start of second semester. This will help alert the administration and faculty of the college concerning changes and trends taking place in the lives of students through the years as they enter college.

A second, but related goal, is to take this information obtained from these surveys as well as input from the participants in accountability groups to tailor-make the curriculum for each class the author teaches in "Theology of the Christian Life." This class has focused on the spiritual growth of the student in areas of devotional life, Christian service, and decision-making. It is the desire of the author to focus more attention in the future on the basic principles of spiritual growth through the disciplines or spiritual formation. The information gained in the survey will help set the agenda for which areas of the spiritual disciplines need special treatment each year.
The input from the accountability groups will help to determine whether to use discipleship groups or smaller accountability groups in conjunction with this class. A suggested course outline for a spiritual formations class is found in Chapter 7.

A third goal of this project will be to provide a list of resources available to aid in the spiritual life of Bible college students. This will include devotional studies, books on spiritual development, as well as discipleship programs which will enhance spiritual growth. This is included in Appendix F.

Lastly the author hopes to be able to pass along to the administration of the college, especially to the president and to the vice-president of student affairs, information supplied by the students of how the college can better aid in the spiritual development of her students. Also, other colleges contacted to assist in this project have requested a synopsis of the findings for use in the development of the spiritual life of students on their respective campuses. These synopses are found in Appendices D and E.
CHAPTER 2
REVIEW OF SPIRITUAL LIFE AND GROWTH LITERATURE

Literature for this field of study falls under different headings. Material can be found under Spiritual Life, Christian Life, Spiritual Growth, Christian Growth, Spiritual Formations, or Spiritual Disciplines. The amount of material being published in this area is growing rapidly. In an age such as this where much emphasis is placed on the individual and on self-help approaches to issues of life, the proliferation of literature in this area is to be expected.

For the purpose of this project a narrow range of literature under the broader heading of spiritual disciplines is reviewed. This includes a review of two types of material in this field. One area is a review of some of the more popular books on the subject of spiritual disciplines. The other area is a review of some basic courses being utilized in some Bible college settings to help develop the spiritual disciplines of students.
The first book to be reviewed is *Intimacy With God* by Dr. John Caldwell. This book was published by College Press Publishing Company of Joplin, MO in 1992.

The foundation of this book was a thesis project conducted for the Doctor of Ministry degree by the book's author. The various elements of the project include a survey of Indianapolis, Indiana area ministers concerning their practice of various spiritual disciplines. A similar survey was conducted at Kingsway Christian Church where Dr. Caldwell preaches. He conducted the survey on the members and compiled the data. Then he preached a series of sermons of the various disciplines, mentioning survey results in these sermons. After the sermon series the same survey was administered and the results of the pre-sermon series survey and the post-sermon series survey were compared.

In this book it was found that the practice of the spiritual disciplines increased significantly among the survey participants as a result of the teaching. This is an important factor for consideration in the Bible college setting as well. It is not enough to just say that students need to be practicing the disciplines; there must be the teaching of the disciplines as well. It was found out in the survey of Bible college students that fifty-three students or twenty-two percent did not practice the spiritual discipline of journaling
simply because they had never been taught. Also, twenty-six of the students or nine percent said their spiritual growth was inhibited because of lack of knowledge. If the disciples of Jesus needed to be taught to pray, as they asked Jesus to do for them, so the teaching of the basic disciplines should be part of the training of servant-leaders for the Lord's church.

The main emphasis of this work by Dr. Caldwell is that Christians are born to grow. He presents the challenge for this growth in the sermon series he preached. This series makes up the chapters of the book. His challenge is that Christians are to grow through prayer, confession, reading and writing, Bible study, meditation, devotional life, fasting, worship, and ministry. The surveys used in this book, as well as the individual chapters of the book, make a good source for developing a class for a Bible college setting for aiding students in the development of their personal spiritual lives. The author of this paper used this book in the class "Theology of the Christian Life" in the spring of 1994. It received overwhelming praise from the students.

Besides the practical nature of this book in providing a survey instrument which can be used to check the pulse of Christians in their practice of the spiritual disciplines, a major strength of this book is
the bibliography. Caldwell wrote to sixty-five prominent church leaders in seventeen states asking for input concerning books they felt helpful in this area. The resulting bibliography contains 212 entries, arranged first of all with all the books listed alphabetically by author, then with appropriate books listed under the various divisions as covered in the chapters of the book such as prayer, meditation, fasting, and so forth.

Another book on the subject of the spiritual disciplines is Richard Foster's *Celebration of Discipline*. This book is published by Harper and Row of San Francisco. It was originally copyrighted in 1978, then revised and expanded in 1988.

Foster is from a Quaker background and at times his mystical approach to issues comes through in the book. This made it difficult at times for students in the "Theology of the Christian Life" class. The Bible college student can lack the depth of spiritual maturity to handle something of the depth of insight which this book contains. Thus the author of this paper switched from using this as a text in class to the Caldwell book as already cited.

Still there is much valuable material in *Celebration of Discipline*. The chapters of the book break down into good outlines for the purpose of teaching.
Foster speaks of the practice of the spiritual disciplines as the door to liberation for the Christian.

This book probably provides the best break down of the spiritual disciplines of any of the works now available. The disciplines are found under three separate headings: the inward disciplines, the outward disciplines, and the corporate disciplines. The inward disciplines include meditation, prayer, fasting, and study. The outward disciplines include simplicity, solitude, submission, and service. Included in the corporate disciplines are confession, worship, guidance, and celebration.

Celebration of Discipline is highly recommended for alternate reading for the Bible college student seeking a deeper understanding of the spiritual disciplines and some practical "how to" information on the practice of the disciplines. One of the major strengths of this book is that Foster does back up his points with Scripture throughout the writing.

Another work in the area of spiritual disciplines which is a must reading for anyone pursuing a deeper life in Christ and helping others to strive for that is Dallas Willard's The Spirit of the Disciplines. This book was published by Harper Collins Publishers of San Francisco in 1988.

While Caldwell and Foster focus attention on the
disciplines themselves and provide the challenge to practice the disciplines and some practical advice on how to practice them, Willard takes a different approach. Willard spends much time in developing the theological framework in which the disciplines are found. He traces historically the disciplines and answers questions as to what has happened to bring about the lack of the practice of the disciplines.

Willard states:

For serious churchgoing Christians, the hindrance to true spiritual growth is not unwillingness. While they are far from perfect, no one who knows such people can fail to appreciate their willingness and goodness of heart. For my part, at least, I could no longer deny the facts. I finally decided their problem was a theological deficiency, a lack in teaching, understanding, and practical direction. (page 18)

Dr. Elmer Towns has added to the wealth of material in this area in his work Understanding the Deeper Life. This book was published by Fleming Revell Company of Old Tappan, NJ in 1988. This book goes deeper into the spiritual life and Christian growth than just the mere practicing of the disciplines. This is a book of theology. It details the various types of Christian experiences people have who come from various backgrounds theologically. It deals with the issue of signs and wonders, one's position in Christ, and the interplay of faith and doubt in the life of the Christian.
This book can become very technical at times and it is really too difficult for the Bible college student. It would be more suited in the seminary setting, especially in Doctor of Ministry courses. The examination of a wide range of views presented in the book is needful to one who would be teaching in the area of spiritual life to the Bible college student though. These students come from various backgrounds and influences and an understanding of the various experiences students may have had is vital to understand the student himself.

The second part of this literature review is a look at various programs which have been developed and are being used by different colleges, or could be adapted for use by colleges, in the discipleship training of students. There are many such programs on the same level as these reviewed here. But it is these which were mentioned most during the gathering of information from various schools in the course of this project.

The program which comes up more than any others is the MasterLife course in Discipleship Training published by the Sunday School Board of the Southern Baptist Convention. This program, as many others of this caliber, is one in which the leader has to be specially certified to present it. It is designed for
the local church setting to be led by the pastor. But it has been effectively used in the college setting as well through discipleship groups. The recommended size of groups for this is eight. It can also be used in one-to-one settings.

The MasterLife program lasts for a minimum of twenty-six weeks. The focus is on various disciplines of Christian living and growth. The basic disciplines covered in this study are: abiding in Christ, living in the Word, praying in faith, fellowshiping with believers, witnessing to the world, and ministering to others.

As mentioned, to use this material there must be a certified and trained leader. Leadership workshops are scheduled around the country. Information on this program is available by writing to: Adult Discipleship Training; The Sunday School Board; MSN 151; 127 Ninth Ave., North; Nashville, TN 37234. David Carter is a good contact person in Nashville concerning this material. MasterLife material can only be purchased by those who have participated in certified workshops or have completed the study in a group setting.

MasterLife is part of the Lay Institute For Equipping program (L.I.F.E.). David Carter\(^1\) of the Sunday

\(^1\)David Carter, Telephone interview.
School Board of the Southern Baptist Convention recommends another program in this series for use in the Bible college setting as well. This program is called "Experiencing God." This program of discipleship is designed to aid in the development of a personal relationship with God and to learn to know and do his will. The material in "Experiencing God" is designed to make a difference in one's spiritual walk through these seven Biblical realities:

1. God is always at work around you.
2. God pursues a continuing love relationship with you that is real and personal.
3. God invites you to become involved with Him in His work.
4. God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church to reveal Himself, His purposes, and His ways.
5. God's invitation for you to work with Him always leads you to a crisis of belief that requires faith and action.
6. You must make major adjustments in your life to join God in what He is doing.
7. You come to know God by experiences as you obey Him and as He accomplishes His work through you.  

This material is available without having to have a certified leader. It consists of 12 lessons so would work well for weekly discipleship groups of a college for a semester. It can be ordered through the Sunday School Board of the Southern Baptist Convention just as the MasterLife material.

World Harvest Mission of Oreland, Pennsylvania produces a discipleship study called Sonship used basically by church pastors and some seminary level students. The material was originally designed for those in professional ministry situations, especially those on mission fields, to aid them in living the victorious life in Christ in the midst of the trials of the ministry.

This course is taken under direction of people from the Sonship staff. It can be taken by attending a week long seminar or "Sonship Weekends." This course is also offered by phone.

Topics covered by the Sonship course as outlined in promotional literature produced by World Harvest Mission include:

* how to live and work more in partnership with Christ
* how the cross brings effective changes to my marriage
* how the gospel brings about ongoing personal renewal.
* how my relationship to my heavenly Father helps me solidify focus on the state of my heart rather than the state of my performance
* how the gospel enters into constructive conflict
* how the cross helps me to love difficult people, including my spouse
* how the Gospel gives me a strategy to deal with anger, the tongue, depression, self-pity, the need to control others and my circumstances.

This course would be good for the older student in Bible college. The cost of it is rather steep but the content well worth it. More information can be ob-
Florida Christian College of Kissimmee, FL is in the process of revising a program they have developed called the "B.A.S.I.C." Training Program. B.A.S.I.C. stands for "Basic Adjustment Skills for Independence and Character." This is a non-credit requirement for all first year students.

In the course description for this program it is stated: "In a phrase, we want to help our graduates 'hit the ground running' when they take their places in vocational ministry. We want to minimize the 'vocational shock' of establishing a personal, family, and professional life and therefore improve the likelihood that these people quickly adjust to the demands of Christian service."\(^3\)

Specific skills which this course is designed to help the student master include the ability to:

1. manage their time and money.
2. resolve interpersonal conflicts positively.
3. identify characteristics of Christian maturity and direct their own spiritual development.
4. behave maturely with members of the opposite sex.
5. hold a job.
6. identify and use basic tools for home and auto maintenance.
7. demonstrate a knowledge of basic home and auto maintenance.

8. plan and prepare menus, purchase food wisely, and care for leftovers.
9. keep their persons clean, healthy, and presentable.
10. grow and harvest their own fruits and vegetables for food.
11. choose their clothing wisely and care for it.
12. be faithful to the obligations of regular Christian service.
13. lead others in emotional, social, and spiritual growth.  

Jeffrey Robinson, Dean of Students at Florida Christian College states one of the negative aspects of using this program.

Another issue we have faced concerns the non-credit status of the class. Completion of the B.A.S.I.C. course has always been a requirement for enrollment in subsequent terms of study, but the non-credit status of the class still tends to discourage students from taking the curriculum seriously.  

The Navigators produce a discipleship program utilized in many situations and very applicable for the Bible college discipleship group setting called "The Colossians 2:7 Series." Leaders of this material must be certified to lead by attending "The 2:7 Leader Development Seminar" held at different locations around the country. Cost of the training is very reasonable.

Promotional material on the 2:7 series states that the training offered by this program is more on "doing"

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5Jeffrey A. Robinson, personal correspondence, October 6, 1994.
than on "knowing." Those who go through the 2:7 series are trained in:

1. Having a vital devotional life.
2. Solid, basic Bible study.
3. Memorizing Scripture.
4. Effective leading of small group studies.
5. Extended prayer times.
7. Preparing and giving a clear personal testimony.
9. How to use evangelistic Bible studies.
10. Concentrating on reaching non-Christians in their environment.
11. Applying Christ's Lordship.
12. Discipling themselves spiritually.

Information on this series is available by writing Navigators Church Discipleship Ministries; P. O. Box 6000; Colorado Springs, CO 80934. They direct interested individuals to a representative in their area to provide information about the 2:7 series and the leadership development seminars.

Materials discussed in the second section of this chapter are recommended for use on the Bible college campus to aid in the spiritual growth and development of students. The books by Caldwell, Foster, and Willard are recommended reading for all students. The various discipleship programs are suggested to Deans of Students and to faculty who teach in the area of spiritual formations or Christian growth as possible resources for these classes. Also, in the survey of students, many students indicated a desire to have
small discipleship groups on campus for the purpose of spiritual growth. The studies mentioned above can be helpful in providing material for these.
CHAPTER 3

BIBLICAL AND THEOLOGICAL BASIS FOR A SPIRITUAL LIFE

When one becomes a Christian it is expected of that person that he or she grow in Christ. The Bible has a continuing theme of the growth and development of one's personal walk and relationship with Jesus Christ. One's spiritual walk is much like riding a bicycle up a hill. Either you keep moving forward, or you begin to roll back.

Scripture speaks of this spiritual development in various ways. One term used to describe this is growth. Ephesians 4:15 states: "Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ." Second Peter 3:18 says that the Christian is to ". . .grow in the grace and knowledge of our Lord and Savior Jesus Christ." Peter also says , "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good" (1 Peter 2:2,3).  

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Another analogy that is used to describe spiritual development is that of being fruitful. Jesus said, "I am the vine and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he trims clean so that it will be even more fruitful" (John 15:1,2). In Matthew 7:17 Jesus says, "Likewise every good tree bears good fruit."

Maturing is another term used to describe the spiritual development of a Christian. The necessity of spiritually maturing is addressed in Hebrews 5:11-14. There the writer says:

We have much to say about this, but it is hard to explain because you are slow to learn. In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

Failure to grow, bear fruit, and mature is abnormal behavior. The danger that needs to be recognized though as one speaks of spiritual growth and development is that of equating this with externals only. God is concerned about what is happening inwardly in the lives of his people. He does not judge by the outward appearance as man is so prone to judge (1 Samuel 16:7). In Matthew 23 Jesus pictures a people who were doing all the right things outwardly but on the inside were
dirty and full of "dead men's bones" (Matthew 23:14-29).

John Caldwell states:

"Jesus reserved His harshest judgment for the people who did all the right things outwardly. The Pharisees prayed, fasted, tithed, were concerned with cleanliness, gave great attention to carrying out their Jewish religious ceremonies in just the right way, and even evangelized. However, they divorced all those things from a right heart and a right motivation. It was all an outward performance."

From a Biblical standpoint there is not an exception given for seeking a deeper spiritual walk with God to certain people such as ministers, Bible college students, or some who feel they are too busy with other important things in life. The Scriptures call upon all of God's people to seek him, no matter how busy they may be or how spiritual the atmosphere they may feel themselves to be in. The example of Jesus is enough to support this truth. No one was busier than he. After a hectic day of ministry we see him taking the time to be alone to pray (Matthew 14:13-23). He experienced hard, long days. Yet we read of the times where he made sure he was involved in prayer, even getting up early in the morning to be sure that he was spending time in prayer (Mark 1:35). Jesus, though God himself in the flesh, still needed great amounts of time in prayer, even to the point of praying all night long

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The example of this is found in Luke 6:12.

These examples of Jesus in his prayer life, not to mention the other disciplines he continually put into practice, should be enough to compel all Christians to seek a deeper walk with God. To draw the analogy a little tighter, one might say that the apostles themselves were in Bible college. They were in training under the master teacher to prepare them for the work of ministry. In this atmosphere, Jesus does not consider that they can coast, but instead is continually exhorting them to seek the deeper life. Jesus taught that the lifestyles of his followers must exceed that of the Scribes and Pharisees (Matthew 5:20). The righteousness of the Pharisees was a righteousness based too often on the externals and on placing burdens upon people that they themselves would not even seek to carry.

Varying views of one's spirituality as discussed in Chapter 1 and how this spiritual dimension is demonstrated in life is not new. In the New Testament there were those who seemed to feel that it was "faith only" and for man to seek to do anything was tantamount to trying to play God or change God's plan of salvation (James 2:14-17). There were others who stressed the importance of outward acts, including the necessity of non-Jewish males to be circumcised to demonstrate their
loyalty to God (Galatians 5:7-11).

Paul, in his letter to James, tries to deal with this when he writes that faith, if it is not accompanied by works, is dead (James 2:17). In verse 24 he states that a man is justified by his works and not by faith only, or by faith alone. But some will immediately appeal to Romans 3:28 and say that it is not by works, but by faith that one is saved. There Paul states: "For we maintain that a man is justified by faith apart from observing the law."

In discussing one's spirituality and Christian walk, how do you reconcile the two passages? First, it is important to see what is said and what is not said in each of the passages. Since this author holds that the Bible is the inerrant word of God, a view that Paul and James contradict one another in the two passages is totally rejected. Instead, there must be a way in which the two passages can be harmonized. Jack Cottrell states:

The difference between Paul and James is a matter of emphasis. Paul is speaking precisely: the only thing directly related to justification is faith. Of course, this faith is always accompanied by obedience. See Romans 6:1-19. James simply makes the same point more emphatically by saying that in a sense we are justified by works. I.e., faith that justifies is a faith that works. Otherwise how can anyone know that faith exists? (James 2:18)

We can summarize it thus: we are not justified by faith AND works (Paul). Nor are we justified by faith WITHOUT works (James). Rather we
are justified by a faith THAT works (Paul and James).²

It is the belief of this author that one's spiritual life is shown as much in deed as in word. The deeds alluded to include both internal disciplines of abstinence as well as external disciplines of engagement. Those disciplines of abstinence include solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice. The disciplines of engagement include study, worship, celebration, service, prayer, fellowship, confession, and submission.³

Richard Foster in Celebration of Discipline speaks of the disciplines as falling into different categories as well. The inward disciplines include meditation, prayer, fasting, and study. The outward disciplines include simplicity, solitude, submission, and service. Foster adds a third area of disciplines as well which is the corporate disciplines. These disciplines are confession, worship, guidance, and celebration.⁴

Christianity is more than just an acceptance of basic facts about Christ. Too often, though, in the


⁴Foster, Celebration of Discipline.
Bible college setting, this becomes the basic criteria of success. The better a student can score on tests over objective doctrinal matters, the better a student he is considered to be. But for a well-rounded program of study there must be a broader based emphasis on the spiritual life and development of the student. The student must be helped to develop a Christo-centric view of life and ministry. This comes from a recognition of the indwelling of Christ in one's life and that this indwelling presence is to affect all areas of life. As Paul wrote to the Galatians, "I have been crucified with Christ and I no longer live, but Christ lives in me" (Galatians 2:20).

God makes it quite clear in His Word that He has only one answer to every human need -- His Son, Jesus Christ. In all His dealings with us He works by taking us out of the way and substituting Christ in our place. The Son of God died instead of us for our forgiveness: He lives instead of us for our deliverance. . . . It will help us greatly, and save us from much confusion, if we keep constantly before us this fact, that God will answer all our questions in one way and one way only, by showing us more of His son.5

A key point to understand in speaking of spiritual growth is that it is only available by God's grace.

Richard Foster states:

The grace of God is unearned and unearnable, but if we ever expect to grow in grace, we must pay the price of a consciously chosen course of

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action which involves both individual and group life. Spiritual growth is the purpose of the Disciplines.\(^6\)

It is because of the cross of Christ that we live and move and have our sense of purpose and position as Christians. Jesus is our righteousness. "God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God" (2 Corinthians 5:21). Our acceptance by God is not based on our works but on God's work at the cross.

It is said that you win one to what you win him with. This saying is used mainly in speaking of church growth. If you win one by the personality of a particular preacher, they have just been won to that preacher, and should he leave, the person won by that personality will leave as well. There may be some truth to this in the lives of some people, but it is not a universal principle.

So there can be some truth in this way in one's Christian walk. How one comes to know Christ can affect how that person tries to live out the Christian life. If universalism is taught as the way one comes to Christ, that is, Christ is one way to God, but there are others as well, the convert will not hold Christian living and spiritual growth as a strong priority. On

\(^6\)Foster, p. 8.
the other hand, if salvation by works is how one comes to know Christ, he will try to maintain that relationship by relying upon works. Such a person will often come up with a list of do's and don'ts and this provides the basis for living the Christian life. And not only is this list applied to that particular individual, but he will check others by that same list.

Some come to Christ and have been taught that all they have to do is believe in Jesus. This person's life is not affected in a positive way and he does not seek to grow in Christ and to mature in the faith because, according to what he has learned, he has done all he needs to do. But Scripture reveals to us that it is not just belief that saves one. In James 2:19 we read, "You believe that there is one God. Good! Even the demons believe that -- and shudder."

The most concise passage in regards to salvation in the opinion of this writer is Ephesians 2:8-10. There the Scripture states:

For it is by grace you have been saved, through faith -- and this not from yourselves, it is the gift of God -- not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

This passage points out that we are saved by grace through faith. Salvation is not something we merit, earn or work for. It is based upon the acceptance of
the gift of Jesus. But God does not just force that gift upon us. It is received by faith. Faith is the response that man makes to God's offer of grace. That offer does not come from within, that is, it is not a miraculous inner working of the Spirit. Instead, that offer comes from the proclamation of the Word of God. "Faith comes from hearing the message, and the message is heard through the word of Christ" Romans 10:17.

What then is our purpose in living the Christian life? What motivates us to do what we do? Remember, seeing that we are saved by grace should affect how we carry out our life. We should operate on the principle of grace and faith. The way in which a person is saved is the way in which the Christian life should be practiced. It is important to understand who we are and what we are in Christ.

Why are we here? To reach the lost? To comfort the discouraged? To train our youth? To pray? To build buildings? To combat racism? To combat abortion? To be a leavening influence in a corrupt society?

All of these are valid and worthwhile. But they are not our chief reason for existence as Christians. Our chief purpose is doxological, that is, to give praise and glory to God. All of the above cited reasons people give are ways to give glory to God.
Scripture speaks about this doxological purpose in many places.

So whether you eat or drink, or whatever you do, do it all for the glory of God. (1 Corinthians 10:31)

Now to Him who is able to do immeasurably more than all we ask or image, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! (Ephesians 3:20,21)

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. (1 Corinthians 6:19,20)

May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. (Romans 15:5,6)

With this in mind, we constantly pray for you, that our God may count you worthy of His calling, and that by His power He may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in Him, according the grace of our God and the Lord Jesus Christ. (1 Thessalonians 1:11,12)

Let your light shine before men, that they may see your good deeds and praise your Father in heaven. (Matthew 5:16)

Glorifying God is the first goal, the chief goal, the main goal of the Christian life. The other things we do fall under the umbrella of this goal. The reason it is so necessary to have the proper perspectives and priorities in Christian life and Christian service is because many of the things a Christian does, though
they may be good, may not always be done for God's glory. An act of kindness can be done in hopes that one might reciprocate. A sermon might be preached in hopes of receiving personal glory and praise or to "put the people in their place." Full-time Christian service may be done for the paycheck instead of the glory of God. All of these things happen when the Christian fails to recognize that he has been saved by grace through faith, and not by works.

Chuck Swindoll gives three suggestions as to how a Christian might always give glory to God. They are: 1. By cultivating the habit of including the Lord God in every segment of your life; 2) by refusing to expect or accept any of the glory that belongs to God; and 3) by maintaining a priority relationship with Him that is more important than any other on earth. 7

There are many false standards of spirituality in our society. Some are: philosophy, legalism, mysticism, and asceticism. These various views lead to a misunderstanding of how one relates to God. What role does the believer play, or does he play any role? What role does God play? How much does man do and how much does God do?

The popular thought in the pop Christian culture of our day is that Christian living requires no effort. God must give to one the power of holiness, it comes from within. One holding such a view would point to the passage which says, "Not I, but Christ living in me" (Galatians 2:20). But this view seems to ignore some other passages of Scripture such as Hebrews 6:11,12 and 2 Peter 1:5-11, not even to mention the teaching of James on faith and works. Also, Paul, when writing to the Philippians in 2:12 says, "Work out your own salvation with fear and trembling." But then Paul says immediately after that, "it is God who is at work in you, both to will and to work for his good pleasure" (verse 13).

There are really two extreme views that are taken concerning the role of God and the role of man in the process of sanctification. The first is that of quietism.

It is asserts that the Christian is to be passive (quiet) in the process of spiritual growth and let God do everything. According to quietist teaching, the Christian must exert no energy or effort in the process whatsoever, for feeble human effort only hinders the working of God's power... In its extreme variety, quietism is a spiritual passivism in which God becomes wholly responsible for the believer's behavior, and the believer feels he must never exert personal effort to pursue righteous living.8

A verse the quietist would refer to would be Galatians 2:20: "It is no longer I who live, but Christ lives in me."

MacArthur addresses the other extreme of pietism as well.

The opposite of quietism is pietism, which teaches that believers must work hard and practice extreme self-discipline to achieve personal piety. Pietism stresses aggressive Bible study, self-discipline, holy living through diligent obedience, and pursuit of Christian duty. Extreme pietism...often adopts legalistic standards governing one's clothing, lifestyle, etc."9

The Scripture where Paul says that he "beats his body daily" would apply to the Pietists (see 1 Corinthians 9:27).

Both the quietist and pietist would accept salvation by faith. Both rose out of the reformation. The controversy has to do with the sanctification process, that is, what happens after justification or salvation?

In this controversy there is another example of pendulum swinging. It is the task of the Bible student to find the proper balance between the two views so as to be Biblical. Paul did not try to harmonize the paradox between Philippians 2:12 and 13. He simply affirmed that both do exist. How do we reconcile this seeming contradiction?

We must recognize the difference between position

9Ibid.
and condition. Our position when we are immersed into Christ is that we are in Christ. This is the fact that we are saved by grace. But faith demonstrates itself in what the Christian does. The condition of the Christian is that he is growing, and sometimes falling back. In our standing before God we are justified, declared not guilty. In our day to day life we are on a pilgrimage or journey that has its mountain tops as well as valleys.

Salvation is by grace, it is the gift of God and not by works as discussed earlier from Ephesians 2:8,9. But the outworking of that faith is to be readily seen in the life of the believer in the works done which God has prepared for the Christian to do (Ephesians 2:10).

Other passages which speak to what the Christian is to do after being saved are:

James 2:14-17 -- What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by actions, is dead.

1 Peter 2:12 -- Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

1 Timothy 6:18 -- Command them [the rich] to do good, to be rich in good deeds.

Galatians 5:6 -- The only thing that counts is faith expressing itself through love.
Recognizing that one is saved by grace through faith is a central Biblical principle for living the Christian life. Another is knowing the place of faith and its relationship to works. Christian work or acts of service are not to earn God's favor but for the purpose of bringing glory to God.

Another key teaching of Scripture which impacts one's spiritual life is the teaching of being "in Christ" and "abiding in Christ." In considering the concept of abiding in Christ, a first question which must be addressed is how one comes into Christ. First, as discussed earlier, it is by grace through faith. In Galatians 2:16 Paul states:

We...know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the laws, because by observing the law no one will be justified.

Two other passages link one's being in Christ with one's baptism into Christ. Romans 6:3 says, "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?" Paul also states in Galatians 3:26-28:

You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

Being in union with Christ means having his blood
placed upon us so that our sins are forgiven. It means being united with Him in His death, which is, of course, the gift of grace. The question though is when does this uniting take place. It is the view of the writer of this paper that it is in Christian baptism, where, in the act of baptism, God works to cleanse one from his sin and to make him a new creation in Christ. It is the point at which God has signified that He will place His grace upon the individual. Does that then make salvation a work since baptism is involved? No. Baptism is a response of faith. The one being baptized is not working, but is passive. There is someone administering the act of baptism. It is God doing the work of cleansing from sin and bestowing the gift of the Holy Spirit at that point in time. There are other Scripture references used to support this view.

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And You will receive the gift of the Holy Spirit. (Acts 2:38)"

And what are you waiting for? Get up, be baptized, and wash away your sins, calling on His name. (Acts 22:16)

...and this water symbolizes baptism that now saves you also -- not the removal of dirt from the body, but the pledge of a good conscience toward God. It saved you by the resurrection of Jesus Christ. (1 Peter 3:21)

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized in His death? We
were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. (Romans 6:1-4)

After one comes into Christ he is to remain in Christ. One of the most definitive statements of abiding in Christ in the New Testament comes from the mouth of Jesus. In John 15:4-8 Jesus states:

Remain in me and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourself to be my disciples.

Being in Christ one has been cleansed from sin. The grace of God that took care of the problem of sin has provided the cleansing. But how does one then respond to this cleansing? What should result from this cleansing, this salvation by grace? Of course, it should cause one to be filled with joy. And in the John 15 passage quoted above along with the full context from which that passage is taken, is found how one lives out a life in Christ thus remaining or abiding in Christ.

One abides in Christ by abiding in His love. One
abides in the love of Christ by keeping the commandments of Christ (John 15:10). Bearing fruit is another way of abiding in Christ (verse 8). This bearing of fruit is not for our good, but for God's glory. On another occasion Jesus said, "Let your light shine before men, that they may see your good deeds and praise [glorify] your Father who is in heaven" (Matthew 5:16).

Jesus sets the example of what brings joy for the Christian. For Jesus, joy was found in surrender, service, and sacrifice.

He found joy in the fact of God's revelation to men (Lk. 10:21); He found joy in saving the lost (Lk. 15); but most of all His joy was in the glory set before Him (cf. Heb. 12:2; Jn. 17:3). His joy on earth was found in complete self-surrender in love (Jn. 4:34) and this is where His disciples shall find the same joy (Jn. 13:17). 10

Jesus came to earth so that man might have an abundant life, a full life, a joy-filled life. But such a life is only available to those who abide or remain in Him.

The plain path which leads to a cup of joy that runneth over is: (a) Abide in Him, (b) bear fruit, (c) glorify the Father. Why are so many Christian people not finding joy and fulfillment in their Christianity? Why are they withered and dead? Because they have not allowed the life-giving, fruit-bearing sustenance of the Word of God and the Spirit of Christ to flow through them. Further, they do not allow the Word to flow out of

them as a river of living water, quenching the thirst of the souls of the unsaved; nor are they lights unto the world; nor are they the salt of the earth. They are unfruitful. They are unhappy and bereft of the joy of Christ.11

One's relationship with Christ is seen in Scripture as being both a position and a condition. The following chart reflects this understanding of the Christian life.

<table>
<thead>
<tr>
<th>POSITION</th>
<th>CONDITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>A PLACE: And we are in Him who is true— even in His Son Jesus Christ. (1 John 5:20)</td>
<td>A JOURNEY: And I am sure that God, who began a good work within you will keep right on helping you grow in His grace until His task within you is finally finished on that day when Jesus Christ returns. (Philippians 1:6)</td>
</tr>
<tr>
<td>A GIFT: For it is by grace that you have been saved through faith -- and that not from yourselves, it is the gift of God. (Ephesians 2:8)</td>
<td>A WORK: Train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. (1 Timothy 4:7,8)</td>
</tr>
<tr>
<td>UNCHANGING: I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. (1 John 5:13)</td>
<td>CHANGING: And we . . . are being transformed into His likeness with ever-increasing glory. which comes from the Lord. (2 Corinthians 3:18)</td>
</tr>
<tr>
<td>ALL EQUAL: There is neither Jew nor Greek, slave nor free, male nor female, for you</td>
<td>UNEQUAL: My dear children. . . I am again in the pains of childbirth until Christ is formed</td>
</tr>
</tbody>
</table>

11Ibid.
are all one in Christ in you. (Galatians 4:19) Jesus. (Galatians 3:28)  

One is saved by his position, not his condition. But one's condition should reflect his position. This fulfills the words of Jesus when he says, "By their fruits you will recognize them" (Matthew 7:20). An emphasis on salvation because of one's position instead of his condition will lead some to question as to whether it is necessary or important to be good. This is the question Paul dealt with in Romans 6:1 when he asks, "Shall we go on sinning so that grace may increase?" His answer is an unequivocal, "By no means!" One's being set free in Christ by grace and being saved because of his position in Christ instead of his condition does not give license to sin. It must be understood what the Bible says about being free in Christ. Galatians 5:13 says to the Christian: "You my brothers were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love." Peter says, "Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God" (1 Peter 2:16).

One's being saved by grace and being in Christ is based upon a relationship. In this relationship the Christian should desire continual growth and a greater

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experience of Christ daily. Henry T. Blackaby and Claude V. King in their book, *Experiencing God: Knowing and Doing the Will of God* give seven realities of experiencing God. Those realities are:

1. God is always at work around you.
2. God pursues a continuing love relationship with you that is real and personal.
3. God invites you to become involved with Him in His work.
4. God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church or individual Christians to reveal Himself, His purpose, and His ways.
5. God's invitation for you to work with Him always leads you to a crisis of belief that requires faith and action.
6. You must make major adjustments in your life to join God in what He is doing.
7. You come to know God by experience as you obey Him and He accomplishes His work through you. 13


> I want to know Christ and the power of His resurrection and the fellowship of sharing in His sufferings, becoming like Him in His death, and so, somehow, to attain to the resurrection of the dead.

Knowing Christ means to know and have His power at work within one's life. Many Christians are not even aware of the power that is available to them through Christ. The magnitude of this power is seen in the

power that raised Christ from the dead. Christians can
do mighty things when the focus moves from self to
Christ. This is what it means to walk by faith. In
Christ, all things are possible for the Christian.
Paul affirmed this by saying, "I can do everything
through Christ who gives me strength" (Philippians
4:13).

To experience resurrection, though, demands a
death. The Christian who wants to experience Christ
must be willing to share in His sufferings as well.
The first of those sufferings is dying to self. This
dying to self involves "...death to the insidious
drives for success, for recognition, for taking charge,
for pig-headed willfulness."14

God calls His people into service to Him. In
developing a proper Biblical understanding of service
for living the Christian life, there are certain prin-
ciples which must be exercised. Blackaby and King
identify these as:

1. To be a servant of God I must be moldable and
   I must remain in the Master's hand.
2. Apart from God I can do nothing.
3. With God working through me I can do any-
   thing.
4. When I find out where the Master is, then I
   know that is where I need to be.
5. I come to know God by experience as I obey

14 David L. Rambo, "The Way to Intimacy." Disci-
Him and He accomplishes His work through me.\textsuperscript{15}

The Christian life is viewed by many as a very passive experience. This comes from a false view of the grace of God and what it really means to experience salvation by grace through faith. The New Testament reveals that this life in Christ, based upon God's grace alone and not the works of man, is an active life. It is one in which growth is expected. It is one which should be evident by the deeds done. It is a life that is not perfect, but because of the completed work of Christ accepted by faith, one in which a person is in Christ. This Christian life is a continual pursuit of Godliness and holiness and intimacy with God, desiring to know and experience the Father, Son, and Holy Spirit in a real and personal way.

\textsuperscript{15}Blackaby and King, p. 19.
CHAPTER 4

RESULTS OF SURVEY OF DEANS OF STUDENTS

An initial phase of this project was to contact Deans of Students of thirty schools of the American Association of Bible Colleges. A survey was sent to them which is found in Appendix A. This survey was to develop a perception of how the Deans viewed the spiritual life on their campuses today compared with five and ten years ago. They were also asked if they would conduct the Spiritual Life of Bible College Students survey among a selected cross-section of students on their campus.

Sixteen deans responded to the survey, and of these eleven were favorable to their students being surveyed. Those deans participating in this survey and their schools were:

Dr. Gregory Moffatt
Atlanta Christian College
Atlanta, GA

Dr. Freddie Loescher
Baptist Bible College
Clark's Summit, PA
Ms. Alexandria Hersk (Associate Dean)  
Calvary Bible College  
Kansas City, MO

Mr. William Walton  
Central Christian College of the Bible  
Moberly, MO

Mr. Shawn McMullen  
Cincinnati Bible College  
Cincinnati, OH

Mr. Charles Rice (former Dean of Students)  
Clear Creek Baptist Bible College  
Pineville, KY

Mr. Tom Tatum  
East Coast Bible College  
Charlotte, NC

Mr. Mike Chambers  
Florida Christian College  
Kissimmee, FL

Mr. Terry Forrest  
Free Will Baptist Bible College  
Nashville, TN

Mr. Ernie Perry  
Kentucky Christian College  
Grayson, KY

Mr. Mark Comeaux  
Minnesota Bible College  
Rochester, MN

Mr. Earl Wheeler  
Nazarene Bible College  
Colorado Springs, CO

Mr. Chris Lahm  
Nebraska Christian College  
Norfolk, NE

Mr. Garrett Lewis  
Roanoke Bible College  
Elizabeth City, NC

Mr. Dennis Nichols  
San Jose Christian College  
San Jose, CA
In Appendix A is a copy of the survey used for the Deans of Students. Responses to this survey were far-reaching and very detailed by some. The focus of this survey was to determine how the deans perceived the spiritual life on the Bible college campus today and changes over the past ten years.

The first questions posed to these deans was "What specific programs do you have on campus to aid your students in personal spiritual development?" All respondents said that chapel was a part of this and that it was required. Frequency of chapel ranged from two to three times a week to daily. Also a number of the schools have some type of discipleship program in place. At some schools these are mandatory, while at others they are volunteer. Some are student led while others are led by college staff.

One college holds a Spiritual Emphasis Week each semester sponsored by the student council. Another holds a faith promise rally each semester. Still another has a volunteer program on Wednesday night called Family Reunion. This is basically a time of corporate praise and worship.

Recognizing that spiritual development requires ministry as well as devotional and prayer times, AABC
schools require Christian service of their students as well. On some campuses this Christian service could be done in a variety of settings as long as there was ministry to people taking place. On other campuses the students must affiliate with a local church and fulfill all their requirements for a semester at that church.

To aid in the development of new students, one college responding to the survey uses Big Brother/Big Sister programs for their freshman students. This involves teaming upper classmen with freshmen for prayer, encouragement, and accountability. Another school divides its student body up among the faculty and staff into family groups. These groups meet once a month in chapel and then have one social activity a month.

Dorm devotions are held on most of the campuses. Also, on one campus, those married students who live in married student apartments have weekly devotional times together. One college uses a day of fasting and prayer each year on its campus.

The second question asked of the deans was "Do you have classes which directly address the spiritual life of your students?" The answer, as expected, was a resounding yes. But the depth of the classes and structure of the classes vary greatly. In three colleges the spiritual development issue is addressed as
part of different classes instead of having a class specifically designed for this.

Special classes designed specifically for the spiritual life and development of the student include "Building A Biblical Lifestyle," "Christian Character Development," "Biblical Ethics," "Prayer Lab," and "Theology of the Christian Life." One college has a specially planned course in spiritual development that is required. It is a student led course. Published programs used in classes include MasterLife and Experiencing God.

Question three asked "What changes have you seen in the spiritual maturity of incoming students over the past five years?" Answer choices were provided for this. One responded seeing today's student as significantly more mature than five years ago. Two said the student was a little more mature. Four stated that they felt the students were about the same. That students are a little less mature now than five years ago was cited by five of the deans. Two said these students were significantly less mature spiritually.

The next question built upon the previous one. It asks, "To what do you attribute your response to the above question?" Those who saw more maturity cited tighter screening in admissions and focusing more on the students than the rules as reasons for this.
Another contributing factor for better maturity was a focusing on the issues by the students.

Those who see less maturity cite difficult home situations from which students come and worldly influences such as television. Others placed the blame on the church. They cited "fun and game" youth groups and less discipleship in the local church as the root of the problem. Some were more specific citing ministers as part of the problem. One dean stated the reason for immaturity as a "declining seriousness of much youth ministry" and a "resistance of senior ministers to spending time with ministry candidates."

One dean summarized this issue this way.

More and more we have students attending who are not sure of their reasons for being here. Our students are less mature emotionally and intellectually as well as spiritually. They are also far more realistic -- they see growth as an absolutely personal exercise.

Referring to growth as an "absolutely personal experience" may represent a theological view not all deans would accept.

The next two questions centered on the discipline problems on the Bible college campus and what changes have occurred in this area over the past ten years and five years. Ten years ago the major discipline problems were seen as a lack of respect for authority, lack of seriousness of purpose, sexual issues and immorality, drinking, curfew violations, lying, and smoking.
Five years ago the major discipline problems were perceived as about the same by most respondents. Two areas where increases were perceived were more dishonesty and less respect for authority.

Today, though most of the same problems persist, more mentioned sexual immorality as a problem on their campus. Also, rebellion against authority was cited as being on the increase by several of the deans. General irresponsibility and self-centeredness were also mentioned as problems today. One dean did state that the problems he sees on his campus now are the same as those five years ago but on a smaller scale. Another said the problems were the same, but attitudes of the students towards the problems have changed. He stated the attitude to be, "So I made a mistake. Everybody's doing it, give me another chance." The strongest difference perceived over the past ten years appears to be that today's student appears to challenge the authority of college personnel and to challenge the rules of the college more.

Those who perceived changes over these ten years were then asked to what they would attribute these changes. Those who saw the increasing problems as lack of respect for authority cited the societal attitude toward authority and this influencing the student. One cited that increased discipline problems result from
there being too much of an emphasis on what God can do for someone instead of what one should do for God. Lack of parental guidance, a greater degree of materialism, and the desire to be independent were also mentioned as reasons for increased discipline problems. One dean suggested that students need a broader background before entering Bible college. He also said that the situation could be helped if local churches would exercise discipline.

Next the deans were asked what changes they would like to see take place on their campus to aid in the spiritual growth and development of their students. Mentioned time and again was the need for small group and one on one discipling and accountability groups. Also deans expressed a desire to see the faculty and staff participating more in working with the students as models and mentors in discipling settings.

Whereas the above answers deal with the necessity of relationship building for spiritual development, other suggestions for greater spiritual development took on a more theological perspective. The need to teach and for the student to perceive the Bible as normative and that there are absolutes was mentioned twice. One cited the need to help the student understand and know the greatness of salvation.

Some saw the problem and its solution for spiritu-
al development as more attitudinal on the part of the student. Some deans felt that if the students were more mature when they arrived on campus, this would aid in the spiritual growth. This, of course, is cited by those who see the basic problems as stemming from the home and church background of the student. One mentioned that students need to be one hundred percent committed to Christ. Though this is a lofty goal, it is probably one many staff, faculty, and administrators would struggle with.

Some practical suggestions given by the deans include the need to develop courses on the spiritual disciplines and spiritual development as well as employing a full-time campus minister. One school responding to the survey already has a full-time campus minister.

Question 10 of this survey asked the deans to identify the three disciplines they felt were most strongly practiced by students on their campus. The discipline and the number of deans who responded to each is given below.

8 - Prayer about personal concerns  
5 - Bible reading  
6 - Prayer for others  
7 - Worship with other believers  
0 - Forgiveness  
0 - Giving up free time to serve others  
3 - Being a source of encouragement to others  
0 - Writing of spiritual journals  
0 - Keeping a prayer list  
0 - Thanksgiving in answer to prayer
1 - Giving financially to the work of the Lord
0 - Fasting
0 - Setting aside an extended period of time (at least an hour) for prayer
0 - Memorization of Scripture
2 - Sharing of faith with an unbeliever

Next the deans were given the same choices and asked to indicate which disciplines they felt were practiced least by the students on their campus.

0 - Prayer about personal concerns
0 - Bible reading
1 - Prayer for others
0 - Worship with other believers
1 - Forgiveness
2 - Giving up free time to serve others
0 - Being a source of encouragement to others
8 - Writing of spiritual journals
1 - Keeping a prayer list
1 - Practicing thanksgiving in answer to prayer
3 - Giving financially to the work of the Lord
6 - Fasting
7 - Setting aside an extended period of time (at least an hour) for prayer
3 - Memorization of Scripture
4 - Sharing of faith with an unbeliever

A comparison of how the students rate the above practices of the spiritual disciplines with how the deans perceived them will be provided later in this project.

An assumption going into this project was that some, even a number of students fail to grow spiritually during their time in Bible college. This assumption was addressed in question 12 of the survey. For those deans who do see this as a problem, various reasons were listed as contributing factors to this. Again, these factors fall into three basic categories: attitu-
dinal, theological, and practical. The attitudinal problem mentioned by some of the deans include peer influence and worldly influence as well as an association with negative things. Cynicism toward rules and authority was also mentioned.

Some found the decline in spiritual growth to be theological. One stated that some students coming to Bible college were not born again. Other put it more into the realm of their personal frustrations, that is, they were not receiving practical sermons but rather the preaching they were hearing was irrelevant to their lives, thus contributing to a lack of growth. The same was said concerning worship experiences the students were involved in. Another theological as well as practical problem cited was that some students are practicing religion rather than having a relationship with God.

Some practical reasons for the decline were seen as lack of consistent role models, personal motivation and direction on the part of the students, and lack of accountability. Also some concerns were raised on the part of the Deans of Students about dorm life and the problems there. The students, as will be seen in their suggestions to the administration for ways of aiding in spiritual development as recorded in Appendix E of this project are much more vocal and concerned about this
area of student life than the Deans of Students appeared to be.
CHAPTER 5
RESULTS OF STUDENT SURVEY

Thirty randomly selected schools from the American Association of Bible Colleges were asked to participate in the development of the basis for this project. In the 1994 annual report of the association, eighty-eight schools were included in this association. The total head count was 30,532. Of this total head count there was a full-time equivalency of 27,335.\(^1\) Ten of these schools had students who responded to this survey. The total enrollment in those schools was 3,243, with a full-time equivalency of 2,984. Deans of students were asked to select a cross-section of students to participate in this survey. The number of students responding to this survey was approximately 260. This means that about nine percent of the total students in the responding schools answered this survey. Not all students answered all questions.

Those schools having students participating in this survey were:

- Baptist Bible College
  Clarks Summit, PA

- Calvary Bible College
  Kansas City, MO

- Cincinnati Bible College
  Cincinnati, OH

- Clear Creek Baptist Bible College
  Pineville, KY

- Florida Christian College
  Kissimmee, FL

- Free Will Baptist Bible College
  Nashville, TN

- Kentucky Christian College
  Grayson, KY

- Nebraska Christian College
  Norfolk, NE

- Roanoke Bible College
  Elizabeth City, NC

- St. Louis Christian College
  Florissant, MO

The survey taken by these students is found in Appendix B of this project. This chapter covers questions one through nineteen of the survey. Charts of these answers are found in Appendix D. The listing of suggestions of what students felt could be done for the improvement or enhancement of spiritual life on the various campuses (question 20 of survey) is found in Appendix E.

It is the purpose of this chapter to look at each
question in the survey and provide the cumulative answers given. Also, the answers provided by these Bible college students to these questions will be compared to similar questions asked in surveys in a local church setting at the Kingsway Christian Church in Indianapolis, IN, ministers in the Indianapolis area, and/or respondents to a survey in Discipleship Journal.

Thankfully not all responses came out as that of one student. This student stated that she was delighted when she thought of the spiritual disciplines. She was satisfied with her efforts in the practice of the disciplines. Time spent in the practice of the spiritual disciplines was one minute or less on the average. Her biggest difficulty regarding her prayer time was being able to keep her mind from wandering during the prayer time.

One of the first general reactions to the data is how similar it is from school to school. An assumption in beginning this project was that the spiritual dynamic among students at Roanoke Bible College and other schools of the Restoration Movement would be significantly different because of a perceived weakness in teaching concerning spiritual disciplines, spiritual gifts, and the work of the Holy Spirit. Whether this is good or bad is still not certain. Though the basic
disciplines in all the schools, that is, prayer and Bible study, were practiced more consistently, the practice of many of the other disciplines is almost non-existent. Though it is good to know that students across denominational, class standing, and gender are, for the most part, at the same level in the practice of spiritual disciplines, it is noted that more needs to be done in the churches as well as in the early years of Bible college to help the students advance beyond the basic disciplines.

Question one asked the students: "What one word describes how you feel when you think of the 'spiritual disciplines'?" Of the 260 students returning this survey, 237 answered this question. Eighty-three of these students stated that they felt delight on this issue while sixty-four expressed a feeling of frustration. Forty-four were uncertain. Twenty-seven expressed feelings of guilt, and nineteen had feelings of ambivalence. Though having the largest number of respondents expressing delight is encouraging, when the totals of the other categories are added together the picture is not quite as good. A total of 151 expressed some feeling of a negative nature with this. One student added that when he began to feel comfortable with his view of the spiritual disciplines he would begin to be filled with pride and to backslide. Anoth-
er student, sensing frustration when he considered the spiritual disciplines said, "I feel the trials are always around me. I know the trials will strengthen me, but I long for a mountain top experience."

Comparing the responses of the students to those answering this question in the Discipleship Journal survey, the following comparisons are seen. Those in the Discipleship Journal survey who said that guilt was how they felt when thinking of the spiritual disciplines was twenty percent. For the Bible college students this was eleven percent. Discipleship Journal readers who said ambivalence was the feeling they had was four percent. This percentage was eight percent for the Bible college students. Forty-four percent of the Discipleship Journal readers felt delight while thirty-five percent of the Bible college students did. Thirty-two percent of the respondents in Discipleship Journal felt frustration when considering the spiritual disciplines. For the Bible college students this was twenty-seven percent. But nineteen percent expressed uncertainty among Bible college students while this was not an answer given by those in Discipleship Journal.

The second question asked: "On a scale of 1-10 (10 being very satisfied), how satisfied are you with your spiritual life?" The average among all 232 who answered this questions was a 6.3. The highest number
rated themselves at a seven (74 respondents), followed by 55 responding with a six, 32 with an eight, 29 rating themselves at a satisfaction level of five. Eighteen students rated themselves at four, eleven as three, six gave themselves a nine, while four students rated themselves at a two. It was encouraging to see that only one said he felt like he was extremely dissatisfied by rating himself at one and only two rated themselves at ten. It is an interesting note to this author, though, that those schools affiliated with the brotherhood of Christian Churches and Churches of Christ, with the exception of Florida Christian College, had the lowest average ratings in this survey. These schools include Cincinnati Bible College (6.1), Florida Christian College (6.5), Kentucky Christian College (5.2), Nebraska Christian College (6.3), Roanoke Bible College (5.6), and St. Louis Christian College (5.3).

John Caldwell, in his survey of the Kingsway Christian Church in Indianapolis, IN and ministers in the Indianapolis area, asked this same question. The percentage under each of these and their comparisons with those percentages of responses among Bible college students to each vary greatly, as indicated in the

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The following chart.

<table>
<thead>
<tr>
<th></th>
<th>Ministers</th>
<th>Kingsway Church</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.0%</td>
<td>7.0%</td>
<td>0.4%</td>
</tr>
<tr>
<td>2</td>
<td>3.0%</td>
<td>6.4%</td>
<td>1.7%</td>
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<td>13.0%</td>
<td>15.0%</td>
<td>4.7%</td>
</tr>
<tr>
<td>4</td>
<td>5.0%</td>
<td>16.4%</td>
<td>7.8%</td>
</tr>
<tr>
<td>5</td>
<td>25.0%</td>
<td>24.0%</td>
<td>12.5%</td>
</tr>
<tr>
<td>6</td>
<td>17.0%</td>
<td>9.5%</td>
<td>23.7%</td>
</tr>
<tr>
<td>7</td>
<td>16.0%</td>
<td>9.0%</td>
<td>31.9%</td>
</tr>
<tr>
<td>8</td>
<td>11.0%</td>
<td>7.6%</td>
<td>13.8%</td>
</tr>
<tr>
<td>9</td>
<td>2.0%</td>
<td>1.2%</td>
<td>2.6%</td>
</tr>
<tr>
<td>10</td>
<td>2.0%</td>
<td>1.2%</td>
<td>0.9%</td>
</tr>
</tbody>
</table>

In question three, seventeen spiritual disciplines were named and students were asked how many times they had practiced these in the past month. In the processing of this question, the average of all responding in each school was determined. Then the total of these averages was recorded, with the overall average of all participants then provided.

The first discipline surveyed was that of prayer for personal concerns. The total combined average for all ten schools was 308 times. This represents that individual students prayed concerning personal concerns 30.8 times on the average, or approximately once a day. Those responding to this question in Discipleship Journal indicated they prayed about personal concerns approximately twenty times during the month.

The next discipline concerned how many times they

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had read the Bible. The total for this was 259, for an average of 25.9 times per student during the month. For those responding to the Discipleship Journal survey the number of times was the same as that of praying for personal concerns – approximately twenty times for the month.

The third discipline surveyed asked how many times the students had prayed for others. The total average was 266, making this a combined average of 26.6 times during the month. Discipleship Journal respondents stated their practice of discipline was about eighteen times in a month.

The next discipline concerned the corporate worship experiences of the students. A total average of 168 times was reported, or a combined average of 16.8 corporate experiences for the month. Those answering in Discipleship Journal showed corporate worship experience as half that of the Bible college student with just over eight experiences as average for the month.

It is interesting that later in the survey the students were asked which discipline they felt was subject to the greatest amount of legalism. The discipline receiving the highest ranking to this question was worship. This causes one to ask whether with student corporate worship averaging four times a week, they attend the regular traditional services which
most conservative churches have of Sunday School, Morning Worship, Evening Worship, and Mid-Week services, and if this is the case, is it done more out of a sense of duty. With many schools making church attendance mandatory for their students, one must ask if these services are contributing to a growing dissatisfaction with corporate worship experience.

The fifth discipline concerned the frequency with which students had studied the Bible for at least thirty minutes at a time. This was done eighty-nine times for an average of 8.9 times. This was approximately the same answer as that given by the respondents in Discipleship Journal. This response out of a total of 245 students respondents indicates a low mark in the area of extended Bible study.

The sixth item asked concerning the students practice of the discipline of forgiveness and how many times they had practiced this discipline over the past thirty days. Of a total of 245 students, there was a combined average of this discipline being practiced seventy-four times, or 7.4 times per student per school.

The next discipline surveyed was the number of times the students had given up free time to serve someone else. Those responding averaged practicing this discipline eight times during the month. This
again is about the same as that of those answering the survey in Discipleship Journal.

Slightly better was the practice of the discipline of encouragement. A total combined average of 122 times did students serve as an encourager. This comes out to 12.2 times per student for the month. But for those responding in Discipleship Journal the average was a little less than eight times a month.

Number nine asked how many times during the month someone wrote their thoughts in a prayer journal. The combined average for this was 5.2 times. But this question, coupled with question number 5 of the survey which asked how many kept a prayer journal, shows that only eighty-one keep a prayer journal. This is approximately thirty-four percent of the students. For those answering this question in Discipleship Journal, sixty percent did write in a journal. For students responding to this survey, it is indicated that those who do keep a prayer journal enter information in it about 15 times a month.

It does not appear that many students keep prayer lists as a spiritual discipline. Only a total average of 5.8 additions to prayer lists was reported for the month. Whereas students responded on the average that they pray about personal concerns thirty times a month, only about eleven times do they acknowledge with
Thanksgiving an answer to prayer according to the responses to question eleven.

Bible college students seem to do a good job of practicing consistent stewardship. Those who responded concerning their giving habits for the thirty day survey period indicated that they gave 3.9 times a month. This is right at a once a week giving pattern. Those responding in Discipleship Journal indicated that they had given money to the church about five times a month on average.

The next two options dealt with the spiritual discipline of fasting. This was by far the area of greatest weakness. Of the responses, twenty-four students stated that they had fasted for at least one meal for a spiritual purpose during the course of the previous thirty days. This is a little less than ten percent. Nineteen said they had fasted for a full day. A number of these respondents in the two categories were the same person. Seventy percent of those responses in Discipleship Journal indicated that they had not fasted. That means twenty percent more of those fasted than did the Bible college students.

The number of times an extended period of time was set aside for prayer was less than an average of two times per student per school for the survey period. The combined average was 1.73 times per month. Memori-
zation of Scripture also did not rate high as a discipline practiced by Bible college students. The average for this for all respondents was that they memorized Scripture 2.5 times during the month.

Another disappointing result of this survey was the lack of times someone shared his faith with an unbeliever. On the average, witnessing to nonbelievers only took place two times per student during the month. But of the students responding, 134, or approximately fifty percent did share their faith with an unbeliever during the month. This is the same percentage as those who responded to this question in Discipleship Journal.

Question four asked, "In general, how would you describe your practice of the spiritual disciplines?" The students were asked to give just one response. A total of 238 students responded to this question. One hundred five of these said that their practice of the spiritual disciplines was not what it should be. Sixty-five said that the practice of the disciplines generally goes in spurts while sixty-four said they were usually consistent. Only four stated they were satisfied with their practice of the disciplines. One student, responding to this question, said that he was consistent in practicing the disciplines while at school but when he went home he would tend to practice them in spurts.
The students were harder on themselves than what those who responded in Discipleship Journal were. The percentages were as follows.

<table>
<thead>
<tr>
<th>Discipleship Journal Students</th>
<th>Usually consistent</th>
<th>Goes in spurts</th>
<th>Not what it should be</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>41%</td>
<td>45%</td>
<td>14%</td>
</tr>
<tr>
<td></td>
<td>27%</td>
<td>27%</td>
<td>44%</td>
</tr>
</tbody>
</table>

The students were asked if they kept a spiritual journal. Eighty-one responded that they did while 155 said they did not. Those who kept a journal recorded in them prayer lists (57), written prayers (55), reflections on Scripture study (56), personal feelings of the day (66), and confession of sin (50). Other items added by students include praise and thanksgiving, writing out of hymns or poems, sermon notes, answered prayers, and the writing of reflections upon the works of God. One student said he recorded in his journal ideas for ministry. Another student stated that he recorded testimonies of what God was doing in his life.

When those who did not keep a spiritual journal were asked why they did not, fifty-nine said they never think about it, twenty-two said they felt their spiritual thoughts and prayers were too personal to keep in written form, and sixty-four stated that they just did not have the time to keep a journal. Fifty-three of those who did not keep a journal stated as the reason for this that had never been taught how.
Other things added were just not taking the time to do so, forgetting to do so, or that they were too lazy to do so. One student indicated a personal struggle with the subject of prayer as a reason for not keeping a journal. Another student stated that he had tried it but did not like doing so; a third said that keeping a journal did not strike him as being necessary. One student stated that though it might be worthwhile to keep a journal, it was not mentioned in Scripture. A number of students indicated they did not keep a spiritual journal simply because they felt it to be too mechanical, formal, or business-like.

Question eight in this survey asked the students how many times they had fasted for spiritual reasons. Of the 238 responding to this question, 102 said they had never done so. This constitutes forty-three percent of those responding, about ten percent higher than those in the church survey who said they had never fasted. Seventy-five said they had done so several times (thirty-five percent as compared to twenty-four percent in the church survey), while fifty-eight said they had done so once (forty-three percent as compared to twenty-two percent). Only three of the students fasted regularly, or one percent, the same percentage as those responding in the church survey. Those who regularly fasted or fasted on several occasions tended
to be men who were older according to the student survey.

The ministers in the Indianapolis survey responded to this question of fasting in the following ways. The highest percentage of them (fifty-nine percent) said they had fasted several times while only nine percent said they had never fasted. Fifteen percent said they had done so only once, nine percent often, and eight percent said they fasted regularly.

When the students were asked how they spent their time fasting, 117 said they spent it in prayer. Eighty-two spent some of their fasting time in Bible study. Thirty-six said they served others during their times of fasting. Six said that Scripture memorization was part of their fast times while seventy-nine said they spent time in meditation. Only fourteen indicated that they wrote in a journal as part of their time of fasting. Nearly all mentioned at least two things they did while fasting, while a number of them combined a number of the options provided. One student added that during his times of fasting that he tried to live a normal routine day so as to not draw attention to himself. Another student said that he spent some of his fast time listening to Christian music while another said he listened to sermons on tape. One student also said he spent this time in reflection.
Question ten asked, "In an average week, how many times do you read the Bible?" The response to this indicated a strong reading of the Bible by Bible college students. There were 141 students who indicated they read the Bible daily. This is fifty-seven percent. Only 22.4% of those responding in the church survey indicated that they read the Bible daily. Among Indianapolis ministers fifty-five percent read daily. Eighty read the Bible two to three times a week (thirty-two percent as compared with twenty-four percent in the church survey and twenty-seven percent among ministers). Only four indicated that they rarely read the Bible in an average week (approximately two percent, as compared with 13.4 % in the church survey and 1.5% among ministers).

Concerning the reading of the Bible, the next questions asked how they went about reading the Bible. Various options were provided and the students could check all of those options that applied to their Bible reading habits. The majority of respondents, 162 in all, said they would see how a passage applied to their individual life in their reading. A large number of those responding, 116 students, said they read short passages of Scriptures and meditated on this. Ninety-eight said they just chose a text and read it while seventy-four indicated that they followed a regular
reading schedule. Eighty-two said they spent time praying through a passage of Scripture. Sixty-eight of the students read topically in their Bible reading time. Forty-three said they read through large sections of Scripture for their Bible reading time.

Questions twelve through sixteen centered on the prayer life of Bible college students. Number twelve asked, "On the average, how much time do you spend in prayer a day?" There were 101 students who said they spent five to fifteen minutes a day in prayer, or thirty-nine percent. Thirty-one percent of those who participated in the church survey with Kingsway Church in Indianapolis indicated they spent five to fifteen minutes in prayer daily. Thirty-six percent of the ministers answered the same.

Another seventy-one students, or twenty-seven percent, said they spend fifteen to thirty minutes in prayer daily. The percentage for this in the church survey was ten percent while thirty-four percent of the ministers said they spent fifteen to thirty minutes a day in prayer. Only one student said he spent no time in prayer (0.1% as compared to five percent). No ministers said they spent no time in prayer. Four students said they spent less than a minute (1.5% compared to 11.9% among church members and 1.5% among the ministers. Forty-six students said their prayer
time was from one to five minutes (17.8% as compared to 37.3% in the church survey and twelve percent among ministers). Twenty-eight students (ten percent, compared to three percent from the church survey and twelve percent from the ministers survey) said they normally spend thirty to sixty minutes in prayer. Eight said they spent more than an hour. This is 3.1% as compared to 1.3% for those answering in the church survey and 4.5% among ministers.

Question thirteen asked the students to indicate from a list of options which form of prayer they spend the most time on in their prayer time. Ninety-three said the most time was spent asking God to do something. Seventy-two said it was giving thanks to God for what he had done. Forty-two said confessing sin was the main part of their prayer life while thirty-one said they spent more time in praising God. Twelve said they spent their prayer time primarily asking God for something. Another eleven said they spend quality time listening to God for answers.

Question fourteen gave the same options but asked which form of prayer they spent the least time on. Listening to God for answers was the answer given by 147 students. Thirty-five said confessing sin and twenty-seven said praising God was the thing they spent the least amount of time doing. Twenty-two said
asking God for something was what they spent the least
time in, followed by nine who said it was asking God to
do something. Only eight said they spent the least
amount of time in thanksgiving.

The next survey question asked, "Which best de-
scribes your usual prayer time?" They were asked to
provide only one answer to this question. One hundred
nineteen said they prayed more in a conversational
prayer style. Sixty-nine said their prayers were more
spontaneous. Thirty-two said theirs was a structured
prayer time while the same number said they prayed
basically on the run.

Question sixteen asked the students, "What are
some of your biggest difficulties regarding prayer?"
They were given a list of answers to choose from and
asked to check all that applied. There were 184 stud-
ents who said one of the biggest difficulties was
keeping their mind from wandering during prayer time.
One-hundred seventy indicated that finding quality time
and spending quality time in prayer was a problem.
There were 152 who said that they found it difficult to
take time to listen to God during prayer time. Fifty-
two students indicated that they had trouble with
spending time in praise and thanksgiving. Forty-two
said they found it difficult to feel close to God
during prayer time. Seventeen said they found it hard
to believe that God would really answer their prayers while fifteen stated that they just did not really know how to pray.

Survey question seventeen asked how many books the students had read in the past year to aid in personal spiritual growth. Twenty-nine, or eleven percent said they had read none. Forty-one percent of those responding in the church survey by John Caldwell answered none while two percent of the ministers answered in this way. Fifty-four students, or twenty-two percent said they had read one book. This is the same percentage as those answering the church survey, while only three percent of the ministers answered one. Approximately fifty-three percent of the students (130) said they had read two to five books. This compares to 28.4% in the church survey and forty-six percent among the ministers. Nineteen students (7.7%) said they had read six to ten books to aid in personal spiritual growth. Those in the church survey answering six to ten was 5.5% and thirty-two percent of the ministers did so. Almost six percent of the students, or fourteen in all, said they had read more than ten books. Only 2.9% of those responding in the church survey indicated this. Among the ministers, twelve percent said they had read from ten to twenty books, and another five percent said they had read more than twenty
books to aid in spiritual growth in the past year.

Something that may cause these numbers among Bible college students to be larger could be that some included the reading of assigned books for classes. This is a correction which will have to be made for future uses of this survey to get an accurate reading.

Question eighteen asked a series of questions concerning ten different spiritual disciplines. The first questions asked which discipline most helped them grow. Seventy-one (32.3%) said it was Bible study. Forty-four, or 19.4% said prayer. Thirty-one students (13.7%) said serving others helped them grow the most. Another thirty, or 13.2% said Bible reading most helped them grow. There were nineteen students (8.4%) who indicated worship helped them grow the most. Eighteen students (7.9%) said fellowship was most helpful for personal growth while six (2.6%) indicated journaling. Evangelism was mentioned by four students (1.8%), giving by three (1.3%), and one indicating fasting (0.4%).

Secondly the students were asked which discipline they most enjoyed. Of those responding, seventy-three (32.6%) said fellowship was most enjoyable. Twenty-five percent, or fifty-six students, said that serving others was what they most enjoyed. Worship was cited by forty-one (18.3%) as that discipline they most
enjoyed. Seventeen (7.6%) selected prayer while thirteen (5.8%) indicated Bible study. Bible reading was chosen by ten students (4.5%) while eight said evangelism (3.6%). Five students chose giving (2.2%) and one journaling (0.4%). No one mentioned fasting as being that which is most enjoyed.

Next the students were asked to indicate which discipline they found it hardest to practice consistently. Fifty-two (21%) indicated evangelism. Forty-seven students (19%) found Bible study the thing which was hardest to practice consistently. Forty-three indicated fasting as hardest discipline to practice consistently (17.3%). Journaling was cited by thirty-two students (12.9%) and Bible reading by thirty (12.1%). Twenty-four students (9.7%) cited prayer and thirteen (5.2%) indicated giving as hardest to practice consistently. Serving others and fellowship were cited by three students (1.2%) each. Only one student (0.4%) indicated worship as that which they found hardest to practice consistently. This is a little surprising since it was also worship that students indicated was the discipline they felt was subject to the greatest amount of legalism.

The discipline which students indicated that they understood the least was, by far, fasting (152 students or 58.9%). Journaling was next with fifty-two students
or 24.9%. Twenty students (9.6%) said they understood evangelism least. All the other options were chosen five or less times as being least understood. No one said they found fellowship difficult to understand.

Next the students were asked which discipline they felt was subject to the greatest legalism. As mentioned above, the largest discipline chosen for this was worship (seventy-one students, or 34.5%). The next was giving with thirty-seven (eighteen percent) choosing this. Thirty-two (15.5%) cited evangelism while thirty students (14.6%) said fasting was subject to the greatest legalism. Less than ten percent chose Bible study, Bible reading, prayer, serving others, fellowship, and journaling.

Question nineteen of the survey asked, "What factors do you feel inhibit your spiritual growth on the Bible college campus?" Poor time management was cited by 101 students. Another eighty mentioned time demands. There was a continual comment on the difficulty on trying to balance so many things such as school work, ministry, social time, and family time. Some students felt some of the work assigned in classes was too much busy work such as reading of texts which were never used in class or requiring of papers in all classes. It is interesting to compare these two top answers. Though a number of students do mention time
demands, a number cited that this could be overcome with better personal time-management. Added to this would be those fifty-five students who said that their own lack of self-control inhibited their personal growth. Students appear to recognize their personal responsibility in their personal spiritual development.

Other answers to factors which inhibit spiritual growth include noise which forty-one students cited. Especially cited in this was music, more pointedly, rock music. Twenty-six said that their own lack of knowledge of what to do to grow spiritually held them back. It was a pleasant surprise to see that only fifteen said they felt their study of the Bible for classes was sufficient for their spiritual growth.

Other inhibitors added by the students include:

--not enough exposure to unsaved people (cited 2 times)
--requiring of certain spiritual commitments
--lack of leadership with wisdom, humility, liberty, and grace
--being in a setting where you don't have to defend your faith
--negativism of some students
--some of the world's ideas taught for credit
--legalism - people worrying about outside instead of inside
--people always pointing out our faults
--small town/churches -- no ministry to really get plugged in to
--lack of self-control on the part of others
--gossip
--fear of talking with professors

Appendix D gives a view of this information in chart format. This material is also broken down by the
respective colleges in those charts. This provides a good basis for comparison, and reveals how closely the various students from the different schools were to each other in their answers.

The results of this survey were more encouraging than what was assumed in preparing for this project. From this survey it was determined that Bible college students are making, for the most part, an effort at developing lives guided by the practice of spiritual disciplines. Specific lessons gleaned from this survey will be discussed in the next chapter. Also in that chapter will be some specific objectives to be pursued to aid students in developing their practice of the spiritual disciplines.
CHAPTER 6

CONCLUSIONS AND PLANS RESULTING FROM PROJECT

This project on the Spiritual Life of Bible College Students is, in essence, an on-going project. The rationale for beginning this project was to look at how students were putting into practice the use of spiritual disciplines and how they felt life on the Bible college campus contributed to or detracted from spiritual development. The purpose for such a project was to provide insights so that a better program for spiritual life and growth might be developed in the Bible college setting.

To accomplish this purpose students were surveyed to determine how they rated themselves in their spiritual life and what types of practices they were developing. Also there was a survey of Deans of Students to determine changes which have taken place on the campus over the years in spiritual life and what is being done on campuses to aid the students in spiritual growth.

As a result of these surveys various conclusions
can be drawn concerning the spiritual life of Bible college students. In addition to this, the writer of this project has been able to set some specific plans of what to put into a class on spiritual development which he teaches, as well as plans for further study.

CONCLUSIONS

One of the first conclusions drawn from this project is that life on the Bible college campus is not that different today than it was ten years ago. The deans were almost evenly split in the area of the perception of maturity levels of Bible college students entering school as compared to the past. That is not to say that there have not been changes. It also does not go back further than ten years ago to see if there have been significant changes over a longer period of time. The discipline problems and spiritual life development seem consistent through the years. Most changes seem to be more societal related.

This finding can be a source of encouragement but must be considered in light of where college administration and faculty desire their students to be in their spiritual walks. To rest in a state of satisfaction that it does not appear that students are significantly worse off now than five or ten years ago is to invite complacency into the situation. Spiritual development is something which must be closely moni-
tored over the years. The administration and faculty must be careful to never become so involved in teaching, research, and writing as to forget the students. It is the purpose of the Bible college to not just train educated leaders for the church, but functional servant leaders with Christian character and integrity. Each class taught needs to continually be evaluated by its professor to be sure that this component is included.

Deans of Students seem to have a good grasp on the spiritual life of the students on their campuses. Question three on the student survey and questions ten and eleven on the survey given to the Deans of Students asked concerning the practice of various disciplines. Students were asked to list the number of times they practiced the specific disciplines in the thirty days prior to the survey. The deans were asked to look at this list and determine which disciplines they felt their students were practicing the most and which the least.

The highest response among students of which discipline they practiced the most was prayer about personal concerns. The deans rated this as number one also. The next two highest choices by the Deans of Students were prayer for others and Bible study respectively. The students indicated the same but in reverse
order, though very close in number.

At the other end of the survey, those disciplines perceived as practiced least and those actually practiced the least were very similar as well. A higher number of Deans of Students listed journaling as the discipline they felt the students practiced least, with fasting scoring just below this. For the students, fasting was the least practiced discipline. The next highest choice in the least practiced discipline as perceived by the Deans of Students was setting aside extended time for prayer. This agreed with the responses of the students. Following this in order for deans of students were fasting, sharing faith with an unbeliever, and memorization of Scripture. For the students the order of least practiced after fasting and extended times for prayer were sharing faith with an unbeliever, memorization of Scripture, and journaling.

PLANS

From the use of these survey results the following plans are being set for the "Theology of the Christian Life" class taught at Roanoke Bible College. First, recognizing that each class is going to be different, this survey will be conducted on the first day of class each year. The results will be tabulated to determine which disciplines are least practiced by the students. The disciplines included in this survey will be: Bible
reading and study, prayer, serving others, fasting, fellowship, stewardship of finances, worship, evangelism, and journaling. Classes will be developed on each of the disciplines, and those five disciplines scoring the lowest in being practiced will be taught during the course of that semester.

Along with this, students will be provided with a suggested reading list as found in Appendix F. Students will be assigned the task of choosing the two areas where they scored the lowest in the practice of the disciplines and choose one book from each of these areas to read and report on.

To maintain anonymity, students will be permitted to use their student identification number or other number of their choice on the survey as well as on the reports they turn in. So that the students might receive proper credit for doing this assignment, after all assignments are turned in I will ask the students to put their name beside their identification number. This will be used to record the grade only, and not to look back over the surveys and reading assignment to see which they did.

At the end of the semester the same survey will be conducted. Comparisons will be made from the survey taken on the first day of class to determine the amount of spiritual growth and development achieved during the
course of the semester. An outline of a course in spiritual formations is found in Chapter 7.

Student response to what suggestions they would make for the improvement of spiritual life on the Bible college campus also provides input on further campus activities which can be developed. In cooperation with the Vice President for Student Affairs at Roanoke Bible College, the writer of this paper will help determine books to be used by the discipleship groups which meet weekly on campus. Many of the students from the various schools participating in this survey suggested the need and desire for such groups. These are in their second year at Roanoke Bible College.

Many students expressed in the survey dismay and frustration at having so many demands upon their time. Though it was good to see a large number of students indicating that their lack of growth was a result of their own lack of self-control and poor time management, it might be good to encourage all faculty members to look over their requirements to see that they are not making unnecessary busy work for the students. It might also be good for the academic deans of the schools to look over syllabi of material being taught by various professors over the course of a semester to determine just how much is being demanded of students. When professors are allowed total freedom in determin-
ing their assignments, each does so with the thought that his class is most important. As a result each assigns papers, projects, and reading that when taken in total demand a large amount of time.

In addition to the academic time demands on the Bible college campus, Field Education or Christian Service requirements are made of the students. The students are expected to be involved in some type of ministry on a weekly basis, whether it be preaching, teaching, taking part in a church evangelism program, volunteering at a nursing home or hospital, so some other type of Christian service. For many students this demands being gone over the weekend and arriving back late on Sunday evenings. Students state all of these demands as having a bearing upon the failure to grow spiritually while on campus. It must be recognized that being busy for the Lord is no substitute for having time to be with the Lord. Field Education directors need to be aware of this in the demands that are placed on students for ministry responsibilities outside of class.

In addition to the utilization of surveys for this project, another method used to determine how to best aid in the growth of the students was discipleship or accountability groups. A group of twelve students were chosen to form a focus group and from these there were
developed six pairs of students to be accountability partners with each other. This smaller group was used in addition to the discipleship groups among the student body at large which consisted of ten to twelve students each. The discipleship groups as well as the pairs in the accountability groups met weekly. Six of the twelve students in the accountability groups, or three groups, met bi-weekly with the coordinator of this project.

The discipleship groups used as their course of study the book *Pursuit of Godliness* by Jerry Bridges. These groups met at chapel time for thirty minutes each Wednesday and were student led. The students appreciated this time for the smaller group setting in place of the meeting of the entire college family for chapel on that day of the week. With chapel being mandatory for students, attendance at these meetings was also good. There was not an instrument in place however to measure how effective these groups were in providing spiritual support and strength upon the student body at large, though input was received from those who were participating in both the discipleship groups and accountability groups. All the administration can know at this point is that the students responded favorably to this approach and desired to keep it going.

There was closer scrutiny, though, of the account-
ability groups. The purpose for this was to determine what kind of groups would be best to use in conjunction with the "Theology of the Christian Life" class. As mentioned above, six of these students, or three pairs, met bi-weekly with the coordinator of this project. Their responses to questions asked of this experience will help to formulate the structure of groups for the class.

First the students were asked as to their feelings in comparing the larger discipleship groups with the accountability partner approach. The response was that the larger group was enjoyable and provided some degree of input and bonding among students which had not happen previously. They also said that there was more learning in the discipleship group.

Concerning the accountability groups the students responded that there was more trust so that they felt freer to share personal concerns. The students described these experiences as more relational.

The students were also asked what they looked for in an accountability partner. The answers were confidentiality, one they would feel comfortable with, one who practiced honesty with love, someone you already know and have confidence and trust in, and one with who you already have rapport.

When asked what they saw as hindrances to these
times of group devotions, the students responded saying the lack of time, being tired, and procrastination. Also included was the difficulty of trying to coordinate schedules and interpersonal problems. They again stressed that being able to choose their accountability partner aided in relieving this problem.

All six of these pairs of accountability groups were given devotional guides for their weekly meetings. These guides are found in Appendix C. Those students who met bi-weekly with the coordinator of this project were more timely in completing these studies. Those who did not meet with the project coordinator were late in turning in the completed study guide, spent less time in their meetings, and were less specific with answers given. There was one pair which did not choose each other as partners but were rather assigned their partner. This was the group that was most delinquent turning in materials.

From this portion of the project certain things were learned and goals set for incorporating accountability groups or teams within "Theology of the Christian Life" class. First, these will be pairs who choose their own partners. Should there be an odd number of students in the class, one group will be allowed three members. They will be required to turn in their study guides on a weekly basis, receiving
credit for doing so. Again, to protect anonymity, the students will be allowed to use identification numbers on these forms.

As a result of this project and learning of some things being used in other colleges, certification for teaching the MasterLife curriculum will be sought. Also, Experiencing God will be ordered and included in the segment of the class on knowing the will of God.

**PLANS FOR FURTHER STUDY**

The information gathered in this research has aided greatly in the development of an effective approach to teaching spiritual disciplines. It is also providing a greater insight into the spiritual life of Bible college students.

There were a few elements that were not accomplished in this project. One was a broader survey of more colleges and more students. It was learned early in the project how time-consuming this part of the project was going to be, so the project had to be scaled down to ten schools with hopes of having twenty-five students from each school respond, with the exception of Roanoke Bible College, in which all students were asked to participate.

Another unmet goal which was desired at the beginning of the project was to be able to break down re-
sponses by age, gender, year of study, and how long one had been a Christian. The number of surveys taken for this work made this too time-demanding for this project. Another element which was not covered in this was a follow-up survey of the same students to compare results after a certain period of time.

It is the plan now of the project coordinator to incorporate some of these components in the future at Roanoke Bible College. Comparing responses by demographic profile should be a very revealing approach to the study of this information.

One important element learned in this project is that the development of the spiritual life of Bible college students is a multi-faceted process. Family background, church background, and the perception of concern students feel their faculty and staff have for them and their needs are all components in the process. Students have always struggled and will continue to struggle with the basic problems of life. Societal problems will factor into how students respond to life on the Bible college campus. Matters of opinion such as music styles, dress styles, and rules will continue to exist and create problems on the campus.

The key thought to be remembered in all of this is that it is the role of the Bible college not just to produce knowledgeable graduates, but Spirit-filled
servant leaders for the church. With this thought in mind, classes for spiritual development need to be implemented on the Bible college campus. It cannot be assumed that this will be covered in other classes. The consideration of hiring a campus minister to be a friend and counselor for students as well as to provide spiritual development opportunities on campus can be helpful. And lastly, college administrations would do well to listen to the concerns of students and recognize that each new generation of student is different, and variation to approaches to aid in the spiritual life and growth of students is just as important as learning new instruction styles for the classroom.
CHAPTER 7

SUGGESTED SPIRITUAL FORMATIONS COURSE OUTLINE

In the Christian community of today there is a renewed emphasis upon the development of a personal spiritual relationship with Christ. Various reasons are given for this. One is the recognition of past religious systems to change lives. Many if not all religious systems outside of Christianity base life on a series of works and actions deemed necessary to bring one into a stronger spiritual life. But these attempts have proven woefully inadequate at accomplishing that purpose.

Another change in the religious community that has led to the renewed emphasis on seeking spiritual growth is the loss of denominational loyalty. Brand loyalty of all kinds is lower in society today. Where once a family would buy the same type of car every time a new car was purchased, today there is more shopping around for the better deal and for that which most meets the present need of the purchaser. In the spiritual realm, just being a member of a particular denomination no longer provides the sense of satisfaction.
People begin to see that just following a prescribed formula as established by their denomination or church fellowship group did not automatically provide a strong spiritual walk. More was needed. People began to seek something that had a personal appeal to them.

Related to this is another reason for the renewed emphasis on spiritual growth. That is that people are now seeing faith as more than mere mental assent. Dallas Willard states:

> As for the conservative side, most conservatives by the early seventies generally accepted that being a Christian had nothing essentially to do with actually following or being like Jesus. It was readily admitted that most "Christians" did not really follow him and were not really like him. "Christians aren't perfect, just forgiven" became a popular bumper sticker. (While correct in the letter, this declaration nullifies serious effort toward spiritual growth). The only absolute requirement for being a Christian was that one believe the proper things about Jesus. The doctrinal struggle of many centuries -- intensified in their impact by the usual intertwinnings with political, legal, and even military power, but at the same time drained of religious significance -- had transformed saving faith into mere mental assent to correct doctrine.¹

With the search for a deeper spiritual walk, it is vital that the church provide learning opportunities for her people. The Bible college can aid in this process in two ways. By providing instruction to the students in the area of spiritual growth these students are aided in their own personal walk. This instruction can then be used by the

students as they minister in local churches to teach the
people in the pew the fundamentals of spiritual life and
growth.

Dallas Willard sees the problems in spiritual growth as
being one of a lack of education. He states:

For serious churchgoing Christians, the hindrance
to true spiritual growth is not unwillingness. While
they are far from perfect, no one who knows such people
can fail to appreciate their willingness and goodness
of heart. For my part, at least, I could no longer
deny the facts. I finally decided their problem was a
theological deficiency, a lack in teaching, understand­
ing, and practical direction. 2

The author of this paper has been teaching a class
"Theology of the Christian Life" at Roanoke Bible College
for five years. But as a result of this project, there have
been some major changes and revisions in the teaching of it
over the past two years. Because of surveys done with stud­
ents as well as research conducted with other schools and
through resources on spiritual formations, it was seen that
more time needed to be spent in foundational principles of
Biblical and theological reasons for spiritual growth.
Also, it was observed that students struggled with the issue
of spiritual gifts and dealing with sin in their lives.
From these observations, the following general outline for a
spiritual formations class based on the "Theology of the
Christian Life" class is provided as a possible model for
use in the Bible college setting.

2Ibid., p. 18.
It is suggested that such a class come early in the course of study of all students. At Roanoke Bible College, it has been moved from a Junior level course to a Freshman level course. The reasons for this are varied. First, it is recognized that many students come for maybe a year or two and because of grades or transfer to a secular college to pursue a career in something other than full-time Christian service are no longer in the Bible college setting. Therefore it was the desire of the college to try to impact as many lives as possible with these foundational principles. Also, there was the desire to encourage students to develop their own spiritual walk while enrolled in Bible college and not allow their studies for classes become a substitute for personal growth. A third reason for this class coming early in the college curriculum is that it provides a good theological and Biblical foundation for other courses in the curriculum.

The course as taught at Roanoke Bible College is divided into four sections. These divisions and the general approach to each of these units are outlined in the remainder of this chapter.

SECTION ONE: FOUNDATIONS FOR CHRISTIAN LIVING

This section of study provides an introduction to various life experiences and ways Christians relate to their faith. How one begins his or her walk of faith is what often guides how this faith is carried out in daily living.
The Biblical and theological basis of the Christian life is given in this section. Material covered in "Theology of the Christian Life" for this is found in Chapter 3 of this thesis project. Also, some historical overviews of spirituality are given in this section. Good foundation material for this is found in Dallas Willard's book, *The Spirit of the Disciplines*.

During this portion of the class the students are also given the "Spiritual Life Survey" which is found in Appendix B. This is given the first or second day of class so that it can be tabulated and direction for specific areas which need to be covered for this particular class can be discerned. Also, the surveys are returned to the students and they are required to read one book and one periodical article on the area they perceived as the one of greatest weakness in the practice of spiritual disciplines. From this reading they are to submit five helpful suggestions to help them grow in this particular discipline. A suggested bibliography for this assignment is given to the students divided up by the various disciplines.

**SECTION TWO: CHRISTIAN GROWTH**

This section of study deals with the spiritual disciplines necessary for personal growth in Christ. The specific disciplines covered must be limited because of time constraints. Therefore, the four or five disciplines found to be those of greatest weakness for the class as a whole
are covered.

This section of study begins with an overview of the purpose for the practice of the spiritual disciplines. This builds upon the first unit of study. There the emphasis is that salvation is by grace through faith. The students are then challenged to see that the practice of the spiritual disciplines is not something done to earn salvation, but rather a faith response to God seeking to grow closer to Him and thereby to more effectively serve Him. Also covered is a look at those things which hinders one's pursuit of the practice of the spiritual disciplines and how to overcome these hindrances. This sets the stage for the discussion of the disciplines to be covered for this particular class.

Good resources for this area of study include John Caldwell's *Intimacy With God*, Richard Foster's *Celebration of Discipline*. Supplemental material can be found in *Discipleship Journal*, issues 43, 57, 61, 66, 70, 74, and 85.

The major assignment for this section of study is the reading of *Intimacy With God* and the completion of one of the assignments at the end of each chapter. The ten chapters of this book cover ten different disciplines. The assignments at the end of each chapter are practical ways of putting the material in the chapter into practice. The students are encouraged to use this as a method of devotions for a period of ten days.
UNIT THREE: CHRISTIAN SERVICE

This section of study is designed to help the student determine his or her area of special spiritual gifts or abilities. Also the students seek to discover their own personality and temperament. From these two areas of study the students determine areas of Christian service most suited for their individual gifts and temperament.

Resource material used in this section include *Spiritual Gifts for Building the Body*, published by Church Growth Incorporated of Monrovia, California, *Networking*, by Bruce Bugbee, published by the Charles E. Fuller Institute, and *Team Ministry*, by Larry Gilbert, published by Church Growth Institute, Lynchburg, Virginia. These resources provide a Biblical and theological basis for spiritual gifts and inventories to aid Christians in determining their spiritual gifts.

One caution needs to be mentioned in the use of these materials and others on discovering spiritual gifts. Different theological perspectives surface in these. Some would include miraculous gifts in the inventories, others include what some might consider abilities or talents such as music in their lists. Each instructor needs to carefully research the tool used in light of his theological perspective for the presentation of this section of study.

At Roanoke Bible College, the "Spiritual Gifts Inventory" published in *Team Ministry* by Church Growth Institute
of Lynchburg, Virginia is used. Computers are set up around campus with the "Spiritual Gifts Inventory" which students take. The various gifts mentioned in this inventory are studied in class and students see where their areas of strength are.

In addition to this the students take the "Kiersy Temperament Sorter." This helps the students determine their individual temperaments type. These types are based on the types found in the Myers-Briggs Type Indicator. This contains four pairs of preference alternative: extraversion vs. introversion; sensing vs. intuition; thinking vs. feeling; and judging vs. perceiving.

The assignment for this section of study is for the student to react to his score on the "Spiritual Gifts Inventory" as well as the "Kiersy Temperament Sorter." This reaction paper includes a critical evaluation of strengths and weaknesses, what areas of Christian service the student might be most suited for, and an action plan of how the information will be put into use.

SECTION FOUR: CHRISTIAN DECISION MAKING

Two areas of decision making are included in this section study. The first is in the area of morals or ethics. The other is determining the will of God for living the life in Christ. Valuable resources for study in the area of morals and ethics include Tough Questions, Biblical Answers by Jack Cottrell, How to Know the Will of God by
Knofel Staton, and Christian Approach to Moral Decision Making by Richard Higgenson.

The assignment for this section of study is the writing of a research paper on a current ethical issue. Students can choose from such topics as gambling, social drinking, abortion, copyright laws, animal rights, drug legalization, racism, homosexuality, labor union and strikes, and sex education in the schools. The paper focuses on a statement of the various views taken on the topic from different viewpoints, consideration of the Biblical teaching on the topic, and how Christians should approach the topic.

In addition to the four sections and the assignments which go with each, a semester long assignment is given to the students as well. Students divide into groups of two or three to form accountability groups. They meet weekly using the study guides found in Appendix C.

This suggested course outline provides the basic skeletal structure for a spiritual formations course. Details for instruction will vary according to the class level of students, varying interpretations on spiritual disciplines and gifts of individual institution, the needs as assessed for a particular class by the professor, and the number of hours the course meets. But it is the view of this writer that these are the basic elements necessary for an effective spiritual formations course.

One caution which must be taken by the instructor of a
course in spiritual formations is to not become legalistic in his approach to this subject. One's spiritual life is a personal matter. The Scriptures give various principles on this subject, but very little is provided as to methodology. Students must be allowed to pursue the practice of the disciplines as they see best for their lives.
APPENDIX A

Spiritual Life Perceptions of the Bible College Campus
(Survey for Deans of Students)

1. What specific programs do you have on campus to aid your students in personal spiritual growth?

2. Do you have classes which directly address the spiritual life of your students? If so, what are they?

3. What changes have you seen in the spiritual maturity of incoming students over the past five years?

   ___ Significantly more mature
   ___ A little more mature
   ___ About the same
   ___ A little less mature
   ___ Significantly less mature

4. To what do you attribute your response to the above question?
5. What were the major discipline problems you faced on your campus ten years ago?

6. What were the major discipline problems you faced on your campus five years ago?

7. What are the major discipline problems you face on your campus today?

8. To what do you attribute the changes in discipline problems?

9. If there were one change you could make regarding the spiritual growth and development of students on your campus, what would it be?
10. From the following list of spiritual disciplines, identify the three you feel are practiced most strongly by students on your campus.

- Prayer about personal concerns
- Bible reading
- Prayer for others
- Worship with other believers
- Forgiveness
- Giving up free time to serve others
- Being a source of encouragement to others
- Writing of spiritual journals
- Keeping a prayer list
- Practicing thanksgiving in answer to prayer
- Giving financially to the work of the Lord
- Fasting
- Setting aside an extended period of time (at least an hour) for prayer
- Memorization of Scripture
- Sharing of faith with an unbeliever

11. From the following list of spiritual disciplines, identify the three you feel are practiced least by students on your campus.

- Prayer about personal concerns
- Bible reading
- Prayer for others
- Worship with other believers
- Forgiveness
- Giving up free time to serve others
- Being a source of encouragement to others
- Writing of spiritual journals
- Keeping a prayer list
- Practicing thanksgiving in answer to prayer
- Giving financially to the work of the Lord
- Fasting
- Setting aside an extended period of time (at least an hour) for prayer
- Memorization of Scripture
- Sharing of faith with an unbeliever

12. What do you feel is a major reason for why some students fail to grow spiritually while in Bible college, and some even lose ground?
APPENDIX B

SPIRITUAL LIFE OF BIBLE COLLEGE STUDENTS

How long have you been a Christian? ______

What year of Bible college are you in?
___ Freshman ___ Sophomore ___ Junior ___ Senior

What is your age? ____ Sex? ___ Male ___ Female

Name of college you attend _______________________

1. Which word below best describes how you feel when you think of "spiritual disciplines"? (check just one)

___ Guilt
___ Ambivalence
___ Delight
___ Frustration
___ Uncertainty

2. On a scale of 1-10 (10 being very satisfied) how satisfied are you with your spiritual life?

1 2 3 4 5 6 7 8 9 10

Comments:
3. To the best of your recollection, how many times have you practiced the following spiritual disciplines in the past month? (give the number of each in each blank)

- Prayed about personal concerns
- Read the Bible
- Prayed for others
- Worshiped with other believers
- Studied the Bible for at least thirty minutes
- Forgiven someone
- Given up free time to serve others
- Been a source of encouragement to others
- Written your thoughts and/or prayers in a journal
- Made additions to a prayer list
- Acknowledged with thanksgiving an answer to prayer
- Given money to the church
- Fasted for at least one meal for a spiritual purpose
- Fasted for a full day
- Set aside an extended period of time (at least an hour) for prayer
- Memorized Scripture
- Shared your faith with an unbeliever

4. In general, how would you describe your practice of the disciplines? (check one)

- Usually consistent
- Tend to go in spurts
- Not what it should be
- Am satisfied with my efforts

5. Do you keep a spiritual journal?

- Yes
- No

6. If you do keep a spiritual journal, what things do you include in it? (check all that apply)

- Prayer list
- Written prayers
- Reflection on Scripture study
- Personal feelings of the day
- Confession of sin
- Other: ____________________________
7. If you do not keep a spiritual journal, what reasons might you give for not doing so? (check all that apply)

- Never thought about it
- Feel my spiritual thoughts and prayers are too personal to keep in written form
- Do not have time
- Have never been taught how to keep one
- Other: _______________________________________

8. How often have you fasted for spiritual reasons?

- Never
- Once
- Several times
- Regularly

9. How do you spend your times of fasting? (check all that apply)

- Prayer
- Bible study
- Serving others
- Scripture memorization
- Meditation
- Journaling
- Other: _______________________________________

10. In an average week, how many times do you read the Bible?

- Daily
- Two or three times a week
- Once a week
- Occasionally
- Rarely

11. When you read the Bible, how do you go about this? (check all that apply)

- Just read through the chosen text
- Follow a prescribed Bible reading schedule
- Read topically
- Read large sections of Scripture at a time
- Read short passages of Scripture and meditate on these
- Read and pray through a passage
- Seek how the passage applies to my life
12. On the average, how much time a day do you spend in prayer?

___ none
___ 1 minute or less
___ 1 - 5 minutes
___ 5 - 15 minutes
___ 15 - 30 minutes
___ 30 - 60 minutes
___ More than an hour

13. Which one of the following forms of prayer do you spend the most time on when you pray?

___ Praising God
___ Confessing and asking forgiveness for my sins
___ Thanking God for what he has done
___ Asking God to do something
___ Asking God for something
___ Listening for God's answers

14. Which one of the following forms of prayer do you spend the least time on when you pray?

___ Praising God
___ Confessing and asking forgiveness for my sins
___ Thanking God for what he has done
___ Asking God to do something
___ Asking God for something
___ Listening for God's answers

15. Which description best describes your usual prayer time? (check one)

___ Structured -- follow a set format
___ Conversational -- I talk to God as I talk to other people
___ Spontaneously -- I pray whenever a thought comes to mind
___ "On the run" -- I pray while driving, waiting for an appointment, or whenever I can grab a minute

16. What are some of your biggest difficulties regarding prayer? (check all that apply)

___ Not knowing how to pray
___ Setting aside quality time to pray
___ Keeping my mind from wandering while praying
___ Feeling close to God when I pray
Learning to listen to God, not just to talk
Believing that God will answer my prayers
Remembering to praise and thank God, not just ask him for things

17. How many books have you read in the past year to aid you in your spiritual growth? (Do not include assigned reading for college)

None
One
Two to five
Six to ten
More than ten

18. From the following list of disciplines, indicate which one discipline best fits in each category.

--The disciplines:
- Bible reading
- Serving others
- Giving
- Journaling
- Bible Study
- Fasting
- Worship
- Prayer
- Fellowship
- Evangelism

--The categories: (use only one from above in each blank)
- The discipline that most helps me grow:
- The discipline I most enjoy:
- The discipline that is hardest to practice consistently:
- The discipline I understand the least:
- The discipline I think is subject to the greatest legalism:

19. Some students feel their spiritual life and growth is inhibited on the Bible college campus. If you feel this way, what factors do you feel contribute to this?

Time demands: Specify exactly what demands you mean by this:
Noise distractions
Poor time management
Lack of self-control
Lack of knowledge of how to develop an effective devotional life
Feel my time of study of the Bible for class is sufficient

Other:

20. What are some things your college administration could do to help in the development of stronger spiritual growth on your campus?

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This survey is adapted from three different surveys on spiritual gifts:

*Intimacy With God*, by Dr. John Caldwell, pages 222 and 223.

*Discipleship Journal*, Issue Seventy-Four, page 33.

APPENDIX C
ACCOUNTABILITY GROUP STUDY GUIDE

Week One Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Spiritual Expectations: Are my expectations unrealistic?

It is easy to develop an unrealistic picture of what the Christian life is to be. We read biographies of great people of God and the great things they did, but fail to take into account the struggles and doubts they faced. Reflect on the life of King David, with all its ups and downs, and let this speak to your spiritual life.

In the space below, list areas where you feel you may have some unrealistic expectations for yourself spiritually.

Now identify how you will try to bring your expectations into a more realistic view.

Discuss with those in your group your struggles, and list below some of the insights you learn from them and some methods of dealing with your struggles you learn from them.

120
Week Two Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Spiritual sensitivity: Am I engaged in practices that dull my spiritual sensitivity?

Susanna Wesley told her children that anything that dulled their desire for God was sin for them. Hebrews 12:1 says "Let us throw off everything that hinders. . . and let us run with perseverance the race marked out for us."

This is largely an individual matter linked to our consciences. Each of us must develop discernment and sensitivity to the areas that may hinder our walk with Christ whether it be movies, books, television, music, or relationships.

Luke 8:14 warns us that "life's worries, riches, and pleasures" choke God's word in our lives. Stress, anxiety, preoccupation, time pressures, distorted values, and poor choices can strangle our life in Christ.

Examine your life to see in what areas you may be becoming dull in your spiritual sensitivities and write those below:

Share with those in your Group and write below their areas of struggle:

Spend time praying with and for each other to be able to overcome these things which threaten your walk with God.
Week Three Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Spiritual reflection: What conditions surrounded my best times with the Lord?

Revelation 2:5 gives the prescription for regaining our first love (2:4): "Remember the heights from which you have fallen! Repent and do the things you did at first."

Reflect over your life and determine when you felt closest with the Lord in your spiritual walk. Write that (those) times down below and share a little about them with other members of your group.

Determine what may have been some things which made you fall from this position of a close walk with God. Write those below and share them with members of your group.

Write an action plan below of how you will seek to go about restoring your life to a closer walk with God.

Pray with and for each other in your group that each of you may reclaim your first love.
Week Four Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Confession of sin: Is there any sin I need to confess to God and turn from?

The desire to turn from sin is the heart of repentance. Trying to live as if we do not struggle with sin will devastate our spiritual lives.

Read together as a group and discuss the implications of Psalm 139:23,24.

Write below some of the sins you wrestle with on a daily basis. (If you feel uncomfortable doing this because you don't want it to be read by others, ask the Lord right now to convict you of that sin that you have).

As a group, discuss the subject of confession. List below any insights or ideas you have concerning this discipline.

Pray with and for each other concerning the matter of sin. Ask God to expose to you any sin you may be trying to hide or rationalize.
Spiritual Dryness: Have I fallen into a spiritual rut?

Often we are guilty of doing spiritual "things" from a legalistic mind-set. We do them because we think we must instead of because of a desire to grow spiritually. Gordon MacDonald said, "Nothing is so deadening to the divine as a habitual dealing with the outsides of holy things."

Look at areas of your life where you feel you are doing spiritual things but for the wrong reasons:

--Do you attend church for the proper reasons? Why do you attend church?

--Do you read your Bible and pray for the proper reasons? Why do you do these things?

Disciplines that should breathe the very life of God into our lives can stiffen in rigor mortis if we lose sight of Christ himself. We must meet with a Person, not a habit.

Consider right now areas in which you feel dry in your spiritual life. In the space below write these down, and share them with the others in your group.

Pray for each other that all of you might work out of the ruts and dryness of your spiritual lives. List below specific areas which you need to pray for the others in your group during this week.
Week Six Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Physical Needs: Is poor health or fatigue a factor in my feelings of spiritual dryness?

Elijah was depressed, ready to give up, to lie down and die (1 Kings 19:4). What he did instead was to lie down and sleep. One only has to read the account (1 Kings 18:16-46) to understand the tremendous spiritual, mental, physical, and emotional exertion Elijah had expended. God didn't rebuke Elijah for his despondency. Instead, he sent an angel to fix Elijah breakfast twice and to tuck him in.

Don't assume that spiritual dryness is a spiritual problem all the time. Fatigue, chemical imbalance, or illness can impair your judgment.

Look back over the way you spent your time during the first weeks of the semester and see if there are ways you can improve in your use of time so that you will not become so physically fatigued. List below some action steps to take to make better use of your time. Ask the others in your group to pray for you specifically in these areas.

Spend time as a group praying for each other and for others that the Lord will give physical strength for the task of Christian service. Especially remember missionaries, preachers, youth ministers in your prayers. (Those of us on staff here at RBC would also appreciate your prayers in this way as we pray for your physical well being also).
Week Seven Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Spiritual Guidance: Am I praying for God's blessing on my life and enlisting the prayers of others?

It is during the dry times of life that we find it most difficult to talk with other people, and with God. But these are times when we really need the support and encouragement of others. As you enter the last month of this school year there are times you will really feel wrung out spiritually. Right now ask the others in your group to pray for you -- your attitude, your work habits, your spiritual development -- for the next few weeks. Spend time praying with each other concerning these matters.

Pray for yourself and for each other concerning these matters:

--That God would make his presence more real to you.
--That God's word would be made alive in you.
--That God's will would be clearer for you.
--That God will give you a responsive heart.

List below specific prayer requests that others in your group have.
Week Eight Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Spiritual Encouragers: What person or group might stimulate my life in Christ?

Read together Ecclesiastes 4:9-12.

Sometimes even a brief encounter with someone who is alive in Christ can fan a diminishing flame in you. Scripture talks about our need for one another.

Below, make a list of people you feel you could learn from as you seek to grow in your spiritual walk and what you feel you could learn from them.

Write below the names of those who have especially encouraged you and helped you in your Christian walk. Thank God for these people.

(Something else that would be very beneficial for you to do is to drop a note or say a word to the people you listed below letting them know what they mean to you).

Pray with and for each other in your group that you can be spiritual encouragers to each other.
Learning from God: Have I asked God what he is trying to teach me in the low points of life?

An old gospel song says that "In the valley he restoreth my soul." Have you ever considered that when you feel low spiritually, when you feel dry in your walk with Christ, that everything may be all right?

The desert is often part of God's training program for his people -- remember Moses and his forty years in the desert, David and his twelve years on the run in the wilderness, and Jesus and his forty days in the wilderness.

In the desert times of life we may be learning to more and more depend upon God's sufficiency. And it is trusting in God's sufficiency that creates for the Christian that well of living water which overflows.

Read together Psalm 23. Ask the Lord to be your shepherd and lead you through those low times of life.

Ask God to help you to ever be open to what he wants you to learn from every experience of life.

Below, write some of the lessons you have learned in the valleys of your life and share these thoughts with the other members of your group.
Week Ten Group Report

Your name:

Others who met with you:

Time, length, and date of meeting:

Spiritual Disciplines: Am I consistent in spiritual disciplines?

Practicing the spiritual disciplines does not gain for us God's favor or love. Instead, the benefit lies in helping us focus on the grace and nearness of God and on his love and commitment to us.

Look back over the spiritual disciplines studied in class during Section One of the material. Discuss as a group those which you feel you are weakest in.

As a group decide on one discipline you will work on together and be accountable to each other for during the next week. (One area may be that of fasting, where you agree as a group to fast at a particular time during the next week).

As a group pray through the list of spiritual disciplines asking God to help you to cultivate them in a stronger way into your life.

In the space below, keep a record of your practicing of these spiritual disciplines over the next few days.

This series of study guides is adapted from "Ten Questions to Ask When Your Spiritual Life Is Dull and Dry" by Jean Fleming in Discipleship-Journal, Issue 66, pp. 41-44.
APPENDIX D

SURVEY SUMMARY FOR PARTICIPATING SCHOOLS
1. What one word best describes how you feel when you think of "spiritual disciplines"?

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2. On a scale of 1-10 (10 being very satisfied), how satisfied are you with your spiritual life?

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3. How many times have you practiced the following spiritual disciplines in the past month?

These 17 questions are found in the "Spiritual Life of Bible College Students" survey in Appendix B.

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<td>3.65</td>
<td>17.3</td>
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<td>20.7</td>
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</table>
4. In general, how would you describe your practice of the disciplines? (check one)

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Usually consistent</th>
<th>Goes in spurts</th>
<th>Not what should be</th>
<th>Am satisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Bible College</td>
<td>0</td>
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<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Calvary Bible College</td>
<td>10</td>
<td>4</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Cincinnati Bible College</td>
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<td>9</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Clear Creek Baptist Bible College</td>
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<td>3</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Florida Christian College</td>
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<td>4</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Free Will Baptist Bible College</td>
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<td><strong>65</strong></td>
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5. Do you keep a spiritual journal?

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<th>No</th>
</tr>
</thead>
<tbody>
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<td>Clear Creek Baptist Bible College</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Florida Christian College</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Free Will Baptist Bible College</td>
<td>4</td>
<td>16</td>
</tr>
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<td>Kentucky Christian College</td>
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</tr>
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<td>Nebraska Christian College</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>81</strong></td>
<td><strong>155</strong></td>
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</table>

6. If you do keep a spiritual journal, what things do you include in it? (check all that apply)

<table>
<thead>
<tr>
<th></th>
<th>Prayer list</th>
<th>Written prayers</th>
<th>Scripture study</th>
<th>Feelings</th>
<th>Confession</th>
</tr>
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<td>10</td>
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<td>6</td>
<td>3</td>
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<td><strong>55</strong></td>
<td><strong>56</strong></td>
<td><strong>66</strong></td>
<td><strong>50</strong></td>
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</table>

7. If you do not keep a spiritual journal, what reasons might you give for not doing so? (check all that apply)

<table>
<thead>
<tr>
<th></th>
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<th>Too personal</th>
<th>Not enough time</th>
<th>Never taught how</th>
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<tbody>
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<td>2</td>
</tr>
<tr>
<td>Free Will Baptist Bible College</td>
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<td>2</td>
<td>5</td>
<td>5</td>
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<td><strong>64</strong></td>
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</table>
8. How often have you fasted for spiritual reasons?

<table>
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<tr>
<th>Institution</th>
<th>Never</th>
<th>Once</th>
<th>Several times</th>
<th>Regularly</th>
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<tbody>
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<td>3</td>
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<td>Calvary Bible College</td>
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<td>3</td>
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<td>6</td>
<td>6</td>
<td>0</td>
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<td>Florida Christian Church</td>
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9. How do you spend your time of fasting? (Check all that apply?)

<table>
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<tr>
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<th>Baptist Bible College</th>
<th>Calvary Bible College</th>
<th>Cincinnati Bible College</th>
<th>Clear Creek Baptist BC</th>
<th>Florida Christian College</th>
<th>Free Will Baptist BC</th>
<th>Kentucky Christian Col</th>
<th>Nebraska Christian Col</th>
<th>Roanoke Bible College</th>
<th>St. Louis Christian Col</th>
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<td>5</td>
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<td>8</td>
<td>7</td>
<td>3</td>
<td>7</td>
<td>33</td>
<td>5</td>
<td>82</td>
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<td>6</td>
<td>10</td>
<td>8</td>
<td>7</td>
<td>3</td>
<td>7</td>
<td>33</td>
<td>5</td>
<td>82</td>
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<tr>
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<td><strong>11</strong></td>
<td><strong>12</strong></td>
<td><strong>7</strong></td>
<td><strong>12</strong></td>
<td><strong>10</strong></td>
<td><strong>11</strong></td>
<td><strong>10</strong></td>
<td><strong>28</strong></td>
<td><strong>15</strong></td>
<td><strong>118</strong></td>
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</table>

10. In an average week, how many times do you read the Bible?

<table>
<thead>
<tr>
<th>Institution</th>
<th>Daily 2 or 3 times</th>
<th>Once Occasionally</th>
<th>Rarely</th>
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<tbody>
<tr>
<td>Baptist Bible College</td>
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</tr>
<tr>
<td>Cincinnati Bible College</td>
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<td>1</td>
</tr>
<tr>
<td>Clear Creek Baptist BC</td>
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<td>4</td>
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<tr>
<td>Florida Christian College</td>
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<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Free Will Baptist Bible C</td>
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<td>4</td>
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</tr>
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<td><strong>Total</strong></td>
<td><strong>141</strong></td>
<td><strong>60</strong></td>
<td><strong>7</strong></td>
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</table>

11. When you read the Bible, how do you go about this?

<table>
<thead>
<tr>
<th>Institution</th>
<th>Choose Text Reg. Ched</th>
<th>Read Topics</th>
<th>Lrg. Sections/Short Section</th>
<th>Pray or Seek Application</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Bible College</td>
<td>11</td>
<td>6</td>
<td>6</td>
<td>4</td>
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<tr>
<td>Calvary Bible College</td>
<td>9</td>
<td>13</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Cincinnati Bible College</td>
<td>12</td>
<td>3</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Clear Creek Baptist B. Co.</td>
<td>6</td>
<td>9</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Florida Christian College</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>5</td>
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<td>5</td>
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<td>5</td>
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<tr>
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<td>16</td>
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<td>St. Louis Christian Co.</td>
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<td>1</td>
<td>1</td>
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<td><strong>Total</strong></td>
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<td><strong>68</strong></td>
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</table>
12. On the average, how much time do you spend a day in prayer?

<table>
<thead>
<tr>
<th>Institution</th>
<th>Pray less than a minute</th>
<th>1-5 minutes</th>
<th>5-15 Minutes</th>
<th>15-30 Minutes</th>
<th>30-60 minutes</th>
<th>More than an hour</th>
</tr>
</thead>
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<td>7</td>
<td>3</td>
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<td>3</td>
<td>10</td>
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<td>10</td>
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<td>7</td>
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<td>71</td>
<td>28</td>
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</table>

13. Which one of the following forms of prayer do you spend the most time on when you pray?

<table>
<thead>
<tr>
<th>Institution</th>
<th>Praise</th>
<th>Confess</th>
<th>Thanksgvng</th>
<th>Asking God to do something</th>
<th>Asking God for something</th>
<th>Listening to God</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Bible College</td>
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<td>9</td>
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<td>11</td>
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<td>3</td>
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<tr>
<td>Florida Christian College</td>
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<td>6</td>
<td>4</td>
<td>2</td>
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<td>8</td>
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</table>

14. Which one of the following forms of prayer do you spend the least time in when you pray?

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<thead>
<tr>
<th>Institution</th>
<th>Praise</th>
<th>Confess</th>
<th>Thanksgvng</th>
<th>Asking God to do something</th>
<th>Asking God for something</th>
<th>Listening to God</th>
</tr>
</thead>
<tbody>
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<td>13</td>
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<td>4</td>
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<td>1</td>
<td>2</td>
<td>14</td>
</tr>
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<td>3</td>
<td>2</td>
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<td>1</td>
<td>15</td>
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<tr>
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<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Florida Christian College</td>
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<td>1</td>
<td>1</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Free Will Bapt. B.C.</td>
<td>3</td>
<td>2</td>
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<td>0</td>
<td>3</td>
<td>10</td>
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<td>0</td>
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<td>0</td>
<td>4</td>
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<td>0</td>
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<td>10</td>
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<td>22</td>
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</table>

15. Which best describes your usual prayer time? (check one)

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<th>Strongly</th>
<th>Conversational</th>
<th>Spontaneous</th>
<th>On the Run</th>
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</thead>
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<td>Baptist Bible College</td>
<td>1</td>
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<td>11</td>
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<tr>
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<td>4</td>
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<td>Florida Christian Coll.</td>
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<td>5</td>
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<td>Free Will Bapt. B.C.</td>
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<td>9</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Kentucky Christian Coll.</td>
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<td>1</td>
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<tr>
<td>Nebraska Christian Coll.</td>
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<td>10</td>
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<td>2</td>
</tr>
<tr>
<td>Roanoke Bible College</td>
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<td>14</td>
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<td>1</td>
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16. What are some of your biggest difficulties regarding prayer? (check all that apply)

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<th>Baptist Bible College</th>
<th>Calvary Bible College</th>
<th>Cincinnati Bible College</th>
<th>Clear Creek Baptist B.C.</th>
<th>Florida Christian College</th>
<th>Free Will Baptist B.C.</th>
<th>Kentucky Christian Col.</th>
<th>Nebraska Christian Col.</th>
<th>Roanoke Bible College</th>
<th>St. Louis Christian Col.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not knowing how</td>
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<td>2</td>
<td>0</td>
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<td>1</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>5</td>
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<tr>
<td>Quality time</td>
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<td>18</td>
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<td>13</td>
<td>5</td>
<td>16</td>
<td>61</td>
<td>5</td>
</tr>
<tr>
<td>Keeping mind from wandering</td>
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<td>17</td>
<td>15</td>
<td>13</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>15</td>
<td>65</td>
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<tr>
<td>Feeling close to God</td>
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<td>7</td>
<td>9</td>
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<td>2</td>
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<td>Learning to listen</td>
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Total: 15 170 184 42 152

17. How many books have you read in the past year to aid you in your spiritual growth?

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<th>Two to five</th>
<th>Six to ten</th>
<th>More than ten</th>
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<tr>
<td>Cincinnati Bible College</td>
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<td>14</td>
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</tr>
<tr>
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<td>1</td>
<td>2</td>
</tr>
<tr>
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<td>2</td>
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</tr>
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<td>2</td>
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<td>0</td>
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<tr>
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Total: 29 54 130 19 14
18a. The discipline that most helps me grow.

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<th></th>
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<th>Bible study</th>
<th>Prayer</th>
<th>Serving others</th>
<th>Fasting</th>
<th>Fellowship</th>
<th>Giving</th>
<th>Worship</th>
<th>Evangelism</th>
<th>Journaling</th>
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</tbody>
</table>

18b. The discipline I most enjoy.

<table>
<thead>
<tr>
<th></th>
<th>Bible reading</th>
<th>Bible study</th>
<th>Prayer</th>
<th>Serving others</th>
<th>Fasting</th>
<th>Fellowship</th>
<th>Giving</th>
<th>Worship</th>
<th>Evangelism</th>
<th>Journaling</th>
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</table>

18c. The discipline that is hardest to practice consistently.

<table>
<thead>
<tr>
<th></th>
<th>Bible reading</th>
<th>Bible study</th>
<th>Prayer</th>
<th>Serving others</th>
<th>Fasting</th>
<th>Fellowship</th>
<th>Giving</th>
<th>Worship</th>
<th>Evangelism</th>
<th>Journaling</th>
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18d. The discipline I understand the least.

<table>
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<tr>
<th></th>
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<th>Prayer</th>
<th>Serving others</th>
<th>Fasting</th>
<th>Fellowship</th>
<th>Giving</th>
<th>Worship</th>
<th>Evangelism</th>
<th>Journaling</th>
</tr>
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19. What factors do you feel inhibit your spiritual growth on the Bible college campus?

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APPENDIX E

STUDENT SUGGESTIONS FOR SPIRITUAL LIFE ENHANCEMENT ON THE BIBLE COLLEGE CAMPUS

The responses recorded in this appendix are in answer to question 20 in the student survey which asks, "What are some of the things your college administration could do to help in the development of stronger spiritual growth on your campus?" These responses are written as provided by the students themselves. Numbers in parentheses are the number of different students who made similar suggestions as the one recorded.

Baptist Bible College
Clark Summit, PA

1. Set aside a time where everyone is to go to their rooms and spend time with God - such as chapel time. (2)

2. Have separate Bible study/fellowship for students - singing and praise time.

3. Promote small group devotions, d-groups and accountability. (2)

4. They are doing quite a bit at this time. (2)

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5. Workshops or aides which would assist us in that development.

6. Have the students recognize for themselves the importance of accountability. (4)

7. Teach those who have never done devotions, journals, etc., how to do so. Have professors share what they do for personal devotions. (3)

8. Surprise us with a chapel where we could not study anything but the Bible – maybe that we must leave all else at the door and then say – "Okay this is your 45 minutes. Read and pray – spend time with God." In those chairs is not the most comfortable or personal place – but if you allow everyone to go back to their rooms – they won't do it!

Calvary Bible College
Kansas City, MO

1. Develop faculty/staff mentoring program (3).

2. More praise and open sharing in chapel.

3. More variety in order of chapel services.

4. Retreats away from school... maybe with other schools

5. Upperclassmen disciple underclassmen.

6. Remind students that chapel is a time of worship.

7. Encourage starting of Bible studies on campus.

8. Assigning devotional reading/topical or specific chapters.

9. Nothing – provide enough already/up to the individual. (2)

10. Stricter requirements on Christian ministries (more structured opportunities to be involved with unsaved people.) (2)

11. Provide lessons on spiritual disciplines.

12. One on one volunteer discipling.
13. Don't put professors in classes they don't want to prepare for and minister in.

14. Out of classroom modeling/dorms, etc.

15. Prayer groups in dorms.

16. Stop requiring Christian ministries and let it be volunteer.

17. Kick out evil kids.

18. Know what is going on.

19. Remind us of our heritage.

20. Set up accountability partners.


22. More accountability with others in spiritual disciplines.

23. Taking students out to evangelize.

24. Emphasis and teaching on time management at the start of each semester.

25. Help in choosing the right church to attend.

26. Publish a Bible reading schedule.

Cincinnati Bible College
Cincinnati, OH

1. Stop being so isolated; stop being so legalistic and more accepting of other viewpoints; realize that some things on which we place such importance really don't matter to God.

2. Students have to want to change, but more are not willing to. This is evident in the dorm.

3. Nothing - it has to be personal.

4. Set the tone - be a part of the student body on the spiritual level.

5. Pray for us.

7. Lack of spiritual life in a lot of students.

8. Should not ask "poor" college students to give above the tithe in chapel twice a week.

9. Educate teachers to encourage creative, practical assignments. Seem to be stuck in same rut as their teachers were. It's time to move on.

10. Have a quiet time set aside.

11. Provide quiet places for students to pray, etc.


15. Prayer rooms/designated areas.

16. D-groups - younger with older for modeling and accountability.

17. More lenient on time.

Clear Creek Baptist Bible College
Pineville, KY

1. Be the examples of spiritual discipline.

2. Live in spirituality, not just teach it.

3. Strive to see spiritual growth in the students.

4. Make sure that the main focus of the academic life and curriculum focuses on Jesus and spiritual growth in and through Him.

5. Use the Holy Scriptures as the foundation of all that is done, not so much all the plethora of other textbooks written, some having no Biblical basis at all.

6. Not waste chapel services on brotherhood meetings and class meetings.

7. Limit chapel speakers on "when you get out of school." We need to be encouraged not discouraged.
8. Do a series of sermons on prayer in chapel.

9. Make Experiencing God a requirement (which can be done in 13 weeks - unlike Masterlife) which will help student's spiritual growth and allow them to really study and understand instead of just rushing through and doing the course because we have to.

10. They are sufficient.(2)

11. Be consistent in their personal lives.

12. Practice daily what they teach in class.

13. Do away with cable T.V.

14. Hold times outside of work and class for prayer and Bible study. Encourage students to lead these so that it doesn't seem like class or a requirement.

15. In my opinion there are too many "go through the motions, jump through the hoop" classes such as, Masterlife, Music, Internship, Christian Service. You could take music out and combine the others some hour and give the student credit for them. I also feel that more 3 hr. classes and less 2 hr. classes would be beneficial. I have a 2 year. degree and in getting it I never took more than 5 classes at a time. I've never had less than 6. Sometimes I feel like I just can't keep track of it all.

16. A class on learning to serve others by listening, keeping quiet, and serving others.

17. More intimate Bible study that would be mandatory and devotional in nature.

18. Go to Experiencing God rather than Masterlife.

19. Do more practical application of Bible truths learned in class (outside of class and report back to moderator).

20. Make tests on Bible material harder and more comprehensive.
   Such as: list books of Bible in order, give writer, theme, setting, whom to, etc.

21. Maybe an extensive exit exam with study guide to see how much you have retained.

23. Quarterly Seminars on "How to Grow Spiritually"

24. Prayer Cottages for starting semesters, major tests, and semester ending.

25. When going to college, they gave us free T.V. Cable. I have since turned mine off. It stole my time and my families time. I feel that the school could create stronger spiritual atmosphere by not allowing T.V. Cable in campus housing.

26. Emphasize more on spiritual discipline and less on ministry. Fruit will flow out of a disciplined life!

27. Start a campus church.

Florida Christian College
Kissimmee, FL

1. Pray.

2. Maybe have a special day that focuses on spiritual growth - what's needed, how to maintain it, and help it to grow.

3. Encourage students to take their devotion time seriously.

4. Emphasize personal devotions in classes and display different examples of personal devotions.

5. Start a discipling group where Jr & Senior would disciple with freshmen who are interested in becoming closer to God. (2)

6. Have a quiet place set aside for devotion time and prayer room (with list of prayer needs and thanks of college and students). (2)

7. Our campus is doing a wonderful job. We have weekly chapel services (twice a week) and apartment devotions on Thursday nights, so I can't think at the moment of anything else they can do. (2)

8. Small group or one-to-one meetings for Bible study, prayer.

9. Responsibility/Accountability teams.

10. Question/Answer times with professors and/or local church leaders.
11. Do more one-on-one discipling with each student. They're always available, but it would be nice if it were mandatory rather than optional. Also, designate possibly, prayer partners once a month or something similar.

12. Be involved in the spiritual activities students try to start on campus.

13. Provide quiet areas.

Free Will Baptist Bible College
Nashville, TN

1. Small sharing and accountability groups.

2. Provide information on effective devotional life.

3. Speakers in chapel to address CURRENT needs of students; help apply Bible to life NOW, not after graduation.

4. Teach preaching captains how to be preaching captains.

5. Don't require so many events on "free" evening hours.

6. Make prayer group optional.

7. More accountability - administration ask students about spiritual life.

8. Discourage legalism - Not to follow rules with just actions, explain why there is the rule.


10. Training on how to have an effective Bible study.

11. Get to know students better.

12. Focus on what really matters.

13. Allow students to worship more freely in ways of their own generation (as long as it does not go against Biblical principles).
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14. Get a bigger world-view of what is going on in the Christian world.

15. Limit extra-curricular activities and monitor each student's activity load.


17. Make material available to help those in need of spiritual growth.

18. Small groups.

19. Nothing - it's up to the students.

20. Bring in speakers who talk about things that are appealing to college students.

21. Spend personal time with students.

Kentucky Christian College
Grayson, KY

1. Professors share how they practice devotions. (2)

2. More extended times of worship - pre-empt classes to worship and share in the word.

3. More assignments of a devotional orientation - read a Scripture and write reactions.

4. Speakers, Seminars on how to study the Bible.

5. More revivals.

6. Area churches set up ministries for students. College could send out ministry teams, not just singing teams (not all can sing).

7. Professors lead discipleship groups.

8. Creative in-dorm devotional techniques.

9. Accountability as well as devotional groups.

Nebraska Christian College
Norfolk, NE

1. Provide more opportunities for students to reach out to non-Christians in the community.
2. Set aside a half-hour of free time that would be used for devotional time only. (2)

3. Get rid of some of the unwanted music and actions in the dorm.

4. More group activities with spiritual emphasis.

5. More involvement with church in town.

6. Develop spiritual family groups to encourage and strengthen on another.

7. Deal with the hypocrisy more strongly. Same sinning on this campus as a secular campus. Hate the passive attitude toward sin.

8. Enforce all rules equally and consistently. (3)

9. Bible study at reasonable hour (10pm too late).

10. Cell groups get together at chapel to pray.

11. Discipline rule breakers more harshly, especially repeat offenders.

12. Encourage more self-discipline on part of students.

13. Participate more in student life - devotions and chapel.


15. Involved in spiritual life committee - example.

Roanoke Bible College
Elizabeth City, NC

1. The devotional groups help a lot. Maybe have more of a prayer partner time. More friends praying together on a regular basis.

2. Emphasize spiritual growth instead of just the habit of simply taking in knowledge. The growth comes in when we use what we've learned.

3. Surveys like this where we can see exactly where we stand help us to see with our own eyes where the problem lies.
4. Let people express without a critical eye the stand that an individual takes about a personal issue that is commanded by God. Let people freely express how they feel about all things they believe God is saying to them.

5. Help us develop more skills for prayer and fellowship.

6. Keep the student responsible for growth.

7. More devotions.

8. More group activities that we can get to know and share. More time like chapel in the morning.

9. Set a time during the day where it is suggested that people stop what they are doing and spend time with God alone or in small groups.

10. I feel they have done an excellent job at doing what they can to aid us in spiritual growth. But no matter what anyone does to help someone else in this, if those being helped don't have the desire and effort themselves to grow, then nothing will help.

11. More all campus devotions and prayer circles.

12. Devotional groups which have been started are good (2)

13. More meetings which gather students together for worship and praise time

14. Teach the importance of accountability in discipleship groups. Helpful to have a good leader who sets the stage for accountability.

15. Allow more contact with community and interaction with non-believers without getting criticized for it. (2)

16. Allow more time and opportunity for not-so-structured times of praise and worship.

17. They do enough -- we have to take it on our own (5)

18. Doing all it can. More seminars or group meetings would just be something else to add to our schedules.
19. Help me understand how to develop a personal devotional time.

20. Chapel time taken for personal devotions.

21. Meet with small groups periodically in a home setting that is more quiet and intimate.

22. Encouragement and understanding

23. I feel our campus is doing a great job with D-groups, etc.

24. Nothing --- it's my responsibility. I'm the one who must feel comfortable and not feel that I am made to do or go where the administration tells me.

25. Let us do things because we want to, not because we have to (less rules that have nothing to do with being a Christian).

26. Show us how to have a journal, how to answer questions about the Bible, pray for the students.

27. Teaching fellow Christians how not to condemn others.

28. Speaking in an easy to understand way which helps students get a hold of things better and like it.

29. Peer counseling, seminars

30. More teaching on the disciplines.

31. More encouragement given to the student body.

32. More prayer times.

33. Live in dorm with students to hear their real conversations and hear their music.

34. Give students a Bible study program to work through.

35. Set aside personal devotional time that can only be used for that. (3)

36. Have a class devoted to spiritual development which requires the student to keep a journal and record prayer, Bible study, etc. and to fast.

37. More all campus devotions.
38. More focus on spiritual needs.

39. More opportunities to share faith with fellow Christians like CPR (Come Praise and Rejoice), prayer sessions.

40. Require students to meet with college staff.

41. Hopefully, Theology of the Christians Life will speak to spiritual matters, such as the ones the questionnaire deals with. I have yet to have a class that deals with these matters.

42. Seminar -- recommend devotion "how to" and books to help in personal Bible study.

43. Stay conservative on moral views. Take the Bible for what it is. Don't let sorry liberals in. Get rid of those just here to play, they are stumbling blocks.

44. Devote more time to the student as a child of God and not just as a number or person who is paying me to teach them. Be available and approachable.

45. Allow greater mobility and freedom, get rid of restrictions. Stop trying to make students feel guilty. Administration must remember that they are not the ones who will be judging us. Allow us to grow. I feel that at times RBC impedes my Christian growth.

46. Good outreach programs to reach the people of Elizabeth City.

47. Prepare something specifically for married students and off campus students. They face situations the average student doesn't understand. Many have been lost in the shuffle.

48. More campus activities.

49. Larger student population.

50. Less rules (need more on honor system).

51. Someone to lift morale of students.

52. Designated time of prayer each day.

53. Teach study classes.

54. More voluntary Bible studies.
55. Prayer sessions each week.

56. Implement voluntary partnership programs; let students who are interested sign up and spend time in prayer and Bible study, holding each other accountable.

St. Louis Christian Church
Florissant, MO

1. Computer link-up with other campuses for fellowship.

2. More and better use of campus radio station.

3. Professors in touch with students. Students have a fear of looking spiritually ignorant so discussions are brief and shallow.

4. Greater church involvement - students don't have a sense of belonging.

5. Have someone on staff (or several faculty/staff) take each student aside periodically and discuss their spiritual growth in depth and help their schedule.

6. Encourage quiet time.

7. Administration does good job. Student body must stop playing church. Too many not serious about spiritual growth. Pluralistic secularism infects campus.

8. Professors not only encourage students to have devotions, but teach some "how to".

9. Reinstatate curfews.

10. Check spiritual progress.

11. Mandate surveys like this.

12. Stronger disciplinary action against rule-breaking.

13. More concerts of prayer. (2)


15. Accountability partners.

16. Show they care and get involved with me.
17. Encourage more.

18. School fellowships.

19. Not to turn students off by being so bull headed and flat out telling someone they are wrong. Need to be compassionate.
APPENDIX F

SUGGESTED READING LIST

The books included in this appendix are to aid students in seeking to deepen their understanding of the spiritual disciplines in general as well as particular disciplines where the student is weak. This list is designed to be used in Theology of the Christian Life class after students have taken the "Spiritual Life of Bible College Students" survey and in this determined the three areas of greatest weakness in his practice of the disciplines. The student is to choose a book from this list in his chosen area for an additional reading and reaction assignment for the class.

Also included in this list are two books of a general nature, one of which is required to be read by all students in the class. Helpful periodical articles are also included in this suggested reading list.
General Works on the Spiritual Disciplines


The Discipline of Bible Reading and Study


The Discipline of Prayer


The Discipline of Serving Others


The Discipline of Fasting


The Discipline of Fellowship


The Discipline of Giving


The Discipline of Worship


The Discipline of Evangelism


The Discipline of Journaling

APPENDIX G

CORRESPONDENCE

On the following pages are letters sent by the project writer in conjunction with the completion of this project, as well as correspondence received.
January 21, 1994

Dr. Charles Hampton
American Association of Bible Colleges
P. O. Box 1523
Fayetteville, AR  72702

Dear Dr. Hampton:

I am writing in response to a phone conversation with Dr. Randall Bell on January 17. In that conversation I stated that I am working on a Doctor of Ministry Project/Thesis at Liberty Baptist Theological Seminary. My approved topic from the seminary is "Spiritual Growth and Development of Bible College Students." I called to ask Dr. Bell if permission or endorsement was needed from AABC to conduct a survey of member schools. He said it was not necessary, but if I wanted an endorsement letter from him to motivate participation, he would provide that if the Commission on Professional Development approved it. Thus this letter to you.

I am enclosing an initial proposal which was submitted to Liberty. Some elements of it are being altered because of the time table I am currently working under. My plan is to write to Deans of Students of Bible/Christian colleges of the AABC (United States only), asking them if they would answer the Deans' Survey, and if they would then have some students answer the student survey. A copy of the rough draft of each of these surveys is also enclosed with this letter.

If you are aware of any other information or data on this subject which would be helpful to me, I would appreciate receiving word of this. Or, if I can answer any further questions for you in conjunction with this request, please do not hesitate to call me. I would also be willing to make available to AABC or member schools results from this project if it is so desired.

Thank you for your time and consideration of this request.

Sincerely,

Gene Andrews

714 First Street, Elizabeth City, NC 27909  (919) 338-5191  FAX (919) 338-0801  Voice/TTY
Set for the defense of the Gospel Set for the defense of the Gospel Set for the defense of the Gospel
March 31, 1994

Dr. Fredie Loescher, Vice President of Student Development
Baptist Bible College
P.O. Box 800
Clarks Summit, PA 18411

Dear Dr. Loescher,

I am a professor at Roanoke Bible College in Elizabeth City, NC. I teach a class here called Theology of the Christian Life. An emphasis in this class is on personal spiritual growth and the practice of spiritual disciplines.

In conjunction with this class, and because of a personal desire to see our students here develop a stronger walk with Christ, I am working on a project thesis with Liberty Baptist Theological Seminary as part of my Doctor of Ministry program there. One of the goals of this project is to determine the level of involvement of students in Bible colleges today in the area of spiritual development.

To accomplish this I have surveyed the students on our campus. I have also talked with our Vice President for Student Affairs concerning changes in the students life and development in recent years. It would seem that input from other schools such as yours would be helpful in drawing conclusions about the life of students in general and use this to compare with where our students here are in their lives.

To do this I am enclosing two forms for your consideration. First the Dean of Students form I would ask you to complete and return to me in the postage paid envelope. Also, I would like for you to consider having a cross-section of your student body (approximately 20-25 students) complete the student surveys which I would be happy to supply to you.
I know you are coming close to the end of this academic year. If you can complete the dean of student form and return this by April 20, this would be greatly appreciated. If you request the student survey form I would send these back to you immediately in hopes of your being able to administer these prior to the close of your school year. If this would not be possible, they can be administered at the beginning of the new school year in late August.

Thank you for considering this request. I realize the time demands that are upon you, but would be most grateful if you can assist in this way.

Sincerely,

Gene Andrews

enclosures
April 7, 1994

Mr. Gene Andrews  
Roanoke Bible College  
714 First Street  
Elizabeth City, NC 27909

Dear Mr. Andrews:

Please forgive me for my tardiness in responding with the letter of endorsement. I experienced a little confusion over the action that the committee took with regard to your study, but I have recently learned that they did indeed endorse the study. One member agreed to draft a letter with some of the comments which the committee thought would be helpful to you. A copy of a letter from Carl Anderson, Academic Dean, Boise Bible College, is enclosed for your information.

In taking the action to endorse your study, the committee requested that you furnish them feedback on your findings. In fact, as I may have mentioned to you during our telephone call, we would appreciate having something from you that may be useful in the AABC Newsletter. Depending on what you find, it might even be appropriate to think in terms of a workshop on your findings for our annual meeting.

I hope that I have not held you up unduly by my tardiness in getting this letter of endorsement forwarded to you. May you experience every success on your study.

Sincerely,

Randall E. Bell  
Executive Director

cc: Dr. Charles Hampton, Freewill Baptist Bible College

Enclosure: letter from Carl Anderson and endorsement letter
MEMORANDUM

To: AABC Member Colleges
From: Randall Bell, Executive Director
Re: Dissertation Project of Gene Andrews
Date: April 5, 1994

I am writing to encourage your participation in the dissertation project of Gene Andrews. Enclosed are self-explanatory materials relating to the study.

I believe that Mr. Andrew's project, "Spiritual Life and Growth of the Bible College Student" will be helpful to the entire Bible college movement. The AABC Commission on Professional Development reviewed this project at its last meeting and concluded that it is worthy of the support of the AABC membership.

We will be grateful for your participation in this research. Thank you in advance for your cooperation with this endeavor.

/fr
April 21, 1994

Mr. Shawn McMullen, Campus Minister
Cincinnati Bible College
2700 Glenway Ave.
Cincinnati, OH 45204

Dear Shawn,

Thank you for your prompt response to the survey I recently sent to you concerning spiritual life on your campus. I also appreciate the fact that you are requesting copies of the surveys for your students.

As stated in my previous letters, I would like a cross-section of your students surveyed for my purposes (approximately 25 students). I am therefore enclosing 25 copies of the survey for you, along with a stamped, self-addressed envelope for you to return these to me.

I encourage you if you would like to make additional copies of the survey and use for a broader section of your students or all of your students. If you want to do this, remove 25 for me which would constitute a cross-section of students, make copies of these for me, and return to me.

Thank you for your assistance in this way. If you have any questions, please call me. May God bless you and your ministry for the kingdom at Cincinnati Bible College.

Sincerely,

Gene Andrews

P.S. I am also enclosing a note of endorsement from Dr. Randall Bell of the American Association of Bible Colleges for this survey. This should have been mailed with the previous mailing.
BIBLIOGRAPHY


Setzler, John Lucien. "Wandering In the Wilderness: A Study of Faith Development In a Church-Related College." D. Min Thesis. Atlanta: Candler School of Theology at Emory University, 1989.


VITA

PERSONAL:
Born: January 15, 1955
Married: Alice T. Kepler
Children: Jennifer Lou, born April 14, 1978
          Lisa Anne, born January 18, 1981

EDUCATIONAL:
M. Div., Cincinnati Christian Seminary, 1992
M. Min., Cincinnati Christian Seminary, 1986
B.A., Roanoke Bible College, 1977

MINISTERIAL:
Professor, Roanoke Bible College, 1989 - present
Evangelist, Piedmont Evangelizing Fellowship, 1984 - 1989

PROFESSIONAL:
Member of Continuation Committee of the National New Church Conference, 1987 - present
Advisory Committee, Double Vision, 1986 - present
President, National New Church Conference, 1992
Treasurer, North Carolina Christian Convention, 1988 - 1989