

**Institute for Christian Teaching
Department of Education
General Conference of the Seventh-day Adventists**

**CONVEYING CHRISTIAN BELIEFS AND VALUES
TO STUDENTS ON CAMPUS THROUGH FAITH PARTNERS**

**By
Nathaniel M. Walemba
University of Eastern Africa, Baraton
Eldoret, Kenya**

**457-00 Institute for Christian Teaching
12501 Old Columbia Pike
Silver Spring, MD 20904 USA**

**Prepared for the
27th International Faith & Learning Seminary
Held at Mission College, Muak Lek Campus, Thailand
December 3-15, 2000**

INTRODUCTION

In Mark 16:15, God calls his church to action, “Go ye into all the world and preach the gospel to every creature”. For almost one hundred fifty years, the Seventh-day Adventist Church has heeded this command. The message of the soon coming Son of God has been preached starting from one country expanding to about 200 countries of the world. The message of salvation which was initially proclaimed in one language is now preached in more than 700 languages and more than 1000 dialects throughout the globe.¹

On every continent the Church has established publishing houses, hospitals, and schools at primary, secondary, and tertiary levels. All these institutions are established for the purpose of reaching people with the good news of salvation. They are not intended to be an end in themselves, but rather a means to an end. Each institution is established, therefore with a mission; and even though this mission may be expressed in varying terms from institution to institution, the ultimate goal is the same—to convey the message of salvation to mankind. A church institution is an extended arm of the church² intended to accomplish the great work of saving souls.³

STATEMENT OF THE PROBLEM

While the goal of a Seventh-day Adventist academic institution is to integrate faith and learning, in line with the overall mission of the Church, often times the success of the program is less than desirable. It is the view of the writer that part of the problem is lack of participation by

¹ Ralph Thompson, “Challenge from the Secretary,” in God’s International Family: A Parade of Nations, 57th General Conference Session of Seventh-day Adventist Church, p. 69.

² Arthur Holmes, The Idea of a Christian College, rev. ed. (Grand Rapids: Eerdmans, 1987), p. 45

³ Ellen G. White, Testimonies to the Church, vol. 4 (Mountain View, CA: Pacific Press Publishing Association, 1948), p. 427.

some of those whose responsibility according to the gospel commission, is to convey Adventist values and beliefs. There is a tendency on the part of some, to ascribe the responsibility to the pastor or chaplain. Yet the task belongs to all who confess Adventism, referred to in this essay as faith partners.

PURPOSE OF THE ESSAY

The purpose of this essay is to point out that all Adventist groups (faith partners), on a given campus of an Adventist tertiary institution, have the same responsibility of conveying Adventist values and beliefs to the students. It is the intention of this essay to explore ways these groups can work together to achieve the overall goal of the institution in line with the overall mission of the church.

DEFINITION OF TERMS

Beliefs: In this essay, beliefs refers to the fundamental doctrines of the Seventh-day Adventist Church as they are found from the Bible, and elucidated by Ellen White.

Values: Though the meaning of values may be expressed differently by different people, the main concept remains the same. In this essay, values means, that which is considered value-able, beneficial, important, or desirable by an individual or community. Therefore, values means those things, standards or ideas, which influence an Adventist lifestyle.

Faith: This essay adopts the meaning of faith as given by the Seventh-day Adventist Bible Dictionary which defines faith as “a confidence of heart and mind in God and his ways that leads one to act in accordance with his will.

Partners: As indicated above, “partners in this essay refers to all Adventist groups on a given Adventist campus. These groups include administrators, academic staff, non-academic staff, and the Adventist students.

LIMITATIONS OF THE ESSAY

The focus of this essay is a campus of an Adventist institution which admits non-Adventist students; and which believes strongly in the mission of the Seventh-day Adventist Church as a whole. It may also be culturally limited since propagation of the gospel may be done differently depending on what method may be culturally acceptable. The essay does not exhaust all there is to be said even on those issues it attempts to address.

A CALL TO PARTNERS OF FAITH

Christ’s call to action is a call to every believer to reach every unbeliever with the good news of salvation. George Akers indicates that nurturing faith in every aspect of the program is every body’s business if the institution is to be effective. It is not just a responsibility of the Bible teacher or campus pastor/chaplain.¹

It is the goal of this essay to point out that those best suited to reach the non-Adventists on campus are those who are on campus themselves: the Adventist students, the teaching staff, the non-teaching staff, and the administrators. To all these groups, Jesus said, “You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. In the same way, let your

¹ George Akers, “Nurturing Faith in the Christian School,” Journal of Adventist Education, vol. 56 (December 1993/January 1994), p. 5.

light shine before men, that they may see your good deeds and praise your Father in heaven”(Matthew 5:14-16 NIV).

While the message is clear, there is a tendency on some campuses, to leave the work of sharing the faith to the chaplain. As a result, the success is less than it would have been had all groups been involved. We, therefore, need to look at each group on campus and explore the role it can play in conveying values and beliefs to non-Adventist students.

The Adventist Students on Campus

It has been observed that “ministry is based on the necessity to communicate across the generation gap in order that the youth may become aware of the relevance of the gospel for their day and generation, and incorporate the meaning discovered in the gospel in their lives.”¹

Accordingly, the most qualified people to reach the un-churched youth on campus are the Adventist youth. There is no generation gap between them. They understand their needs; and as Rowena Ferguson indicates, any act or program of service to be valid must serve a real need, not an imaginary one dreamed up by the people offering the service, which must be acceptable to the persons being served.²

At the University of Eastern Africa where I work, over the last five years, student baptisms have increased from 25 in 1996, to 76 in 2000. But the largest number of baptisms in any given year was 98 when the guest speaker for the Week of Spiritual Emphasis heavily and purposefully involved the Adventist students on campus.

¹ Rowena Ferguson, The Church's Ministry with the Senior Highs, Edited by Henry Bullock (Nashville: Grades Press, 1968), p. 62.

² Ibid.

All students, Adventists and non-Adventists live together, eat together, play together, and study together. Therefore, they have more opportunities to share their faith. As Richard Armstrong observes, “People respond much more readily and positively to a faith sharing approach than to an intellectual rationale. They are influenced more by personal illustrations than by powerful logic.”¹

Arthur Holmes correctly indicates that young people assimilate values “more from example than from precept, more from their peers than from their elders and more by being involved than being spectators.”² This is the approach the apostle John uses when he writes:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.³

The apostle wrote as an eyewitness of the person and ministry of Jesus Christ. He shared his personal testimony with those who had not met Jesus. The Adventist youth on campus are well placed to share their life changing testimony with their fellow students in a way that no other person on campus can do. Rowena Ferguson observes: “The youth should not be seen as preparing to be the Church of tomorrow. They are the Church today; they are full members now and should enter into the total life and work of the Church with its obligations and opportunities. They are fully laity.”⁴

Thus, the Adventist students on campus should be made aware that God’s plan calls for them to be on campus for use as instruments in His hand to encourage other Christians and to share their faith with fellow students in fulfillment of the gospel commission. They should be reminded that

¹ Richard Stoll Armstrong, Service Evangelism (Philadelphia: The Westminster Press, 1979), p. 79.

² Holmes, p. 82.

³ 1 John 1:1-3, NIV.

⁴ Ferguson, p. 62.

God will use them as a witness to those who have not yet received Jesus Christ as their personal Saviour. The words of Jesus to his disciples: “And you shall be my witnesses both in Jerusalem, and in Judea, and in Samaria and to the utmost part of the earth” (Acts 1:8, RSV) apply to them also and they must start with their fellow students.

The Teacher

Ellen White admonished: “In selecting teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for ministry.”¹ This is so because the work of education and the work of redemption are one.²

Raymond Moore advises that selection of faculty and other staff should not be made only on the basis of technical and academic competence, but primarily conditional to the completeness of their faith in and dedication to the Scriptures and the inspired word through Ellen White.³

Ellen White emphasized the careful selection of teachers when she wrote, “I wish I could impress upon every teacher a full sense of his responsibility for the influence which he exerts upon the young... They should be men and women of religious experience, daily receiving divine light to impart to their pupils.”⁴ Holmes suggests that teachers should not be Christians who are also scholars but Christian scholars.⁵ Only Christian teachers are capable of providing Christian education as opposed to Christianity alongside education.

¹ Ellen G. White, Counsels to Parents, Teachers and Students (Mountain View, CA: Pacific Press Publishing Association, 1943), p. 174.

² Ellen G. White, Education (Mountain View, CA: Pacific Press, 1903), p. 30.

³ Raymond S. Moore, Adventist Education at the Crossroads (Mountain View, CA: Pacific Press Publishing Association, 1976), p. 59.

⁴ Ellen G. White, Testimonies to the Church, vol. 5, p. 28.

⁵ Holmes, p. 7.

Having looked at what kind of a person a teacher should be as a key element in the process of integration of faith and learning, we need to look at how it can be done. In this regard, Colon correctly observes that values are best transmitted by the contagious example of the teacher. She indicates that an educator that has a genuine Christian world view will focus on a personal growth with Christ leading to redemption. He or she will be concerned with integrating every subject with the mission and goals of the institution and with the Biblical perspective.¹ Thus Holmes concludes that “as teachers inspire students and students infect other students a climate of learning emerges. The teacher is the key to a climate of learning. His teaching is his ministry. His enthusiasm about ideas, his scholarship, and the importance he places on teaching provides a model.”²

George Akers points out that, “A faculty that is consciously and deliberately involved in God’s one unified reality with no compartmentalization, who really has it all together in God, can effect an integration of faith and learning that is natural and believable and potently effective.”³

However, Myrna Colon correctly observes that “the process of integration of faith, values and learning can be initiated only through the work of the Holy Spirit working in us and through us. By using the Biblical perspective in every one of our disciplines can we offer an education that will make man whole.”⁴

Addressing the process of integration, Fresnel Charles correctly observes that the habits and principles of a teacher are of greater importance than his literary qualifications. He must feel the

¹ Myrna Colon, “A Course Development Plan on the Integration of Faith and Learning,” in Christ in the Classroom, vol. 10, 1994, p. 130.

² Holmes, p. 82.

³ George Akers, “The Measure of a School,” Journal of Adventist Education, vol. 40, no. 2, (December 1977-1978), p. 9.

⁴ Colon, p. 145.

necessity to have a balanced interest in the physical, mental, spiritual, experimental, and social education of his or her students.¹ Therefore teachers in Adventist schools must remember that they have a heavy responsibility to bear. They must be in words and character what we wish our students to become: men and women that fear God and work righteousness.²

Non-Teaching Staff

On the campus where I work, more than two thirds of all employees are non-academic staff. For every teacher, there are at least two other employees of the university. Therefore, it is impossible for any University program to succeed without their participation and support. Their role in the integration of faith and learning is crucial. They may not teach, but they serve the food. Those who do not serve food work in the Registrar's office, which every student visits at one time or another. Those who are not associated with registration may be involved in dormitory services. Others keep the campus clean while others ensure that the campus is secure. The list goes on and on. The bottom line is that the non-teaching staff are part of the campus team whose contribution is crucial to the success of any campus program including integration of faith and learning.

A study conducted by Jane Thayer of Andrews University revealed that work supervisors who befriend students contribute in important ways to student spiritual growth. On that point work supervisors ranked second to faculty in importance. Consequently, the researcher suggests that when training events are designed to teach college personnel how to nurture students spiritually,

¹ Fresnel Charles, "Conveying Christian Values to Adolescents in Adventist Schools," in Christ in the Classroom, vol. 17, p. 53.

² Ellen White, Counsel to Teachers, Parents and Students (Mountain View, CA: Pacific Press Publishing Association, 1943), pp. 47, 48.

both faculty and work supervisors should be invited¹ It is my belief that such training should include all other non-teaching who have anything with students.

The non-teaching staff have the opportunity to demonstrate through situations, the impact of values in real life, and beliefs that are conveyed to the students. They have the privilege of showing impartiality in their service to the student. As they come in contact with them, they have the opportunity to demonstrate that what they learn in class is actually workable in real life. On the other, hand if what students have learned in class is contradicted by what the staff do, the impact of the effort put forth in teaching will be less successful than desirable.

The non-teaching staff, like the academic staff, must make a deliberate effort to assist in the fulfillment of this one objective of the institution--to convey Adventist beliefs and values to every student they come in contact with. Ellen White wrote: "Our institutions should be missionary agencies in the highest sense and the missionary work always begins with those nearest. In every institution there is missionary work to be done. From the manager to the humblest worker, all should feel a responsibility for the unconverted among their own number. They should put forth earnest effort to bring them to Christ."²

The chaplain or pastor, though in some instances he or she may assist with teaching a class, belongs to this category of workers. It is he that the rest of us expect to shoulder the responsibility of conveying beliefs and Christian values to students. But as Raymond Moore observes, that is a mistake. Regardless of how excellent a pastor he or she is, thy cannot do it alone.³

² Jane Thayer, "Assessing Students Spirituality: Andrews University Experience," in The Journal of Adventist Education April/May 2000, p. 24.

² Ellen White, Testimonies to the Church, vol. 1, p. 678.

³ Moore, p. 116.

Marlene Wilson correctly agrees and indicates that the Bible gives support for the involvement of believers in ministry and quotes two Bible texts: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into His marvelous light” (1 Peter 2:9, RSV), and, “But be ye doers of the Word, and not hearers only, deceiving your own selves” (James 1:22, KJV).

She concludes that the biblical evidence is clear that we have been created, called, and equipped to be God’s people and are therefore expected to act accordingly. These and other passages form the cornerstone of our theology relating to Christian involvement.¹

The work of a pastor, therefore, is to assist, equip, or facilitate the work of others who may not be professionally trained as he is. Leighton Ford sums it well when he says, “We shall never fulfill the great commission until we realize that evangelism is every one’s job.”²

Administrators

Referring to leaders, Ellen White wrote: “The greater the responsibility, the greater the ruin in the case of unfaithfulness. If leading brethren do not faithfully perform their duty, those who are led will not do theirs.”³ Paul Brantley indicates that Adventist educational administrators must be the driving force behind the integration of faith and learning. They must put it at the top of the agenda.⁴ This places an awesome responsibility on the leaders in the process of integration of faith and learning. While they may not come into contact with students as regularly as teachers and those

¹ Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis: Augsburg Publishing House, 1983), p. 14.

² Leighton Ford, The Christian Persuader (New York: Harper and Row Publishers, 1966), p. 17

³ Ellen G. White, Testimonies to the Church, vol. 1, p. 678.

⁴ Paul Brantley, “Administration: The Missing Link in the Integration of Faith and Learning” Journal of Adventist Education, Special Issue (February/March 1999), p. 15.

who provide essential services, they do have a responsibility to create a favourable environment, among other things, to facilitate the process.

One of the things administrators can do to enhance the process is to provide each teacher with some tools such as books which address the subject of a Christian institution and its mission.¹ After the acquisition of books, time should be created for meetings at which faculty and qualifying staff can discuss assigned chapters from a chosen book.²

The administrators must make their position clear regarding the integration of faith and learning. This clarified position should be reflected in the institutional mission statement. The spiritual aspect of the mission statement should then be broken down into a Spiritual Master Plan, which should be at the heart of the mission of Adventist education³

Another responsibility of the administrators relative to integration of faith and learning is the recruitment of personnel both teaching and non-teaching staff. If the program is to attain satisfactory success, there must be workers who believe in and are committed to the mission of the Church, and consequently of the institution since the institution is an extended arm of the church. Hudson Kibuuka suggests that, “As the institutional machinery goes about recruiting personnel, it is important to integrate faith so that even in this more or less automatic function, the observed behaviour should portray a Biblical World View.”⁴

Additionally, the administrators could make a contribution in the area of accommodation. The facilities for habitation of both workers and students, as well as for instruction should reflect

⁵ Such books could include The Idea of Christian College by Arthur Holmes; Education, Fundamentals of Christian Education, and Counsels to Parents, Teachers, and Students by Ellen White.

¹ Jane Thayer, p. 26.

³ “Spiritual Master Planning and Strategic Planning,” in Christ in the Classroom, vol. 23, 1999, p. 371.

⁴ Hudson Kibuuka, “The Role of the Institution and the Teacher in the Integration of Faith and Learning”, in Christ in the Classroom, vol. 12, p. 108.

the values we cherish as a church. Ellen White advocates healthful conditions of institutional facilities whether for public purposes or as dwellings.¹

From the church's perspective, administrators are also church members who have a responsibility like every one else to personally participate in church life activities which are intended to convey Adventist beliefs and values to the non-Adventist students on campus. In this regard, they must be prepared to carry out any responsibility assigned to them by the chaplain who in most cases is responsible for the implementation of the program.

WAYS OF CONVEYING VALUES AND BELIEFS

Webster defines conveying as imparting or communicating by statement, suggestion, gesture or appearance.² Therefore, we convey beliefs and values by making statements—teaching, by appearance—evidence, and by gesturing—demonstration, or illustration. This brings into focus Ellen White's statement that, "What Jesus taught He lived, and more than that what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, He was the truth."³

In trying to understand how values and beliefs are conveyed, Jesus' command to his disciples is insightful, "For I have given you an example, that you also should do as I have done to you." John 13:15). It is, therefore, evident that one way beliefs and values are conveyed is by doing. The things we do, the language we use, the way we dress, the food we eat, the way we worship, the way we relate to one another, the way we talk, all convey values and beliefs. Therefore, all faith partners

¹ Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press, 1942), pp. 274-275.

² Merriam Webster's Collegiate Dictionary 10th ed., s.v. "convey."

³ Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1952), pp. 78-79.

on campus have a duty to model what Adventist values are. If it is modesty in dressing, we must dress modestly. If it is a temperate lifestyle, we must be temperate. If it is church attendance, we must attend church. If it is honesty, we must be honest. Thus, the most effective way to convey values and beliefs is by action. This means that we must avoid contradicting what we say by what we do. As Charles S. McCoy correctly observes, “If the words of our lips are the words of our life, we can witness verbally, however inadequate may be our expressions.”¹ Essentially, students are attracted to teachers who have good inter-personal relationship with them. Thus concern for students by faculty members is another way of conveying values to students.

Fresnel Charles is right when he says that values do not exist in isolation but are reflected in the judgments and claims we make.² Important as doctrines are, they may not be attractive to a non-believer unless they effect a visible change in the lives of those who claim to practice Christianity. People need truth which is practiced by those who confess it.

George Akers observes, “What should really stagger us is the realization that this aspect of Christian education is caught, more than it is taught. Our highest duty and privilege then, is to model this in our own lives, and make it irresistibly persuasive and compelling to our students”.³

Another way to convey values is through the curriculum. The values we have as a Church must be reflected in the curriculum of our schools at all levels. Fresnel Charles indicates how this can be done.⁴

¹ Charles McCoy, The Gospel on Campus: Rediscovering Evangelism in the Academic Community (Richmond, Virginia: John Knox Press, 1959), p. 48.

² Charles, p. 45.

³ Akers, “Nurturing Faith in the Christian School,” p. 7.

⁴ Charles, pp. 41-49; See also Barry Hill, “Teaching Values in Adventist Education” in Christ in the Classroom, vol. 6, pp. 303-320.

CHALLENGES TO FAITH PARTNERS

There are many challenges that faith partners need to overcome in order for them to be effective in conveying beliefs and values. This essay addresses three of them, namely, lackluster knowledge of what they believe, disharmony, and lukewarmness. **Lackluster Knowledge of Belief**

It goes without saying that in order to be a conveyor, one must have what to convey. The title of this essay assumes that the Faith Partners—the conveyors, know what they believe. Not only must they know what they believe, but they must be committed to it in order for them to be effective; for Christian education implies commitment to the Word of God, hence those who provide must of necessity be students of the Word.

Such dedication to beliefs and values needs to be seen in the lives of faith partners in order for their witness to be taken seriously. Charles McCoy says it well: “When we have been grasped by the Spirit of God, all that we say and do will reflect this new centre of our existence.”¹ Partners of faith must understand and grow in their faith or they will have nothing to witness to within the university or college community. This growth is accomplished through prayer, worship, and Bible study.²

The apostle Paul admonished Timothy, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth”(2Timothy 2:15, KJV). The truth of the Bible cannot be properly presented unless the presenter understands it well. Moreover, one’s understanding of truth must be harmonized with the understanding of the rest of the members of the same community of faith. If that not be the case, there will be contradictions in the value system and beliefs which they intend to pass on to the students. It is helpful to

¹ McCoy, p. 46.

² Ibid., p. 48.

remember that the Adventist students are not all knowledgeable about Adventist beliefs. Some of them are Adventists because their parents are; not because they have taken keen interest in the study of the Word resulting into baptism. It therefore behooves those responsible for spiritual growth of students to plan programmes which will enhance Bible study. Moreover the study conducted by Andrews University revealed that “reading and studying the Bible is the best predictor (among spiritual disciplines) for a student to make strong commitments to submit to God’s will, to live by biblical principles of sexual morality, to give systematic tithes and offerings, to participate in the life and work of a local church, and to tell others of the Christian message.”¹ Thus the conclusion that every appropriate opportunity should be taken to encourage students to read their Bibles.

Disharmony

Once in a while there develops some kind of disharmony. Sometimes it comes about as a result of “new light.” While it is true that revelation is progressive,² any new light should be advanced in a way that will not jeopardize the integration of faith and learning. In his admonition to the Colossian believers, the apostle Paul stated, “See to it that no one makes prey of you by philosophy and empty deceit, according to the elemental spirits of the universe, and not according to Christ.”(Colossians 2:8 RSV).

Ellen White advised, “No one has the right to start out on his own responsibility and advance ideas in our papers on Bible doctrines when it is known that others among us hold different opinions on the subject and that it will create controversy.”³

¹Jane Thayer, p. 24.

²Ellen G. White, Selected Messages, bk. 1 (Mountain View, CA: Pacific Press Publishing Association, 1958), p. 195.

³Ellen G. White, Testimonies to the Church, vol. 5, p. 535.

There is no question that in pursuit of knowledge, one is likely to encounter some difficult passages of scripture. In this regard, Ellen White advises, “There are mysteries to be unraveled, statements that human minds cannot harmonize. And the enemy will seek to arouse argument upon these points which might better remain un-discussed.¹ Moreover, it is helpful to be aware that not all theological investigations are genuinely seeking for truth,² and those who engage in such discussions generally lose their spirituality.³ It is clear however, that in order for faith partners to succeed in sharing their beliefs and values, they must avoid doctrinal disharmony.

Sometimes disharmony comes about as a result of misunderstanding of one another, or between an employee and the administration. Whatever the cause may be, lack of unity is detrimental to the mission of the church. Ellen White indicates that union is strength, division is weakness. She states, “When those who believe and present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of no effect the truth of God by causing bitterness and dissension among the Lord’s people”.⁴

In every situation it is helpful to remember that Satan would not be happy to see young people surrender their lives to Jesus. He therefore would do everything to disrupt such a plan. Ellen White states that, “Those who cause disunity are enlisted in his (Satan’s) service.⁵ She then advises, “It is the purpose of God that his children shall blend in unity... Union brings strength, disunion weakness. United with one another, we shall indeed be laborers together with God”.⁶ Therefore,

¹ Ellen G. White, Gospel Workers (Mountain View, CA: Pacific Press Publishing Association, 1948), p. 312.

² Ellen G. White, Testimonies to the Church, vol. 3, p. 424

³ *Ibid.*, p. 215.

⁴ Ellen G. White, Testimonies to the Church, vol. 5, p. 236.

⁵ *Ibid.*, p. 620.

⁶ Ellen G. White, Testimonies to the Church, vol. 8, p. 240. The message to the Laodicean Church states, “I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew out of my mouth. For you say, I am rich, I have prospered, and I need nothing: not knowing that

faith partners must guard against disharmony, for their own spiritual well being and for the success of integration of faith and learning. Non-Adventist students will not be attracted to a value system which does not unite its adherents

Lukewarmness

Enthusiasm is a sign of interest in a what a person believes and does. Lack of it a sign of lukewarmness. Thus the message to the Laodicean Church¹ is pertinent to many campuses today. Lukewarm Christianity preserves enough of the form and even of the content of the gospel, but makes no progress.² Faith partners must realize this condition and get out of it. Ellen White made some startling statements in regard to lukewarmness. She wrote:

It would be more pleasing to God if lukewarm professors of religion had never named His name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling block to unbelievers, and evil angels exalt over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from Him.³

While it reflects the situation then, the message is applicable to all generations, especially ours. Faith partners need to heed the counsel of the True Witness and buy gold so that they may be rich, white raiment that they may be clothed, and eye salve that they may see⁴. Only when they do this will they be able to get rid of lukewarmness and be enabled by the Spirit of God, to share their beliefs and convey to others the values they cherish so much.⁵

you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes that you may see," Rev. 3:15-18, RSV.

² Seventh-day Adventist Bible Commentary, vol. 7, p. 761.

³ Ellen G. White, Testimonies to the Church, vol. 1, p. 188.

⁷ The Seventh-day Adventist Bible Commentary suggests that the buying refers to the invitation by God to the Laodicean Church to give up her old way of life in order for her to be spiritually rich, to be healed, and to be clothed. The gold represents spiritual riches. The figurative eyesalve represents heaven's antidote for spiritual blindness. This is the work of the Holy Spirit. The white raiment is the righteousness of Christ.

CONCLUSION

The essay has attempted to show that the responsibility of conveying Adventist beliefs and values to non-Adventist students on any campus, belongs to all Adventist groups on that campus. These groups include Adventist students, the teachers, the non-teaching staff, and the administrators. However, in order for these groups, referred to as faith partners, to convey their beliefs and values, they themselves must be knowledgeable of what those belief are and be committed to them. One cannot convey what one does not have.

The essay has also suggested how conveyance of values and beliefs can be done with special emphasis on value modeling. An attempt has also been made to point out some of the challenges which faith partners must overcome in order for them to be successful in sharing their beliefs and values. These challenges include lackluster knowledge of beliefs, disharmony, and lukewarmness.