

Institute of Christian Teaching
Education Department of Seventh-day Adventists

**THE ROLE OF ADVENTIST SCHOOLS IN SOUL WINNING:
AN ON-CAMPUS PRACTICAL PROGRAM
FOR BUGEMA UNIVERSITY**

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INTRODUCTION

The mission of the Seventh-day Adventist education is based on the mission of the Seventh-day Adventist Church, which is to proclaim the gospel of God's kingdom to all people in the context of the Three Angels' messages (Revelation 14:6-12). Through the power of the Holy Spirit the Church determines to achieve this mission through preaching, teaching, and healing as methods.

Traditionally, the inherited assumption of the members of the church, whether educated or uneducated, has been that the ordained ministry or clergymen—pastoral office, should do the ministry of soul winning. That meant everybody should only do the task for which he or she is hired. That sounds quite reasonable from human perspective. However, not all human reasons are divinely endorsed (Isa. 55:5).

Ellen G. White says, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."¹ God does not do things by chance; rather He does them in systematic, planned ways. "God does not generally work miracles to advance His truth.... He works according to great principles made known to us, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results."² Jesus' profound statement, "Let your light so shine before men" (Matt. 5:16), places accountability upon believing men and women.

Daniel graduated from the University of Babylon with presidential medal. I believe he qualified to be called a university professor of theology, education, history, law and administration. He must be a good soul winner because he mentions of leading people to righteousness (Dan. 12:3). Are we (professional men and women of the church) free not to involve ourselves in soul winning business? Does God let us go free?

This essay comprises five interrelated sections: Introduction, Biblical bases for partnership in soul-winning, God's mandate and an Adventist teacher, means for practical religion for conveying the Adventist values and beliefs, and the expected outcomes.

Statement of the Problem

Though the goal of the Seventh-day Adventist higher learning institutions is to lead all those who have NO true connection with Christ to Christ, lack of full participation of

¹Ellen. G. White, *Gospel Workers* (Mountain View, CA: Pacific Press, 1915), p. 352.

²Ellen G. White, *Christian Service* (Mountain View, CA; Pacific Press, 1925), p. 228.

its members, especially those who claim to be knowing God's Truth better and yet are failing to practice it, is really frustrating to the institutions and to Christ, the Owner¹ of these institutions. According to the apostles, Paul and Peter, teachers are one of the chosen people to declare God's glory (Eph. 4:12 & 1 Peter 2:9) and "to encourage their students to climb ...[the] higher ground,"² but in reality majority of these teachers have no interest in soul winning. How can they be motivated to do this grave responsibility? Will God let them be free from the guilt of a sinner dying at their gates?³

Purpose of the Essay

This essay aims to achieve three key objectives:

1. To remind and motivate teachers of the Adventist Higher Learning Institutions of their accountability in conveying biblical beliefs and the Adventist values to non-Adventist students on campuses.
2. To admonish that soul winning is a solemn responsibility and core business of all believers, especially those who claim to know the Truth better and yet are failing to practice it.
3. To lead men and women to accept Jesus Christ as their personal Savior through direct participation in all spiritual activities of the institution and through Christ-centered approaches in teaching and co-curricular activities.

Definition of Terms

Beliefs: In this essay, belief refers to the fundamental, biblical doctrines of the Seventh-day Adventist Church totally based upon the Holy Bible and expounded by the writings of Ellen G. White.

Values: Values as defined by Taylor and further expounded by Nigel Soreng, respectively, "are noble ends or ideals that we Christians highly esteem [cherish]"⁴ and those standards, which influence an admirable Christian lifestyle (2 Peter 1:5-8; Gal. 5:22,23). Here our definition of values anchors God as the ultimate source of Christian values.

¹In Col 1:16 the Scripture declares that both visible and invisible of the created world belong to God. That includes our Christian institutions.

² E. G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1913), p. 269.

³ "...that wicked man will die for his sin, and I will hold you accountable for his blood" (Ezek 3:18, NIV).

⁴John W. Taylor, "Instructional Strategies for the Integration of Faith and Learning," A Paper presented at the 27th *International Faith and Learning Seminar*, Mission, Muak Lek, Thailand, December 3-15, 10.

Faith: This essay adopts the meaning of faith as defined by the Seventh-day Adventist Bible Dictionary as “a confidence of heart and mind in God and his ways that leads one to act in accordance with his will.”¹

Partnership: Partnership in this essay refers to all baptized members of the Seventh-day Adventist Church on a given Adventist University campus. These include, primarily, university lecturers, administrators, those engaged in the academic work of the university, and staff.

Soul: Though different Christian denominations hold different views and understanding, according to the Seventh-day Adventist beliefs and Bible-based understanding, soul refers to the whole person, a human being who is a sinner who needs the free gift of eternal salvation through faith and acceptance of Jesus Christ as his or her personal Savior.

Winning: Even though this term has a strong negative implication, it refers to a non-Christian person (a sinner) accepting Jesus Christ as his/ or her life-giver and personal Savior through faith.

Soul Winning: Based on the above working definitions, soul winning refers to the conversion of a non-Christian person becoming Christian through the help of (primarily) the Holy Spirit and (secondly) through the human involvement.

Limitation of the Essay

This essay is limited to a campus of the Seventh-day Adventist higher learning center, which accepts non Seventh-day Adventist students for furthering their higher education. This higher learning campus believes in the mission and vision of the Seventh-day Adventist Church. Because of several limiting factors including number of pages, time and nature of the work, this essay does not intend to cover all areas; rather it attempts to indicate seemingly workable means in order to meet the most essential needs of the present situation of the Adventist University campus.

BIBLICAL BASES FOR PARTNERSHIP IN SOUL-WINNING

Webster defines partnership as (a) “the state of being a partner” or “participation” or “joint interest.”² Ellen G. White declares God’s call for partnership, “God calls His people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership

¹ See faith in *Seventh-Adventist Bible Dictionary* .”

²*Webster’s New World Dictionary* on Power CD.

with the Lord Jesus Christ?"¹ Jesus, who called the fishermen of Galilee as well as both the educated and uneducated, is still calling men and women of our time to partnership—to service (Matt. 4:18-20).

From human point of view, it would have been easier and faster for God to use His powerful and numberless angels to complete His mission within a short time. But since God is not man and His thoughts are higher than human thoughts², He saw it fit to use the believers to guide their fellow human beings, the unconverted sinners, to His kingdom. Ellen G. White says, "However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself. . . . He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."³

In view of emphasizing partnership for soul winning, three vital priorities can be looked at separately: (1) defining soul winning, (2) identifying soul winners, and (3) an invitation to partnership.

What Is Soul Winning?

According to the Bible, man has sinned and fallen short of God's glory and, as Paul puts it, as the result of sin man must die eternally (Rom. 3:23; 6:23a). Since sin broke humanity's intimate relationship with God (Gen. 3; Isa. 59:1-2), God by His great and unexplainable wisdom set a new plan of salvation for all mankind (Gen.3:15; John 3:16). Solution for this death predicament has got two conditions: First, the message of good news must be told through out the world (Matt. 28:18-20; 24:14; Mark 16:16; Rev.14:6-12). Second, the sinner who is subject to eternal doom or death punishment for his/her disobedient act must accept this good news. In order to be free from condemnation of sin, he/she must believe and accept the priceless gift of forgiveness from God. Christ, "the Lamb of God," "the sin bearer," and "gift of God" who brings an eternal life insurance, is the only means for sin problem (Rom. 6:23b; John 3:16; John 1:29, 36).

Based on the above brief foundational understanding of sinner's need, the question of what soul winning is all about can be looked at briefly. It is a process that leads a sinner to Christ, the hope of salvation. Salvation is the free gift of God to all humanity and it is a necessity—a priority—not an option. However, it requires the sinner's free-will choice and a total belief in the One who provides life eternal.⁴ Therefore, soul winning is God's divine

¹Review and Herald, March 1, 1887. See also *Christian Service*, p. 83

²God says, Isa. 55:8-9, "For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." NIV

³Ellen G. White, *Conflict and Courage*, p. 282.

⁴John 15:5—Jesus said that apart from Him human beings can do nothing about their salvation.

interest that a sinner must be saved. Jesus prioritized this mission above anything else. The Scripture confirms, “For the Son of Man came to seek and to save what was lost” (Luke 19:10). This brings the idea of responsibility. Who is responsible for the soul-winning task?

Who Are Soul Winners?

The work of conversion is the work of the Holy Spirit. Jesus said that when the Holy Spirit comes, “he will convict the world of guilt in regard to sin and righteousness and judgment” (John 16:8,9). Even though the Holy Spirit convinces a sinner to accept Jesus Christ, it is God’s plan to use human beings as agents in order to complete His mission. The Scripture declares that human beings are God’s “witnesses” (Isa. 44:8).

The purpose of Israel’s existence was to witness for Christ (Isa. 43:10). The Scripture further declares in the New Testament that we are God’s witnesses (Acts 1:8). For the one who knows God’s salvation truth, it is imperative to be God’s messenger, soul winner, and his brother’s keeper (Matt. 28:19). God’s ultimate goal is to save a sinner (John 3:16; Luke 15:7,10). However, this grand task cannot be completed quickly until “men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”¹ The above premises prompt God’s urgent call to all who believe in Him.

An Invitation for Partnership

The message of Daniel 12:3, “Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever” NIV, is a clear picture of God’s interest in human partnership with Him.

Jesus places direct accountability on believers’ shoulders. He charges, “Ye are the light of the world... Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matt. 5:14,16 NKJV). One of the most mind-boggling statements God directs to believers in line with partnership with Him is, “When I say to a wicked man [evil man—sinner], ‘You will surely die,’ and you do not warn him or speak out to dissuade him from his evil ways in order to save his life, that wicked man will die for his sin, and ***I will hold you accountable for his blood***” (Ezek 3:18 NIV). This tells us that soul winning is a choiceless task to believers in Christ. It is an urgent invitation God places before men and women of the Church.

The following heart-searching statement comes from the pen of inspiration. Ellen G. White wrote:

God's cause at this time is in special need of men and women who possess Christ-like qualifications for service, executive ability, and a large capacity for work, who

¹Ellen G. White, *Gospel Workers*, p. 351.

have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn, and who can fearlessly say No, or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words "All ye are brethren," striving constantly to uplift and restore fallen humanity.¹

This clears an old as well as odd perception that has been held by many churchgoers that soul winning or witnessing task is the work of an ordained minister. Many tried to be faithful in returning tithe and giving free-will offerings to church and yet never felt it is his/her duty to invite someone to accept Jesus Christ. The messenger of the Lord says, "*There is no greater bliss on this side of heaven than in winning souls to Christ* [my emphasis] Joy fills the heart as the workers realize that this great miracle could never have been wrought by human agencies, but only through the One who loves souls ready to perish."²

Martin Luther said, "All Christians are truly priests and there is no distinction among them except as to office. . . . Everybody who is baptized, may maintain that he has been consecrated as a priest, bishop or pope."³ Stressing the same point Paul Benjamin said, "God's purpose for a congregation is not to have only one minister with one hundred members supporting his ministry. [Rather] God has called one hundred ministers, each witnessing, ministering, and supporting their pastor and each other in their mutual ministries."⁴

When God addressed his profound question in the hearing of young Isaiah, "Whom shall I send, and who will go for us?" it was not an optional call. Rather, the Lord was testing Isaiah whether he would respond, yet He knew for sure that Isaiah would say, "Here am I; send me" (Isa. 6:8). Therefore, responding to God's ideal call of joining Him in partnership is not a take it or leave it situation; rather it is an accountability, an obligation, as well as it is a privilege – God's special favor.

GOD'S MANDATE AND AN ADVENTIST TEACHER

According to Encarta Dictionary, the word mandate means an "**authoritative order: an official command or instruction from an authority.**" When we read the Great Commission, we find exactly a similar tone of command or mandate. Jesus said, "*All authority* hath been given unto me in heaven and on earth. *Go ye* therefore, and *make*

¹Ellen G. White, *Manuscript Release*, vol. 2, p. 88. Also See Ellen G. White, *Daughters of God*, p. 101.

²Ellen G. White, *Manuscript 36* (1901). Also see Ellen G. White, *Evangelism*, p. 333.

³Martin Luther, *Luther's Manifesto, To the Christian Nobility*.

⁴Paul Benjamin, *The Growing Congregation*, pp. 31, 32. ((n.d.)

disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: *teaching* them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world” (Matt. 28:18-20 KJV). Biblical references such as Matt. 24:14; Rev. 14:6-12 and others carry very similar magnitude of God’s concern for His people here on earth.

Isn’t the mission of the Seventh-day Adventist Church the same mission God has for this planet earth? If the Scriptures like Matt. 28: 18-20; Rev. 14:6-12; and Matt. 24:14 describe God’s divine mission, then they also refer to the mission of the Seventh-day Adventist higher learning institutions. “The Adventist education prepares students for a useful and joy-filled life, fostering friendship with God, whole-person development, Bible-based values, and selfless service in accordance with the Seventh-day Adventist mission to the world.”¹ In that case, aren’t we responsible for fulfilling God’s mission? Is the Adventist teacher part of the Adventist mission? What role should he/her play?

The Role of the Adventist Teacher

The Adventist teacher has a unique mission to accomplish because he/she has a God-given responsibility. The Adventist Educational philosophy says, “the Christian teacher functions in the classroom as God’s minister in the plan of redemption.” The statement further declares that “the teacher holds a central place of importance; ideally, the teacher should be both a committed Christian and an exemplary role model of the Christian graces and professional competences.”²

An Adventist teacher is “an ambassador, a personal representative of God.”³ George Akers declares that “A faculty that is consciously and deliberately involved in God’s one unified reality..., can effect an integration⁴ of faith and learning that is natural and believable

¹Humberto M. Rasi, “Toward a Statement of Educational Philosophy,” *The Journal of Adventist Education* (April/May 2002), p. 24.

²Ibid.

³Ellen G. White, *Fundamental of Christian Education* (Nashville: Southern Publishing Assn., 1923), p. 260.

⁴Humberto Rasi defines Integration: “The integration of faith and learning is a deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective. Its aim is to ensure that students, under the influence of Christian teachers and by the time they leave school, will have freely internalized biblical values and a view of knowledge, life, and destiny that is Christ centered, service-oriented, and eternity directed” (Paper issued during the Integration of faith and learning seminar held at Helderberg College, Jan. 20-Feb. 11, 2005).

and potently effective.”¹ Fresnel Charles observes that the habits and principles of a teacher are of greater importance than his literary qualifications. He must feel the necessity to have a balanced interest in the physical, mental, spiritual, experimental, and social education of his/or her students.²

The Adventist teacher should follow the example of the master Teacher as Paul did (1 Cor. 11:1) so that his/her students can follow him/her as a model. Ellen White puts it beautifully: “The teacher should be a living embodiment of truth, a living channel through which wisdom and life may flow.”³ The above evidences prompt the following question: What are the easiest ways that teachers could involve themselves in soul winning?

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MEANS FOR PRACTICAL RELIGION FOR CONVEYING THE ADVENTIST VALUES & BELIEFS

Jesus in Matthew 5:13 & 14 said, “You are the salt of the earth” and “the light of the world.” The two terms “salt” and “light” are great metaphors, which are meant to refer to an exemplary lifestyle (or standard of life) of a Christian educator. Then Jesus declared His directive command, “In the same way, *let your light so shine before men*, that they may see your good deeds and praise your Father in heaven” (Matt. 5:16). Jesus was telling to His disciples that they should be practical – real model. The word model is defined as “to be used as a basis for a pattern.” Model is a person regarded as excellent for his/her kind and worth imitating.⁴ Many times, students model themselves after their teachers, good or bad.

Among the apostles, James spoke persistently about practical religion. He said, “As the body without the spirit is dead, so faith without deeds [*practice*] is dead” (James 2:26). Ellen White also believed and repeatedly spoke about Jesus’ practical life. The following statement is one among many:

Christ, the Majesty of heaven, laid aside His robes of royalty and came to this world, all seared and marred by the curse, to teach men how to live a life of self-denial and self-sacrifice, and how to carry out practical religion in their daily lives. He came to give a correct example of a gospel minister. He labored constantly for

¹George Akers, “The Measure of a School,” *Journal of Adventist Education*, Vol. 40, no. 2, (December 1977-78), p. 9.

²Fresnel Charles, “Conveying Christian Values to Adolescents in Adventist Schools,” in *Christ in the Classroom*, vol. 17, p. 53.

³Ellen G. White, *Fundamentals of Christian Education* (Nashville: Southern Pub. Assn., 1923), 260.

⁴A. S. Hornby & A. P. Covie, *Oxford Advanced Learner’s Dictionary of Current English*, S. V. “Model”, 4th ed. (Oxford University Press, 1989), 797.

one object; all His powers were employed for the salvation of men, and every act of His life tended to that end. He travelled on foot, teaching His followers as He went.¹

Paul the great teacher says, "I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" (1 Cor. 9:22, 23). Likewise, the Adventist teacher should go an extra mile and do the work of soul winning, the work of Christ in all places, at all times, in all circumstances, in order to bring his/her non-believing students to Christ.

One of the most profound comments of Ellen White regarding Jesus' practical ministry is this: "Christ's method alone will give true success in reaching the people. The Saviour *mingled with men* as one who desired their good. He *showed His sympathy* for them, *ministered to their needs*, and *won their confidence*. Then He bade them, "Follow Me."² No rightly thinking person could miss the sequence of Christ's method of ministry! First, He mingled with them—spent time with them. Second, He showed His sympathy—demonstrated His love through all possible ways and means. Third, by doing these things He won their confidence—got conviction. Lastly, He told them to follow Him—to follow His ways of life because it was not hard to do so since they had seen Him as a practical person. The religion of Christ was very practical. Could the Christianity of the Adventist teacher be practical and realistic so his/her learners could follow his/her footsteps and accept Jesus?

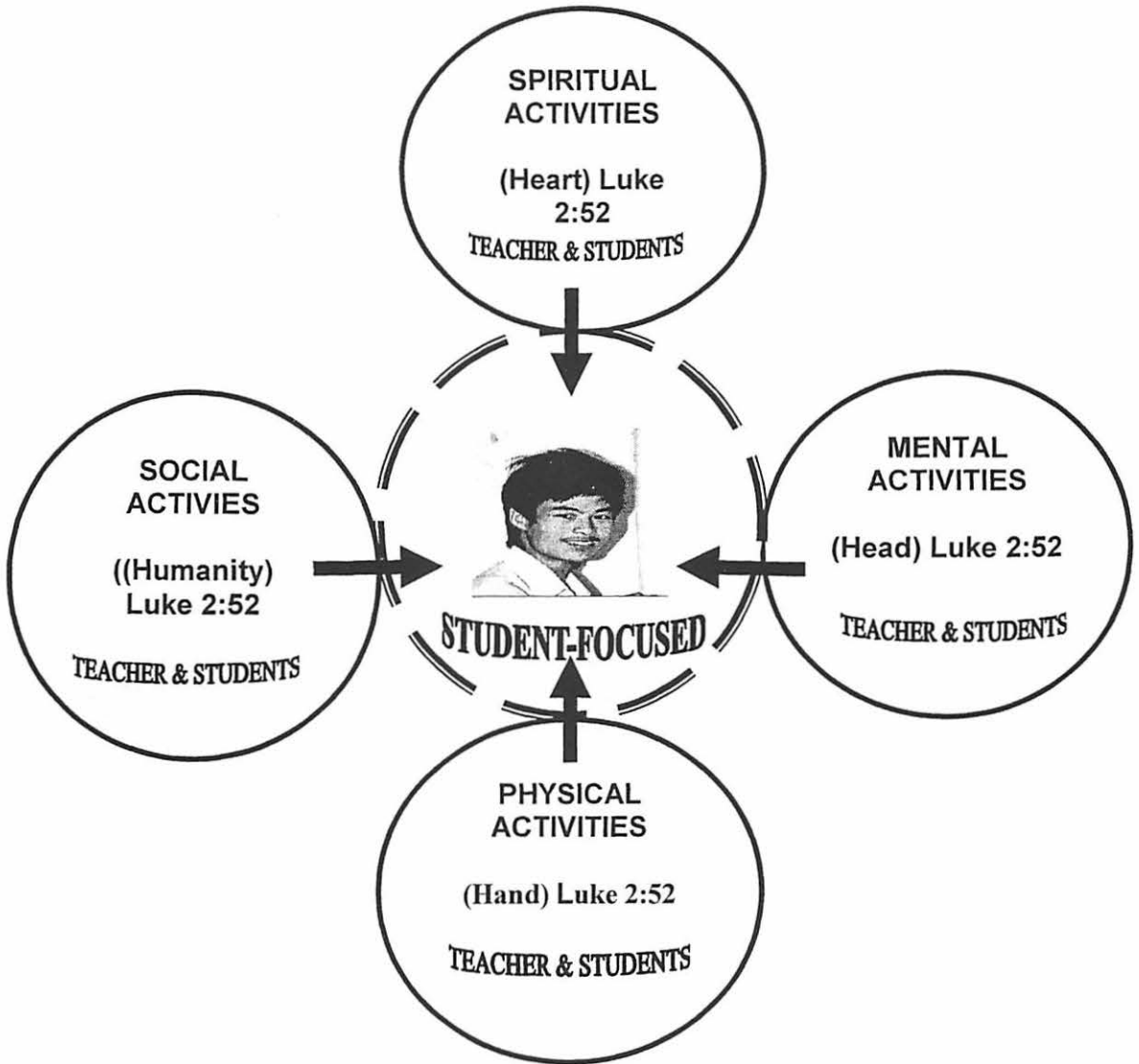
Therefore, based upon the above premises, the following are seven suggested *strategic means for teacher-involvement* on the Adventist University campus. The focus of these activities is students and their acceptance of Christ as their personal Lord and Saviour. True Christian education is both restorative and redemptive.³

¹Ellen G. White, *Testimonies, vol. 4 Mountain View, CA: Pacific Press, (1876-81), p. 373.*




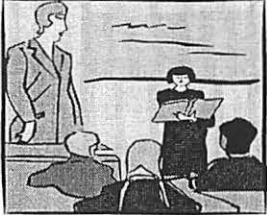
²Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), p. 143.

³Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), p. 13.—"True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."




WHOLISTIC STUDENT- FOCUSED INTEGRATION OF FAITH & VALUES



**INTEGRATING FAITH AND VALUES THROUGH
STUDENT-FOCUSED TEACHER ACTIVITIES (1)**

| Program | Features of the Program | Participants (Below are illustrations) | Intentional Venue | Expected Out Comes |
|-------------------------------|--|--|--|--|
| Worship Programs | Prayer Band Mid-Week Prayer Evening Worship Week of Spiritual Emphasis Spiritual Guardianship Sabbath School Lesson | Teacher & Students  | Church, prayer garden, home, classroom, office, etc. | -- Change life style -- Accept Christ -- Make permanent decision. -- Get baptized |
| Counseling | Consultation Hours | Teacher & Students  | Teacher's Office | -- Gain confidence in God & hope in God for problem. |
| Social Events | Sports Eating in Cafeteria Life Affecting Incidents – Visitation | Teacher & Students  | Sport field, Cafeteria, dormitory, & residents. | -- Develop teacher-student relationship. -- Increase confidence and establish friendship. |
| Goal-Oriented Teaching | Devotion Lessons to Life Situations | Teacher & Students Matt. 6:33 & Prov. 3:5  | Classroom, outside the classroom, watching videos, listening to tape, etc. | -- Make difference between SDA & non-SDA education. -- Believe in God |

INTEGRATING FAITH AND VALUES THROUGH STUDENT-FOCUSED TEACHER ACTIVITIES (2)

| Program | Features of the Program | Participants (Below are illustrations) | Intentional Venue | Expected Out Comes |
|--------------------|---|--|---|--|
| Nurturing | Spiritual Guardianship | Spiritual Guardian & Student  | Home, office, classroom, prayer garden, etc. | - Gain Spiritual maturity in Christian life. -- Learn to be independent and witness for Christ. |
| Prayer Garden | Praying with Students | Teacher & Student  | Prayer garden | -- Trust in God. Develop personal relationship in God. -- Find solution for personal problems -- Spiritual growth |
| Community Services | Greeting, Chatting Clean up Tree Planting | Teacher & Student  | Outside classroom On University Campus & In the surrounding community | -- Develop a sense of concern, love, confidence, friendship, belongingness & values integration. |

IMPLMENTING THE PROGRAM: FUNCTIONAL

| Program | Persons in Charge | Functions |
|-------------------------------------|----------------------------------|--|
| I. .Worship | Chaplain & Elders | |
| 1) Prayer Band | Prayer Band Committee & teachers | Both teachers and students participate. Pray together. This is practically happening at Bugema University everyday at 5:30 am since Aug. 2005. |
| 2) Mid-Week Prayer | Chaplain, elders, and teachers | Small group discussion and prayer – a teacher with students. |
| 3) Evening Worship | Chaplaincy & Teachers | Both teachers & students should participate together. |
| 4) Week of Spiritual Emphasis | Chaplaincy & Teachers | Both teachers & students attend. Teachers visit & encourage students. |
| 5) Spiritual Guardianship | Faculty & Staff | Faculty invites students to their offices and homes & Eating together. |
| 6) Sabbath School Lesson | Faculty & students | Teachers should teach the classes & assisted by students. |
| II. Counseling | | |
| 1) Consultation Hours | Teachers | Teachers plan to counsel students based on students' needs. |
| III. Social Events | | |
| 1) Sports | Students | Teachers show interest & participate in sports. |
| 2) Eating in Cafeteria | Teacher feels responsible | Teachers with students in cafeteria & interact with students. |
| 3) Life Affecting Incidents – | Teachers | Teachers visit students in times of sickness, death & encourage students. |
| 4) Visitation | Chaplain together with teachers | Teachers should visit students occasionally |
| IV. Goal-Oriented Teaching | Teachers feel responsible. | Teachers plan for IFL in all the classes he teaches. |
| 1) Devotion | Teacher feels responsible | Teachers plan ahead of time for devotion & make students participate. |
| 2) Lessons to Life Situations | Teacher feels responsible | Teacher's plan reflect to students' life situations. |
| V. Nurturing | | |
| 1) Spiritual Guardianship | Teacher & His family | Teacher & his family show real concern in all aspects. |
| VI. Prayer Garden | | |
| 1) Praying with Students | Teacher feels responsible | Teacher takes time and prays with student(s). |
| VII. Community Services | | |
| 1) Working with students on Sundays | Teacher feels responsible | Teachers spend time with students—planting tree, cleaning up campus etc. |

THE EXPECTED OUTCOMES

Apostle Paul declares, “Neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God’s fellow workers...” (1 Cor. 3:7-9). The work of heart-conversion is entirely the prerogative left to the Holy Spirit. However, committed believers are His mouthpiece—His messengers, ambassadors. God’s Word has the power to change a willing heart. No wonder why God spoke through Isaiah saying, “So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it” (Isa. 55:11).

Therefore, it is right to expect at least four outcomes as result of teachers’ participation in practical religious activities on the university campus. These outcomes are: (1) a full participation of teachers in all holistic activities which will benefit their students; (2) a spiritual transformation in the lives of Adventist lecturers; (3) spiritual transformation in the lives of Adventist students & faculty members on the university campus; and (4) non-Seventh-day Adventist students joining Adventist Church through baptism.

Suggested Procedures to Implement

1. The paper will be presented to the chief administrators for input and support.
2. The project will be presented to the entire faculty in session for input, encouragement, and motivation that all may participate in these co-curricula activities.

Responsible Personnel for Implementation

1. Academic Dean
2. University Chaplain
3. Dean and faculty of the School of Theology

Program Assessment & Follow-Up

The program will be assessed in two ways:

1. From time to time interview/oral questions will be conducted for visible spiritual-changes on campus and the outcome will be shared with full faculty in session for motivation/encouragement.
2. Questionnaire will be developed, and distributed to both randomly selected students and faculty for credible-information, and the findings will be shared with faculty. It is also believed that the findings will strengthen the weaknesses of the project.

3. In order to strengthen the project, a follow-up seminar will be organized and conducted twice in a year.

CONCLUSION

It has been made clear to us that “the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”

The Scripture declares that teachers are one of the chosen people to declare God’s glory and “to encourage their students to climb ...the higher ground. Salvation is a necessity—not an option. However, it requires the sinner’s personal choice and a total belief in Christ. Christians are accountable for the death of a “wicked man.”

Therefore, responding to God’s call of joining Him in partnership is an obligation as well as a privilege. The Christian higher learning community that includes Christian teaching faculty plays a central role as model of the Christian graces and professional competences. As Ellen White puts, “The teacher should be a living embodiment of truth, a living channel through which wisdom and life may flow.”

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