

AN APPROACH TOWARD IN-SERVICING CHRISTIAN TEACHERS

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## INTRODUCTION

Massive amount of money has been spent year after year for the education of the youth. Has it been paying off? Are the outcomes commensurate to the energy and resources poured? If we turn around it appears that the world is sinsick and bewitched with uncontrollable passions for pleasures and possessions. Where are the parents, teachers, and priests? Where are they who are supposed to be the vanguards and purveyors of truth?

Rampant everywhere are crimes, corruptions, and erosion of values. They multiply in leaps and bounds. The world is on the verge of doom. It is trodding the path of a downhill experience toward degradation, infamy, and rebellion against God. Godlessness, lip-service or split-level Christianity, and violence grip the hearts of men. Are these the striking signals for the end of the world?

Where are the educators of this highly industrialized, technological, and computerized era? Is the prevailing situation not appalling or haunting to the conscience of the concerned educators? What can possibly be done on the college campuses or in the school classrooms to effect a better direction or paint a better picture so to speak? Is there a wayout? On these grounds, it is deemed logical and reasonable to undertake the study on AN APPROACH TOWARD IN-SERVICING CHRISTIAN TEACHERS.

Terminology

Throughout this study the IFLL is used to refer to the integration of faith, learning, and life in education which

consists of the harmonious blending of a particular discipline with life's values, other disciplines, world view, and Christian beliefs (not necessarily theology). Value is referred to that which we think we ought to pursue, an ideal thing, or a good with respect to the sense of goal and purpose.

#### Problem and Purpose

The problem of this study is to explore or to provide an approach toward in-servicing Christian teachers. Furthermore, it attempts to find approaches to integration and strategies for IFLL in-service training.

The purpose of this is to afford Christian administrators and educators with insights valuable for decision-making, monitoring the tasks of education, as well as grappling with the present challenges in the educational arena.

#### Objectives

After the study of this paper, it is expected that the educators will be able to: 1. Conduct lectures on the different dimensions of the IFLL, 2. Describe the "should be" of the Christian school (curriculum, teachers, students, and others) with reference to the IFLL, 3. Demonstrate through modeling the essence of the IFLL by God's grace, 4. Recognizing the fact that the Holy Spirit is the most potent force in the IFLL and 5. Value the paramount importance of justice, courtesy, patience, love and Christian witness in relation to the IFLL for the salvafic enterprise.

## II. IFLL: AN APPROACH TO IN-SERVICE TRAINING

This deserves the best of talents and energy by all educators or teachers. No mediocre performance must taint this crusade for it involves the redemption of the youth. Any project, for that matter, without proper dissemination of information is deemed to failure. How the concerned personnel are expected to carry out their tasks or functions is of utmost consideration. Teachers must understand the rationale and what they are expected to do, or else, the outcome will be chaos, misunderstanding, or a debacle. Aside from gaining perspectives on what a world view is and some practical applications toward IFLL, teachers must know the following: What is IFLL?, The School's Role Toward IFLL, AND the Teachers and Students.

### What is IFLL?

Let us now take a broader view of the IFLL. Gaebelien has a very insightful expanded definition of the IFLL which is as follows?

. . . . external meaning of Christian education has to do with God's truth . . . internal meaning. . . . It relates to the inner workings of education, to all its courses, and everyone of its policies . . . a merging of the internal into the external . . . . This is the heart of integration and the crux of the matter . . . . So with integration in Christian education. It is the living union of its subject matter, administration, and even of its personel, with the eternal and infinite pattern of God's truth. . . . Nevertheless, in respect to a thorough-going integration of Bible with the whole institution, with all departments of study, with all kinds of students' activities, with all phases of administration, there remains much land to be taken. 1

Arthur Holmes strengthens the above concept by stating that integration is concerned of the "contributions of human learning

to an understanding of the faith and to the development of a Christian world view, and with the positive contribution to the Christian faith to all arts and sciences." Further, he speaks of a teacher as a guide and a catalyst. He also speaks of viewing integration as an intellectual activity in which learning will effect integration of faith into the character and life of a student.<sup>2</sup>

A valid objection may be raised: "We don't have enough time. Our time is not even enough for our subject matter". Precisely. However, we can plug in at some portions where we can insert thoughts on values, world view, and Christian beliefs for character development. This must be done not only in words but in action.

Modeling is the key concept. With this, our approach can also be beautified by truths or insights from other disciplines to amplify the idea of coherence—that all truths are from God. This underscores the view that the source of integration is God and His revelation, the Bible. While the Bible does not offer a direct or explicit answers to all our questions, it contains the basic principles. The importance of modeling can be gleaned from the integration and faith summary of Akers and Moon which runs message-faith-works or learning-faith-practice.<sup>3</sup> Further, Akers expresses IFLL in the acronym CHAMPS: C-consciousness of character development, critical thinking, cooperative (not competitive), cultural; H-health-ministry; A-accountability; M-mission (sense of); P-practical; and S-selfless-service.<sup>4</sup> Toward this effect, Holmes suggests four approaches: 1. Attitudinal—this is the level which must be attacked first. Christian faith

creates a good attitude toward learning which realizes that education is a calling or a vocation. Hence, it must be an "act of love, of worship, of stewardship, a wholehearted response to God." 2. Ethical - this is manifested in the college admission process, distribution of financial assistance, the use of research methods or materials-crediting other's work, questions on mercy and justice, selection of topics, assigned readings and papers and others. 3. Foundational - this refers to the basic disciplines in which the students must be exposed to with the view of removing the gaps existing between the various disciplines and allowing benefits of interdepartmental<sup>5</sup> interaction, and 4. World view - a guide to life.

#### The College's Role

Knittel, in writing about the college's role in IFLL stresses three areas which are: offering organized courses which are relevant and intellectually stimulating plus inspiration; teachers' attitude toward the church, fellow-workers, work, students, and others; and promotion of unity.<sup>6</sup> Gaebelein seems to present a broader insights in his book particularly in the chapters as follow: The Relevance of the Subject, No Christian Education without Christian Teachers, Integration through the Teacher, Bible Teachers in 'Secular' Department, From Teacher to Subject, The Hardest Subject to Integrate, Beyond the Classroom,<sup>7</sup> Discipline-the Acid Test, and Integration Applies to the Chapel.

What is Christian in a Christian School? Can the visitors smell it or pick it up after having enough exposure on the campus? Is the environment conducive for learning and value

development? IFLL must permeate in and out of the classroom. This includes the experiences from the point the student enrolls up to the point he graduates. By then his life will speak of the college. This project may sound ambitious, daring, and idealistic. Correct, because when we aim at a target we should aim higher, of course, within the bounds of being realistic. By God's grace we can do it and thus reflect IFLL in the counseling programs, publications, recruitment/selection of teachers, and the like. This makes Christian schools unique in the sense that faith is viewed as related to the totality of the student's life and scholastic endeavors. Along with this line of reasoning, Holmes comments that faith "can touch the entire range of life and learning to which liberal education exposes students. "Not just good education plus protective atmosphere (after all evil is internal), Biblical and theological studies, and developing religiosity for all these can be afforded by other schools or campuses.

Pretty well, it is indeed our overwhelming desire to see the fruits of our labors. By this we imply that as the students (inputs) are subjected into the institutional processes (throughputs), they will come out responsible creatures. They will be living testimony or advertisement of the school. To achieve this end, there must be growth, dynamism reorientation of our position, ideologies, and methodologies. In effect we ought to have a clear vision, philosophy, and direction of our thrusts. This calls/demands commitment.

### The Teacher and Students

The role of the classroom teacher can't be overemphasized. Someone has said that he takes 80% of the curriculum. Truly, the expectations of him/her are a little bit lower than the unfallen angels. He/she must possess a knowledge of God which finds expression in his/her words and actions. It is necessary that he/she has a good understanding of the learner coupled with all the laws of learning such as readiness, association, repetition, cause and effect, and use and disuse. E. G. White pens a penetrating insight that every instructor (commerce, science, math, and others) must exert an influence to lead the students to the love and study of the Bible and obey the laws. The teacher's work is not done unless the students learn to believe and to love Jesus.<sup>9</sup> Moreover, she cites that a Christian teacher must: assist the church work (CT 534), be a friend and counselor to the students (CT 93), be efficient (FE 119), be patient, gentle, loving, forbearing (CT 73), be growing continually (Ed 278), be a spiritual leader (FE 430, 435), pray with students (BT 61,62), have well-balanced mind, strong moral influence, and true missionary spirit (ST 555), wisdom and tact (Ed 278,79), hold high standard (Ed 29,278; FE 525), and be cooperative (FE 454; CT 433).

The above insights will serve as important considerations in terms of recruitment and selection of teachers. Let it be so. The life of the teacher in the classroom will have a tremendous impact upon the lives of the students. Taking for granted that the teacher has all the marks of an effective teacher plus his sterling knowledge of his responsibilities and mastery of subject



matter, could we be safe in employing him in a Christian college even if his habits and principles are questionable? E. G. White again stresses that habits and principles are viewed of even heavier importance than his literary qualifications (3T 135).

What about the students? They can easily detect any evil or insincere "vibrations" committed by the teachers. However, they are softhearted and are easily touched with words of kindness and acceptance. Their sweet or high moment of conversion is usually linked with someone who has been influential to them in one way or another. They are also good to give a negative impact. In fact, Akers, underscores that student leaders must be screened, selected, guided, and regulated.<sup>10</sup> They must be kept busy in their studies or useful works. An empty mind will be susceptible to many bad things. It would be greatly appreciated if they could do missionary work or sell religious books during off hours. One thing worthy of note at this point is E. G. White's message that it is a perilous mistake not to train any youth (non-ministerial student) to be qualified to the ministry. She goes to say that students are gripped with the passion to excel in the studies (book-knowledge) while their desire to do missionary work grows less and less. (FE 216-17, 355, 55).

#### The IFLL In-service Training

The book rethinking In-service Education defines in-service as a professional development activity undertaken after starting professional practice. It says that models for in-service frameworks must be based on concepts of what teachers should be. Further, it points out some purposes of in-service: to implement

improvement activity geared toward student needs, improve teacher's expected goals, and grow professionally. The same writers cite that studies show that greater success or effectiveness is observed when: teachers participate as planners and helpers to each other, the emphasis is on demonstrations, supervised trials and feedback, teachers provided mutual assistance to each other, the in-service activities are linked to a general thrust of the school, and when teachers are given the choice for their activities and goals.<sup>11</sup> Since in-service training is geared also to effect some sort of changes in teachers, the book *Special Education in Transition* has laid some approaches such as: changing pedagogy (methods of instruction), focusing on new materials and equipment, through personal growth by using psychotherapy procedures of sessions for values clarification and sensitivity training, and to look at school situations like teacher-pupil interaction, evaluation procedures, materials, classroom organization, and time.<sup>12</sup>

At this juncture, it may be fitting to point out some significant dimensions in the training plan of the IFLL in-service training such as measurable objectives, approved schedule and coverage, related needs, pre-seminar assignment, and the like. Considering the format elements, the following are suggested: handouts must be typed and distributed before the lecture, lecture must only last for 45 minutes with some points of clarification in between and 15 minutes will be spent for recess in between topics.

### III. APPROACHES TOWARD IFLL

Since IFLL is considered as an approach to in-service training, we now proceed to take a look at the approaches toward IFLL. Herein, two angles will emerge such as the non-verbal approach and the verbal approach.

#### Non-Verbal Approach

The non-verbal approach has something to do with the heart and the life. Thus, we now discuss two qualities under this approach: Regenerate heart and Christian life.

Regenerate Heart. A Christian teacher must be associated with being born again or having a personal encounter with Jesus. Thus, he ought to possess a regenerate heart—a heart enthroned by the Holy Spirit. This implies that he has the two laws operating in him: The law of the mind (God's Law is written in his mind) and the law of the operation of the Spirit. The law of the operation of the Spirit subdues the third law which is the law of the flesh. A person without Christ does not have a regenerate heart. He is vulnerable to the wily devising or evil schemes and cruel blows of Satan. It is through this third law that the devil takes possession of one's frontal lobe.

A regenerate teacher has the experience of David when he prays. "Create in me a clean heart O God and renew a right spirit within me." (Ps. 51:10) That experience is similar to the experience of Isaiah (Is. 6:1-8). First, Isaiah saw God and His righteousness, Second, he saw his very own wickedness/dirtiness. Third, he acknowledged his sins. Fourth, he repented and

confessed. Fifth, he was forgiven and cleansed. Sixth, he was given power and a call: "Whom shall I send?" And seventh, he courageously and humbly responded, "Here am I, send me." Christian Life - a teacher's life must be patterned after the Divine Similitude. Through the Holy Spirit he is empowered to live a life reflective of the Christian ideals. Should it be a life above reproach? If it needs be, let it be. For one thing, teachers cannot expect their students to rise higher in spirituality than they themselves. If we give room to the out-working of God's power, all is possible. This means doing what we teach. We do not say "Follow what I teach but don't follow what I do." This is reducing teaching into a ridiculous or scandalous matter. In Eph. 4:11 the words Poimenas (Shepherds or Pastors) and didaskalous (Teachers) can refer to either pastors or teachers. No wonder, we tend to equate education with redemption. It is God's business, therefore, to supply Christian teachers with personality, voice, and teaching skills since He is the One who calls for them. As we grow professionally, let us be reminded of the following:

"Those who feel it a privilege to give the best of their life and learning for Him from whom they received them, will shun no labor, no sacrifice, to render back to God in highest service His trusted talents. . . . We need more cultivation, refinement, and nobility of soul in our laborers. Such an improvement as this would show results in eternity. . . . "Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standards, ever remembering that if we do our part, God will not fail to do His." 13

### Verbal Approach

Verbal approach refers to the teaching skills to facilitate the transfer of learning. A Christian teacher must not be satisfied with a second rate work or a mediocre performance. He must go beyond and possess tools or teaching skills to develop the students world view, values, Christian beliefs, and interdisciplinary insights. Hence, this calls for integration. Basically, before a teacher can share or integrate the world view, values, Christian beliefs, and interdisciplinary insights, he must have them. You cannot share what you do not have.

World View. Consciously or unconsciously, we hold or possess a set of assumptions or prepositions concerning the basic makeup of the cosmos. This is essentially our world view. This is what we mean by a world view. Doubtless, we have to assume firstly that something is there or something exists rather than nothing is there. Hence, we find that the apprehension that something exists is the beginning of the two branches of philosophy such as metaphysics (the study of being) and epistemology the study of knowing as well as the beginning of a conscious life.<sup>14</sup> In consonance with this line of thinking, Nicolas Wolterstorff points out that the world view consists of people's "way of thinking about life and the world, coupled with the values they set for themselves in the context of that way of thinking."<sup>15</sup> Part of our task in order to have a better grasp of the world view is to have an understanding of its basis and components. Walsh and Middleton realize that the world view is foundational to either philosophical or theological system and is founded upon ultimate

faith commitments—the fact that human beings are believing, confessing, and trusting creatures. A sort of world view signals the choice where one puts his faith. Restlessness colors that person who then can be easily intimidated—no independence of mind. Moreover, they define faith commitment as follows:

It is the way to answer four basic questions facing everyone: (1) Who am I? Or What is the nature, tasks, and purpose of human beings? (2) Where am I? Or, what is the nature of the world and universe I live in: (3) What's wrong? Or, what is the basic problem or obstacle that keeps me from attaining fulfillment. In other words, how do I understand evil; And (4) What is the remedy? Or, how is it possible to overcome this hindrance to my fulfillment? In other words, how do I find salvation? 16

Kirk Farnsworth refers the world view components to control beliefs. These are basic doctrines foundational to the Christian faith about the "God-creation distinction and relationship". Not exclusively drawn from the Bible, control beliefs include doctrines like sin, creation, hope, and redemption, which are more general ones. The said writer further quotes Arthur Holmes who recommended that non-Christian assumptions must be ferreted out and replaced with Christian ones. In doing this therefore there must be the consciousness of God's continuous acts of creation with sinfulness and salvation through grace. 17

Values. The unpublished Thesis entitled "A Survey on Personal Values of Students In Some Seventh-Day Adventist Secondary Schools In Luzon," reflects the following statements:

Formation and Change of Values. Raths, Harmin, and Simon (18:15) say that it is much harder today than it was before for a child to form clear values. Lerner (13:108-12) enumerates ways on how values are formed such as: exposure to a value situation; value-model identification; encounter, confrontation, and choice; validation; internalizing-ritualizing; and challenge. On similar footing, Simon and his co-authors (19L 15) mention four ways of motivating the younger generation lead productive lives which are as follow: moralizing, laissez-faire attitude, modeling, and value-clarification. The last approach is geared to furnish the youth with answers to their quires to the extent of establishing their own value system. Additionally, values "may also rise out of personal psychological demands. . . ." According to Rokeach as cited by McKinney (Windmiller, 23:20). These demands may have some relations with the needs crucial for the functioning organism such as growth, security, selfhood, belongingness, meaning, environmental interaction, and believing. Lerner (13:31-34) says these needs can have no hierarchy since all are essential. . . . Values and School. A compelling statement of Green (32:8) runs as follows: "The adolescent's lifestyle and value system are forming in these important school years. Schools are aware, through the adolescent's behavior, that changes are taking place." Other writers like Lerner and Knider tend support this view. When the question, "should education be concerned with values?" was debated, Lerner (13:13) stressed that it was an "idiot debate" on a hopelessly archaic question. "Every actor in the educational drama--teacher student, family, administrator, media, peer group--is up to its neck in values." Knider's (12:12) experience strenghtens Lender's. One with the topic of values education, Knider addresses to a parent teacher organization. One insisted that schools must not engage in value business. Knider responded that schools should, for historical and psychological evidences disclose that they have always been in that business. In this reviews of Feather's Values in Education and Society, Nardi (37:182-183) writes that in every level of schooling values education programs are felt to have rising visibility. Ineffable qualities are being instilled through varied forms such as "ethics classes in college, values clarification sessions in high school, and even moral education filmstrips at the elementary level." Influenced by Rokeach, Feather conducted a wide-ranging study on how values are conceptualized, measured, influencing educational choice and adjustment, changing over time, varying across cultures, and others. . . . 18

Christian Beliefs. Every Christian teacher ought to have a working knowledge of the major tenets of the scriptures. This knowledge plus the teaching skills will effect integration in the classroom. Without Biblical know-hows the teacher will tend to teach the course in a purely secular angle. If this occurs, there will be a separation or dichotomy between the secular and the religious. The ideal ought to be a blending of the two in a way that student will see God's hand and religious elements in every course.

Some may say "Give that job to the theologians" No. We are not speaking of theological knowledge but rather Biblical knowledge. The latter is a must for all since the Bible is for every disciple of Christ. The Gospel Commission to "Go and Preach" is for all. 1 Peter 3:15 says " But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear".

Interdisciplinary Insights. The different courses offered in a Christian school must supplement each other. To do this there must be a sharing experience among the faculty members. Expertise or the best insights of one discipline will be shared with other teachers in other disciplines. This is one way of updating the faculty. No one will become ignorant of the best insights from other disciplines. The students, moreover, will note the harmony that exists in the various course offerings of the school. They will sense the *raison detre* of the existence of the different disciplines in relations to the objectives of the



institution and the nation.

After considering the non-verbal and the verbal approaches, we can visualize the outcomes or products of a Christian school e.g., students who are stewards and disciples of Christ. Good stewardship and good discipleship must be reflected in the lives of the students and teachers. The students therefore will be responsible and regenerate-prepared to bear the torch higher, and to lift up Christ and the Bible (the frame of reference). Finally, they are prepared for the parousia and the judgment as well as to ferret out evil ideas. They have backbones. No amount of pressure or threat can intimidate them to deviate from the paths of principles though the Heavens fall.

Indubitably, these are the kind of youth the world needs. Youth who take God's Word as the final or ultimate criterion to the decision of a world view. When trials and turbulent times come, they know where to lean and depend upon, because they humbly realize their limitations and shortsightedness. They recognize that God is still the controller and guide to affairs of mankind and the universe. Their lives are characterized by the urgency of mission, the faithful discharge of duties, and the worship-fellowship-service principle.

#### IV. IFLL IN-SERVICE STRATEGIES: SUGGESTIVE NOT PRESCRIPTIVE

After quoting prominent educators, George A. Bronson Jr. writes that the teachers' professional growth (which outcome is improved teaching-learning opportunities) is essentially the premise of in-service education. He cites a study in the U.S. identifying the teachers' needs. One of the needs is to afford

more and better in-service program to keep teachers abreast and at pace with today's ever-accelerating demands. Further, he points some findings of research conducted in four SDA conferences in 1981, which intended to get information to develop more effective in-service education program. The findings seem to show the following overtones. 1. The teachers generally preferred a workshop, since its a cooperative and involvement approach which may have the components as: free-exchange of idea, moderate sized groups, working together in similar fields of interest (problem centered format), and varied activities; 2. What is feasible in other school system could very likely be workable in SDA schools in terms of in-service programs which meet the students' needs and 3. Planners ought to be subtle in employing reliable criteria for choosing the kinds of in-service programs. Somewhere in his article, Bronson quotes Harris and Bissent who identify three more common deficiencies associated with in-service education such as: Planners' inadequacy of skills, inappropriate activities, and inappropriate purposes or programs' failure to meet the participants' needs.<sup>19</sup>

The above insights seem to offer some inspirations in considering the following in-service strategies: Surveying Teacher's Needs, Lobbying-Training-Implementing and the How and When of IFLL.

#### Surveying Teachers' Needs

To establish or conduct in-service program which does not suit or fit the participants' need may be analogous to a man hitting the air. Allocating resources and time toward this end

must be viewed as prime or top priority by administrators. If we want our programs to be meaningful, this is a must. Involving the teachers is antidote or antipathy to stagnation. This will also aid us to have something better or something approximating excellence.

#### Lobbying-Training-Implementing

At this level, it seems imperative that the word involvement again comes into play. Administrators and teachers must be involved from the seed planting dimension to the planning as regards to training and implementation. Attaining this pursuit is tantamount to victory. Thus, it is fitting to argue that once the idea is sold and bought by receptive minds, success is ascertained. In turn, these minds will counsel together to push the frontiers of in-service education. Counseling together must be underscored. This is an ingredient which spells blessings. When the Bible says: "Where no counsel is, the people fall: but in the multitude of counsellors there is safety". (Prov. 11:14), we must believe it. As quoted by Bud Dickerson and Roger Handysides, E. G. White agrees with the above by stating:

'God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other.... God will not bless those who work without taking counsel with their brethren. Any Seventh-Day Adventist who supposes that in himself he is a complete whole, and that he can at all times safely follow his own mind and judgment, is not to be trusted; for he's not walking in the light as Christ is in the light. 20

#### The How and When of IFLL

The how and when actually are numerous. Nevertheless, caution must be exercised in order not to sound sermonizing. This must

be true especially on subjects which are developing skills like Math or English as well as on courses which have government board exams. We must avoid getting much of the time. Once or twice in a class period may do well. On the classroom learning experiences, the following are recommended: 1. Look for common grounds or correlations between your discipline with other academic disciplines. 2. Continually be conscious of points for bridging where you can insert insights for the sinsick heart. 3. Use the Bible by paraphrasing a text or a story. 4. Exercise discretion when you plug in. You may use random selection where you are comfortable or the synthetical approach done at the last part of the class period by way of a summary. 5. Avoiding being too prescriptive, you may employ the methods like: illustrative, principle-based confessional or testimonial, or eclectic integration.

#### V. CONCLUSION

In the light of the contention of this paper and some insights discussed and presented, the following conclusions are drawn:

1. The IFLL is a viable approach toward in-servicing Christian teachers. In integration, two approaches can in turn be employed: the nonverbal (regenerate heart and Christlike life) and verbal (the training skills).

2. As the students gain sufficient exposure with the non-verbal and verbal dimensions of the teachers, they will develop by God's grace Christian world view, values, Christian beliefs, and interdisciplinary insights. Thus, they are equipped to cope

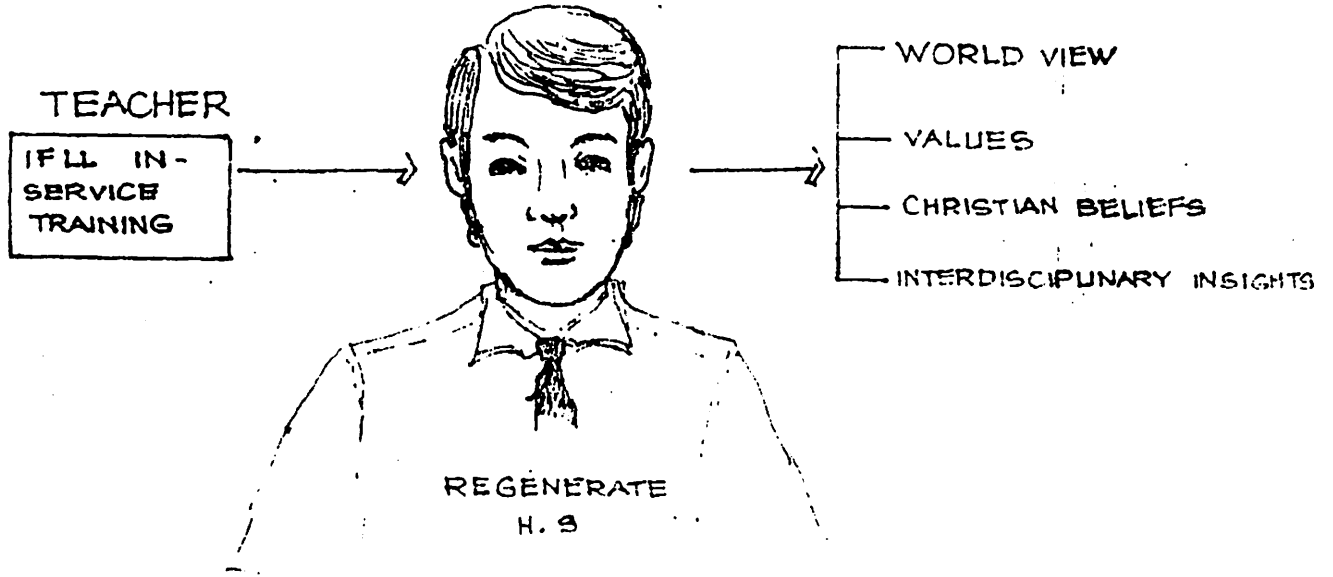
with realities and to interpret events in the light of the frame of reference.

3. The intention of IFLL and Christian education is to prepare the students for the parousia and the judgment as well as to make godly decisions reflective of their convictions.

4. Surveying the teachers' needs, lobbying-training-implementing, and the when and how of integration may serve as effective IFLL strategies if carried with responsible involvement of teachers and administrators.

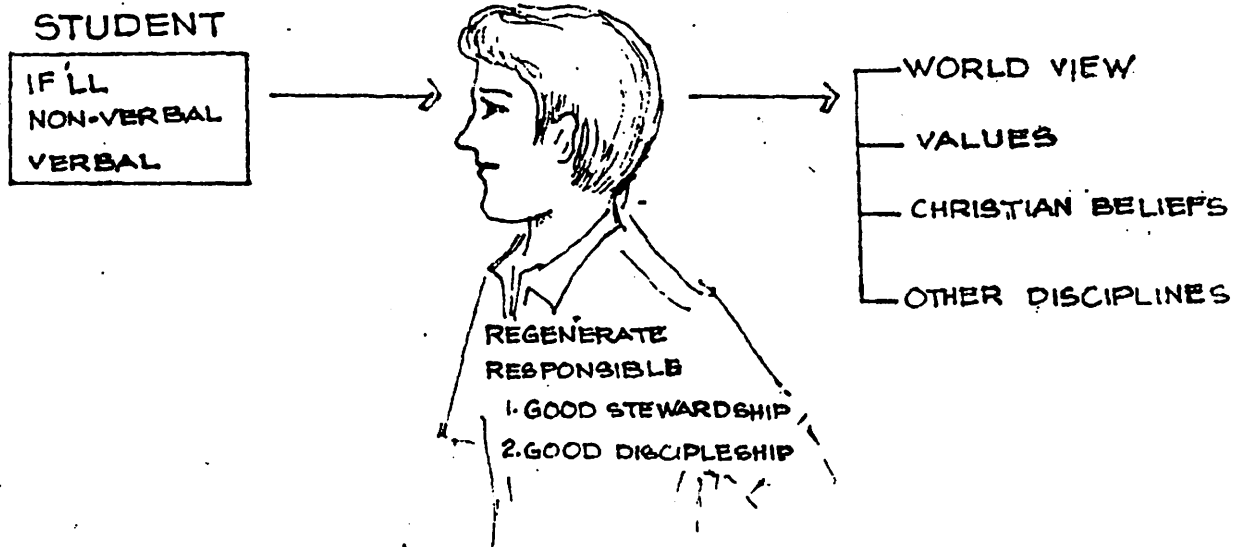
5. There are still rich and valuable grounds to explore in relation to IFLL such as interdepartmental sharing of insights, non-Bible teachers team-teach with Bible teachers.

Fig 1

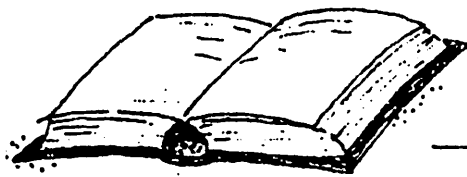


CHRISTIAN LIFE  
(NON-VERBAL FACTOR)

TEACHING SKILLS  
(VERBAL FACTOR)



(COMMON DENOMINATOR)



FRAME OF REFERENCE

- TO BE PREPARED FOR
- 1. 2ND COMING
- 2. JUDGMENT
- TO FERRIST EVIL IDEAS

## END NOTES

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16. Ibid., p. 35.
17. AF Holmes, (ed). The Making of a Christian Mind. (Downers Grove, Illinois: InterVarsity Press, 1985) p. 17.
18. AT Libato, "A Survey on Personal Values of Students In Some Adventist Secondary Schools In Luzon" (unpublished Master's thesis, Philippine Union College, Silang, Cavite, 1983) pp. 23-27.
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