STUDENT PERSONNEL SERVICES
IN PACIFIC COAST SCHOOLS
OF MINISTERIAL TRAINING

by

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Typed by Ruth Young Wood
The writer acknowledges his indebtedness to those who have provided constructive suggestions in planning the investigation, and given friendly but careful criticism of the work at varying stages of its completion.

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For sympathetic editing and correcting, and for careful typing of the manuscript, the writer expresses his appreciation to his wife, Ruth Young Wood, who worked with devoted interest.

P. H. W.

Oregon State College
Corvallis, Oregon
October 1, 1953
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CHAPTER I

INTRODUCTION

In the United States ministerial training is as old as higher education, being a primary reason for the founding of Harvard College in 1636. For eighty-five years the regular college curriculum was the only instrument for the education of ministers. A need for more specialized training began to be felt, resulting in a professorship of divinity at Harvard College in 1721 (65, vol.1, p.66).

In 1684 a seminary department was established at Rutgers College, forming a pattern which was rapidly duplicated by other colleges (65, vol.1, p.75). According to Brown (65, vol.1, p.66), the first truly independent professional school was organized at Harvard in 1819, when the graduate instruction in theology was completely separated from the college work. Yale established its graduate school of theology in 1822 (65, vol.1, p.66).

The third level of ministerial training, the Bible institute, was the product of the last part of the nineteenth century. The actual date of the establishment of the first Bible institute remains obscure, Byrne (14, p.39) noting that it took place in the 1880's. The Accrediting Association of Bible Institutes and Bible Colleges
recommends the use of the word "college" whenever the schools conform to its standards of college-level work (14, p.39). Since all of the Bible colleges and institutes included in this study are degree-granting institutions, the term "Bible college" is used throughout this study to describe either a Bible institute or a Bible college.

**Previous studies**

A careful scrutiny of the literature on student personnel fails to reveal any study comparing the student personnel programs of the three types of school of ministerial training: the liberal arts college, the Bible college, and the theological seminary.

Many studies have been made of student personnel programs at liberal arts colleges, but though a large number of these schools are denominational and are accepted as ministerial training institutions, their student personnel services have not been examined in the light of assistance given to candidates for the ministry. One of the most important phases of the student personnel work, practical experience or field work, has been completely overlooked in studies of colleges that train ministers.

In his study of administrative practices at some eighteen Bible institutions, Byrne (14, p.48) inquired into the student personnel services available, but made no effort to compare the practices with those carried on at
other types of schools of ministerial training.

Brown (65, vol.1), May (65, vol.3), Hartshorne and Froyd (44) mention in their writings many of the services offered at theological seminaries that are usually identified as parts of the student personnel program. Matters of housing, health, social activity, and recreation are treated as administrative routine and are not recognized as student personnel services. This is not just a matter of semantics, but a difference in administrative outlook. It is noted here to emphasize the fact that the lack of writing on student personnel in theological seminaries, as an organized program, is not a basis for an inference that the services are lacking. Spence's (91) popular-style article on Iliff School of Theology reveals a highly developed plan for student financial aid, for example, yet the phrase "student personnel" does not appear.

**Purposes of the present study**

1. To learn the specific nature of the student personnel programs at Pacific coast schools of ministerial training that offer terminal programs.

2. To determine whether there is a relationship between the nature and extent of student personnel services and the type of the school, college, Bible college, or theological seminary.

3. To evaluate the student personnel practices at the college, Bible college, and theological seminary levels in the light of accepted practice and current research on student personnel services.
4. To determine the alterations or additions needed for adequate student personnel service in keeping with the educational and religious objectives of the type of school of ministerial training.

Definitions

1. Student personnel services are defined as those services provided to assist students beyond the services given through regular class instruction and routine administrative services. The aim is to bring the student to the classroom in the best possible physical, mental, and emotional condition in order that he may be afforded the opportunity of receiving the maximum benefits from his classroom contacts. To avoid confusion, no other terms are used synonymously with student personnel. Guidance is a part of the program, not a descriptive over-all embracing the entire student personnel project.

2. Pacific coast includes the states of Washington, Oregon, and California, and is not intended to embrace Pacific slope states west of the continental divide.

3. Ministerial training refers to the Protestant ministry, including in its preparation such background as is necessary for ordination, which grants the Protestant clergyman the right to administer the sacraments of the church: the Lord's supper.
or communion, baptism, and marriage. Rights of preaching from the pulpits of dedicated churches, reading publicly from the Holy Bible, and burial of the dead are often included in ordination privileges.

**Delimitations**

1. **Institutions studied.** It was deemed important that the schools of ministerial training should offer terminal courses in preparing students for the ministry. For this reason the following types of schools were not included in the study:

   a. Liberal arts colleges whose connectional denomination sponsors or approves a theological seminary on the Pacific coast. This means that liberal arts colleges of the Baptist, Presbyterian, Episcopal, Lutheran, Disciples of Christ, Congregational, and Methodist denominations were not included, since terminal educational facilities at the graduate school of theology level are provided.

   b. Small Bible institutes that do not grant degrees. Conversations were held with administrators in three of these schools to make certain that the work offered was not of college level and terminal in its nature.

   c. The Starr King School for the Ministry, Berkeley, California, was not included, although it is a fully accredited graduate school of theology offering two graduate degrees. Investigation revealed the current enrollment to be eight students and it was deemed that so small a seminary would tend to distort the overall picture of student personnel work in Pacific coast schools of ministerial
training. The entire program of this school was highly individualized, making it ideal from a student personnel point of view, but scarcely representative of the type of work done elsewhere in theological seminaries.

2. **Subject matter.** The field of investigation has been rigidly confined to student personnel services. At the time of the interviews certain other information was obtained, such as facts about accreditation and certain administration functions, including the mechanics of registration and filing. These data do not appear pertinent to the study and are not included in the findings.

**Pacific coast schools of ministerial training**

All three types of schools of ministerial training in the United States -- liberal arts colleges, Bible colleges, and theological seminaries -- are found on the Pacific coast. The schools included in the study are listed, with statements concerning the terminal nature of the ministerial training offered at each type of school.

The following liberal arts colleges offering ministerial training were included in the study:

- Cascade College, Portland, Oregon
- Chapman College, Los Angeles, California
- George Fox College, Newberg, Oregon
- La Sierra College, Arlington, California
- La Verne College, La Verne, California
Pasadena College, Pasadena, California
Seattle Pacific College, Seattle, Washington
Upland College, Upland, California
Whittier College, Whittier, California

None of these colleges is affiliated with denominations offering graduate theological training on the Pacific coast.

George Fox College, Upland College, and Whittier College are identified with denominations that do not sponsor theological seminaries. Cascade College is an interdenominational college, offering a terminal program of ministerial training.

Chapman College, La Sierra College, La Verne College, Pasadena College, and Seattle Pacific College are connected with denominations that do offer further theological training in the east, but only the graduates of La Verne College are required to attend theological seminary to be ordained.

Because the chief factor in determining the schools of ministerial training to be included in the study was that of the terminal nature of the program, the self-evaluations of the institutions included are significant.

At each college the question was asked: "Do you consider your training for the ministry terminal?" With the exception noted above, the replies were affirmative, but five responses were qualified by the observation that further training is desirable or "recommended." The Seventh Day Adventist denomination, while recognizing the adequacy
of the college training, requires a period of apprenticeship before the orders of the church are conferred upon ministerial candidates.

The following Bible colleges were included in the study:

- Biola Bible College, Los Angeles, California
- L. I. F. E. (Lighthouse of International Foursquare Evangelism) Bible College, Los Angeles, California
- Los Angeles Pacific College, Los Angeles, California
- Multnomah School of the Bible, Portland, Oregon
- Northwest Christian College, Eugene, Oregon
- Northwest Bible College, Seattle, Washington
- Pacific Bible College of Azusa, Azusa, California
- Pacific Bible College, Portland, Oregon
- Pacific Bible Institute of Fresno, Fresno, California
- Pilgrim Bible Institute, El Monte, California
- Simpson Bible Institute, Seattle, Washington
- Southern California Bible College, Costa Mesa, California

Most Bible colleges regard their training as adequate and terminal. There were two exceptions:

1. Los Angeles Pacific College is definitely working toward the status of a liberal arts college. It does not claim to furnish all the training a minister needs, although its sponsoring denomination holds its work in sufficiently high regard to ordain the graduates without further seminary
training or other graduate work.

2. The status of the second exception is best expressed in the words of the interviewee:

"It all depends on whom you ask! If you put that question to the president he will say that the training is terminal, but most of the members of the staff feel that further education for the ministry is essential."

Bible colleges with denominational connections furnish additional evidence of the terminal nature of the training program. Without an exception, the denominations ordain graduates into the ministry with no further schooling, though the Christian Missionary Alliance Church requires a two-year period of field work before the orders are conferred.

Interdenominational Bible colleges on the Pacific coast have placed many graduates in the ministry, a considerable number of whom have received the orders of their respective denominations without additional training.

Four of the Bible colleges included in the study felt that additional training is very advisable. These were Multnomah School of the Bible, Los Angeles Pacific College, Northwest Christian College, and Pacific Bible College of Azusa.

The following theological seminaries were included in the study:

Berkeley Baptist Theological Seminary, Berkeley, California
California Baptist Theological Seminary, Covina, California
Church Divinity School, Berkeley, California
Fuller Theological Seminary, Pasadena, California
Golden Gate Baptist Theological Seminary, Berkeley, California
Los Angeles Baptist Theological Seminary, Los Angeles, California
Pacific Lutheran Theological Seminary, Berkeley, California
Pacific School of Religion, Berkeley, California
San Francisco Theological Seminary, San Anselmo, California
Talbot Theological Seminary, Los Angeles, California
School of Religion, University of Southern California, Los Angeles, California
Western Conservative Baptist Theological Seminary, Portland, Oregon
Western Evangelical Seminary, Portland, Oregon

All theological seminaries offer terminal programs for the training of ministers.

Methods of investigation

1. The schools of ministerial training were personally visited and data were obtained by interview with a member of the administrative staff. The interviewee was not asked to fill out any form. No questionnaire was employed, though an interview instrument was devised to standardize, somewhat, the data sought.
2. A sampling technique was not employed, since all of the Pacific coast schools known to offer terminal courses in ministerial training were visited. Since all the population of schools was thus studied, the emphasis of the study was on actual, rather than representative, procedures.

3. The interview method offers the following advantages:

a. The investigator was actually on the site viewing the physical properties of the institution, and was in a position to evaluate the accuracy of the answers.

b. The investigator knew the actual source of his information, and was often able to interview the one best qualified to furnish it.

c. Much attention was given to reasons for procedures, to evaluations of the educators interviewed, and to educational and religious philosophies back of the practices.

d. Actual practices and unique services were discovered, many in useful detail.

4. It was necessary to examine the literature on student personnel services for the following purposes:

a. To furnish the investigator with a proper background for constructing the interview instrument. Since a copy was offered the cooperating institutions as an outline for a representative program of student personnel work, it was necessary that it should be based on the recorded opinions of authorities in the field.
b. To provide a basis for comparison of actual practices with ideal ones, as suggested by authorities in student personnel work.

c. To obtain a somewhat objective basis for suggesting alterations and additions to existing programs.

**Contrasts in degree offerings and courses**

The numbers of degrees and kinds of degrees offered at the schools studied are listed on Table I.

Commentary on information given on Table I:

1. These data reveal the distinctly religious character of the schools contained in the study. Ten of the eighteen degrees offered are specifically related to some phase of ministerial training.

2. The Bible college Bachelor of Arts degree usually involves major work in religion or English Bible.

3. Where both Bachelor of Arts and Bachelor of Theology degrees are offered at a single institution, the latter is usually a five-year course.

4. Seven schools of ministerial training offered one degree; twenty-two schools offered two, three, or four degrees; five schools offered five, six, or seven degrees.

All of the schools included in this study are true ministerial-training institutions. This is shown by the data given in Table II, which indicates the percentages of the schools having graduates in vocations that are
TABLE I

DEGREE DATA AT PACIFIC COAST SCHOOLS
OF MINISTERIAL TRAINING

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<th>Bible colleges N-12</th>
<th>Theological colleges N-13</th>
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<tbody>
<tr>
<td>Associate in Arts</td>
<td>1</td>
<td>1</td>
<td>--</td>
</tr>
<tr>
<td>Bachelor of Arts</td>
<td>9</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Bachelor of Science</td>
<td>4</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Bachelor of Religious Education</td>
<td>--</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Bachelor of Music</td>
<td>2</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Bachelor of Sacred Music</td>
<td>--</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Bachelor of Music Education</td>
<td>1</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Bachelor of Theology</td>
<td>3</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>Bachelor of Divinity</td>
<td>--</td>
<td>--</td>
<td>12</td>
</tr>
<tr>
<td>Master of Arts</td>
<td>4</td>
<td>--</td>
<td>4</td>
</tr>
<tr>
<td>Master of Science</td>
<td>1</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Master of education</td>
<td>2</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Master of Theology</td>
<td>--</td>
<td>--</td>
<td>7</td>
</tr>
<tr>
<td>Master of Sacred Music</td>
<td>--</td>
<td>--</td>
<td>2</td>
</tr>
<tr>
<td>Master of Religious Education</td>
<td>--</td>
<td>--</td>
<td>4</td>
</tr>
<tr>
<td>Master of Sacred Theology</td>
<td>--</td>
<td>--</td>
<td>2</td>
</tr>
<tr>
<td>Doctor of Theology</td>
<td>--</td>
<td>--</td>
<td>4</td>
</tr>
<tr>
<td>Doctor of Philosophy</td>
<td>1</td>
<td>--</td>
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distinctly ministerial.
### TABLE II

Vocations of Graduates of Pacific Coast Schools of Ministerial Training

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<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
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<tbody>
<tr>
<td>Pastor of a church</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Foreign missionary</td>
<td>100%</td>
<td>100%</td>
<td>77%</td>
</tr>
<tr>
<td>Christian education</td>
<td>100%</td>
<td>75%</td>
<td>54%</td>
</tr>
<tr>
<td>Preaching evangelism</td>
<td>89%</td>
<td>75%</td>
<td>54%</td>
</tr>
<tr>
<td>Home missionary</td>
<td>78%</td>
<td>92%</td>
<td>38%</td>
</tr>
<tr>
<td>Evangelism other than preaching</td>
<td>33%</td>
<td>67%</td>
<td>38%</td>
</tr>
<tr>
<td>Chaplain in armed forces</td>
<td>22%</td>
<td>42%</td>
<td>62%</td>
</tr>
<tr>
<td>Church extension work</td>
<td>--</td>
<td>--</td>
<td>15%</td>
</tr>
<tr>
<td>Minister of music</td>
<td>--</td>
<td>8%</td>
<td>8%</td>
</tr>
<tr>
<td>Christian nursing</td>
<td>--</td>
<td>8%</td>
<td>--</td>
</tr>
<tr>
<td>Church secretarial work</td>
<td>--</td>
<td>8%</td>
<td>--</td>
</tr>
</tbody>
</table>

*Tables II through XXI are to be interpreted uniformly. Raw data were changed to percentages to facilitate comparisons, since there were nine liberal arts colleges, twelve Bible colleges, and thirteen theological seminaries included in the study. Percentages of these numbers are given for each item. For example, in Table II, all nine (100%) of the liberal arts colleges, nine (75%) of the Bible colleges and seven (54%) of the theological seminaries have graduates active in the field of Christian education.*
Commentary on ministerial vocations:

1. One Bible college president observed that many women graduates marry preachers and were, thereby, properly identified as being in the pastorate, though they were not preachers in a professional sense.

2. One Bible college registrar had completed a careful follow-up study of vocations of graduates before being interviewed for this study. He found that 41.97 per cent of the graduates of his school were known to be in some phase of religious work. Since a large number could not be located, or did not reply to the questionnaire he sent out, it could possibly be that a larger percentage was actually engaged in some religious profession.

3. It must be remembered that since the foregoing data were obtained through interviews, they may contain inaccurate estimates. For example, while three of the seminaries offered degrees in sacred music, only one of them noted that graduates were engaged in a form of work that such a degree would qualify them to perform. It is altogether likely that all three seminaries offering this degree have graduates in the field of sacred music. Another seminary known to have a large number of graduates in the work of church extension did not report the
fact. The oversight emphasized the fact that the percentages are less significant than the fact of the type of work being done in the ministry.

Table III lists the officers from whom the information was obtained. In some instances, more than one administrator was interviewed in a single school of ministerial training.

**TABLE III**

**OFFICERS PROVIDING INTERVIEW INFORMATION AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING**

<table>
<thead>
<tr>
<th>Officer</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-9</td>
<td>N-12</td>
<td>N-13</td>
</tr>
<tr>
<td>Academic dean</td>
<td>56%</td>
<td>33%</td>
<td>15%</td>
</tr>
<tr>
<td>Acting academic dean</td>
<td>--</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Dean of students</td>
<td>33%</td>
<td>8%</td>
<td>8%</td>
</tr>
<tr>
<td>Dean of administration</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Dean of men</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Registrar</td>
<td>11%</td>
<td>25%</td>
<td>54%</td>
</tr>
<tr>
<td>Professor of education</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Business manager</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>President</td>
<td>--</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Librarian</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Vice-president</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Executive secretary</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Seminary secretary</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Member of board of the institution</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
</tbody>
</table>
CHAPTER II
A SURVEY OF RECENT RELATED LITERATURE

A generous amount of the educational writing of the last two decades has been devoted to student personnel work. This subject has been treated in short articles, reports of educational committees, parts of books on counseling or guidance, and in entire volumes centered on student personnel services.

The investigator undertakes, in the present chapter, to construct from the statements of the writers on this subject an outline of the essential characteristics of the different parts of a student personnel program. Special attention has been paid to those writings that deal with the college student personnel services. The outline thus formed provides a foundation of opinions of authorities which serves as criteria for evaluating the services currently offered at Pacific coast schools of ministerial training.

**Administration of the student personnel program**

The student personnel program is not self-operating. Its effectiveness is often determined by the competence and training of the administrative and instructional staff. Many colleges, in an early enthusiasm for student personnel possibilities, assembled a series of more-or-less unrelated services and called it a program. Lloyd-Jones (61, p.474) points out that it is not sufficient for a college or
university to acquire a glittering collection of personnel officers, though they may include a staff psychiatrist, health officer, religious counselor, and a consultant on dress and manners. These advisers must organize a program in which each may function the most effectively.

The problem of coordination is frequently discussed in recent student personnel literature. Mitchell (70, p.218) writes that a coordinator is necessary for the effective functioning of a student personnel program. Smarr and his committee (90, p.146) hold as one of the standards of an evaluative criterion for a sound student personnel program that it shall be operated under an administrative head who coordinates all of the administration of the student personnel services, and personally administers general personnel policy. He is responsible directly to the president and should occupy a status parallel to that of the academic dean or the administrative head of the business office.

Goertzen (38, p.15) holds that under the coordinator there should be a series of specialists whose work should be constantly supervised by the coordinators. Hardee (43, p.397) suggests that the coordinator should so unify the work of specialists as to assure a measure of coordination among the parts of the student personnel program equal to that organization within the counseling program. There is too frequently a lack of a stated and understood policy and definite procedures for executing the student personnel
program. Hardee (43, p.398) quotes an official statement from a group report on the Annual Conference on Higher Education of the National Education Association of the United States, "The program of specialized and professional counseling shall be under the direction or supervision of one individual or office." He believes that the coordinator of student personnel activities should be: (a) an observer, (b) an appraiser or critic, (c) an engineer or architect, (d) a student of human relations, and (e) a strategist or ethical promoter.

The importance of the personnel coordinator is emphasized when we realize that the personnel department is the coordinated instrument for the activities of the entire institution, and therefore, the coordinator himself has a very influential voice in the operations of the entire school (49, p.499).

Although a series of services does not necessarily constitute a program, Sturtevant gives a word of caution concerning organization saying that, per se, it cannot solve the problems of education or of guidance; for organization must grow out of individual situations (97, p.6). A person, or persons, needed to coordinate the various activities into a working organization must be competent and specifically designated, as far as leadership is concerned. However, his authority is functional -- he must be an authority, not have authority.
Cowley (19, pp.725-726) agrees that the coordinator's position and influence are of the utmost moment. "A most pressing problem for personnel work is coordination of our effort." He finds an unmistakable movement in the direction of appointing a major administrative officer to unify all student personnel activities within an institution. He warns that concentration of responsibility in a person is not concentration of authority; it is merely the establishment of leadership which is successful only when the objectives are agreed upon and all members of the staff work together. Williamson (104, pp.75-76) distinguishes clearly between centralization of authority and coordination of activity.

The coordinator would have a meaningless function unless there were something to coordinate in the activities of people he must supervise. Redemsky (62, p.46) says that it is imperative that college administrators recognize the instructors' importance to the student personnel program, and that the instructors should be relieved of a part of their teaching load, in order that they may be able to devote more time to study and practice student guidance.

Gilbert (36, p.522), writing about improvement, urged a continuous study and evaluation of the student personnel program at all colleges. While this is desirable, evaluation of services involves evaluating persons, and this may constitute a very real threat if the services are not good,
since people are often sensitive about having their shortcomings noted and studied.

**Digest of opinions of authorities**

1. The student personnel program must be carefully and thoroughly organized.

2. The student personnel program must be under the direction of a full-time coordinator who:
   a. is an authority, but does not necessarily have authority over his colleagues,
   b. provides leadership and direction,
   c. has an academic rank equivalent to that of dean, and
   d. is directly responsible to the president.

3. The student personnel program must be shared by the teaching staff, which ought to have a lightened teaching load to insure effective participation.

4. The student personnel program must undergo constant study, evaluation, and revision to meet changing conditions and student needs.

**ADMISSIONS**

Admitting students to an institution is definitely a part of normal and necessary administrative routine, but there are certain procedures that may be so handled as to justify the process as a student personnel service. This
admission of students becomes a proper function of the personnel program, for instance, when the element of student selection enters the practice (112, pp.354-385). It is a student personnel service when applicants are screened and those who are marginal achievers are given special attention by accepting them on a basis of an intermediate registration (112, p.386). This procedure frees the aspirant to advanced education from the stigma of being refused admittance to an institution and allows him an opportunity to demonstrate that he is capable of doing satisfactory work.

This type of service functions best when such work is done before the actual time of registration. Highly important is the matter of getting to the students and helping them before the time of registration. Johnston (51, pp.436-438) insists that the institution should gain all possible information about an applicant, including subjective appraisals, test data, estimates of his success, records of other graduates of his high school attending other institutions. Applicants falling below certain standards should be given provisional registration for the first year. This registration gives them the privilege of seeking certain restricted offerings and, upon demonstrating their ability to do satisfactory work, they may be released from probation and given regular student status.

The ideal situation in enrolling students would be to screen them so carefully that only those who appear certain
to profit from advanced training would be accepted and those incapable of doing the work at that time would be refused admittance. The actual situation is not so easily handled, for there are many students who cannot earn a degree who are able to profit from some college or seminary work; yet those who are not able to succeed ought to be discouraged from entering, as academic failure is a bitter experience. Faint (30, p.136) maintains that the most satisfactory basis for selecting a student is personal conversation, though it is not infallible. Some applicants make a good interview impression and prove to be inferior students, while others who do not have as much social poise do not give the promise that represents their intellectual and personality potential.

An important aspect of admissions is student recruitment. In the 1951 convention of college registrars (43, pp.503-505) a workshop committee on recruitment of students reported a number of points of agreement. One was that it was good recruitment procedure to bring high school students to the campus. A second was the formation of a program of college and high school cooperation, such as that which works satisfactorily in Ohio and Oregon. "Career days," or college day programs are recommended. Personal letters were confirmed as being valuable instruments for cultivating interested prospects. Publicity materials and catalogues, brochures, and other printed matter should be sent to prospective students. No agreement in the committee was
found as to the effectiveness of paid advertising. Woellner (11, p.135) suggests that "college nights" are valuable for student recruitment, when the college representatives may meet not only the prospects and counsel with them, but may also meet the parents and be able to learn something about the background of the students.

In recruiting students for the ministry, May (65, vol. 3, p.257) reports a study of the methods of twenty-one denominations in which the ministry of the local church, the home, and the colleges were the main instruments in interesting men to enter the Christian ministry. Other recruiting agencies were young people's organizations, young people's conferences, church school teachers, and agents of the professional school, such as the theological seminary. The need for student recruitment for the ministry is accentuated by the fact that there is, at the present time, a serious under-supply of trained men. This makes it necessary that men should be recruited for ministerial training (44, p.161).

**Digest of opinions on admissions**

1. Advance information about the candidate should be accumulated.

2. Provision for intermediate registration should be made for marginal achievers or those whose prospects for academic success appear mediocre.

3. Interviews should be arranged before registration for preliminary guidance.
4. Where possible, students should be selected on the basis of scholarship and service potential.

5. Recruitment should be non-competitive, a service to the prospective student. Recommended procedures are:
   a. Use of brochures and other printed materials.
   b. Informing students through "career days."
   c. Personal interviews by college officials.
   d. Planned "college nights."

COUNSELING

Counseling is such a very important part of student personnel work that in some schools it has become the entire program. Lloyd-Jones (61, p.482) points out that there was an attempt to identify student personnel exclusively with individual counseling and psychotherapy; and, while she disagrees with this position, she asserts that it is a very important student personnel service. McCracken (67, p.111) reported that two juries, expert and field, had decided that counseling is a most important student personnel function.

Williamson (105, p.183) defines counseling as "the individualized, personalized, and permissive assistance in developing skills in attaining and re-attaining socially enlightened self-understanding and self-direction. Strang
(93, p.15) says more briefly, "the aim of counseling is self-realization for a social purpose."

There are three major factors to be considered in counseling: (1) the nature of the problem, (2) the techniques used by the counselor and counselor, (3) the purposes or objectives to be attained. The end goal of counseling on which nearly all workers agree is "the optimum development of the individual student within the limits of his potentialities." There is a difference of opinion among schools only as to the best method of attaining this end. Three suggested means are: (1) permissive, information-giving type interviews, (2) test interpretation, and (3) advice about their activities (105, p.182).

Some of the elements of successful counseling are stated by Sturtevant (97, pp.199-203) as follows: (1) It must be based upon as thorough knowledge of the individual as possible, using objective measures and a testing program as a background. (2) It should make use of a genetic approach to behavior problems to discover the "why" of the causes of behavior maladjustments. (3) It should utilize passive therapy or positive expectancy, since it is impossible to force the confidence of a counselee. (4) It should include parents in order to gain the background information concerning the counselee. (5) It should follow a trend toward acquiring skilled and trained counselors who have a background in clinical experience. (6) It
should provide time in the program for effective counseling.

That students need counseling is emphasized by Sagaser (83, p.438) in a study in which all but four of 1,212 students expresses the need of counseling; three-fourths of them felt the need of academic assistance, and over one-half the need of vocational guidance. Hulme (49, p.25) emphasizes counseling need from a slightly different standpoint, holding that college students neither want nor need advice, but that they do need someone with whom to talk over their problems. If the counselor but listens and responds to their feelings the students will sense that they are being understood.

Since the avowed purpose of counseling is to aid the student in adjusting to his environment, it is quite obvious that many of the adjustments in the intellectual environment will have to do with academic items (82, p.4). The availability of counselors, either specialized or staff instructor, makes it possible for the problem to be met at the time of the crisis, which is the best time for dealing with it, unless the counseling is to be entirely therapeutic or curative; but those who believe in preventive counseling lay emphasis upon the timing of the counseling procedure (105, p.183).

The frequency of academic matters as problems has been often noted. Durea and Love (23, p.25) report that the most frequently recurring problems involve academic matters,
finances, and plans for the future, with personal problems standing out. When examinations arise as a counseling problem, Walters (104, p.253) suggests special individual instruction on how to take examinations, and he recommends holding special conferences with those who have failed.

Deans and counselors report that most of their time is spent in personal and educational counseling of students. This consumes a disproportionate amount of time, impairing their effectiveness in other duties. Lloyd-Jones (60, p.264) feels that gifted faculty members should be encouraged to spend more time in counseling, but this involves a training program. The possibilities of in-service training are being explored. Bookman (6, p.164) asserts that the faculty counselor should be given in-service training and adequate time to perform counseling duties.

While all staff members are urged to do counseling, MacLean (63, p.359) distinguishes between counseling and "advising" which is a time-honored practice of college personnel. He feels that better planning at the advisory level may avoid problems which later may expand into full- orbed difficulties in the counselor's office.

Kamm (52, p.264) says that it is important that teacher-counselors recognize their limitation in the area of professional counseling when he says, "whatever help is given by them shall be limited to those areas in which they are qualified to counsel." For other areas than those in
which they are fully qualified, there should be referral to special agencies. In this way, all staff members may counsel, but their counseling would be limited to those fields in which they have genuine ability and a background of preparation.

The qualifications of a counselor are receiving very careful attention on the part of authorities today, but many of them are unwilling to state categorically the nature of the requirements because there is too little known of the duties and requirements of counselors to set standards (107, p.11). It has been noted that a counselor should have a real interest in people, that he should have adequate academic preparation, a knowledge of psychology, psychological measurements, mental health, community resources, and that he should have apprenticeship training in case studies, with practice under supervision (107, p.10). Lloyd-Jones (55, p.71) suggests as an ideal training a background of medical, psychological, and sociological subjects, but admits that few active counselors are thus qualified. She feels that personality, intelligence, personal success in living, and a liking of people for themselves are important. As for professional preparation, a doctor of philosophy or doctor of education degree in the specialized fields of psychology or guidance, including a knowledge of individual differences, with clinical or laboratory experience. This type of preparation calls for
a considerable investment of time, energy, and money and requires basic endowments of stability, intelligence, and an interest in people (59, pp.73-79).

Obviously, all counselors are not thus equipped. Educationally, the main qualifications upon which all authorities agree are courses in counseling. Other requirements include a desirable personality and attitude, the latter being a constructive attitude which expects the best of students and looks for honesty and health in their mental processes (60, p.305).

Leonard (57, pp.544,545) raises the problem of the attitude of the counselor toward the counselee. There is a danger of a paternalistic attitude rather than one of detached interest toward the problems of the student. Leonard also inquires as to the propriety of the counselor's intruding deeply into the personal life of the student -- more deeply than is necessary. There are other dangers in counseling. Edman (28, p.15) accuses counselors, in their effort toward character education, of using the "apron-string" technique. This is true only where religious standards of behavior are set up and conformity is forced; or where a strongly directive method of counseling is employed. A tendency toward the non-directive or permissive counseling is marked in today's program.
Digest of opinions of authorities about counseling

1. Counseling should aid in self-direction rather than in enforcing rigid conformity.

2. All counseling should be based on carefully acquired factual information, utilizing tests and objective measures.

3. Counseling should be timed to meet student need, including both academic and personal problems.

4. Counselors should have a clearly defined goal or philosophy of counseling. There should be genuine interest in the student.

5. Counselors should be well qualified by experience, character, and training. The latter should include:
   a. Professional courses on the graduate level.
   b. Clinical experience.
   c. In-service training.

6. All staff members should share in the counseling program, but counseling should be kept within the limits of the individual counselor, referrals being made where specialized attention is indicated.

Records

The two most important factors in connection with the use of cumulative records are their content and the uses to which they are put. Segel (85, p. 6) points out, as to content, that it is possible for a cumulative record to have a great many items, suggesting as basic ones: scholarship, school progress, attendance, entrance and withdrawal, home
conditions and family history, intelligence tests results, social and character ratings, health, achievement test results, extra-curricular activities, vocational and educational plans, residence record, post-school information, special ability, photograph, and out-of-school employment.

Highly important to cumulative records are appraisals of the student, even though they are subjective. One study produced the traits most frequently considered in cumulative files as follows: cooperation, leadership, personal appearance, industry, initiative, reliability, courtesy, dependability, effort, self-control, accuracy, conduct, and punctuality. It can be seen that this type of information about a student would be extremely valuable to teachers or staff members (85, p.10). Leonard (59, pp.543,546) suggests four general types of information to be included in cumulative records: background, personality, academic records, and cooperative living records. He says that "the first test of any personnel record is its usability; use implies content and form." The information may range from complete records to essential data in the form of brief characterizations. Short, succinct statements are desirable, since the counselor does not want to peruse long records before he interviews a student. A counselor must have a record of a student which is usable -- a fact which is emphasized by many writers. Strang (93, pp.193-193) says that any record is a waste of time in the writing if
it is never used. She suggests among the uses: (1) guiding student development, (2) identifying talents, (3) detecting and preventing incipient maladjustment, (4) dealing with personal progress, problems and crises, (5) making educational, vocational, and recreational plans, (6) holding case conferences and interviews with parents, (7) writing reports to parents, (8) placing students in jobs, (9) writing recommendations and making referrals, (10) making child-conscious teachers, (11) building records which may have administrative use, (12) planning in-service education through cumulative records, (13) evaluating the school program.

One of the chief problems in connection with the use of cumulative data is that of making the files accessible to the right persons. Making them available to too many threatens the protection of confidential material; on the other hand, if they are kept from the ones who ought to have them the information so carefully accumulated is wasted. It is impracticable to circumvent the problem by having an extensive list of information that is not confidential duplicated and filed separately, or distributed among staff members. A solution which is suggested by Fuhr and Ballard (33, p.123) is the use of coded cards which are available to qualified personnel.

It is very important to remember that records stand for individuals. The chief problem is not what to collect
or when to collect, but how to organize, to code, and to use data. Standardized forms are recommended because important information is thus arranged for easy use (27, pp. 205-208). A good cumulative record should be: (1) based on accurate measures and concrete observations, (2) organized to show interpretations, (3) readable, (4) administratively convenient, (5) expandable. McCracken (67, p. 111) feels that all non-academic records should be collected or summarized in a central file.

Digest of opinions of authorities on records

1. Records should contain all pertinent information about individual students, academic and personal.

2. Records should be organized for making items readily accessible.

3. Records should be used.

4. Records should be kept highly confidential.

GUIDANCE

In much of the literature relating to student personnel services the terms "student personnel" and "guidance" are used interchangeably. In this study guidance refers only to that type of counseling or advisement which has to do with educational and vocational matters. The purpose of guidance is to aid the individual to become increasingly self-directive (67, p. 88). The simplicity of the statement should not confuse a person into believing that the program
or its administration is simple. Like the entire student personnel program, the effectiveness of the guidance program is largely determined by the administration or leadership. One person is needed who will plan it intelligently. Under a director there may be a committee functioning to assist each staff member in educational guidance.

Many authorities believe that guidance ought to begin before the student is registered in his new institution. At Michigan State College a summer program has been initiated with a period for testing, counseling, and a far more thorough orientation to the institution than would be possible during Freshman Week with three or four thousand new students (23, p. 431). Hill (45, p. 217) points out that the pre-enrollment guidance should encourage a student to enroll in courses that have a direct bearing on his career aspirations. Large numbers should be directed into specific occupational curriculums. Courses and curriculums ought to be planned in terms of the known ability of the student, as determined by the testing program (45, p. 217).

A question concerning the specific work of the guidance director is a logical one. Noel (73, p. 98) believes that the director should, as a specialist, concentrate his efforts where less skilled persons might fail, that is, on real problem cases. All of the information on students sent by the teachers ought to be used by the guidance director in order to give the students every assistance in
realizing their maximum intellectual development and cultural growth.

After the enrollment procedure has been completed, guidance continues, its function being to meet the individual at his present state of development, considering his aptitude, environment, and the degree of his personal security and happiness. The emphasis may be vocational, remedial, personal, moral, and religious (22, pp. 223, 226). Since the student himself must make important decisions and adjustments, the method of the guidance specialist should be that of supplying the student with information. There are many ways of doing this -- through contact with specialists, books, periodicals, literature, and dictionaries. This type of service is brought into clear contrast with that of counseling, which aims at helping the individual to think through emotional difficulties and personal conflicts, and through that thinking process to make a more adequate adjustment to the difficulties. In counseling, the attitude must be one of acceptance, warmth, and understanding. This must be always kept in mind, even in guidance-type of counseling, or advisement; for often the two types of problems are intimately interrelated (22, p. 228).

Mitchell (70, p. 207) distinguished between counseling and guidance in that the former is one of the purposes of the entire guidance program, whereas guidance is a body of services organized specifically to help students solve
their problems and do their planning. As has been pointed out, for this study guidance has to do with educational and vocational problems. Group guidance, as distinguished from individual counseling, is receiving fresh attention as a vital part of the student personnel program (70, p. 211).

A significant part of the guidance program has to do with helping the student carry the proper kind of load. While a student's working for partial support is altogether admirable, something is bound to be slighted when he does: his study, his rest, or his work; hence, a longer time should be taken for his academic program (66, p. 26).

The transition from the old-time advising, in which a student found all of his course mapped out for him, and all his program planned in advance, is clear. The guidance ideal urges teachers and counselors to decrease making decisions for the learner and to increase a form of assistance which helps the learner make his own decisions and find his own solutions. He is helped in understanding and diagnosing his own difficulties. Simpson (56, p. 321) points out that good teaching is, essentially, good guidance and that good guidance is good teaching; therefore, the classroom instructor is in a position to carry on intelligent and worthwhile guidance plans and activities.

Another responsibility of the program is pointed out by Traxler (100, p. 18) who discovered that there is a distinct trend "toward the recognition of relationships
between remedial work and guidance (100, p.18)." Whenever a student is found deficient in reading, study, ability, or in some particular area of knowledge, it is the task of the guidance expert to direct him to such remedial work or courses as will enable him to remedy the condition and fortify his knowledge and skill at this point for the most effective work.

It would be expected that much thought would be given to the matter of the qualification of the guidance person. Hobbs (47, pp.232-233), feels that the chief ones are: character, maturity, broad experience, intelligence, and technical competence. He feels that technical competence would be easy to find if the other characteristics and qualifications were present in the background.

Digest of authorities about guidance

1. Guidance should begin before enrollment.

2. Guidance should provide the student with adequate information so he may make his own decisions.

3. Guidance should properly adjust academic and work loads.

4. Guidance should provide proper remedial instruction.

5. Guidance personnel should be qualified by training and experience.
Testing is a highly important part of the student personnel program. Lloyd-Jones (60, p.140) notes that there are many enthusiasts who consider

"testing the only important part of the student personnel program. Testing has value only in its proper relationship to the educational and vocational guidance program as a supplementary aid for proper and wise counseling, and is merely one phase of the services in a student personnel program on the campus."

Tests are never to be given just to be giving tests -- they are valuable only as they give a better understanding of the student. A sequence of tests over areas of instruction is likely to contribute to this understanding. Feder (30, p.315) distinctly preferred this kind of a testing program to what he calls "snap-shot" testing. He suggests that there should be a complete backlog of information about the student accumulated during his high school program and his entire college course.

Such a continuum of testing can be wrecked by tests given by poorly qualified persons who are not able to make the proper use of the test results. Objective tests should be given, scored, and interpreted by thoroughly qualified and trained persons.

Traxler (101, pp.3-7) asks a series of questions which serve as a good background for an evaluative criterion of a testing program which will serve as a good measuring stick in any institution:
1. Is the testing program comprehensive?

2. Does the testing program include all pupils in the school?

3. Are the tests given at regular intervals?

4. Are the tests well timed?

5. Are the tests in the school's testing area comparable? (That is, on the basis of standardization and similarity.)

6. Do tests used agree with the objectives of the curriculum of the school?

7. Are the specific tests carefully chosen?

8. Are the tests carefully administered to each group?

9. Are the tests scored accurately?

10. Are the tests interpreted in terms of appropriate norms?

11. Are the test results quickly reported to teachers and counselors in understandable terms?

12. Are the test results recorded on individual, cumulative record forms?

13. Is a definite attempt made to relate the test scores to other kinds of information?

14. In addition to the regular testing program, is there provision for special testing as needed?

15. Does the school have an in-service program for educating teachers in the use of test results?

Obviously, so complete a testing program will not be self-operating, which lends special accent to the need of a member of the personnel staff who is especially prepared and qualified to direct a testing program. Such a person
can plan or give the necessary in-service training so that other members of the staff may be able to work efficiently with the tests and testing information provided. Authorities in the field are wary of suggesting tests by name, for testing has become highly commercialized; but the minimum requirements have to do with basic achievement tests in the fields which are emphasized by the individual institution, since a testing program must be developed in terms of the educational and vocational objectives of the school.

Entrance tests are usually group administered and may include scholastic aptitude tests and subject-matter achievement tests. Such a program is helpful in the selection and placement of students (108, p. 56). Group administered intelligence tests have been useful in detecting low aptitude students who may be placed in those courses for which they are best fitted.

Tests that are especially useful in providing information that is helpful to counselors who deal with personal problems are: personality tests, individually administered intelligence tests, interest and aptitude inventories. This would constitute a minimum program.

Digest of opinions of authorities concerning testing

1. Testing is an aid to counseling and guidance, not an end in itself.

2. The testing program should be directed be a highly trained and competent staff member.
3. The testing program should be built in terms of the educational and vocational objectives of the institution.

4. Tests should be carefully administered, scored, and interpreted.

5. Staff members should be trained in the use of test results.

6. A minimum program should include intelligence, personality, aptitude, interest, and standardized achievement tests.

ORIENTATION

In its simplest form, orientation is a period which is devoted to assisting a student to adjust to the institutional and social life of his new academic environment; but there are other purposes to which orientation may be bent. There is general agreement concerning the importance of orientation in directing the student toward a growing awareness of the wider social scene. Bennett (4, pp.175-176) emphasizes the fact that orientation is more than an event, it is a process with related purposes. Because it is a process, it is unreasonable to crowd it into a few minutes lecture. A continuing orientation program with organized group guidance for the discussion of problems will extend beyond a few days' program. As Arbuckle (2, p.113) notes, the orientation program may vary from a twenty-minute lecture by a dean or a president to an elaborate schedule lasting over a week. Some of these programs
were established because it was "the thing to do." In other institutions a real need was felt. The short program was thought by Major (64, p.28) to be utterly inadequate. He recommends that "Freshman Week should be extended from three to five days for a full program of testing and guidance."

Much thought is being given to a pre-orientation period in the summer preceding the opening of the first term for the new students. Parker (77, p.719) makes such a suggestion, and also thinks that a series of pre-orientation meetings at night could be held in various parts of the state in which new registrants could participate in order to help them adjust to the institutional life. Copeland (17, pp.145,146) suggests a more elaborate plan whereby a student would visit the campus with his parents during the summer before the opening of the fall term. During this time on the campus there should be a series of conferences with school officials, a tour of the physical plant, and an inspection of the room in which the student will live. This would likely result in an easier adaptation to the institutional life since the prospective student would have seen the new school opens when the physical examination and other testing is completed.

The preliminary orientation period does not solve all of the needs of the student, for other problems will arise throughout the year. A more formal program during the
entire opening term is needed to deal with difficulties which cannot be anticipated or solved in advance (17, p.146).

Butterweck (13, p.248) agrees that there should be a student problems course which would meet problems as they arise in the life of the student. A plan at Temple University gives the students an opportunity to roam about the city and see situations which may be discussed later as personal problem projections. Butterweck (13, p.250) also feels that no subject matter boundaries ought to surround the problems course, which should begin with those issues that are very real to the freshman.

Authorities vary as to their ideas concerning the content of a program of orientation. Bookman (6, p.163) made a survey of the literature over a twenty-two year span and the following items were uniformly included:

1. The program should include the administration of a battery of tests.
2. Days should be set aside before the opening of school to acquaint students with the school and the school with the students. The program for these days will include:
   a. the testing program;
   b. an arrangement for the details of registration;
   c. the establishment of a faculty-student contact;
   d. a series of lectures on the aims of the institution, its history, organization, administration, rules and regulations, and curriculum offerings.
e. a social and religious program.

3. Counseling throughout the freshman year as the student feels the need for help.

4. An extension of ordinary orientation services to give additional student help could include such instruction as the use of the voice, reading skills, and the use of the library -- what Bookman calls, "enabling courses."

The problem of helping the student to gain special skills in study is poorly solved by courses in methods of study and note taking, in the opinion of Hamilton (40, p.517) who recommends instructional or remedial courses in reading as a distinct part of an orientation service.

It has been noted that a purpose of orientation is to aid the student in becoming acquainted with the educational facilities offered by the college and university. Croft (21, p.712) observes that orientation also provides the educational institution with an opportunity to evaluate the student in terms of academic and personality possibilities, through the construction and use of predictive devices.

It is possible to have all of the mechanics of an orientation program and still have it fail to serve its purpose. Guthrie (38, p.715) holds that there is a need of having the entire campus -- all of the campus offices, all of the student leaders, and the faculty get into the work and the spirit of orientation week. Whenever the entire faculty or staff enter into such a program there will be those who are not properly equipped by training for the
work required of them. This suggests itself as an opportunity for in-service training programs, which are necessary in order to provide these members of the staff with adequate instruction in orientation procedures. The student leaders who are engaging in orientation programs may well share in this training.

Most of the students will eventually become satisfactorily adjusted to the new institutional environment, but orientation programs recommend themselves as being enormously saving in terms of time and effort. Because the student becomes more quickly adjusted, moreover, he is able to make more of the opportunities of study offered by his new institution.

**Digest of opinions of authorities on orientation**

1. An advance period of orientation during the summer prior to entrance to school offers many benefits.

2. An orientation period prior to registration provides time for testing, giving information, and student adjustment.

3. An orientation course enables the student to have help in solving problems of adjustment as they arise during the first part of his residence in the new institution.

4. Instructional or remedial courses in reading and study are a proper part of an orientation program.

5. In-service training in orientation procedures will make the program operate more smoothly and effectively.

6. An adequate orientation program should have
Recent years have seen a startling change in the attitude of the administrative personnel toward the problems of student discipline. In general, the old inflexible standards of conduct are no longer enforced and in many institutions do not even exist. The sterner measures of punishment are seldom meted out. The chief problems today seem to revolve around matters of honor, cheating, with some few instances of stealing or drunkenness. Matters of discipline are now frequently handled— and this process is recommended — by a student honor corps. Hand and Anderson (41, p.93) suggest a combination method whereby infractions of the honor code are handled by student groups carried on under the supervision of the faculty; so that punishments or penalties are recommended by the student corps, although the faculty may affect the functioning of the body considerably and the final penalties are accepted or passed upon by the administration. Williamson (109, p.95) describes a plan of disciplinary treatment that includes several levels, according to the nature of the behavior or infraction, with the president the last source of appeal. He is authorized to make the penalty of permanent expulsion. The almost universal penalties handed out
by the student honor corps in cases of dishonesty during an examination, or for other forms of cheating, are short suspensions or additional required units for graduation (41, p.95).

There are two extremes in terms of attitude or basic philosophy toward the problem of conduct of students. One is that the institution considers the behavior of the student completely outside the province of faculty control. The other is that there shall be set up a precise and complete set of laws and rules, to each of which is attached an automatic penalty for infraction. In between these two extremes there are methods which Lloyd-Jones and Smith (62, p.119) feel to be more in keeping with today's educational procedures and the knowledge of individuals, together with methods of helping the student live and learn. These authors note with slight disapproval that most colleges and universities have offenders appear before: (1) a group of students, (2) a combination student and faculty committee, or (3) a faculty committee to explain the misbehavior, the social failure, or the infraction. They feel that if there is available on the staff a person who is endowed with a fine sense of morality, and who has the gift of being able to get along well with college men and women, he should be allowed to handle problems of failure as they touch matters of honor and "to deal with them with appropriate educational treatment (62, p.126)." This idea catches the
spirit of having individual help, rather than group authority, as the basis for dealing with problems of discipline.

Another advocate of dealing with discipline in terms of discovery of causes in Williamson (106, p.239), who feels that cheating grows out of the home background. He says that "sympathetic questioning of the student" will prepare the way for a better adjustment to the environment, and believes that "the interview is the most important technique for discovering causes of disciplinary problems." He never advises any stern disciplinary measures, but rather assistance in gaining self-understanding, feeling that the individual will make the adjustment to socially approved behavior when this is realized.

Not all authorities agree with this point of view. Pitkin (55, p.563) is not at all certain that the elimination of standardized discipline in favor of counseling is an unmixed good. He notes the fact that formerly a young woman in college who frittered away her time and failed her courses was sent home in disgrace; and the young man who drank to excess or engaged in some form of anti-social conduct was "kicked out." The current plan for looking into reasons for anti-social behavior would merely investigate the causes and see why the students behave as they do. Pitkin concludes, "By eliminating the sense of moral responsibility and substituting for it explanation and consequent acceptance and adjustment, we remove one of the strongest
motivations for socially approved behavior."

The practice of leaving disciplinary decisions in the hands of students is further brought in question by the findings of Matthews (12, p.17) in a study at an Ohio university, in which students were discovered to be much more willing to condone questionable practices than were members of the faculty. If this were true, the morals of the student body might suffer if final decisions were made only at the discretion of students whose own ethical standards were immature or improperly founded.

**Digest of opinions of authorities concerning discipline**

1. Social pressure, rather than inflexible sets of rules should govern disciplinary procedures.

2. The student court may govern minor infractions of the honor or social codes.

3. Counseling that aims at self-understanding is the best way of dealing with behavior failure.

4. Serious violations of institutional rules ought to be handled by the administration, some being punishable by expulsion.

**EXTRACURRICULAR ACTIVITIES**

Extracurricular activities are the product of the students. As Brown (9, p.257) notes, they have evolved in the main because students were determined to have some contact with reality. They did not find them in the curriculum
so they sought them elsewhere. The faculty has come to take such an interest in these activities that they are made a part of the curriculum, or are at least sponsored and endorsed. This indicates a growing interest in the total individual, rather than in his intellectual development only, as some have charged.

In ministerial training, extracurricular activities are especially important. Brown (65, vol.1, p.144) points out, "The calling to which the minister looks forward makes particular demands, not only upon his intellectual leadership, but upon his power of personal magnetism and simple human friendship." Therefore, a program which will mature and develop the prospective preacher in this regard is extremely significant.

Amos (1, p.523) holds the extracurricular activities in such high regard that he says:

"When guided skillfully by understanding personnel officers and faculty members and directed intelligently by understanding student leaders, the extracurriculum is the one best student personnel device on the college campus."

He maintains that it has many individual and social values. Faculty consent having been given to the extracurricular program, the problem of supervision arises. The schedule of time and place of organizational meetings ought to be made in the fall and posted to avoid conflicts. Brumbaugh (12, p.215) feels the stimulation of extracurricular activities should be placed in the hands of a general faculty
committee and that advisors for each activity should be appointed by the president. A veto power over the activity is thus held by the president of the institution. Eaton (26, p.66) believes that supervision of student extracurricular activities should not be in the hands of a single individual, for it is more than a one-man job, requiring the concerted interest of the entire teaching corps.

McKinney (69, p.244) suggests therapeutic worth in extracurricular activities if the sponsors of the activities will spend themselves in searching for persons with potentialities in the activities they supervise. For persons who also show behavior which indicates that they are withdrawn, immature, emotionally insecure, or emotionally rejected, participation will be tremendously helpful in developing their personalities. The worth of such an effort seems to be confirmed by the report of Brumbaugh (11, p.224) that there is a high correlation between personality appraisal, academic achievement, and post-school success with extracurricular participation.

Other benefits of extracurricular participation are pointed out by Eaton (26, pp.66,67) as including a duplication of normal life activities as contrasted with the somewhat artificial academic activities. He feels that the program of extracurriculum contributes realistically toward the attainment of the educational objectives stated in the Seven Cardinal Principles.
Since there are so many developmental advantages derived from participation in extracurricular activities, a means of urging or encouraging students to participate is extremely important. The one that seems to be most widely accepted is a point scale, called by Amos (92, p. 373), "a dignified way of recording participation in activities." In this system points are awarded for activities in terms of major, sub-major, and minor fields. Activity points are encouraged -- a person is urged to have at least ten -- but there is a maximum whereby overactivity is controlled if necessary. The point scale may also stimulate activities in such a way as to contribute to the program of the study, and the organizations to which a student belongs may be determined on the basis of major interests which, in turn, relate to the curriculum and program of studies (9, p. 226).

Digest of opinions of authorities on extracurricular activities

1. The entire faculty should participate in encouraging the program of extracurricular functions.

2. Each activity should have a faculty sponsor.

3. The president should hold veto power over all extracurricular activities.

4. A calendar of events should be planned and posted.

5. Students needing the social benefits of extracurricular activities for personality development should have special encouragement to participate.
6. The point scale provides a workable method of encouraging and controlling participation in extracurricular activities.

7. Extracurricular activities should relate and contribute to the program of study.

FINANCIAL AID

Most young people seeking an education must have some kind of financial aid. There are three points of view concerning the cost of education. The first is that the members of a society have a right to education and the responsibility is upon the social order to provide it. The second is that any education acquired is the property of the individual, hence his own responsibility and all of the cost in gaining it must be borne by him. The third point of view is that the student and society should share in the cost of obtaining an education (13, p.30). With this latter idea in mind Snarr and his committee (90, p.13) hold as a minimum requirement for the financial-aid provisions of any institution that they shall offer scholarship, money grants-in-aid, loan, and employment assistance.

Smith (63, p.33) avers that scholastic ability and intelligence -- as determined by tests -- need, and student activities should be the basis for giving help on the scholarship level. In investigating the problem of who should be given financial aid, Wrenn (113, pp.361-364) detected a tendency to go beyond sheer economic need and
include such factors as scholarship, character, personality, and leadership. The total welfare of the student is always central in the student personnel point of view, and work that is remunerative at the cost of social growth and vocational knowledge is discouraged. A principle to be accepted as a standard is that "... financial aid should contribute to the student's development as well as to his pocketbook." There are many students, though, who need more than scholarship aid and must borrow supplementary funds. Many college administrators prefer loans in which the money will be returned to a circulating fund; so that others may receive later benefit (8, p.30).

For ministers there is a double reason for employment aid: one involves the financial assistance provided by work and the other is the training itself, which is a part of the learning experience. Spence (91, p.32) tells that at Iliff School of Theology every young man enrolling is offered a job as a pastor, an assistant pastor, or an educational director of a church in the vicinity of Denver. In 1949 these churches paid from $600 to $1500 per year, and so well was the community canvassed that there were seventy-five more jobs than applicants.

There are two kinds of work general to the college: on-campus and off-campus employment. When the institution employs the student, compensation is often provided as credit on expenses; this way the student is close to the scene
of his learning and he is able to learn as he works. While the student usually works part-time because of economic necessity, Atkinson (3, pp.12,13) points out that work may be a learning experience. For example, foreign students working in the food-service department of a school are able to make contacts with other students and learn social graces and ways of living which will be helpful throughout their college experience and later life.

Many students requiring part-time employment must find it off the campus. Wrenn (113, pp.369-375) finds that placement services to help the students locate such work have not been adequate, and he goes into some detail in explaining methods of meeting college responsibility in this regard. He pays particular attention to the problems of getting jobs, placing the right people in the openings, and of using follow-up techniques as protection to the students.

Various individual scholarships are provided in private institutions which are used as a means of encouraging to high educational achievement those students who possess special abilities in athletics, music, or forensics; or those with records of high academic accomplishments. Those who are financially unable to continue their education are sometimes given scholarship funds.
Digest of opinions of authorities about financial aid

1. Direct aid should include scholarships, grants-in-aid, and repayable loans.

2. Direct financial aid should be given to those qualified in terms of scholarship, character, personality, and leadership ability, rather than to those whose only qualification is economic need.

3. The school should help the student in finding needed part-time employment.

4. Part-time employment should contribute to the development and learning experience of the student when possible.

5. Part-time campus employment may be paid by giving credit on the student's account.

SPECIAL ADMINISTRATIVE SERVICES

The personalizing of the educational process has received much attention from educators today. Kamm (52, p.264) points out that the application of a knowledge of student needs to the instructional functions of the institution is a problem of primary importance. This specialization of instruction in adjustment to the individual is justified by Kefauver (54, p.262) who says that instruction ought to be conceived as aiming at the development of personality quite as much as in helping the student to acquire knowledge. "The identification, analysis, and adjustment to personal need constitutes an important phase of the guidance services."

Walters (104, p.256) carries the ideal of personalized
instruction into a plan of independent study for students of superior ability, under the direction of a professor, with an examination at the close of the study period to check accomplishment. While this procedure adds to the professor's load, it does not break into the "course" pattern, and regular credit is given for such work. In this way, creative work by brilliant students is made possible.

Lloyd-Jones (60, pp.263,264) feels that the educative process left only at the mass level is inadequate. She says, "Individualization of the curriculum is highly desirable. At present we tend to carry on a pretty stupid process of mass education." Wrenn (113, p.552) includes as an item for evaluation of student personnel services that relate to making the curriculum more adjustable to the needs of individuals the following: "Academic programs and class sections are arranged to meet individual abilities, needs, and interests of students."

Brumbaugh (10, p.235) sees an attempt on the part of colleges to adjust for individual differences, experimenting on preceptorial and tutorial instruction, together with various adaptations of the Dalton Plan for college students. Williamson (106, p.14) feels that it need not be a case of either, or; but that both the individual adjustment and the group instruction should be carried on. He explains,

"When teachers supplement group instruction with personal conferences and with other methods of individualized education, and as the curriculum
expands to include materials dealing with so-called non-intellectual adjustment, personnel work will become an integral part of education."

Other types of individualized study, such as reading and conference courses are provided for students who have difficulty in their work load, in order to fill out the pattern of the instructional program.

**Digest of opinions of authorities concerning special services of organization and administration**

1. Special needs of the student justify special arrangements of curriculum and instruction.

2. Students with superior ability may have special arrangements that will broaden their fields of investigation and research.

3. Any process of individualization of instruction is a step in the right educational direction.

4. Special tutorial arrangements are recommended to meet the problems of individual differences and needs.

**FOLLOW-UP**

The problem of follow-up has three aspects. One is a rather thin process of simply keeping in touch with graduates of the institution, often for the purposes of requesting their financial help and soliciting their cooperation in recruiting students. The second aspect is that which keeps the school informed of the activities of the graduates so that it may constantly re-evaluate its curriculum and
student personnel program. For this purpose case studies are sometimes made in order to obtain a comprehensive picture of the factors affecting the vocational ambitions, choices, and success in adjustment of graduates who are being studied (15, p.284). A third aspect of follow-up has to do with continuing institutional services to the graduates; so that they feel that the school is interested in them, not only as students, but in their success in later life. Myers (72, p.100) feels that follow-up services should help the individual to progress in his chosen vocation. He emphasizes the fact that follow-up studies must not be confused with, nor substituted for, follow-up services. Kennady (53, p.9) intimates that a questionnaire investigation -- which is most frequently used in securing follow-up information -- may ask how the school can best serve its graduates. Information gained from one such questionnaire, on which there was a fifty per cent return of replies, proved a real benefit to the school in building its program. Stump (96, p.656) states that an adequate program of follow-up in a teachers college should include these factors:

1. Discover the specific problems which confront the beginning graduate.

2. Visit the beginning teacher at work, using the specific problems as reported as a basis for guidance.

3. Formulate a curriculum with professional subjects from the specific problems with
which the beginning teacher has difficulty.

While this is a fine program for a school whose graduates remain in the immediate vicinity, it is impractical when alumni are widely scattered. Smith (39, pp.108,109) feels that the efficiency of a school system must be evaluated in terms of its effect on the student. This effect can be known only by investigation involving some follow-up method. The most frequently used way of obtaining follow-up information is the questionnaire; which has less to recommend it than the interview when the latter is feasible.

The follow-up service is a responsibility not only to the student and to the graduate, but also to the community; for it assures a higher level of service (39, p.110). While it is relatively easy to suggest that certain follow-up services should be carried out, the physical limitations of personnel must be realistically considered. "The present overburdened staff of most institutions cannot do much more than dismiss the graduates with their blessing and turn to the new crop (66, p.102)." A new unit is needed to care for follow-up services; this involves the expense of an entire new administrative section which many institutions are in no position to establish.

Myers (72, p.103) illustrates the great need of follow-up services by saying that if auto manufacturers find it desirable and profitable to give free service for a time to each of their products, the school should consider doing as
much for its infinitely more valuable products. Follow-up services are focal in current student personnel studies.

**Digest of opinions of authorities on follow-up**

1. A clear distinction should be made between follow-up studies and follow-up services.

2. Merely keeping in touch with graduates does not constitute a follow-up service.

3. Follow-up services should place the facilities of the school at the disposal of the graduate to assure his continuing vocational adjustment and success.

4. Follow-up studies should be the basis of the appraisal of the effectiveness of the educative process of an institution.

5. Follow-up studies should be carried on where possible by interview, elsewhere by questionnaire.

**HEALTH SERVICES**

Institutions of higher learning apparently are interested in the physical well being of the student. A study reported by May (63, vol.3, p.285) revealed that thirty-five per cent of American theological seminaries maintained an infirmary where students could have proper care; thirty-six per cent provided free medical services to the student; twenty per cent had a nominal medical fee which made available to the students some medical services, exclusive of hospital or operation expenses. It was the opinion of May that there was real room for improvement in the health services offered by seminaries.
Forsythe (31, pp.314,315) holds that the function of the college in relation to the health of its students is that of prevention, and that no more curative or remedial work than is absolutely necessary should be forced upon it. Parents of young people going to college want assurance that their children will receive proper care, and since this is expensive, Forsythe sees a distinct trend in the direction of higher fees to make available more health services.

Hall and Wingfield (39, p.310) note that the leadership in the college health program is shifting from the physical education group to the medical group. This can assure more than just physical well-being and will include mental health. True health is more than freedom from physical disorder, it is a satisfactory adjustment, within very broad limits, to life.

Since some colleges put the health of the student body in the hands of a college health officer, Jenness (50, p.86) indicates that the record of the family history of the student ought to be available to this officer; this would avoid personal or embarrassing questions during the interview. The health officer is closer to the students than the dean, which gives him opportunities for guidance.

McGee (68, pp.475-476) feels that the health program ought to involve two policies: an emergency policy or "sick service" which has to do with disorders which arise
While the student is in residence, and a second and larger program of preventive therapy which can involve inspection, control of communicable diseases, life-extension through examinations and preventive measures, and student outpatient service. For this service the student and the college should share expenses. An infrequently mentioned health service, that of the provision of special foods for those on restricted diets, is suggested by Williamson (109, p.91).

While not all schools can have a hospital and dispensary service, it is highly desirable where possible; but in its absence it is possible to maintain a high standard of health conditions in the buildings of the campus. Regular inspections can be made of sewage disposal, food establishments, and the condition of the buildings (31, p.319).

Since many physical ailments have their origin in mental conditions and emotional disturbances, there is a real need for specialists, physical and psychological, who will be on the watch for symptoms (40, p.311). These disorders may be only functional and the able psychologist will be watching for evidences of frustration, inhibition, and for inferiority feeling, out of which physical disabilities may grow. Jenness (50, p.37) wonders if the average guidance staff is not too curriculum minded, feeling that if there were proper cooperation between the health officer and the guidance staff, much preventive work could be
carried on.

Virtually all colleges and other institutions of ministerial training make provision for physical exercise, although most of these on the theological seminary and Bible-college level do not include intercollegiate athletic competition, but intramural sports and individual games.

**Digest of opinions of authorities about health services**

1. Hospital or dispensary service should be offered if possible, in its absence on the campus local facilities should be obtained and the cost included in student fees.

2. Health supervision should include mental as well as physical well-being.

3. A health officer should be trained in counseling.

4. Every institution of higher learning should take careful preventive measures by inspecting food and housing establishments, sewage disposal systems, and rest rooms. A high level of sanitation should be maintained.

5. Special provision should be made for those on restricted diets and those permitted limited activity.

**HOUSING AND BOARD**

Providing housing for resident students has long been a responsibility of the college, and Cowley (20, p.759) notes that dormitories have been vastly improved since the beginning of the century. Better living conditions within the dormitories have put marginal rooming in surrounding communities almost out of business and have set standards
for those remaining. It is now general practice for off-campus housing to be inspected by college officials (20, pp.761-762).

The graduate school of theology has a special problem in connection with housing, because men studying for seven years are likely to get married. Spence (91, p.32) in his article on Iliff School of Theology, tells of assuring adequate housing with room for growing families.

Borresen (7, pp.585,586,591) feels that housing responsibility is one of the last functions of the college to mature, there being yet several hundred institutions which do not have a satisfactory answer to the problem. He notes that a poor physical environment deters the student from making the most of his college opportunities, academic and social. He believes that the college should maintain a staff to answer field calls in response to householder and student complaints so that not only the student may be satisfactorily housed, but that those owning the homes shall have an agreeable situation. Strozier (95, p.135) sees the housing problem as one that is more than just finding a place for students to live. Residence halls are important to the total educational picture, providing an environment for health, thinking, and moral and social living.

Residence halls provide a challenge to educate for democratic living but overdeveloped supervision can provide the grave danger of an excessive paternalism (95, p.138).
Wing (110, p. 36) reports that many colleges are finding cooperatives entirely successful, the principle on which they function being that "if you do your own work you do not have to pay someone else to do it." The basic principle of cooperatives is group effort and group purchasing. Many have been highly satisfactory from the standpoint of the relationship between the student and his academic work, cooperative groups holding a comparatively high grade-point average.

Duryea (25, p. 9) notes that student housing since 1900 has become one of the most vital services of student personnel organization, but he points out that one of the real problems involved is the cost of building adequate dormitory housing facilities. Where the expense can be properly financed the project is eventually self-liquidating, and the social environment provided makes it well worth the investment.

Food service has been somewhat neglected in the writing concerning student personnel work, many standard works not dealing with the problem of adequate board services. Kamm and Wrenn (113, p. 550) include in a standard for adequate food services: (1) the non-commercial nature of the service, (2) weekly inspections of the food service, (3) food planning and preparation by a trained dietician, and (4) an attempt to socialize the meal hours.
**Digest of opinions of authorities on housing and board**

1. Dormitory or residence hall housing should set the standard for off-campus housing.

2. Dormitories should provide conditions favorable to optimum achievements in study, health, and social living.

3. Cooperatives, if permitted for economic reasons, should be properly supervised to assure standard or better living conditions.

4. Off-campus housing should be inspected to protect students against sub-standard living conditions.

5. Board should be provided by the school on a non-commercial basis.

6. Meals should be planned by an expert to assure proper nutritional balance.

**Placement**

There is not yet complete unanimity of opinion as to the responsibility of an institution concerning the job placement of its graduates. Some schools feel that securing employment is the responsibility of the individual, but there appears to be a growing conviction that the institution needs to share the task. Cofer (16, p.538) notes that placement ought to be, to a large extent, a public responsibility; holding that the satisfactions gained by having graduates well placed in work that they like, in line with their abilities will add up to a contented citizenry.

Van Dyck (103, p.124) makes the responsibility a
little more personal, saying that while there are many persons who are responsible for the placement of the graduates, the ones most responsible are those under whom the students studied as undergraduates. They know the individuals, their abilities, and special interests which ought to be the key to their successful placement.

Placement is not an easy function, but there are two aspects to which all other activities of a placement bureau are subordinate: (1) actually securing the jobs, and (2) fitting the "right" people into those jobs (16, p.538). An especially important and difficult part of placement is the personal relationship of those who are making the recommendation with the applicant himself. Cowdery (16, p.86) is convinced that "an appointment service must be both impersonal and personal; prejudices have no place here, yet idiosyncrasies and individual differences must receive careful consideration."

The place of counseling in placement is receiving thought. Brasa (6, p.535) indicates that the interview has a vital part to play in intelligent placement, and that the interviewer may acquire counseling skills. This leads him to emphasize the importance of counselor training. Cowdery (16, p.87) believes the coordination of the placement and guidance services to be a necessary part of an efficient educational organization; so that all of the information which has been gained about a student may be
placed at the disposal of the placement bureau for intelligent job location.

Williamson (106, p.493) adds a third factor to the placement service. In addition to the student and the public there is the employer. As employers learn that their interests are kept in mind, feelings of friendship toward the college will grow. Suggested services to enhance this relationship include: (1) establishing contact between the graduate and the potential employee; (2) furnishing the employer with data about the student's qualifications; (3) giving information to the student about the employer; and (4) preventing the exploitation of the young graduate. He agrees with other writers in the delicate nature of placement practices, and emphasizes the coordination with the personnel program as being necessary to the effective functioning of placement activities.

Placement is not necessarily a bureau matter. Smith (87, p.302) makes this clear:

"Placement services are essential in every school. It does not follow, however, that every school should attempt to establish a placement office to which pupils are to be referred for educational and occupational placement. The nature of the placement process demands that its services be carried on by all staff members and at all levels in the school system."

Digest of opinions of authorities on placement

1. Placement means more than making recommendations when they are requested, though this is a proper part of the placement
2. Placement involves locating jobs and filling them with the right people.

3. Placement should be based on adequate personal counseling.

4. Placement is a service to the student, to the employer, and to the community.

5. A placement office is not necessary for effective educational and vocational placement.

6. All staff members should share in placement responsibility.

PRACTICAL EXPERIENCE OPPORTUNITIES

Practical service experience, or field work, seems to especially characterize ministerial training, as there is very little mention of it in any other form of personnel work. Hartshorne and Froyd (44, pp.187-188) note that most theological seminaries have a prevailing habit of requiring, either on credit or a non-credit basis, certain practical experience in religious activity. However, they note that, except in a few instances there seems to be "no correlation between practice and classroom work." Study on experiments are making possible an integration of field work with other phases of the curriculum (44, p.216).

While little attention has been devoted to practical experience as personnel work in the literature, a study of the bulletins of schools of ministerial training on the
subject makes it clear that the actual services are being most effectively maintained.

On the college level, there appears to be a direct relationship between the emphasis on ministerial training and this phase of student personnel work. Upland College, Upland, California (102, pp. 22, 23), fosters spiritual activities among the students. Gospel teams are a mentioned form of service.

"The San Bernardino jail, two Los Angeles rescue missions, three outlying churches, four trailer-camp and housing project Sunday Schools, and service at a CCC Camp constitute the laboratories for practical Christian work for the students of Upland College sponsored by Christian Workers' Band."

All Bible colleges strongly emphasize this aspect of the student personnel program. Biola Bible College (25, p. 26) has a clear statement:

"It is the function of the Christian Service Department to see that every student has a Christian service outlet for the expression and application of truths taught in classes. In Sunday Schools, jails, detention homes, hospitals, churches, street meetings and many other places there are found those who become the willing recipients of saving and life-building truth."

At L. I. F. E. Bible College (58, pp. 52-54), all students are required to participate in practical Christian work, a wide choice of activities being provided in such fields as evangelism, radio work, music, preaching, jail and mission work.
"The Multnomah School of the Bible believes that training in the Word of God should not stop with knowledge gained in the classroom, but should issue in the application of the Word to the needs of groups and individuals. Therefore, opportunities are provided for students to engage in such practical work as teaching in Bible classes, preaching on the street, in jails, and churches, participating in gospel team meetings, engaging in supervised visitation, and other types of Christian service (71, p.18)."

Pilgrim Bible Institute (75, p.18) provides opportunities for gospel teams to work in churches, and states that there are openings for personal evangelism, assistance in revival meetings, and house-to-house visitation.

Pacific Bible College of Azusa, California (74, p.22), requires some form of practical Christian work for members of all classes above the freshman year. Unusual for a school of this type, an opportunity is offered for the student to "participate in a testing program of aptitude, emotional and temperament tests."

The Pacific Bible Institute (75, p.12) puts the case for practical Christian work plainly:

"Christian service assignments are a vital part of the student's training. The only way to train for Christian service is to do it. It is the purpose of this Institute to put this training in the foremost place, not only in theory but also in practice."

Fourteen different fields of work are listed in the catalog, in which students are actually engaged at this school.

Many theological seminaries emphasize field work to
the point of making it a requirement for graduation. This is true at San Francisco Theological Seminary (34, p.21):

"In addition to the academic schedule, students engage in religious field work . . . under supervision of the Department of Field Work . . . by serving as student supply pastors, church school teachers, intern chaplains in institutions or on military bases, youth leaders, choir directors, members of seminary musical organizations, participants in radio and television programs and in a variety of other approved projects."

Fuller Theological Seminary (34, p.15) accepts responsibility for field work in a definite statement:

"It is the policy of the Seminary to secure Christian service assignments for the students so that they may have the advantage of field work at the same time they are learning the theories and principles underlying the work of the Christian ministry."

Digest of opinions concerning practical experience opportunities

1. Training is most effective when applied immediately.

2. Ministerial training is incomplete without field work to utilize class-room instruction in a practical way.

3. It is the responsibility of the school to secure the necessary Christian service assignments.

4. Field work should be carefully supervised.

5. Field work should be systematically reported by the students.

6. Appraisals of the work should be filed in the student's permanent record.
7. Field work should be integrated with other phases of the curriculum.
CHAPTER III
THE SURVEY OF THE PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

Ideal practices, as recommended by authorities, are not necessarily those actually employed at educational institutions. In this chapter the investigator presents his findings of student personnel practices at Pacific coast schools of ministerial training. The services offered at liberal arts colleges, Bible colleges, and theological seminaries are compared at the close of each division of the study.

ADMINISTRATION OF STUDENT PERSONNEL SERVICES

Actual procedures in administering the student personnel program at Pacific coast schools of ministerial training

In contrast to the relative administrative simplicity of the "ideal" program, the practices found in thirty-four Pacific coast schools of ministerial training were widely different and somewhat complex. The following notes make the point clear:

1. Only two of the nine colleges had a director of student personnel.

2. Only one of the twelve Bible colleges had a director of student personnel.

3. No theological seminary had a director of student personnel.
personnel.

4. Only five of the thirty-four Pacific coast schools of ministerial training had a person on the staff devoting more than three-fourths of his time to student personnel work.

5. In nine colleges there were five different methods employed for directing the student personnel services.

6. In twelve Bible colleges there were ten different methods of directing student personnel services employed.

7. In thirteen theological seminaries there were twelve different methods employed for directing student personnel work.

8. In only two of the thirty-four Pacific coast schools of ministerial training was the director of the student personnel program freed from other teaching or administrative duties.

9. In thirty-four Pacific coast schools of ministerial training there were found to be twenty-two different officers or committees who administered the student personnel program; these were as follows: academic dean; president; president and the academic dean; president, dean of men, and dean of women; president, academic dean, registrar, and a faculty committee; academic dean,
executive secretary, four faculty members, and the student-faculty committee; academic dean, registrar, dean of men, and dean of women; academic dean and a faculty committee; dean of students; dean of students and a faculty committee; dean of students assisted by the academic dean; dean of students assisted by the director of field work, plus a faculty committee; dean of women and the personnel committee; dean of men and dean of women; director of student personnel; director of the field work department; practical work committee; faculty student-life committee; committee named by the president and the faculty; the entire faculty cooperating with the student body organization; and the entire faculty in democratic action.

10. Those in charge of the administrative aspect of the student personnel program do not always decide on the nature, extent, or content of the services which make up the program.

11. In thirty-four Pacific coast schools of ministerial training there were found to be eighteen different officials or committees deciding on the nature and extent of the student personnel services, as follows: president; president and academic dean; president, vice-president, and the academic dean; president, dean of men, and dean of
women; president and a committee; academic dean; academic dean and assistant dean; academic dean plus a faculty committee; academic dean, registrar, dean of men, and dean of women; dean of students; dean of students plus a committee of five consisting of the president, dean of men, and two faculty members; dean of men and dean of women; dean of women and the personnel committee; director of student personnel; director of student personnel and the college-life committee, which was made up of the president, dean of men, and dean of women; personnel committee, committee of faculty members; and the entire faculty.

12. The president is prominent in deciding on the nature and extent of student personnel services at more Bible colleges and theological seminaries than liberal arts colleges.

Teaching Load

The following facts were obtained at Pacific coast schools of ministerial training concerning the relation of teaching load to student personnel program responsibility:

1. Liberal arts colleges
   a. All the colleges in the group studied reduce the teaching load for those directing the student personnel programs.
   b. Four colleges reduce the teaching load for those participating in the program.
Cascade College reduces the teaching load for the three instructors most heavily burdened with student personnel assignments.

d. Four colleges make no adjustment of teaching load for staff members assisting in the student personnel program.

2. Bible colleges

a. Ten of the twelve Bible colleges studied reduce the teaching load for those directing the student personnel programs.

b. Three Bible colleges reduce the teaching load for staff members participating in the program.

c. Nine Bible colleges make no adjustment of teaching load for staff members assisting in the student personnel program.

3. Theological seminaries

a. Nine of the thirteen theological seminaries studied reduce the teaching load of those directing student personnel activities.

b. No theological seminary reduces the teaching load of instructors participating in the student personnel activities.

Comparisons of administrative practices relating to student personnel

1. The president is much less intimately related to the student personnel program in liberal arts colleges that offer ministerial training than in Bible colleges and theological seminaries.

2. Bible colleges and theological seminaries are not as much committed to the policy of lightening teaching loads for those directing.
3. Bible colleges and theological seminaries tend to have smaller groups or more single individuals determine the nature and extent of student personnel services than do liberal arts colleges that offer ministerial training.

4. Bible colleges and theological seminaries place the student personnel program in the hands of those having other administrative responsibilities to a larger extent than do liberal arts colleges.

5. Administrative arrangements for directing student personnel services appear to have evolved from the needs of individual institutions at theological seminaries, rather than having resulted from following standardized recommendations. Liberal arts colleges most nearly follow a traditional pattern.

ADMISSIONS

The two principal student personnel services relating to admissions at Pacific coast schools of ministerial training are recruitment of students and pre-registration services. Most Pacific coast schools of ministerial training find it necessary to recruit students. Of the schools studied, eighty-nine per cent of the liberal arts colleges, ninety-two per cent of the Bible colleges, and fifty-four per cent of the theological seminaries reported programs of student recruitment. Reasons given for this practice were not uniform. Some of the statements given the interviewer follow:
Reasons for recruitment given at Pacific coast schools of ministerial training

A. Liberal arts colleges

Chapman College: "We need the money, we must have it, and cannot maintain the college without it. That means we must have students. Furthermore, we offer a unique 'Single Subject Plan' which we think has merit, to present to prospective students."

George Fox College: "We want to solicit the very highest type of freshmen. Last year sixty-five per cent of our freshman class were high school honor students."

La Verne College: "We want to expand to 400 students, as we have the plant facilities to accommodate that number."

La Sierra College draws its enrollment from its denominational academies; recruitment is a screening process only, integrated with the academy program.

B. Bible Colleges

Northwest Christian College: "We want to provide trained Christian leadership for our churches and we intend to be selective in choosing candidates for those positions of leadership."

Pilgram Bible Institute: "We want to train our own ministry, recruiting from our constituency."

Southern California Bible College: "Various pressures, including the draft, have resulted in an alarming decrease in college enrollments. Last year it amounted to fifteen per cent. That has to be made up and it has to be made up in a hurry."

C. Theological seminaries

Western Evangelical Seminary: "Students cost more than they produce — the service aspect, to train men for Christian service, is all
important. There is no other reason for the existence of a school of ministerial training."

Golden Gate Theological Seminary: "We are located a long way from the Convention headquarters and the sources from which most of our students are drawn. We are establishing an average of between two and three new Southern Baptist Convention churches weekly in the Pacific area, and to do this we must have good men. We tried to do the job with mediocre ones and it did not work. To secure the ablest men we must have a large list of prospects and screen them carefully. From our prospect list we select only about one in five as a student. To get such an extended list of prospects we simply must go after them."

Administration and recruitment

Table IV shows the officers at Pacific coast schools of ministerial training most active in student recruitment, and the percentages of the schools using these officers. Several of the officials listed in the table are assisted in their work of student recruitment by committees or groups of faculty members.

Most of the Bible college representatives travel with student musical groups, which serve the dual purpose of providing featured attractions and furnishing contacts with student prospects.

The recruitment personnel director of Chapman College is a young lady, an accomplished pianist, who travels with musical groups, cultivating prospects whose names are provided by ministers of connectional churches. Chapman
TABLE IV

OFFICIALS MOST ACTIVE IN STUDENT RECRUITMENT AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Officer</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>President</td>
<td>--</td>
<td>42%</td>
<td>23%</td>
</tr>
<tr>
<td>Recruitment Personnel Director or Student Solicitor</td>
<td>22%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Director of Public Relations</td>
<td>33%</td>
<td>33%</td>
<td>15%</td>
</tr>
<tr>
<td>Field Worker</td>
<td>11%</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Academic Dean or Dean of Students</td>
<td>11%</td>
<td>8%</td>
<td>--</td>
</tr>
<tr>
<td>Admissions Counselor</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Publicity Director</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Assistant to the President</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
</tbody>
</table>

College also offers substantial discounts to students who interest their friends in enrolling at the college.

Activities included in student recruitment

Table V shows most of the ways that Pacific coast schools of ministerial training recruit students, including the percentages of schools using each method. Most schools use many recruiting devices.
## TABLE V

**METHODS USED IN RECRUITING STUDENTS AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING**

<table>
<thead>
<tr>
<th>Method</th>
<th>Liberal arts colleges</th>
<th>Bible Theological colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contact effected by mail</td>
<td>75%</td>
<td>100%</td>
<td>54%</td>
</tr>
<tr>
<td>Personal contact</td>
<td>89%</td>
<td>100%</td>
<td>38%</td>
</tr>
<tr>
<td>Visit schools from which students are drawn</td>
<td>100%</td>
<td>33%</td>
<td>54%</td>
</tr>
<tr>
<td>Interview students individually</td>
<td>100%</td>
<td>100%</td>
<td>54%</td>
</tr>
<tr>
<td>Vocational or educational counseling</td>
<td>89%</td>
<td>42%</td>
<td>38%</td>
</tr>
<tr>
<td>Speak at student assemblies</td>
<td>78%</td>
<td>17%</td>
<td>46%</td>
</tr>
<tr>
<td>Visit churches</td>
<td>78%</td>
<td>100%</td>
<td>62%</td>
</tr>
<tr>
<td>Cooperate in &quot;career day&quot; programs</td>
<td>56%</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Travel with student quartettes</td>
<td>44%</td>
<td>42%</td>
<td>8%</td>
</tr>
<tr>
<td>Travel with student choirs</td>
<td>44%</td>
<td>33%</td>
<td>15%</td>
</tr>
<tr>
<td>Use student gospel teams</td>
<td>--</td>
<td>25%</td>
<td>6%</td>
</tr>
<tr>
<td>Extensive use of radio</td>
<td>--</td>
<td>8%</td>
<td>15%</td>
</tr>
<tr>
<td>Visit summer evangelistic or youth camps</td>
<td>33%</td>
<td>42%</td>
<td>--</td>
</tr>
<tr>
<td>Interview prospects at home</td>
<td>22%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Extensive use of faculty</td>
<td>--</td>
<td>8%</td>
<td>23%</td>
</tr>
<tr>
<td>Work through counselors</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Administer tests</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Visitation day on campus</td>
<td>100%</td>
<td>50%</td>
<td>23%</td>
</tr>
<tr>
<td>Recruitment program unnecessary</td>
<td>11%</td>
<td>--</td>
<td>15%</td>
</tr>
</tbody>
</table>
Supplement to Table V

Upland College assigns several members of the staff to travel duty throughout the summer with student musical groups. The chief purpose of this travel is to obtain student prospects. Two other colleges included in the study had similar plans.

Some Bible colleges made extensive use of advertising, including display advertisements in religious periodicals. Biola Bible College has a network radio program. Los Angeles Pacific College gives as a souvenir a metal ruler, made of venetian blind material, with the college name prominently displayed on it. Simpson Bible Institute plans to put attractive book covers in the hands of prospective students who are yet in their senior year of high school for the purpose of keeping the name of the institute before the student during the year. Another plan for getting prospective students to visit the Bible college campus is a "choir exchange" plan with religious high schools. Youth rallies were noted by one administrator as likely places for meeting prospects for Bible college enrollment.

Golden Gate Theological Seminary relies almost entirely on visits to church-related colleges for recruiting students. Staff members of Fuller Theological Seminary who are in demand as speakers for Bible conferences in the Pacific area are able to aid in the recruitment program of
the school.

Pre-registration services

Table VI shows the pre-registration services reported by Pacific coast schools of ministerial training, including the percentages of the schools using the named service.

TABLE VI
PRE-REGISTRATION SERVICES AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Service</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-9</td>
<td>N-12</td>
<td>N-13</td>
</tr>
<tr>
<td>Pre-registration for 4-D, draft exemption</td>
<td>44%</td>
<td>--</td>
<td>100%</td>
</tr>
<tr>
<td>Student handbooks</td>
<td>56%</td>
<td>17%</td>
<td>--</td>
</tr>
<tr>
<td>Series of letters</td>
<td>33%</td>
<td>17%</td>
<td>46%</td>
</tr>
<tr>
<td>Pre-registration orientation period</td>
<td>11%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Big brother, big sister student sponsors</td>
<td>22%</td>
<td>25%</td>
<td>--</td>
</tr>
<tr>
<td>Pre-registration counseling</td>
<td>--</td>
<td>8%</td>
<td>--</td>
</tr>
<tr>
<td>Sending literature and catalogs</td>
<td>--</td>
<td>8%</td>
<td>46%</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>56%</td>
<td>--</td>
<td>62%</td>
</tr>
</tbody>
</table>

While pre-theological enrollment of ministerial candidates for the purpose of exemption from military service is practically a universal procedure for theological
Seminaries, it has not always been mentioned as a student personnel service. Since it serves the dual purpose of assisting the ministerial candidate and recruiting him as a student, it is proper to so regard it. One administrator commented on requests for this service as being "... so many it becomes obnoxious."

Some unusual conceptions of pre-registration personnel services were encountered at theological seminaries. Critical screening of applicants in terms of character and Christian experience, sending brochures to entering students, locating satisfactory housing, sending the seminary annual to promising prospects, careful evaluation of application data, and a spiritual retreat were mentioned as special pre-registration services.

At Fuller Theological Seminary, candidates with low academic aptitudes are given special and careful examinations by the admissions committee. The registrar at Golden Gate Theological Seminary personally screens every new student before his registration.

Comparisons of admissions practices at liberal arts colleges, Bible colleges, and theological seminaries

1. The president of the school is much more closely related to recruitment activities in Bible colleges and theological seminaries than in liberal arts colleges.

2. Liberal arts colleges employ more personnel solely for the purpose of student recruitment than do Bible colleges or theological
3. Theological seminaries place less emphasis on student recruitment than do liberal arts or Bible colleges.

4. Bible colleges make little use of high schools in student recruitment practices. Liberal arts colleges and theological seminaries place more emphasis on visiting the schools from which their students come than do Bible colleges.

5. Pre-registration services appear to be much more adequately organized in liberal arts colleges than in theological seminaries. Bible college services more nearly approach the liberal arts standard in this respect.

COUNSELING

Counseling was found to be a truly prominent part of the student personnel program at every Pacific coast school of ministerial training. Many different problems were faced in counseling situations. Table VII shows the problems met in counseling interviews. Some of them are causes for frequent interviews, and are often encountered. The percentage of schools giving a problem as frequent is listed in column (F) and the percentage of schools mentioning a problem as infrequent is listed in column (I).

By this method of comparison it may be seen that research problems, for example, are non-existent or only occasional at liberal arts or Bible colleges, but are a frequent reason for counseling at theological seminaries. Frequency was understood to mean: "Are there many students in this
TABLE VII
RELATIVE FREQUENCY AND INFREQUENCY
OF COUNSELING PROBLEMS ENCOUNTERED AT
PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Problem</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-9 (F) (I)</td>
<td>N-12 (F) (I)</td>
<td>N-13 (F) (I)</td>
</tr>
<tr>
<td>Academic progress</td>
<td>89% 11%</td>
<td>92% 8%</td>
<td>85% 15%</td>
</tr>
<tr>
<td>Addiction*</td>
<td>-- 78%</td>
<td>-- 33%</td>
<td>-- 8%</td>
</tr>
<tr>
<td>Campus activities</td>
<td>78% 11%</td>
<td>42% 42%</td>
<td>23% 46%</td>
</tr>
<tr>
<td>Campus friendships</td>
<td>44% 56%</td>
<td>83% 17%</td>
<td>23% 46%</td>
</tr>
<tr>
<td>Choice of vocation</td>
<td>100% --</td>
<td>50% 50%</td>
<td>23% 54%</td>
</tr>
<tr>
<td>Examinations or quizzes</td>
<td>22% 67%</td>
<td>-- 58%</td>
<td>-- 77%</td>
</tr>
<tr>
<td>Field of specialization</td>
<td>100% --</td>
<td>17% 58%</td>
<td>46% 46%</td>
</tr>
<tr>
<td>Finances</td>
<td>100% --</td>
<td>67% 33%</td>
<td>62% 38%</td>
</tr>
<tr>
<td>Health</td>
<td>33% 67%</td>
<td>17% 67%</td>
<td>-- 85%</td>
</tr>
<tr>
<td>Home</td>
<td>22% 78%</td>
<td>25% 67%</td>
<td>-- 62%</td>
</tr>
<tr>
<td>Marriage</td>
<td>56% 33%</td>
<td>17% 50%</td>
<td>8% 77%</td>
</tr>
<tr>
<td>Research</td>
<td>-- 89%</td>
<td>8% 92%</td>
<td>69% 23%</td>
</tr>
<tr>
<td>Religious</td>
<td>11% --</td>
<td>8% 17%</td>
<td>-- 8%</td>
</tr>
<tr>
<td>Study conditions</td>
<td>59% 44%</td>
<td>17% 75%</td>
<td>15% 62%</td>
</tr>
<tr>
<td>Study habits</td>
<td>78% 22%</td>
<td>67% 33%</td>
<td>46% 46%</td>
</tr>
</tbody>
</table>

* Addiction was defined as overindulgence in alcoholic beverages, narcotics, or tobacco. All schools noting the problem at all emphasized its rarity.
school who seek counseling aid for solving this problem?"
The findings at Pacific coast schools of ministerial train-
in frequency and infrequency of problems calling for
counseling have been listed in Table VII.

Counseling problems at Pacific coast schools of minister-
ial training

A. Liberal arts colleges. Pasadena College attempts
to make students health conscious by emphasizing
proper nutrition and rest, which leads to frequent
counseling on the subject of health.

One school reported that problems about marriage
and study were mainly centered in veterans.

Chapman College has frequent counseling on study
habits because of the very close check kept on the
students. Blue slips are issued every two weeks to
those who are doing poor work, requiring a counseling
session with the dean of students.

B. Bible colleges. Counseling on examinations is
sometimes important. A Bible college student who did
fine class work was failing his examinations dismally.
It was discovered that he was left-handed but had
been compelled to write with his right hand. The
conflict, which had resulted in inferior written work,
was removed when he was permitted to write with his
left hand and his written work became entirely
satisfactory.

At a school which noted the frequency of home problems this comment was made: "These problems are increasing because of broken homes."

Problems about marriage include those involving thoughts of and preparation for marriage. The intimation of marital difficulties or rifts is not intended.

Counseling on study conditions is more frequent when a close check is kept on the students, bringing unfavorable situations immediately to the attention of the staff.

C. Theological seminaries. An example of the meaning of "infrequency" as descriptive of problems not often met was the report of two or three cases of counseling about marital problems in twenty-six years of a seminary's existence.

One theological seminary reports study problems as frequent among new students, infrequent among upper class students.

Problems encountered at mission churches are frequently discussed with counselors at Golden Gate Theological Seminary because mission churches are the "real reason for the existence of the school."

The School of Religion of the University of Southern California emphasizes leadership as an aspect of personality development, so meets it as a counseling
Counselor qualifications at Pacific coast schools of ministerial training

The counselors at Pacific coast schools of ministerial training are prepared for their work in different ways. A few have had highly specialized clinical and laboratory training, and are true specialists. Others have taken undergraduate or graduate courses in counseling, while yet others have learned counseling skills in pastoral or missionary work. Table VIII shows the basis on which Pacific coast schools of ministerial training consider their counselors qualified for their duties.

**TABLE VIII**

**QUALIFICATIONS OF PRINCIPAL COUNSELORS AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING**

<table>
<thead>
<tr>
<th>Qualifications</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-9</td>
<td>N-12</td>
<td>N-13</td>
</tr>
<tr>
<td>Psychiatrist</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Clinical psychologist</td>
<td>11%</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Trained counselor with psychology major or doctoral minor</td>
<td>22%</td>
<td>8%</td>
<td>69%</td>
</tr>
<tr>
<td>Trained counselor, courses in counseling</td>
<td>67%</td>
<td>17%</td>
<td>62%</td>
</tr>
<tr>
<td>Untrained, but experienced counselor</td>
<td>33%</td>
<td>58%</td>
<td>65%</td>
</tr>
<tr>
<td>All staff members counsel</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>
The last item of the table is included to emphasize the point that trained or untrained, experienced or inexperienced, most staff members do counsel with students. However, many institutions explained this fact by noting that much of the "counseling" was on the educational or advisory levels.

Counselors at Pacific coast schools of ministerial training

A. Liberal Arts Colleges. Whittier College reported twenty professors who were educationally qualified for counseling services.

Pasadena College claimed to have six professors with suitable educational qualifications for personal problems counseling.

B. Bible colleges. At Pacific Bible College of Azusa, emotional problems are referred to the counselor, who has been in the field professionally for thirty-one years.

In Bible colleges, the emphasis for counselor qualifications is on experience. It is assumed that if a person has been a successful pastor or missionary he can counsel wisely and well. This assumption should be challenged.

No Bible college studied had a psychiatrist, clinical psychologist, or an instructor with a doctorate in psychology on the staff. This lack is less
serious than it would appear, since most of these schools are located near centers of population that make psychiatric treatment accessible to cases needing it.

C. Theological seminaries. Pacific Lutheran Theological Seminary, with a psychiatrist on the staff, offers training that includes clinical experience in counseling.

Several seminaries have professors with doctorates, or who are doctoral candidates, especially qualified for counseling on personal problems.

Assignment of advisors at Pacific coast schools of ministerial training

A. Liberal arts colleges. Eight colleges assign an advisor or counselor to each student. At the ninth college, students select their own counselors and may make a different choice each year if they wish.

Selected reasons given for assigning counselors:

"Such an assignment assures better control and personal interest. Students are given some latitude in the choice of counselors."

"The practice gives the student a sense of direction. He ought to have an early contact with his major department."

"The practice produces a more effective, more personal, and a closer relationship between students and faculty."
"Each student has an assigned advisor, but he is encouraged to go to others of the staff in whom he has confidence. Rapport is much more easily established on this basis."

"The plan helps tie the students to the school."

B. Bible colleges. Eight Bible colleges assign a staff advisor or counselor to each student. Selected statements give reasons for this practice:

"The practice gets the staff member better acquainted with the student, making possible a better discussion of student problems in faculty meetings."

"One member of the faculty becomes thoroughly familiar with the program of a student, and is responsible for it."

"The plan distributes the counseling load uniformly, and gives the student a sense of the personal interest of a member of the faculty."

"Students are assigned an advisor on the basis of their interests. If they are interested in missions, their advisor is a former missionary or one well informed about missions. Another field of interest might be Christian education."

"First assignments of advisors are on the basis of interests, but later choices are in the hands of the students, on the basis of personal preference."

Four of the schools did not make such an assignment of staff counselor. Three had reasons for this which they regarded as adequate:

"We tried that and it did not work out for us. We have a family atmosphere in the school, and the relatively small student body did not invite the situation created by an arbitrary assignment."
It is not necessary. We have a highly experienced man who devotes his entire time to counseling. A required course for all entering students is 'Social Adjustment,' given by this counselor. In the course he wins the confidence of the students so that they will come to him if they have problems.

"Advisors are related to academic fields in terms of availability, but they are not assigned."

C. Theological seminaries. Five theological seminaries assign a counselor or advisor to each student. At San Francisco Theological Seminary each professor is assigned a group of students for whom he is responsible. He entertains them as a group occasionally, and deals with them individually as the need arises.

The School of Religion at the University of Southern California holds that, "The new student needs counseling on his progress. In addition, the core curriculum which is the feature of the Master of Theology course emphasizes individual attention."

Two seminaries regard the practice of assigning an advisor as unnecessary, since the small enrollment makes possible access of each student to all members of the staff.

Golden Gate Theological Seminary reports having tried and discarded the practice because lack of equipment rendered it ineffective. When improved facilities make it feasible, the plan may be readopted.
Minimum counseling provisions at Pacific coast schools of ministerial training

A. Liberal arts colleges. Three colleges provide a minimum counseling of one session per term for each student. Other plans were:

1. A minimum of two sessions per term.

2. Counseling during program planning, other sessions arranged as changes or problems create the need.

3. Regular counseling only during the orientation period.

4. Ten counseling periods per year with each student.

5. Chapman College: An exceptional one to ten faculty-student ratio, emphasizing individual attention, provides for four counseling sessions each term.

6. Whittier College: An unusual counseling opportunity is afforded Whittier College students through "Religious Emphasis Week," a yearly event. Speakers of national renown are brought to the campus for a series of addresses, and are made available to the students for counseling sessions. The 1952 speaker was Henry Hitt Crane.

B. Bible colleges. Four Bible colleges provide a minimum counseling of one session per term for each student. Other plans were:

1. One session per term with the dean, others as needed.

2. Two counseling sessions per term for each student.

3. Four Bible colleges provide counseling
"as needed" or "when requested."

C. Theological seminaries. Five theological seminaries provide a minimum counseling of one session a term for each student.

Five theological seminaries have no minimum provision, counseling being available as the need arises.

Required training for counselors at Pacific coast schools of ministerial training

A. Liberal arts colleges. Only two colleges require that counselors shall take courses in counseling. As a kind of "requirement" La Sierra College makes sure that instructors who are inept at counseling have few assignments or opportunities of this kind.

B. Bible colleges. Only one Bible college has stipulated academic requirements for counselor training, that of a Master's degree in counseling. Most of these schools stipulated only practical experience as a requirement, expressing satisfaction with present staffs in this regard.

C. Theological seminaries. No stipulations are made at any theological seminary as to academic training for counselors. Successful pastoral experience is required for counselors at San Francisco Theological Seminary.
In-service training for counseling at Pacific coast schools of ministerial training

A. Liberal arts colleges. The possibilities of in-service training are being explored by several colleges. Selected ways of improving counseling skills were found to be:

1. Seattle Pacific College will devote every other faculty meeting to consideration of such matters as counseling, grading, and "depth psychology."

2. Chapman College has a policy of giving a generous amount of time in the weekly staff meetings to the discussion of problems, and adds to this two yearly retreats in which counseling is emphasized. An unusual feature of these retreats is that the students share them, making suggestions and giving their point of view. Chapman College constantly evaluates its counseling program with an eye to improvement.

3. Pasadena College devoted two-thirds of its staff meetings to instructional matters, including the discussion of many problems. A pre-school-year workshop is also held.

4. George Fox College has staff meetings that are planned and directed by the Faculty Seminar Studies Committee; many studies are made including some in counseling.

5. Whittier College has two workshop-type seminars monthly.

Three other plans involve workshop and assigned readings for staff members, with a limited number of meetings -- as few as three -- per academic year.
B. Bible colleges. No organized plan for in-service training at Bible colleges was found. The following are some of the efforts in this direction:

1. Fall faculty retreats for discussing various phases of the school work.

2. The professional counselor at Pacific Bible College of Azusa can offer training "as requested." (The interviewer gained the impression that such requests were infrequent).

3. A few schools use staff meetings for discussing problems at the workshop level in an unsystematized fashion.

One Bible college attempted an in-service training program, but without a regular time provision; the plan did not work "too well," and was discontinued.

C. Theological seminaries. None of the theological seminaries had an in-service training program for counseling. Many staff meetings have a workshop atmosphere, as problems are discussed. One seminary invites a guest "expert" on counseling to address the staff, on occasion. Golden Gate Theological Seminary has no summer session, excusing the professors for a period of self-improvement. This does not conform with the usual concepts of in-service training.

Information on counseling interviews at Pacific coast schools of ministerial training

The practice and method of making and keeping
information on counseling interviews are not at all uniform at Pacific coast schools of ministerial training. Table IX shows the procedures being followed at those schools included in the study.

### TABLE IX

COUNSELING INTERVIEW INFORMATION AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Counseling information</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interview form</td>
<td>44%</td>
<td>17%</td>
<td>31%</td>
</tr>
<tr>
<td>Counselors keep individual notes on interviews</td>
<td>67%</td>
<td>33%</td>
<td>62%</td>
</tr>
<tr>
<td>Interview notes filed with the counselor</td>
<td>56%</td>
<td>33%</td>
<td>31%</td>
</tr>
<tr>
<td>Interview notes filed in student's cumulative record</td>
<td>56%</td>
<td>8%</td>
<td>38%</td>
</tr>
</tbody>
</table>

It is quite usual in all types of schools studied to divide the information contained in interview notes — highly confidential material being kept with the counselor or professor, less personal data being placed in the cumulative records file. At one college careful notations are kept concerning diagnostic, prognostic, and therapeutic aspects of each case.
Comparisons of counseling at liberal arts colleges, Bible colleges, and theological seminaries

1. There are fewer counseling problems at theological seminaries than at liberal arts or Bible colleges.

2. Vocational counseling is much more frequent at liberal arts colleges than at Bible colleges or theological seminaries.

3. Friendships are discussed with counselors more frequently at Bible colleges than at liberal arts colleges or theological seminaries.

4. Counselors at Bible colleges do not have the academic training possessed by counselors at liberal arts colleges or theological seminaries.

5. Liberal arts colleges place more emphasis on academic training than do Bible colleges and theological seminaries.

6. Bible colleges and seminaries place more emphasis on successful experience as pastors or missionaries for a counseling requirement than do liberal arts colleges.

7. Liberal arts colleges have a more thorough plan of organizing counseling to assure more frequent counselor-student contacts than do Bible colleges or theological seminaries.

8. Assignment of advisors does not appear to be necessary when enrollments are small, as at some theological seminaries.

9. Liberal arts colleges are doing more to explore the possibilities of in-service training than are Bible colleges or theological seminaries.

10. Interview records are more systematically made and filed at liberal arts colleges than at Bible colleges or theological seminaries.
All of the liberal arts colleges, all of the theological seminaries, and all but one of the Bible colleges keep cumulative record files or folders of information on their students.

**Location of records at Pacific coast schools of ministerial training**

A. **Liberal arts colleges.** In all of the liberal arts colleges studied, cumulative records were kept in the office of the registrar. At some of the schools certain items of information were kept elsewhere. Selected examples are:

1. Upland College: Facts concerning special abilities are kept with the counselor.

2. Items about physical limitations are kept with the nurse at one school; with the counselor at another.

3. Personal, confidential information is kept with the counselor in one school.

B. **Bible colleges.** Cumulative records are kept in the office of the registrar at seven of the schools studied. Selected examples of other systems or locations of records are:

1. Records are kept in the office of the president.
2. Records are kept in the office of the academic dean.

3. Records of freshmen are temporarily located in the office of the dean of students, to be later divided among the faculty members.

4. Records are divided between the registrar, the dean, and the assistant dean.

C. Theological seminaries. At eight of the theological seminaries studied, cumulative records are kept in the office of the registrar, and in the office of the academic dean at two of the schools. Other locations given were:

1. Records are kept with the head of the psychology department.

2. Records are kept in seminary office.

3. Records are divided among the faculty members.

Contents of records at Pacific coast schools of ministerial training

A wide variety of items of information on students is kept in cumulative files. The ones most frequently mentioned are noted in Table X. It is likely that the percentages of the schools keeping the information are approximate. No informant at the theological seminaries studied, for example, mentioned keeping the information contained on the students' application forms, but it is altogether likely that most, if not all, of the schools keep this
information in the cumulative records.

Miscellaneous items kept in cumulative record files at
Pacific coast schools of ministerial training

A. Liberal arts colleges. Items kept in the cumulative records at some of the liberal arts colleges are: autobiographical sketch, student's picture, application for scholarship, selective service information, statement on the use of tobacco and alcoholic beverages, class changes, correspondence about students, the Gustave White Personal Data Blank, and student's statement of purpose. Seattle Pacific College keeps ratings on students from work supervisors, including efficiency, attendance, and the type of work performed. Upland College records include a general information sheet for guidance, personal rating, and recommendations.

B. Bible colleges. Items kept in the cumulative records at some of the Bible colleges are: scores on personality inventory, home information, scores on general Bible information test, citizenship records, statement of Christian experience, academic file, general information -- including age, and student's photograph. Some of these items are doubtless included in application-form information.

Some of the Bible colleges include information of
TABLE X
INFORMATION ABOUT STUDENTS
KEPT IN THE CUMULATIVE RECORDS AT
PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Information</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scores on psychological tests</td>
<td>100%</td>
<td>58%</td>
<td>69%</td>
</tr>
<tr>
<td>Rank in previous schools</td>
<td>89%</td>
<td>92%</td>
<td>77%</td>
</tr>
<tr>
<td>Scores on achievement tests</td>
<td>89%</td>
<td>50%</td>
<td>31%</td>
</tr>
<tr>
<td>Record of interests</td>
<td>89%</td>
<td>50%</td>
<td>46%</td>
</tr>
<tr>
<td>Physical limitations noted</td>
<td>78%</td>
<td>50%</td>
<td>46%</td>
</tr>
<tr>
<td>Application-form information</td>
<td>89%</td>
<td>50%</td>
<td>--</td>
</tr>
<tr>
<td>Extracurricular activities</td>
<td>44%</td>
<td>75%</td>
<td>54%</td>
</tr>
<tr>
<td>Special abilities</td>
<td>44%</td>
<td>75%</td>
<td>69%</td>
</tr>
<tr>
<td>Working or preaching experience</td>
<td>44%</td>
<td>42%</td>
<td>62%</td>
</tr>
<tr>
<td>Recommendations</td>
<td>33%</td>
<td>50%</td>
<td>31%</td>
</tr>
<tr>
<td>Health data</td>
<td>22%</td>
<td>8%</td>
<td>15%</td>
</tr>
</tbody>
</table>

a somewhat subjective nature, including appraisals of counselors and instructors about personality, leadership, ability, and attitude. An item about financial resources was included.

C. Theological seminaries. Items kept in the cumulative records at some of the theological seminaries are:
physical and medical examination findings, personal data, autobiography, marital and family records, statement of Christian experience, age and birthplace, attitude toward placement, student's picture, vocational aspirations and goals, church membership, ordination data, and church recommendations.

Golden Gate Theological Seminary: Recommendations from churches are kept carefully up to date in the cumulative records. Some of the psychological test scores are derived from tests given at the seminary. "Anything significant goes into the student's permanent record file."

Access to permanent record files

Those who have access to cumulative records at Pacific coast schools of ministerial training are shown in Table XI.

No students are permitted access to the cumulative record files in a Pacific coast school of ministerial training. Golden Gate Theological Seminary takes the precaution of denying employment to any student in the office in which student records are kept.

One college administrator said that conference officials were not permitted to inspect the files, commenting tersely, "They talk!" Several schools will give information from the files to those who have good reasons for requesting it, but will not allow actual inspection of
TABLE XI

PERSONS HAVING ACCESS TO CUMULATIVE RECORDS AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Title</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-9</td>
<td>N-12</td>
<td>N-13</td>
</tr>
<tr>
<td>Counselors</td>
<td>100%</td>
<td>67%</td>
<td>85%</td>
</tr>
<tr>
<td>Instructors</td>
<td>100%</td>
<td>83%</td>
<td>77%</td>
</tr>
<tr>
<td>Administrative officers</td>
<td>100%</td>
<td>75%</td>
<td>85%</td>
</tr>
<tr>
<td>Denominational officials</td>
<td>11%</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Properly accredited government officials</td>
<td>11%</td>
<td>17%</td>
<td>15%</td>
</tr>
</tbody>
</table>

the files.

Use of records at Pacific coast schools of ministerial training

A. Liberal arts colleges. All of the colleges studied make use of records for guidance, counseling, and placement. Six of the colleges make use of the records in making recommendations, though one administrator commented that the faculty knows the student better than the folder does. Information from the personnel folders is also used in making student work assignments.

B. Bible colleges. Ten of the Bible colleges use the
records for counseling and giving educational and vocational guidance. Nine schools use them for educational or vocational placement. Seven Bible colleges make use of the information in making recommendations, one administrator regarding this as the most valuable use of records in his school. Other uses noted were for alumni work records and to provide information for the Federal Bureau of Investigation when graduates were recommended for positions of considerable responsibility.

C. Theological seminars. Eleven seminaries make use of the records for educational guidance, ten for counseling and placement, and six schools use the records in giving recommendations to students and graduates. Other uses indicated for this information were:

1. "To discover reasons for sub-standard work."

2. "To assist in practical work placement."

3. "As a constant source of information about students."

Comparison of content and use of records at liberal arts colleges, Bible colleges, and theological seminaries

1. Procedures for the location of records are more standardized at liberal arts colleges than at Bible colleges or theological seminaries.
2. Relatively complete information on students is kept by a higher percentage of liberal arts colleges than of Bible colleges or theological seminaries.

3. More original data for records are obtained by liberal arts colleges than by Bible colleges or theological seminaries.

4. The staff makes more adequate use of student records at a larger percentage of liberal arts colleges than of Bible colleges or theological seminaries.

5. A higher percentage of colleges make use of records for counseling, guidance, and placement than do Bible colleges or theological seminaries.

6. Liberal arts colleges, Bible colleges, and theological seminaries take equal precautions against misuse of records and against student access to records.

EDUCATIONAL AND VOCATIONAL GUIDANCE

Most students entering a school of ministerial training have already made their vocational decisions. Within the framework of the ministry, however, there are many different occupations. Assisting students to find the work for which they are best suited, and aiding them in selecting the best courses in training for that work are student personnel services of the greatest importance. In many schools the guidance program begins to function before the student registers.
Pre-registration guidance at Pacific coast schools of ministerial training

A. Liberal arts colleges. Eight of the schools studied offer pre-registration services of some kind. Selected reasons for the practice from those given the interviewer are:

1. "We offer the service to aid the student in making his adjustment."

2. At La Sierra College we use it as a screening process."

3. "The advisor uses pre-registration guidance to make notes, basing his counsel on discovered interests."

B. Bible colleges. Five of the Bible colleges studied offered pre-registration guidance in some form. The following are selected reasons for the policy:

1. "It is easier to test before registration and the results aid in intelligent placement. A two-year terminal course is available for those whose prospects of achievement are not very good. This may be a sort of 'trial' course, and those who manage it well may continue on for a degree."

2. "The registrar, in early guidance, gives help and understanding that avoids the enrollment of many misfits."

3. "Pre-registration services facilitate registration."

Bible colleges offering no pre-registration guidance services gave no significant reasons for the
lack. One school explained the condition in terms of limited facilities.

C. Theological Seminaries. Seven of the theological seminaries studied provide some form of pre-registration guidance. Some reasons given were:

1. "It makes for better work and more careful planning of the student's work."

2. "Our service in this respect is based on pre-draft assistance that is a basis for recommendations."

3. "Easier and better placement is possible after testing."

Reasons given by some of the seminaries not offering pre-registration services were:

1. "We do not consider it necessary."

2. Golden Gate and San Francisco Theological seminaries explained that a widely scattered constituency made it impossible or not feasible to reach them for such services.

Provision for Individual Differences at Pacific Coast Schools of Ministerial Training

A. Liberal Arts Colleges. Seven colleges provide some courses to meet the individual differences of their students. A few of the reasons for the practice follow:

1. "At George Fox College we have used the University of Oregon 'Three Group Plan' for two years, and like it."
2. "Some requirements are prescribed, of course, though we try to arrange necessary variations."

3. "The only adjustments are in terms of academic load."

4. Whittier College: "Very occasionally we will waive a minor requirement."

Those who do not make this provision explain their position as follows:

1. Upland College: "We are slow to do so, for we do not get them through just to get them through."

2. Chapman College insists on maintaining standards, assisting students by giving "... more individual help to strengthen weaknesses, such as study habits."

Three liberal arts colleges provide for individual differences in granting degrees, one stipulating "... with the consent of the counselor." Another school appeared to disapprove of its own policy in this respect, the comment having been made to the interviewer, "Sometimes we are too lenient. We think more exacting standards are desirable."

All liberal arts colleges in the group studied adjust the curricular load to the work and extracurricular activities of the students.

B. Bible colleges. Nine of the Bible colleges felt that their course offerings provided sufficient flexibility to care for individual differences. Some comments made were:
1. "Where ability is in question, we can offer a basic two-year course, with the Associate in Arts, or other degree available after a proving period."

2. "Any flexibility is within a pattern of electives. An average of "C" is required in any event."

3. "We consider the load-carrying ability of the student."

4. "Having course flexibility proves a subsequent time saver."

Of the three schools making no particular provision for individual differences, one commented, "Our requirements are fairly well set, but within that pattern we have a slight flexibility."

Most Bible colleges allow for little variation in degree requirements. Four schools allow for slight variations. The president of one of these schools explained the policy as follows:

"We have some older students coming to us. We attempt to plan a course that fits their ability, and in some cases, certain graduation requirements are waived."

All Bible colleges in the group studied adjust curricular loads to work or extracurricular programs of the students. In some cases the lightened academic load is compelled for students who must support themselves entirely. One administrator regarded this practice as deserving study and systematized arrangement, as some students take advantage of the privilege
and unnecessarily prolong their studies.

Other special provisions growing from the adjustment to individual differences are recognition of special abilities by giving grade points for participation in musical organizations and physical education.

C. Theological Seminaries. Five of the seminaries allow for individual differences in planning course programs. Comments on the practice did not constitute reasons justifying the procedure. More frequent were reasons for retaining relatively inflexible standards on the graduate school of theology level:

1. "We have some flexibility in this respect, but not too much. We want less of it, as it violates our academic principles."

2. "Our offerings are too restricted."

3. "Our course is set, and successful mastering of the requirements determines the ability of the student."

4. "Our standards are not too flexible. Misfits are eliminated at the point of acceptance."

Three theological seminaries permit some flexibility in their degree requirements. Golden Gate Theological Seminary offers language and non-language programs for the Bachelor of Divinity degree. Another seminary reports some adjustment of requirements on the doctor of theology level. A cautious affirmative to the matter of flexibility by the third school
admitted only slight allowance for individual differences unless it involved a special student.

Ten seminaries adjust the course load to the work and extracurricular program of the student. Some schools require that a student who is entirely self-supporting shall take more than three years for the standard Bachelor of Divinity course.

Other special provisions based on acceptance of individual differences are:

1. Special entrance examinations in Greek at Fuller Theological Seminary, that may exempt a student successfully passing them from reviewing Greek grammar. This seminary also offers a "refresher course" in Greek for those who have taken the subject but who need some instruction to effect recall.

2. Golden Gate Theological Seminary starts foreign students with an eight hour academic load, gradually increasing it as they become adjusted to new language and cultural forms.

Special assistance and remedial work at Pacific coast schools of ministerial training

The types of remedial instruction offered at Pacific coast schools of ministerial training are shown in Table XII.

Some colleges have personnel especially trained for remedial work. One school emphasizes directed study as a remedial measure.
Several Bible colleges make use of community or nearby college resources for remedial instruction. Talbot Theological Seminary gives a reading test during orientation so that those deficient in reading skill may have special attention and remedial instruction. The School of Religion of the University of Southern California offers a course in research methods for those unfamiliar with techniques of research.

Relocation of students by Pacific coast schools of ministerial training

A. Liberal arts colleges. All liberal arts colleges are willing to help students who are doing poor academic work by recommending them to other types of
schools, if conditions warrant such a change. Schools mentioned specifically during interviews were colleges of agriculture and optometry, Junior colleges, and the Bible institute.

Alteration of courses have frequently resolved the difficulties. Some of the bases for such alteration are ability, interests, and performance. Changes of major field of study are permitted. Upland College has a three-fold basis for course of study changes: (1) financial need that involves time, (2) mental ability, and (3) vocational choice.

B. Bible colleges. Seven of the schools studied attempt to relocate a student who is experiencing difficulties or who is poorly adjusted, but actual instances of such changes were few because the problem rarely arises.

Any problem of poor adjustment or success is met more frequently by realigning courses or programs of study. Nine Bible colleges pursue such a policy, one specifying, "... if the adjustment is made before the six weeks period in each term." Some cases demand simplification of the course of study. Greek may present prohibitive difficulties to a few students still capable of mastering other subjects in the ministerial course. Some schools provide an alternative
non-language course, since carrying an impossibly difficult load could adversely affect the health of a student. One administrator was not in agreement with this plan, feeling that students incapable of carrying the regular courses will withdraw.

C. Theological seminars. Nine of the theological seminaries studied attempt to relocate a student in another type of school if things are not going well, though this is a problem of such infrequent occurrence that many seminaries have never met it.

Revisions of the course of study are attempted to help those who are doing inferior work. At Fuller Theological Seminary such a student may become a special student. The basis for such changes at other institutions are ability and individual preferences. A reduction in the course load sometimes solves the difficulty.

Staff qualifications for guidance at Pacific coast schools of ministerial training

A. Liberal arts colleges. All the colleges in the group studied have staff members who are especially qualified for guidance services. The nature of special training is infrequently specified, though graduate work in guidance is occasionally required.

In-service training programs for guidance follow
the pattern of such programs for counseling in form and duration. Seven liberal arts colleges make use of outside instructors for in-service training.

All liberal arts colleges studied reported that guidance and testing programs were integrated.

B. Bible colleges. Ten of the Bible colleges studied claimed to have members of the staff who were particularly well qualified for guidance services. No standards for qualification were discovered, though professors with academic preparation apparently justifying the claim were employed at several schools.

At two of the Bible colleges the executives who were interviewed admitted that their staffs were without members specially qualified for guidance work. At these schools the standard was apparently not set by "experience." Any school must pass on the competence of its staff by its own standards. It is to be hoped that these standards will be raised at many Pacific coast schools of ministerial training. At the time of the interviews, no Bible colleges set institutional stipulations for academic qualifications of those engaged in guidance services.

In-service training programs for guidance appear sketchy at best. The most complete plan found involved a pre-school faculty retreat, with a scheme
for devoting about half of the faculty meetings to workshop discussions. One Bible college encourages members of the staff to enroll in guidance courses at a nearby university. Only one school uses outside "experts" to aid staff members in acquiring guidance skills.

Six of the schools studied integrate the guidance and testing programs. An administrator commented: "We can't get along without a testing program for guidance work. Otherwise, it would be a hit-or-miss affair." A commendable program placed the complete findings of the testing program at the disposal of the entire faculty to assist them in rendering maximum help to the students.

C. Theological seminaries. Most of the seminaries regard staff qualifications for guidance as adequate, only one of the schools stating that this was not the case. Theological seminaries rely heavily on experience as a qualification. Pacific Lutheran Theological Seminary is proud of the presence of a psychiatrist on the staff, as he can both train students and help other staff members in guidance of students.

No seminary has an in-service training program for guidance. Most of the schools are located near universities offering courses in the field. One seminary uses guest "experts" in assisting staff members to
attain a higher level of guidance skill.

Nine of the theological seminaries studied reported an integration of guidance and testing programs.

An administrator added, "Somewhat, as need arises, as it aids in academic placement."

Comparisons of guidance services at liberal arts colleges, Bible colleges, and theological seminaries

1. A larger percentage of liberal arts colleges offer pre-registration services to incoming students than do Bible colleges or theological seminaries.

2. Theological seminaries have less curriculum flexibility to adjust for individual differences than do liberal arts or Bible colleges.

3. Bible colleges and theological seminaries offer more latitude in degree requirements than do liberal arts colleges.

4. A higher percentage of liberal arts colleges offer remedial services than do either Bible colleges or theological seminaries.

5. Bible colleges and theological seminaries offer more work in remedial English than do liberal arts colleges.

6. Alterations of courses of study for students having difficulties are more systematically planned and analytically based by liberal arts colleges than by Bible colleges or theological seminaries.

7. More liberal arts colleges make use of outside instructors for in-service training programs than do Bible colleges or theological seminaries.
Testing at Pacific coast schools of ministerial training

A. Liberal arts colleges. All of the liberal arts colleges in the group studied give standardized entrance tests. Other tests are kept in the testing or counseling department for special uses. Little uniformity in the testing programs was found, only seven tests being named that were used in more than a single college. These are:

- American Council on Education Cooperative English Test
- American Council on Education Psychological Examination for College Freshmen
- California Test of Personality, Adult Form A
- Graduate Record Examination, Advanced Education Test
- Iowa Placement Examination: English Aptitude
- Johnson Temperament Analysis
- Kuder Preference Record
- Ohio State University Psychological Examination
- Strong Vocational Interest Blank

Other tests included in the programs at liberal arts colleges were: College Entrance Examination Board Scholastic Aptitude Test; an American Council of Education battery in English, Mathematics, Natural Science, History, and Social Science; Science Research Associates Reading Test; California Test of
Personality, Adult Form A, California Testing Bureau Advanced Achievement Test Battery; Bell Adjustment Inventory; Otis Quick-Scoring Mental Ability Test; Wrenn Study-Habits Inventory; and the following types of tests which were not named: high school scholarship test, social adjustment test, interest test, mental ability test, science orientation test, and mental health analysis.

Three colleges used their own tests, none of which were standardized:

1. George Fox College: Bible Knowledge Test.
2. Cascade College: General Bible Information Test
3. La Sierra College: An English test which is held in high regard by the administration, as it has an established accuracy in predictability of proficiency in English within two per cent.

B. Bible Colleges. Ten of the schools studied have a testing program that includes standardized entrance tests. There is even less uniformity between programs of Bible colleges than was noted between programs of liberal arts colleges, only three specific tests being named more than once. These were:

American Council on Education Psychological Examination for college Freshmen

Bell Adjustment Inventory
English entrance tests, including the American Council on Education Cooperative English Test, Higher Level, Form Y

The above tests are included in the program at Pacific Bible College of Azusa, the only Bible college studied which has a balanced testing program. The rest of the program of this school follows:

California Short-Form Test of Mental Maturity; Johnson Temperament Analysis, given to married couples; Mooney Problem Check List, for freshmen in a "problems" class; California Testing Bureau Occupational Interest Inventory; California Testing Bureau Vocational Interest Analyses; Sex Knowledge Inventory, for counseling married couples; and a Study Habits Inventory.

Other tests included in the programs at Bible colleges were: American Council on Education Social Studies Test, Bernreuter Personal Adjustment Inventory, Otis Quick-Scoring Mental Ability Test, Watson Personality Inventory, California Association Subject A Test for Junior College Students, and General Educational Development Test for entering students who have not graduated from high school. The following types of tests were not named specifically: intelligence tests, personality inventories, scholastic aptitude test, vocational aptitude test, and a Bible knowledge test.
Some Bible colleges depend on the testing facilities of nearby universities or city systems of education for supplementary tests required by special cases.

One new religious test was being tried, the Religious Knowledge Test, developed at Hillsboro College in Kansas.

C. Theological Seminaries. Seven of the theological seminaries studied use some standardized entrance tests. Two use a battery of several tests.

San Francisco Theological Seminary makes use of the battery which is the product of the testing developments of another Presbyterian school, McCormick Theological Seminary in Chicago.

Golden Gate Theological Seminary combines the Ohio State University Psychological Examination; the Army Group Examination, Alpha form; and the Wechsler-Bellevue Intelligence Scale -- the latter for individuals requiring careful measurement.

Other tests used at theological seminaries that were named are: American Council on Education Psychological Examination for College Freshmen, Graduate Record Examination, Tests of General Education, Bernreuter Personal Adjustment Inventory, Guilford-Zimmerman Temperament Survey, California Test of Personality, and a California State test
battery which was kept available for entering students.

Tests which were not named specifically were:

personality inventories, intelligence tests, and
achievement tests for placement. A Rating Scale for
Christian Workers has been used at Western Evangelical Seminary.

Two new religious tests are being experimentally used by some of the theological seminaries, the
Andover Newton Theological Test, and one developed at Washington, D. C.

Use of test results at Pacific coast schools of ministerial training

A. *Liberal arts colleges.* The most frequent use of test results was in educational placement, seven colleges so using the scores or ratings. Other uses were found to be for guidance, counseling, a basis for recommendations, and a basis of selection for teacher training.

George Fox College uses test results as an institutional check on all departments. They constitute an objective measure for determining the quality of instructional methods.

La Sierra College uses tests in Bible, mathematics, and biology for screening purposes. The head counselor or has a battery of tests available for special problem analysis and study.
B. Bible colleges. The most frequent use made of test results in Bible colleges is in placement. Second to this use is counseling, while closely related is guidance.

C. Theological seminaries. As in other schools of ministerial training, the three principal uses of test results at theological seminaries was found to be for placement, guidance, and counseling.

The School of Religion of the University of Southern California, with its own testing program augmented by that of the testing department of the University, uses the results for progressive planning, with the purpose of developing leadership and sound vocational choices. The results of tests are shared with the students in counseling situations, for the purpose of developing self-understanding. Tests are also used for placement at the doctor of philosophy level.

Los Angeles Baptist Theological Seminary uses tests as a means of obtaining a kind of self-inventory on the part of the seminary, as the results enable the school to tell whether or not it is doing a sound piece of work.

In fairness to those seminaries which have not developed extensive testing programs, it should be
noted that many are near state universities where
tests may be quickly obtained, or the testing labor-
atory services utilized in cases indicating need.
Golden Gate Theological Seminary, though favorably
located near the University of California at Berkeley,
is not depending entirely on outside assistance, but
is increasing the scope of its testing work.

Comparisons of testing at liberal arts colleges, Bible
colleges, and theological seminaries

1. Because of the lack of uniformity between
the testing programs of liberal arts col-
leges, Bible colleges, and theological
seminaries, comparison is difficult without
comparing the merits of the tests used.
This would be unfair to the schools and
to the tests, since the latter were selec-
ted for particular situations.

2. More different kinds of tests are used at
liberal arts colleges than at Bible col-
leges or theological seminaries.

3. The testing programs at theologicalsem-
inaries are not as well developed as at
liberal arts and Bible colleges. This
may not necessarily be bad, as many of
the important scores on college graduates
have already been obtained during their
undergraduate study.

4. Tests are valuable only as the results are
well used. Many Bible colleges do not
appear to use test results to as good ad-
vantage as do liberal arts colleges.

5. Liberal arts colleges appear to have the
best balanced battery of tests of the three
types of schools of ministerial training.

6. Individual schools in the Bible college
and theological seminary categories have
programs of testing and use of results fully equal to the best of the liberal arts colleges.

ORIENTATION

Administration of orientation at Pacific coast schools of ministerial training

Table XIII gives information concerning time, duration, and the credit basis of orientation programs.

Orientation ideas at Pacific coast schools of ministerial training

A. Liberal arts colleges. Some of the comments about orientation programs given were:

1. "We believe the orientation program has done good. We are trying to make it more practical yearly."

2. "We find it helpful."

3. "It is useful in getting students started."

4. "It has been reasonably successful. We have tried different things, but we are not sure that much progress is being made in the new procedures."

Some colleges justify an extended period of orientation. At Upland College the feeling is that "The instructors can take up a lot more than is possible during an orientation period." At Chapman College test data on entering students are procured before school opens and given to the instructor in
TABLE XIII
ADMINISTRATION OF ORIENTATION AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Administration of orientation</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orientation period is before registration</td>
<td>89%</td>
<td>42%</td>
<td>38%</td>
</tr>
<tr>
<td>Orientation is for first-year students only</td>
<td>56%</td>
<td>55%</td>
<td>23%</td>
</tr>
<tr>
<td>Orientation is for all new students</td>
<td>44%</td>
<td>42%</td>
<td>46%</td>
</tr>
<tr>
<td>Orientation is during all or part of school term</td>
<td>44%</td>
<td>58%</td>
<td>38%</td>
</tr>
<tr>
<td>Orientation a one-day period</td>
<td>--</td>
<td>17%</td>
<td>23%</td>
</tr>
<tr>
<td>Orientation a two-day period</td>
<td>22%</td>
<td>25%</td>
<td>8%</td>
</tr>
<tr>
<td>Orientation a three-day period</td>
<td>22%</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Orientation a four-day period</td>
<td>33%</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Orientation a five-day period</td>
<td>11%</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Orientation a six-day period</td>
<td>--</td>
<td>8%</td>
<td>8%</td>
</tr>
<tr>
<td>Orientation a two-week period</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Orientation is a credit course</td>
<td>44%</td>
<td>42%</td>
<td>--</td>
</tr>
<tr>
<td>Orientation is a non-credit period or course</td>
<td>89%</td>
<td>33%</td>
<td>69%</td>
</tr>
<tr>
<td>Orientation is given on both credit and non-credit basis</td>
<td>33%</td>
<td>17%</td>
<td>--</td>
</tr>
</tbody>
</table>

orientation; this procedure provides him with personal information, test based, for use during the course. Other
tests are given throughout the course, including interest, aptitude, study-habits, and English achievement tests.

B. Bible colleges. Four schools prefer extended orientation courses to brief periods, for the following reasons:

1. Many new students are totally unfamiliar with the pattern of the new college life, and it takes eighteen weeks to "properly indoctrinate" them.

2. By having an extended course in the problems of freshmen it is possible to deal with them as they actually occur, instead of trying to anticipate them.

3. To make the course practical, an entire semester is needed.

4. The Southern California Bible College employs a plan using a daily orientation period for four weeks, giving a full hour of credit. The instructor, who is dean of students, feels that credit is necessary to provide proper incentive. The course lends a major emphasis to methods of study, the instructor believing that this training ought to come at the beginning of the college course. Three textbooks are used: Kornhauser, How to Study, The College Outline Series Best Methods of Study, and Popence, Now You're in College.

Northwest Christian College has an unusual plan, a brief period of orientation for both men and women; plus a full term of orientation work for women as a credit course. The thinking back of this scheme is that some of the regular courses orient the men for the ministry and the special course "takes up the
slack" for the women students.

One college is dropping the orientation course in favor of a pre-school period because of the appraisal of the instructor that the course "didn't get very far" and a brief period may accomplish as much. This change means the loss of instruction in methods of reading and study.

The general feeling about the orientation program among Bible college officials is that it provides an opportunity to take up many things with the students, that it helps the new students in getting a good start in college, and that it is generally helpful.

C. Theological seminaries.

1. The School of Religion of the University of Southern California includes student's wives in the orientation meetings, creating an informal, social atmosphere.

2. Fuller Theological Seminary features a "Junior Retreat" for men only, usually at some resort.

3. Library manuals and student handbooks are orientation aids in some of the seminaries.

4. Features of the orientation program at Pacific School of Religion are a sightseeing trip at the close of the period and a presentation and preview of the field work program with individual conferences on field work with the director.

Content of the orientation programs

Table XIV shows the content of the orientation
programs of Pacific coast schools of ministerial training that are common to the three types of schools studied.

**TABLE XIV**

**CONTENT OF ORIENTATION PROGRAMS AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING**

<table>
<thead>
<tr>
<th>The orientation program familiarizes the student with:</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advisors</td>
<td>100%</td>
<td>92%</td>
<td>54%</td>
</tr>
<tr>
<td>Counselors</td>
<td>89%</td>
<td>83%</td>
<td>46%</td>
</tr>
<tr>
<td>Members of the staff</td>
<td>89%</td>
<td>75%</td>
<td>69%</td>
</tr>
<tr>
<td>Methods of study</td>
<td>56%</td>
<td>75%</td>
<td>31%</td>
</tr>
<tr>
<td>Enrollment procedures</td>
<td>100%</td>
<td>42%</td>
<td>38%</td>
</tr>
<tr>
<td>Student government</td>
<td>89%</td>
<td>67%</td>
<td>62%</td>
</tr>
<tr>
<td>Financial requirements</td>
<td>89%</td>
<td>75%</td>
<td>46%</td>
</tr>
<tr>
<td>Available guidance and personnel services</td>
<td>100%</td>
<td>92%</td>
<td>62%</td>
</tr>
<tr>
<td>School customs, regulations and traditions</td>
<td>100%</td>
<td>92%</td>
<td>62%</td>
</tr>
<tr>
<td>Campus and buildings</td>
<td>100%</td>
<td>83%</td>
<td>54%</td>
</tr>
<tr>
<td>Curricular offerings</td>
<td>89%</td>
<td>67%</td>
<td>54%</td>
</tr>
<tr>
<td>Library and research facilities</td>
<td>100%</td>
<td>92%</td>
<td>62%</td>
</tr>
<tr>
<td>Methods of reading</td>
<td>67%</td>
<td>25%</td>
<td>15%</td>
</tr>
<tr>
<td>Student publications</td>
<td>73%</td>
<td>75%</td>
<td>38%</td>
</tr>
<tr>
<td>Other students, old and new</td>
<td>100%</td>
<td>83%</td>
<td>62%</td>
</tr>
<tr>
<td>Student's devotional life</td>
<td>22%</td>
<td>25%</td>
<td>15%</td>
</tr>
<tr>
<td>Extracurricular activities</td>
<td>89%</td>
<td>75%</td>
<td>46%</td>
</tr>
</tbody>
</table>
**Special orientation items included at Pacific coast schools of ministerial training**

A. **Liberal arts colleges.** The following were noted by one college: credential requirements, social life of the student, student problems, available health services, field and occupational information, speech orientation, required assemblies.

LaVerne College included a group of four items not covered in other orientation programs: (1) A Christian philosophy of life, (2) friendships, (3) mental hygiene, and (4) history of the Church of the Brethren. This work requires a full year and the college attempts to evaluate the course at the end of the first term through student suggestions.

La Sierra College uses a beautifully designed handbook as an orientation tool. Each student must certify that he has read the book, understands it, and agrees to the conditions it sets forth.

B. **Bible colleges.** The following orientation items were noted by one Bible college: skits and entertainment, courtship, dating and student problems, "What is a Christian?", Bible reading in private devotions, marriage, and etiquette.

Multnomah School of the Bible makes a notable contribution to the spiritual adjustment of new students through "Spiritual Emphasis Week," which comes
in September immediately following registration. Classes meet, but assignments are held to a minimum. The guest speaker is available for counseling with students throughout the week.

One Bible college uses a film to aid in instruction on the use of the library, and in research methods.

C. Theological Seminaries. The following special orientation procedures were noted at theological seminaries: an off-campus retreat, with a spiritual emphasis; a testing program; service opportunities, including field work; and a sight-seeing trip.

The orientation program of the San Francisco Theological Seminary departs so sharply from the traditional pattern, though including many usual items, that it is included in its entirety:

1. The librarian conducts a tour of the library, presents a handbook covering offered facilities, and describes research possibilities.

2. The dean has charge of a discussion of matters pertaining to scholarship standards.

3. The president directs a discussion of social courtesies, deportment, and student morale.

4. The professor in charge, director of Presbytery, tells of the field work requirements and program.

5. The business manager puts the financial
requirements before the new students, as well as the health and hospitalization plans.

6. The professor of Christian psychology conducts a discussion of the personal devotional life of the student.

7. An athletic committee representative discusses the use of leisure time.

8. The president of the student body tells the new students about student organizations and government.

9. The professor of church history describes the campus and buildings.

In the administration of the above program, items one and two are handled together; items two, three, four, and five in one session; and seven, eight, and nine are put into a single unit. The seminary staff was enthusiastic about its orientation program, which seemed to be well adapted to the graduate school of theology level.

Comparisons of orientation at liberal arts colleges, Bible colleges, and theological seminaries

1. A higher percentage of liberal arts colleges have non-credit orientation periods than do Bible colleges or theological seminaries.

2. A larger percentage of Bible colleges have extended periods of orientation than do liberal arts colleges or theological seminaries.

3. A larger percentage of liberal arts colleges have extensive coverage of orientation subjects than do Bible colleges or theological seminaries.

4. The orientation programs at Bible colleges
and theological seminaries devote more attention to the devotional and spiritual aspects of the student's program than do liberal arts colleges that offer ministerial training.

5. Theological seminaries devote substantially less emphasis in orientation to methods of reading and study than Bible colleges and liberal arts colleges.

6. More innovations in the content of orientation programs are found in the Bible colleges and theological seminaries than in liberal arts colleges.

7. Social life and social relationships receive more study during orientation periods at Bible colleges than at liberal arts colleges or theological seminaries.

**DISCIPLINE**

**Administration of discipline**

Details concerning the administration of discipline in Pacific coast schools of ministerial training are shown in Table XV.

**Discipline at theological seminaries**

Discipline requires so little attention at theological seminaries that only four schools, as Table XV shows, have any provision for formal dealing with disciplinary problems. Since they are graduate schools, many theological seminaries dispense with specific rules, relying on a sort of unwritten honor code.

Student participation in disciplinary control is notable at the seminary level. Fuller Theological Seminary
permits students to share in disciplinary problems through private hearings of the student council, serious difficulties being reported to the faculty. Similar practices were discovered at Pacific School of Religion and Talbot Theological Seminary.

TABLE XV

DISCIPLINE AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Administration</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>One person is largely responsible for disciplinary action</td>
<td>67%</td>
<td>75%</td>
<td>23%</td>
</tr>
<tr>
<td>Academic dean</td>
<td>33%</td>
<td>17%</td>
<td>--</td>
</tr>
<tr>
<td>Dean of students</td>
<td>22%</td>
<td>33%</td>
<td>8%</td>
</tr>
<tr>
<td>President</td>
<td>11%</td>
<td>25%</td>
<td>8%</td>
</tr>
<tr>
<td>Registrar</td>
<td>--</td>
<td>--</td>
<td>8%</td>
</tr>
<tr>
<td>Committee is responsible for disciplinary action</td>
<td>33%</td>
<td>25%</td>
<td>8%</td>
</tr>
<tr>
<td>Institutional and/or faculty rules provide basis for discipline</td>
<td>100%</td>
<td>100%</td>
<td>54%</td>
</tr>
</tbody>
</table>

In all of the above schools, the one person most responsible for discipline usually, sometimes always, works with a committee.

In all of the schools disciplinary sessions are called as occasion demands.
Seminary discipline may be stern, for severe infractions of stated or unwritten rules. Some examples are:

1. A California seminary holds the policy that it may dismiss a student at any time who exerts a harmful influence, or who is out of sympathy with the tone and spiritual standards of the school, even though he is guilty of no overt act of insubordination.

2. Los Angeles Baptist Theological Seminary, while noting no major problems in the field, made it clear that serious delays in payment of accounts, or excessive absences from class would result in expelling the offender.

3. There is no rule against drinking at San Francisco Theological Seminary, but were a student to drink he would be "... brought into the open and dealt with relentlessly when discovered."

Disciplinary problems

In interpreting data concerning actual problems, it must always be remembered that many of the infractions are exceedingly infrequent. The interviewer requested that he be informed if the problem had ever been met. The nature of the responses was impressive. Many of the schools had never been aware, for example, of even a single instance of sexual immorality. For the very few schools who had been obliged to deal with the problem, it was so rare an occurrence as to be a negligible difficulty.

The following problems have been met and some of the ways of dealing with them are noted at each level of ministerial training.
Abuse of credit at Pacific coast schools of ministerial training

A. Liberal arts colleges

1. An effort is made to help the student meet his obligations by adjusting his academic load, easing the financial burden, aiding in obtaining employment, and making arrangements for deferred payments.

2. Chapman College: "The business office puts the screws on tight, working out a plan of payment. They even get a job for the student if necessary."

3. George Fox College: "Students are not permitted to attend classes or live in the dormitory if accounts are delinquent."

4. La Sierra College: "They cannot go on if they are financially irresponsible. We drop them."

5. Upland College: Business houses in the city extend no credit to students without clearance from the business office of the college.

B. Bible colleges

1. A nearby bank is employed as a collecting agency. Students sign a note with the bank, making them responsible. This plan has solved the problem of delinquent accounts at Northwest Bible College.

2. All bills must be paid by the tenth of the month. Students are not admitted to class after this date if bills have not been paid.

3. No report cards or grades are issued to students with delinquent accounts.

4. Eight Bible colleges deal with the problem on the counseling level, using sterner measures only in extreme cases.
C. Theological seminaries

1. Golden Gate Theological Seminary: The practical work department follows up the report of accounts in arrears. Students are required to bring delinquent accounts up to date or leave school.

2. A ten-day period of grace is permitted each month. After that, those with accounts in arrears may not attend classes.

3. Grades and/or degrees are withheld until accounts are paid in full. No transcripts will be given to those with unpaid accounts.

4. No student is permitted to graduate until he has made arrangements to pay all delinquent accounts.

Attendance at Pacific Coast schools of ministerial training

A. Liberal arts colleges

1. Chapman College: The registrar handles attendance unless cuts become excessive, in which case the problem is referred to the dean of students. Reduction of grades is left to the judgment of instructors.

2. La Sierra College: Class cuts in excess of fifteen per cent automatically invoke a penalty of no grade in the course. For cuts coming late in the term, the student is failed. Grades are lowered for cuts near the danger line.

3. Whittier College: For every twelve excess absences, one extra credit is required for graduation. Grades are not affected.

B. Bible colleges

1. As many cuts are allowed as there are units in the course. Beyond that number, the penalty is failure in the course.

2. Cuts are cumulative, over fifteen per cent requiring an extra credit for graduation.
3. Grades or credit are reduced at the discretion of the instructor.

4. For excessive cuts, the faculty must be petitioned for credit in the course.

5. Northwest Bible College places great emphasis on chapel attendance, holding it to be one of the most important parts of a Bible college program. Attendance is regarded as involving more than circumstances, being a matter of the will, and failure to take the responsibility seriously is regarded as a major defection. Poor chapel attendance first affects "citizenship" ratings which are established by the students themselves. A low rating disqualifies a student from holding an office, and probation may result. Even more drastic rulings are planned for the 1953-1954 academic year. Three cuts will be permitted and any number that will be over three are to require a session with the academic dean. Over seven cuts will result in probation, and more than ten cuts from chapel will carry the penalty of dismissal from the college.

C. Theological seminaries

1. A penalty of one grade point per unit is made for over-cutting classes, except by special action of the faculty.

2. Credit is reduced for excessive cuts.

3. Credit is withheld in the courses involved until some adjustment is made with the instructors.

4. Excessive cutting of classes carries the penalty of loss of credit for the course. Cutting must cease or the student must drop out of school.

5. Unexcused absences beyond the number of units in a course results in failure of the course.
Card playing at Pacific coast schools of ministerial training

This practice presents no problem at most schools. Two colleges had no rule covering the practice, except when it involved gambling. In problem cases, it was met through counseling. No Bible college or theological seminary reported card playing as a problem.

Dating regulations at Pacific coast schools of ministerial training

A. Liberal arts colleges

1. At Chapman College a student who brazenly flouts the dormitory regulations may be expelled or, on the basis of conferences with his parents, he may be removed from the dormitory.

2. The dean of women handles infractions of dating regulations.

3. Most colleges deal with the problem with counseling only.

B. Bible colleges

1. Infractions mean a hearing before the student honor court. For the first offense a rebuke is usually considered an adequate disciplinary measure, but for subsequent infractions the student may be put on provisional standing and, finally, on probation.

2. Students breaking the regulations are subject to being confined to the campus for periods of varying length.

3. Most Bible colleges deal with the problem through counseling.
C. Theological seminars

No theological seminary had problems of this type.

Dancing at Pacific coast schools of ministerial training

The few offenses at liberal arts colleges are handled by counseling. One college permitted social dancing.

No Bible college or theological seminary reported dancing as a problem.

Dishonesty at Pacific coast schools of ministerial training

A. Liberal arts colleges

1. Students caught cheating must be tried before a student honor court.

2. Failure or loss of course credit when apprehended in the act of cheating.

3. A counseling procedure is set up for those detected cheating. If the dishonesty continues, the offenders "drop out" of school.

4. A college reporting some stealing indicated that in serious cases the "law" was called in.

B. Bible colleges

1. In the event of willful infraction, dismissal may result. Two opportunities are given the student to redeem himself, and a sincere effort at rehabilitation is made before dismissal.

2. For cheating, a lowered grade; for stealing, expulsion.

3. Credit is forfeited in courses in which a student is detected cheating. A serious offense means that the guilty party is expected to withdraw from school.
4. The problem is met at the individual counseling level.

C. Theological seminaries

1. The president handles cases involving cheating, but a student would not be dismissed for an offense.

2. A student who cheats must "... straighten up, or get out."

Drinking at Pacific coast schools of ministerial training

A. Liberal arts colleges

1. Drinking is "discouraged."

2. When drinking gets out of hand, offenders are dismissed.

3. Anyone who drinks is dropped from school.

B. Bible colleges

In the very rare cases drinking is met, every effort is made in the direction of rehabilitation. No suspension was reported.

C. Theological seminaries

No problem of drinking was reported by theological seminaries.

Excessive spending at Pacific coast schools of ministerial training

A. Liberal arts colleges

Most college students simply do not have a lot of money to throw around. The problem is virtually non-existent.
B. **Bible colleges**

1. A counselor reasons with a student, unless his expenditures make him financially incapable of meeting his obligation to the school; then the "axe falls."

2. No student dropping out because of financial irresponsibility will be readmitted.

C. **Theological seminaries**

Counseling would be the first procedure, and is the only one suggested on the theological seminary level.

**Homosexual practice at Pacific coast schools of ministerial training**

A. **Liberal arts colleges**

1. An offender was permitted to graduate, but was denied teaching credentials. He managed to obtain a position, but lost his state credentials after one year.

2. Offenders are dismissed.

3. If there is a possibility of rehabilitation a counseling sequence is begun with an offender. In all schools, the problem was either non-existent or extremely rare.

B. **Bible colleges**

1. A highly capable counselor was able to rehabilitate two offenders. A third was not permitted to return to school.

2. Two girls had to be separated.

3. Offenders are dismissed.

C. **Theological seminaries**

1. Known offenders will not be admitted.
Those discovered will be dismissed.

2. Psychological screening eliminates most offenders before enrollment. Two or three have been dismissed. One withdrew before being admitted as a student, when the tendency was discovered. He tried to enroll in another seminary and was refused admittance.

3. Offenders usually eliminate themselves. An attempt is made to rehabilitate those with the discovered weakness through counseling and psychiatric treatment.

Observing hours at Pacific coast schools of ministerial Training

A. Liberal arts colleges
   1. Dormitory regulations cover infractions.
   2. The campus council sets the standards.
   3. Breaking restrictions concerning hours may mean confinement to the campus for a stipulated period.

B. Bible colleges
   1. An automatic penalty schedule is set up, affecting the next dating night. For fifteen minutes of tardiness, the length of the date is reduced. For forty-five minutes of tardiness, the date length is drastically cut, and it is eliminated entirely if tardiness exceeds forty-five minutes.
   2. "Late leave" is denied for a stipulated period.
   3. The student is confined to the campus, or assigned extra work.

C. Theological seminaries
   No problem of hours exists at this type of school.
Sexual immorality at Pacific coast schools of ministerial training

A. Liberal arts colleges

1. For offenders, dismissal.

2. A preventive program is attempted by counseling students, particularly the women, on dating ethics and the dangers of "petting."

3. A problem of discipline is obtaining proof of guilt. While known offenders are summarily dismissed at his college, an official made a confidential estimate to the interviewer that as high as thirty per cent of the students indulged in pre-marital sexual relations.

B. Bible colleges and theological seminaries

There is but one penalty, immediate expulsion; though any offenses have been rare, as has been pointed out.

Smoking at Pacific coast schools of ministerial training

A. Liberal arts colleges

1. With an institutional background of strong tradition against smoking, self-determination is held as the final basis concerning the practice.

2. If a student tries to break the habit he is helped; if he is unable to break the habit or "sneaks" he is dismissed.

3. The problem is usually handled by counseling.

B. Bible colleges

All of these schools have a regulation against tobacco which the students understand before they enroll. Violations are few, but when they occur, they are handled on the counseling level.
C. Theological seminaries

1. Smoking is permitted only in dormitories.
2. No problem has arisen, but it would be met by counseling.

Theater or movie attendance at Pacific coast schools of ministerial training

Most of the schools studied have written laws, unwritten laws, or strong sentiment against this kind of diversion, but no students were reported as having been dismissed for attending movies. Counseling was used in some cases of offense. An accurate check was difficult to manage.

Theater or movie attendance was not reported as problems at any theological seminary.

Use of automobiles at Pacific coast schools of ministerial training

A. Liberal arts colleges, Bible colleges, and theological seminaries

1. Driving permits are issued by the dean, these are revoked for unwise use of cars.
2. Cars are permitted for work purposes, but must have special permits for other uses.
3. Problems are handled by counseling.
4. No theological seminary reported a problem of this type.

Miscellaneous

A single case of masturbation at a Bible college
was handled by counseling, while a similar difficulty at a seminary was solved by the offender's dropping out of school.

Comparisons in discipline at liberal arts colleges, Bible colleges, and theological seminaries

1. Liberal arts colleges appear to have a more carefully planned organization for discipline than do other types of ministerial training schools on the Pacific coast.

2. A majority of theological seminaries have no administrative provision for disciplinary action.

3. Bible colleges have the most definite regulations, with the most severe penalties for infractions.

4. Theological seminaries have few rules and slight supervision compared to liberal arts colleges and Bible colleges. This is probably because seminaries are graduate schools and conduct disciplinary affairs on the adult level.

5. There is little difference in the way penalties for absences are assessed at the different levels of ministerial training.

6. A larger percentage of problems is handled at the counseling level at liberal arts colleges than at Bible colleges.

7. Bible colleges maintain a closer supervision over the lives of students than do liberal arts colleges, especially in the areas of dating and keeping hours.

8. Standards are so clearly stated by Bible colleges to prospective students, and conformity is so definitely demanded that Bible colleges have fewer disciplinary problems than do liberal arts colleges. This may be due, in part, to the spiritual atmosphere of the Bible college.
EXTRACURRICULAR ACTIVITIES

The data in Table XVI compare administrative policies toward extracurricular activities in Pacific coast schools of ministerial training.

**TABLE XVI**

**ADMINISTRATION OF EXTRACURRICULAR ACTIVITIES**

**AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING**

<table>
<thead>
<tr>
<th>Sponsor of activity</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>All activities are regulated by the staff</td>
<td>56%</td>
<td>42%</td>
<td>--</td>
</tr>
<tr>
<td>Some activities are regulated by the staff</td>
<td>44%</td>
<td>50%</td>
<td>62%</td>
</tr>
<tr>
<td>All organizations have faculty sponsors</td>
<td>78%</td>
<td>75%</td>
<td>23%</td>
</tr>
<tr>
<td>Some organizations have faculty sponsors</td>
<td>22%</td>
<td>17%</td>
<td>46%</td>
</tr>
<tr>
<td>School has a calendar of listed activities</td>
<td>89%</td>
<td>75%</td>
<td>85%</td>
</tr>
<tr>
<td>Participation in activities is required</td>
<td>--</td>
<td>17%</td>
<td>5%</td>
</tr>
<tr>
<td>Participation in activities is encouraged</td>
<td>89%</td>
<td>67%</td>
<td>46%</td>
</tr>
<tr>
<td>Participation in activities is left to individual choice</td>
<td>11%</td>
<td>8%</td>
<td>46%</td>
</tr>
<tr>
<td>Participation in activities is discouraged if grades are low</td>
<td>78%</td>
<td>75%</td>
<td>15%</td>
</tr>
</tbody>
</table>
Low grades disqualify students from holding office at some schools of each kind. At liberal arts colleges and Bible colleges, low grades disqualify students from athletic participation.

Combined faculty-student control of extracurricular activities is practiced at Seattle Pacific and Chapman colleges. At the latter, no faculty member is present at weekly student body meetings.

A Bible college official questioned concerning administrative attitude toward student participation replied laconically that in some activities it was encouraged, in some it was discouraged, and in some it was left to individual choice. It is altogether likely that this is an accurate picture of the policy in many schools.

Three theological seminaries do not regulate extracurricular activities, and at one such school organizations do not have faculty sponsors.

Table XVII compares the most frequently reported extracurricular activities at Pacific coast schools of ministerial training.

Activities mentioned at only one or two liberal arts colleges were: associated men students, associated women students, boat trips, camera club, dramatic club, deputation work, foreign students fellowship, ministerial association, pep club, special interests group, speech club, state clubs, student Christian association, student
Christian movement, ski club, Young Women's Christian Association forum, and Young Men's Christian Association forum.

### TABLE XVII

**EXTRACURRICULAR ACTIVITIES AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Liberal arts colleges</th>
<th>Bible colleges</th>
<th>Theological seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-9</td>
<td>N-12</td>
<td>N-13</td>
</tr>
<tr>
<td>Athletics</td>
<td>100%</td>
<td>100%</td>
<td>92%</td>
</tr>
<tr>
<td>Band</td>
<td>78%</td>
<td>42%</td>
<td>--</td>
</tr>
<tr>
<td>Banquets</td>
<td>100%</td>
<td>100%</td>
<td>85%</td>
</tr>
<tr>
<td>Campus clean-ups</td>
<td>67%</td>
<td>58%</td>
<td>54%</td>
</tr>
<tr>
<td>Choir and/or chorus</td>
<td>100%</td>
<td>100%</td>
<td>54%</td>
</tr>
<tr>
<td>Concerts</td>
<td>100%</td>
<td>83%</td>
<td>62%</td>
</tr>
<tr>
<td>Forensics</td>
<td>89%</td>
<td>8%</td>
<td>8%</td>
</tr>
<tr>
<td>Glee clubs or deputation</td>
<td>67%</td>
<td>75%</td>
<td>69%</td>
</tr>
<tr>
<td>gospel teams</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lectures</td>
<td>100%</td>
<td>67%</td>
<td>77%</td>
</tr>
<tr>
<td>Literary club</td>
<td>44%</td>
<td>25%</td>
<td>--</td>
</tr>
<tr>
<td>Missionary groups</td>
<td>44%</td>
<td>100%</td>
<td>46%</td>
</tr>
<tr>
<td>Orchestra</td>
<td>78%</td>
<td>25%</td>
<td>8%</td>
</tr>
<tr>
<td>Publications</td>
<td>100%</td>
<td>92%</td>
<td>77%</td>
</tr>
<tr>
<td>Quartettes and/or trios</td>
<td>100%</td>
<td>100%</td>
<td>92%</td>
</tr>
<tr>
<td>Receptions</td>
<td>100%</td>
<td>83%</td>
<td>100%</td>
</tr>
<tr>
<td>Social groups</td>
<td>100%</td>
<td>67%</td>
<td>77%</td>
</tr>
<tr>
<td>Student body organizations</td>
<td>44%</td>
<td>42%</td>
<td>31%</td>
</tr>
</tbody>
</table>
Activities mentioned at only one or two Bible colleges were: class groups, "Parsonettes," "Preachers' Kids" Club, dormitory clean-ups, musical ensembles, outings, language club, weekly maintenance, international club, dramatics club.

Activities mentioned at only one or two theological seminaries were: honor fraternity in religion, May breakfast, fireside hour, prayer fellowship, Society of the Celtic Cross, professional religious fraternity, student wives' organizations, rural church group, student-faculty retreat, state groups, social action group.

Special activities at Pacific coast schools of ministerial training

A. Liberal arts colleges. Pasadena College mentioned with pride its state championship a cappella choir.

The Associated Student Body at La Sierra College carried on many activities, including the gift of a diorama of the campus, planning of missionary projects, and the raising of money for various interests.

Five of the colleges having speech activities emphasize oratory and speech contests, rather than debate.

B. Bible colleges. Missionary activities are strongly emphasized in Bible colleges. At Biola Bible Institute, students raised $10,000 in one year for
missions. Students at Pacific Bible College of Azusa raise $2,000 annually for missionary purposes.

Membership in missionary bands is required at Northwest Bible College. Meetings are held weekly, and various projects are carried on to provide money and clothing for the work of missionaries.

There are six missionary bands at Pacific Bible Institute of Fresno. Each holds weekly meetings and sponsors a yearly rally about the particular mission field in which the members are interested, giving specific information about the work there.

An unusual extracurricular activity at Pilgrim Bible Institute is a semi-annual work benefit day. Students are dismissed from classes, take jobs arranged by a special committee which publicizes the event, and donate their earnings to the college building fund. Some employers, knowing the reason for the work, are especially generous in their compensation.

Comparisons of extracurricular activities at liberal arts colleges, Bible colleges, and theological seminaries

1. The program of extracurricular activities is more extensive at liberal arts colleges than at Bible colleges or theological seminaries.

2. Extracurricular activities concerning missions are more extensive at Bible colleges than at liberal arts colleges or theological seminaries.

3. Speech activities are much more common at liberal arts colleges than at Bible colleges
or theological seminaries.

4. The entire extracurricular activities program is less emphasized at theological seminaries than at liberal arts and Bible colleges.

5. Extracurricular activities are less subject to faculty supervision and control at theological seminaries than at liberal arts or Bible colleges.

6. Participation in extracurricular activities is left to individual choice at a larger percentage of theological seminaries than at liberal arts or Bible colleges.

FINANCIAL AID

The data given in Table XVIII compare ways of helping students financially at liberal arts colleges, Bible colleges and theological seminaries.

Direct financial aid at Pacific coast schools of ministerial training

A. Liberal arts colleges. Reasons for the practice of offering scholarships given to the interviewer were: inducements for attainments in scholarship, to attract good students, to promote interest in attending the institution, to encourage exceptional scholarship in Christian education, and to enable the student to meet the financial load of attending college.

Cascade College does not offer scholarships since their rates are held low for all students; while Pasadena College was obliged to abandon a "give-away
TABLE XVIII
FINANCIAL AID AT PACIFIC COAST
SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Method of giving financial help</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual scholarships</td>
<td>78%</td>
<td>83%</td>
<td>92%</td>
</tr>
<tr>
<td>Tuition scholarships granted by the school</td>
<td>56%</td>
<td>50%</td>
<td>62%</td>
</tr>
<tr>
<td>Tuition scholarships obtained from sponsors</td>
<td>78%</td>
<td>42%</td>
<td>54%</td>
</tr>
<tr>
<td>Discounts to ministers</td>
<td>67%</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Discounts to ministers' children</td>
<td>78%</td>
<td>25%</td>
<td>--</td>
</tr>
<tr>
<td>Discounts to children of missionaries</td>
<td>44%</td>
<td>42%</td>
<td>--</td>
</tr>
<tr>
<td>Student loan fund, denominational source</td>
<td>33%</td>
<td>--</td>
<td>23%</td>
</tr>
<tr>
<td>Student loan fund operated by the school</td>
<td>100%</td>
<td>--</td>
<td>77%</td>
</tr>
</tbody>
</table>

Program" because their budget could not be balanced that way.

Discounts were not uniform. Whittier College gives a fifty per cent discount to ministers' children. A similar practice at Pasadena College was replaced by a ten-dollar-per-semester discount. La Verne College offers a discount of one-third to ministers or their children, and a substantial discount to active missionaries. Pasadena College
makes no tuition charge to children of faculty members. Three other colleges give substantial discounts to children of faculty members.

Another type of discount is a service scholarship for students who are proficient in music, forensics, and athletics. Athletes sometimes receive grants-in-aid, as do students representing the college in musical groups.

Reasons for discounts were usually worded in terms of student need. One dean commented that the reasons for ministerial discounts were "... unknown to this office -- ministers make more than teachers." A college whose connectional denomination has many churches with unpaid ministers arranges discounts in terms of ability to pay. Another college feels an obligation to those whose lives are dedicated to Christian service.

Most loans to students are made on the basis of an individual investigation of need and merit, following application for a loan. At La Verne College, loans are largely restricted to upper-class students. Upland College aids students in obtaining needed loans from a local bank.

Plans of loan repayment vary widely. In general, repayment is not required until after graduation, interest rates increasing if the settlement is delayed.
Seattle Pacific College sometimes remits the loans to missionary candidates. One school has a bank carry the borrower's note.

B. Bible colleges. Reasons for the practice of offering scholarships given to the interviewer were: to induce students to enroll, to gain students of high academic calibre, and to interest talented young people in coming to the school.

Two Bible colleges provide discounts for foreign students only, while another has the interesting practice of offering a ten per cent discount to husband and wife when both are full-time students.

Reasons for discounts were variously worded, but every statement included the word "need." An administrator who commented with a "tongue-in cheek" attitude on the policy of giving discounts to children of ministers, said that it was for "supposed greater need," but that he was not personally sure that in these days ministerial incomes were so low as to justify the special favor.

L. I. F. E. Bible College has a unique student body fund, built up by setting aside a part of the matriculation fee. Assistance may be extended to a needy student on the basis of a loan, or as an outright gift, according to the circumstances. Northwest Bible College has a fund created and
administered by the students, raised by offerings. This fund is used for a variety of needs, including grants-in-aid to those worthy students. In 1952 the students purchased a station wagon from this fund for use in field work.

C. Theological seminaries. Reasons given to the interviewer for offering scholarships were centered around rendering financial assistance to worthy and needy students, and encouraging high standards of scholarship. The School of Religion of the University of Southern California uses the grant-in-aid as the chief means of providing necessary help. Western Evangelical Seminary uses the scholarship "to compete with non-tuition schools on the bachelor of divinity level. Many denominational seminaries have no tuition."

Table XVIII showed that discounts were an infrequent policy at theological seminaries. The School of Religion of the University of Southern California gives a twenty-five per cent discount to ordained ministers. Pacific Lutheran Theological Seminary provides a discount on supplies purchased at the seminary bookstore.

The basis of determining need for loans was not found to be uniform. The methods in use are: individual case study, faculty investigation, committee
investigation, investigation by the president, and investigation by the dean of students.

At every seminary, individual arrangements were made for repayment of loans to students, there being no stated plan. The dean of students is responsible for making necessary arrangements at Fuller Theological Seminary; the president arranges repayments at Western Evangelical Seminary.

Employment aid at Pacific coast schools of ministerial training

A. Liberal arts colleges. Eight liberal arts colleges of the nine studied assist students in obtaining remunerative employment to finance their education. In most communities there is a demand for student labor. Ways of getting worker and job together are: a placement agency, the student recruitment office, sending students to likely employers, filing requests for student help and filling them with the most suitable worker, a college employment office using standard listing methods, and bulletin board service for employment contacts.

All liberal arts colleges employ students. Estimates given during the interview were approximate, but yielded an average of less than twenty per cent of the student body. About two-thirds of the students earn part of their college expenses while in school, while
about twenty per cent are entirely self-supporting.

B. **Bible colleges.** All the Bible colleges studied assist students in obtaining outside work. Methods for giving this service were: school employment office or agency, an office listing requests for student workers, advertising for openings, calling local merchants on the telephone to locate openings, and a work committee that specializes on building a good reputation for student workers as being reliable and efficient. All schools regarded their services as satisfactory in this area.

All the Bible colleges studied employ students. An average of less than thirty per cent of the student body is so employed. This average is somewhat distorted by one school in which almost all of the students work; with this school eliminated, the average of students working in Bible colleges is only a little higher than that of the liberal arts colleges, or twenty-one per cent.

Only the most approximate sort of estimates were made about the number of students who were self-supporting, as many manage that status by summer work at home. Guesses placed the average at a little over half of the students working to send themselves to school.

About seventy-five per cent of students at Bible
colleges support themselves in part, though no effort was made to estimate the extent to which students worked their way through school.

C. Theological seminaries. Eleven of the theological seminaries studied aid students in finding needed employment. The most frequently used method for accomplishing this was to list requests for student workers and make these names available to prospective employers. Other ways used were through the churches, an employment desk, advertising, and through strategically situated staff members. Church Divinity School noted that remunerative employment is often available in local parishes, missions, and in neighboring Dioceses for qualified students, though methods of placement were not indicated.

Eight of the seminaries employed students, though the number used was low, being an average of about ten per cent of the enrollment.

The number of students earning part of their way was thought to be high, about eighty per cent. Almost that many, about seventy-five per cent, earn all their way. These percentages are based on estimates of staff members who did not consult records and who were frankly guessing in many instances.
Comparisons of financial help at liberal arts colleges, Bible colleges, and theological seminaries

1. More financial assistance to students in the form of scholarships and tuition scholarships is given at theological seminaries than at liberal arts or Bible colleges.

2. Individual scholarships are offered at a larger percentage of theological seminaries and Bible colleges than of liberal arts colleges.

3. Bible colleges do not offer loan fund services comparable to those of liberal arts colleges or theological seminaries.

4. Discounts are more substantial and are offered by a larger percentage of liberal arts colleges than Bible colleges or theological seminaries.

5. Liberal arts colleges and Bible colleges have better organized employment services than do theological seminaries.

6. More theological seminary students are self-supporting than are students at liberal arts and Bible colleges.

SPECIAL ADMINISTRATIVE SERVICES

Pacific coast schools of ministerial training offer special services to students who merit individual attention.

Special administrative services at Pacific coast schools of ministerial training

A. Liberal arts colleges. Five of the nine colleges studied expressed willingness to make special provision for students who have difficulty meeting their classes because of work or other commitments. All
emphasized the rarity of the practice, which accentuates its significance as a student personnel service.

Other types of special services are represented in the provisions at Chapman College for some extension courses that are available upon demand; or reading and conference courses that are permitted, upon petition, to a student needing credit. Seattle Pacific College makes special arrangements requiring writing for the "mature student." Upland College offers a directed study program, under a department head, for emergency cases. Schools providing these services explain them as meeting special needs, or as means for solving program dilemmas.

La Verne College officials believe that special cases can be adequately handled in the summer session, but become a "headache" if a solution is attempted other ways. This school does now permit staff members to conduct off-campus courses, occasionally, where students may acquire extra needed credit.

Correspondence work is regarded as a student personnel service at one liberal arts college.

B. Bible colleges. Three Bible colleges arrange special services, such as reading courses or seminars for students living at a distance from the campus, working, or having transportation difficulties. Two additional schools utilize correspondence work to
attain the same ends, one as a regular policy, the other when individual professors believe the circumstances justify such an arrangement. In either case, high grades in correspondence work allow regular residence credit.

Reasons for these services are based on efforts to accommodate the students and to do everything possible to encourage them in getting their education. Other services noted were special allowances for tardiness caused by work requirements, make-up arrangements for prolonged absences that were for causes beyond the student's control, and special examinations when needed.

Bible colleges not offering special services of this kind gave explanations in terms of standardized work, pointed to requirements for residence work, and expressed the belief that Bible college students "... are not sufficiently mature to handle work on the seminar or reading course level."

C. Theological seminaries. Nine seminaries provide student personnel services in the form of special arrangements for hours, or for particular types of study. Four of these schools have the arrangement in the form of seminar or reading and conference courses. Selected reasons given for supplying the services were:
"It is done if research needs or a special situation call for the procedure."

"It is to help pastors."

"The arrangement is made to assist students in getting needed credit."

California Baptist Theological Seminary said, "The service is offered as a dire necessity."

The official at one seminary was firm in his opposition to special services of this kind, saying:

Residence work is residence work. Special adjustments are against the regulations of the accrediting agency."

Other special administrative provisions were a special rate to student wives taking seminary courses, a Monday night class open to students and community religious leaders at very nominal cost, special courses for students' wives, and a nursery for children; so that husbands and wives may attend classes scheduled at the same hour.

Comparisons of special services: liberal arts colleges, Bible colleges, and theological seminaries

1. More theological seminaries offer special administrative services than do liberal arts colleges or Bible colleges.

2. Special administrative arrangements for students' wives are unique with theological seminaries.

3. Liberal arts and Bible colleges offer correspondence work as a special administrative service. No theological seminary reported correspondence services.
FOLLOW-UP

For most of the Pacific coast schools of ministerial training, follow-up means principally keeping in touch with graduates, or those who left school before graduation. Table XIX shows the usual ways of attaining this end.

TABLE XIX

FOLLOW-UP METHODS AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Follow-up method</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal letters</td>
<td>56%</td>
<td>50%</td>
<td>69%</td>
</tr>
<tr>
<td>News letters</td>
<td>11%</td>
<td>8%</td>
<td>--</td>
</tr>
<tr>
<td>Alumni organizations</td>
<td>100%</td>
<td>92%</td>
<td>85%</td>
</tr>
<tr>
<td>School bulletins</td>
<td>69%</td>
<td>67%</td>
<td>92%</td>
</tr>
<tr>
<td>School paper</td>
<td>33%</td>
<td>42%</td>
<td>15%</td>
</tr>
<tr>
<td>Alumni publications</td>
<td>33%</td>
<td>17%</td>
<td>8%</td>
</tr>
<tr>
<td>Personal visits</td>
<td>33%</td>
<td>17%</td>
<td>23%</td>
</tr>
</tbody>
</table>

Few follow-up studies were found at Pacific coast schools of ministerial training and none of the schools was found to be giving follow-up services.
Follow-up at Pacific coast schools of ministerial training

A. Liberal arts colleges. Chapman College was the only school stating the use of a questionnaire and systematic follow-up study, investigation being made periodically through employers, graduate schools, churches, and ministerial leaders to learn how their graduates are succeeding.

Alumni chapters of Seattle Pacific College keep in touch with graduates. It is likely that other college alumni groups do the same.

Two schools have an alumni column or section in the school bulletin. Seattle Pacific alumni take over an entire issue periodically.

One college has a representative visit alumni "... when we need money." This is quite likely true of many schools.

B. Bible colleges. Two Bible colleges use alumni sections in the school bulletin to sustain the interest of graduates, one of them using the pictures of five or six graduates each month.

A questionnaire was used in a follow-up study of the vocations of graduates, made by the registrar of Northwest Bible college.

C. Theological seminaries. The president of Western Evangelical Seminary, a comparatively new school, has
personally visited, or has plans for visiting, every alumnus of the school, including those on the foreign mission field.

Alumni visits, Pacific coast schools of ministerial training

A. Liberal arts colleges. Eight of the schools of this type definitely encourage graduates to return to the campus for friendly visits. The reasons given centered around three ideas: (1) keeping the interest of graduates tied to the school, (2) using graduates to help in student recruitment, and (3) influencing graduates to contribute financially to the school.

When graduates return they are recognized in some way at eight of the colleges, whenever this is possible. The chapel service is most frequently used for this purpose. Five schools depend on a fall "homecoming" to provide an occasion suitable for recognizing alumni. The commencement period provides opportunities for such recognition.

La Verne College invites qualified visiting alumni to lecture to classes, and brings district and regional church meetings to the campus, affording opportunities for recognition to many alumni.

The biennial "Vocations Day" of Whittier College is similar to Pasadena College's yearly "Vocations Week" in that the services of alumni are utilized.
Upland College invites alumni to a late fall homecoming each year, using the occasion to introduce graduates to the school and to announce basketball games and other special functions that are likely to interest them in frequent returns.

La Sierra college is host to an alumni banquet and week-end visit six weeks before each spring commencement. This makes possible an alumni occasion which is not lost in the welter of commencement activities.

B. Bible colleges. All of the Bible colleges encourage graduates to visit their alma maters. Four ideas were contained in the thinking of the schools concerning this policy: (1) continued two-way interest — the alumnus in the college and the college in the alumnus, (2) financial help that graduates may give, (3) a sustained feeling of "belongingness," and (4) encouragement to the undergraduates. Four schools emphasized this point, believing that seeing the finished product, the successful graduate, would inspire the students and keep them interested in the alumni.

Eleven Bible colleges reported attempting to give some kind of special recognition to visiting alumni. Ten of the schools use chapel services for this purpose, though one of them is discriminating -- inviting alumni to take some part "if . . . outstanding."
Other methods of recognition were: alumni day, a fall homecoming, an annual "Preachers' Parliament" held on the campus, a "Bible Emphasis Week" which provides a Bible conference with homecoming, and a "Harvest Home Seminar." The latter, held around Thanksgiving, offers instructive classes to alumni and guests who come bringing gifts for Pilgrim Bible Institute.

C. Theological seminaries. Eleven of the seminaries studied encourage alumni to visit the campus during the school year. Two general ideas were contained in the thinking about this policy, (1) continuing institutional ties, and (2) sustaining interest of the students.

An original reason was added by the president of Western Evangelical Seminary: "It is in keeping with the motive for operating the school. Visiting the seminary keeps the graduates in the center of the theological position that particularly marks the school, and provides fresh motivation for their own ministry."

Nine of the seminaries extend an effort to give special recognition to visiting alumni, the chapel service being the chief instrument. An alumni day serves a similar purpose.
Fuller Theological Seminary has an interesting way of keeping in memory graduates who are serving on the mission field. Their geographical locations are kept posted in the chapel in view of all the students, to provide incentive for continuing prayer interest.

Comparisons of follow-up at liberal arts colleges, Bible colleges, and theological seminaries

1. No theological seminary was found to carry on follow-up studies of graduates.

2. Differences in follow-up methods in the three types of schools of ministerial training are slight, liberal arts colleges appearing to use alumni organizations to somewhat better effect than do Bible colleges or theological seminaries.

3. Bible colleges offer more attractions as inducements for alumni to visit the schools than do liberal arts colleges or Bible colleges.

4. Financial benefits accruing to the school appear to enter more largely into the motivation of liberal arts and Bible colleges than into theological seminaries in encouraging alumni to visit the campuses.

HEALTH SERVICES

Table XX shows comparative data on certain aspects of health services provided at Pacific coast schools of ministerial training.
TABLE XX
HEALTH SERVICES AT PACIFIC COAST SCHOOLS
OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Data on services</th>
<th>Liberal arts colleges N-9</th>
<th>Bible colleges N-12</th>
<th>Theological seminaries N-13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-registration physical examination required</td>
<td>100%</td>
<td>83%</td>
<td>77%</td>
</tr>
<tr>
<td>Physician is located on campus</td>
<td>22%</td>
<td>8%</td>
<td>15%</td>
</tr>
<tr>
<td>Physician is near the campus</td>
<td>78%</td>
<td>92%</td>
<td>85%</td>
</tr>
<tr>
<td>Registered nurse is on the campus</td>
<td>100%</td>
<td>58%</td>
<td>46%</td>
</tr>
<tr>
<td>Practical nurse is on the campus</td>
<td>11%</td>
<td>17%</td>
<td>--</td>
</tr>
</tbody>
</table>

Health services at Pacific coast schools of ministerial training

A. Liberal arts colleges. Chapman College is the only school studied which requires a yearly physical check-up for all students.

One college employs a physician who makes regular weekly visits to the campus.

Whittier College has a ten-bed infirmary on the campus and tries to make the students health conscious through a program of information, "Health Education Week," during which time medical specialists of all kinds are brought to the campus to address the...
students. A dermatologist explained skin care, for example.

La Sierra College has an infirmary in each dormitory.

Seattle Pacific College provides full-time clinic service, Chapman College keeps a laboratory technician on duty, and Upland College includes an infirmary fee with general student fees which pays for the doctor's first call in case of illness.

Group insurance is compulsory at Chapman College, George Fox College, and Upland College. It is available to students at La Sierra College.

Cascade College has a student fund for injuries incurred in athletic or student function activities. An insurance company carries this fund for a small fee, as group insurance with individual benefits.

B. Bible colleges. Pilgrim Bible Institute has the equivalent of a school physician, since one practicing nearby has children in the school and holds a personal interest in the well-being of the students.

Two Bible colleges offer health insurance, one of them including the five-dollar-per-semester cost in the student fees. Another school makes available to students a health benefit group insurance plan that covers hospitalization, accident, illness, doctor bills and medicines at a cost of ten dollars per semester.
C. Theological seminaries. The Kaiser Health Plan is available to students at Church Divinity School, Pacific Lutheran Theological Seminary, and Pacific School of Religion; the latter including the cost of the plan in the student fees.

San Francisco Theological Seminary requires some form of hospitalization insurance -- about eighty-five per cent of the students choosing the Blue Cross plan -- and retains the services of a local practicing physician. The student fee for his services is eleven dollars per year. This represents socialized medicine on a campus scale. When hospitalization is required, the nearby San Anselmo hospital is used.

Church Divinity School includes health service for a two-dollar initial enrollment fee, or three dollars and twenty-five cents for a married couple. Talbot Theological Seminary offers students a full coverage health plan for five dollars per semester.

Comparison of health services at liberal arts colleges, Bible colleges, and theological seminaries

1. More complete on-campus health services are offered by liberal arts colleges than by Bible colleges or theological seminaries.

2. More programs of health education are carried on at liberal arts colleges than at Bible colleges or theological seminaries.

3. Health and insurance plans at liberal arts colleges and theological seminaries are more numerous and better established than
4. Physical examination before registration is required at a larger percentage of liberal arts colleges than at Bible colleges or theological seminaries.

HOUSING AND BOARD

Housing and board at Pacific coast schools of ministerial training.

A. Liberal arts colleges. In the Pacific coast schools of ministerial training visited, most of the officials interviewed were not in charge of student housing; so estimates made were necessarily approximate.

At liberal arts colleges, forty-five per cent of the men and sixty-four per cent of the women live on the campus in housing provided by the school.

Two liberal arts colleges have a limited number of cooperative living groups. At George Fox College "These have worked out in restricted cases." Cooperative groups are usually small and limited to "... members of the same family." Faculty supervision was required. The Pasadena College policy was stated:

"A few upper division students are permitted to form such living groups if it is in an approved dwelling. We have no general program for this type of group."

Five of the colleges have special provision for
married students, usually in the form of apartments, though at La Verne College these are being remodeled into quarters for single girls. Chapman College has apartments in quonset and barracks buildings. La Sierra College has apartments, cottages, and courts to accommodate married couples.

At all of the colleges an experienced dietitian is in charge of meal planning. In addition, at Chapman College, a faculty member checks the diet balance of the menus.

Keeping the student's costs at a minimum is a real problem at the colleges studied. Seven of them try to furnish board at cost or near-cost level. The two schools admitting a profit commented that it was very small and would doubtless disappear if considered in terms of a commercial enterprise, with capital investment in mind. One school, trying not to lose money, attempts a one-cent-per-meal profit margin, while at three schools the stated objective was "... to break even, if possible."

Whittier College emphasizes the family style of dining, which is very well received by the students.

The reasoning back of the non-profit basis of board was much the same at each college, to try to hold down expenses for students. The La Verne College idea is notable: "In trying to help the student in
this way we demonstrate our basic philosophy of non-profit, which is a part of the school ideal."

B. Bible colleges. Although four Bible colleges reported having one or more cooperative living groups, reports on them were less than enthusiastic.

1. "There are some, but they are not encouraged, for they have caused some trouble. Housing is high and is a problem."

2. "They have not worked too well and we plan to discourage them. The housekeeping has been poor."

3. "The only reason they are allowed is for economy. There is one such group, in response to request."

Eight Bible colleges have a definite policy against cooperative living groups. Reasons given for the feeling against this type of group living included lack of facilities, the immaturity of the students, and the preference for campus life.

Six Bible colleges have special provision for housing married students, five of them in the form of apartments and the sixth in small houses owned by the college.

Nine of the schools have experienced dietitians supervising the planning of meals for the dining room. At one school, dining is cafeteria style.

Ten of the Bible schools try to provide board for students at cost. Cost included a margin for the manager at one school, while another reported "very
little profit." In an effort to keep down costs, one Bible college raises garden produce and rabbits.

The purpose in operating at or near the non-profit level is the same at all Bible colleges, that of helping the students and making available educational opportunities to the largest number possible.

C. Theological seminaries. Cooperatives, though allowed for economy at three seminaries, are definitely not encouraged because of the related difficulties of proper supervision. At Los Angeles Baptist Theological Seminary cooperatives for board only are accepted.

Reasons for maintaining a policy of forbidding cooperatives include: (1) lack of facilities, (2) absence of a real need, (3) an ability to provide low-cost maintenance in other ways, and (4) a feeling that there are gains in the corporate fellowship of dormitory life.

Nine seminaries have provisions for married couples, but Golden Gate Theological Seminary regards its facilities in this respect as inadequate. Eight of the schools have apartments only for married students; Fuller Theological Seminary provides thirty-eight apartments and courts, and Western Evangelical Seminary has an adequate number of apartments and cottages or small houses.

Nine seminaries have an experienced dietitian in
charge of meal planning, an experienced chef is in charge of meal planning and preparation at Fuller Theological Seminary, and at Church Divinity School a student and his wife satisfactorily operate the refectory. Western Evangelical Seminary does not handle board for students.

Pacific School of Religion and San Francisco Theological Seminary have cooperative dining halls, the operation at the latter school, including purchasing, being entirely in the hands of students. This makes possible student, rather than institutional, profit.

All seminaries providing board do so on a non-profit basis, though at Talbot Theological Seminary the policy is cost, plus a margin for the salary of the dining hall manager. Reasons for the non-profit basis are differently worded, but all involve the service motive for holding down living costs to students.

Comparison of housing and board at liberal arts colleges, Bible colleges, and theological seminaries

1. There are no important differences in the percentages of men and women housed in institutionally-owned facilities at different types of schools of ministerial training.

2. A larger percentage of theological seminaries have special provision for married students than do liberal arts or Bible colleges.

3. A larger percentage of liberal arts
colleges have experienced dietitians in charge of meal planning than do Bible colleges or theological seminaries.

4. Cooperative dining halls are found at a larger percentage of theological seminaries than at liberal arts or Bible colleges.

PLACEMENT

Placement at Pacific coast schools of ministerial training

A. Liberal arts colleges. Five of the liberal arts colleges studied offer placement services to graduates as a part of the student personnel program. Reasons for the service were given in terms of convenience to both students and employers, of the good feeling thus created among the students, and of the necessity of aiding both graduates and undergraduates. The most complete statement given the interviewer was at Chapman College:

"The philosophy of education of the college includes responsibility to its graduates and service to the public, to schools, and to churches. Placement for ministers is more informal than for teachers; the president, the dean, and the field man cooperating. At the present time we are unable to supply the demand for educated ministers."

Three general methods of placement found are illustrated by the following examples:

1. Calls for graduates are listed with the dean at Upland College.

2. Whittier College has an established
placement bureau. Requests for graduates are listed and the faculty recommends those best qualified for the positions.

3. La Sierra College has the most unusual placement service found by the investigator. Each spring a brochure is made up containing outline information concerning graduating students. This is sent to possible employers. When further information is requested about any of those who are listed in the brochure, an individual folder with complete information on the graduate is sent to the inquirer.

B. Bible colleges. Placement services at Bible colleges are not at all clearly defined. Five of the schools indicated that placement was attempted, but schools making no claim for a placement program seemed to offer comparable help. This could mean that non-placement program schools have more than they realize; but the investigator is disposed to believe that schools claiming a program, actually do very little. Statements of method are offered in evidence of this interpretation:

1. "Students are placed through the denomination, the general supervisor being largely responsible."

2. "The program is worked through the president's office. People write in and the school recommends the graduates."

3. "The president and the dean assist in placement. There are many demands for graduates."


5. "Requests for graduates are filed and
referred."

No extensive reasons for placement were given, as might be expected. One administrator believed that such a program helped both the churches and the students.

At one of the schools there is such a demand for trained men by the denomination that most of the students are placed before graduation.

Bible college officials are not blind to the inadequacy of their placement programs, for one official stated that his school's services were in their infancy, handicapped by a lack of "follow-through."

The former director, excellent as a teacher, maintained that graduates were capable of locating their own positions.

C. Theological Seminaries. Nine of the seminaries studied have some placement services, three of the number relying rather heavily on church or denominational assistance in locating graduates. California Baptist Theological Seminary and Pacific School of Religion try to help students in finding suitable employment, though no results are guaranteed and aid is largely in the nature of providing information about the graduate and in making suitable recommendations.

Reasons for placement aid are basically three in
number: (1) the practice is sound procedure in
"good public relations," (2) it is a real service to
the students, and (3) it is a service to the church.

No placement service is needed at Church Divinity
School, as the students are virtually placed by the
Bishop and the Diocese when they enroll in the
seminary.

Los Angeles Baptist Theological Seminary explained
its lack of placement services as follows:

"We feel that it is un-Baptistio to seek
employment in a church. We will, of course,
try to fill requests for pastors that come
in from churches."

Placement methods at theological seminaries were
not uniform. Some have no planned method of learning
of church vacancies, but as work reaches the school,
men are sent out to fill the need. At two schools
the president recommends promising graduates. A fac-
ulty committee is responsible for placement in
another system.

The director of practical work at Fuller Theologi-
cal Seminary finds openings and arranges for placement
by personal contact.

At San Francisco Theological Seminary, the head of
the Christian Education department assists the women
graduates to find positions, while the president recom-
mends the men.

The administration at Western Conservative Baptist
Theological Seminary attempts to intelligently recommend men to fill the many calls received for graduates.

Comparisons of placement services at liberal arts colleges, Bible colleges, and theological seminaries

1. Placement services at liberal arts colleges are more numerous and are better organized than at Bible colleges or theological seminaries.

2. Liberal arts college placement services actually do more to locate positions than do those of Bible colleges or theological seminaries.

3. Placement at theological seminaries relies more heavily on denominational assistance than does the help at liberal arts or Bible colleges.

4. The service ideal is better interpreted by placement services at liberal arts colleges than those at Bible colleges or theological seminaries.

PRACTICAL EXPERIENCE OPPORTUNITIES

No educational form has better captured the principle of applied theory to supplement instruction as a student personnel service, than the school of ministerial training. A review of statements in selected catalogs of these schools (pp. 72-74, above) showed that this program is no accident, but is a carefully considered and planned part of the training of ministers. Table XXI shows two things, viz., that actual practical work is being extensively done
at every Pacific coast school of ministerial training, and that the work is endorsed by administrative aid in finding assignments for the students.

To evaluate properly practical or field work it was felt that information should be gathered to answer the following questions:

1. Is field work required at schools of ministerial training?
2. Is credit given for field work?
3. Is field work remunerative?
4. What kinds of field work are actually being done at Pacific coast schools of ministerial training?

Institutional requirements concerning practical work at Pacific coast schools of ministerial training

A. Liberal arts colleges. Only two of the colleges that train ministers require field work for graduation. Six of the schools encourage this type of activity. Staff supervision is not given to all the work in all of the colleges, much of the program being left to student initiative.

B. Bible colleges. Practical field experience is a graduation requirement in seven Bible colleges. One school specifically requires this of those doing major work in religious education. Another school stipulates five semesters of successful practical work out of a possible six as a degree prerequisite. Five
Bible colleges encourage students in doing practical work, one of them emphasizing encouragement for students doing major work in theology or missions.

C. Theological seminaries. Ten of the seminaries studied hold field or practical work as a prerequisite for a degree. This policy is held for certain masters' degrees at Western Evangelical Seminary and the School of Religion of the University of Southern California, plus the doctor of theology degree at the latter institution. Two seminaries "expect" field work of their students, and two others encourage it.

Academic credit for practical work at Pacific coast schools of ministerial training

A. Liberal arts colleges. Three colleges offer credit for field work. Cascade College gives credit only if the work is supervised and reported in an orderly, approved manner. Chapman College offers from one to four hours credit, depending on the nature and extent of the field work. La Sierra College makes field work part of the regular credit courses.

B. Bible colleges. Only one Bible college is offering regular academic credit for field work, though two schools give non-academic credit. Other schools, though requiring the work, demand enough academic
credits for graduation without practical work credits. The feeling often expressed was that much of the work had to be done without sufficient supervision to justify credit.

C. Theological seminaries. Only the School of Religion of the University of Southern California gives credit for field work, the amount fluctuating from one to four hours, depending on the nature and extent of the work done. Golden Gate Theological Seminary, denying students academic credit, justified the policy as follows:

"The multiplicity of activities goes beyond the justification of the academic credit. Everybody does field work, reporting orally and in writing. There are six organized groups of field workers, besides individuals."

Compensation for practical work at Pacific coast schools of ministerial training

A. Liberal arts colleges. On the college level, practical work is not highly remunerative, about nine per cent of the assignments providing some small compensation. This is an average based on very rough estimates, the actual facts being unknown to college officials.

B. Bible colleges. Four schools reported that students received some remuneration for services, about nineteen per cent of the assignments being financially
gainful. The other Bible colleges indicated that expenses only were realized, and at three schools no compensation whatever was received by students for field work.

C. Theological seminaries. At seminaries, opportunities for compensation are much better, an average of about sixty per cent of the services given by the students being remunerative. While the estimates were approximate, actual figures not being available to seminary officials, it is likely that they were not too inaccurate.

Nature of practical work at Pacific coast schools of ministerial training

Table XXI shows the kinds of field work done at Pacific coast schools of ministerial training. The column under student activity (SA) gives the percentage of schools reporting that students did that kind of field work. The column for placement aid (PA) gives the percentage of schools reporting cooperative assistance in providing practical experience opportunities. This aid was held at the lowest level in the question asked by the interviewer, "If requests come to the school for students to do this kind of Christian work, do you try to locate someone suitable to render the service?" The percentages for placement aid must be interpreted with this level of placement in mind,
<table>
<thead>
<tr>
<th>Field work</th>
<th>Liberal arts colleges N-9 SA</th>
<th>Bible colleges N-12 SA</th>
<th>Theological seminaries N-13 SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calling in homes</td>
<td>56% 33%</td>
<td>58% 50%</td>
<td>85% 62%</td>
</tr>
<tr>
<td>Choir directing</td>
<td>100% 78%</td>
<td>42% 58%</td>
<td>77% 69%</td>
</tr>
<tr>
<td>Church school work</td>
<td>100% 89%</td>
<td>92% 92%</td>
<td>100% 92%</td>
</tr>
<tr>
<td>Counseling</td>
<td>44% 22%</td>
<td>8% 8%</td>
<td>38% 38%</td>
</tr>
<tr>
<td>Evangelism</td>
<td>67% 44%</td>
<td>75% 67%</td>
<td>62% 54%</td>
</tr>
<tr>
<td>Evangelistic surveys</td>
<td>56% 33%</td>
<td>92% 75%</td>
<td>62% 46%</td>
</tr>
<tr>
<td>Gospel team work</td>
<td>78% 67%</td>
<td>92% 67%</td>
<td>62% 54%</td>
</tr>
<tr>
<td>Mission work</td>
<td>67% 44%</td>
<td>83% 75%</td>
<td>77% 62%</td>
</tr>
<tr>
<td>Music directing</td>
<td>89% 89%</td>
<td>83% 67%</td>
<td>77% 69%</td>
</tr>
<tr>
<td>Parish visitation</td>
<td>78% 67%</td>
<td>67% 58%</td>
<td>54% 46%</td>
</tr>
<tr>
<td>Pastors of churches</td>
<td>78% 56%</td>
<td>92% 67%</td>
<td>92% 69%</td>
</tr>
<tr>
<td>Pastors, assistant</td>
<td>78% 67%</td>
<td>83% 83%</td>
<td>85% 77%</td>
</tr>
<tr>
<td>Personal evangelism</td>
<td>89% 67%</td>
<td>67% 58%</td>
<td>69% 62%</td>
</tr>
<tr>
<td>Preaching</td>
<td>100% 89%</td>
<td>100% 92%</td>
<td>100% 69%</td>
</tr>
<tr>
<td>Prison visitation</td>
<td>44% 11%</td>
<td>33% 42%</td>
<td>69% 62%</td>
</tr>
<tr>
<td>Quartet or trio work</td>
<td>100% 89%</td>
<td>92% 92%</td>
<td>69% 62%</td>
</tr>
<tr>
<td>Radio or television work</td>
<td>89% 67%</td>
<td>67% 58%</td>
<td>62% 54%</td>
</tr>
<tr>
<td>Social work</td>
<td>58% 44%</td>
<td>50% 42%</td>
<td>46% 31%</td>
</tr>
<tr>
<td>Street meetings</td>
<td>11% --</td>
<td>17% --</td>
<td>23% 15%</td>
</tr>
<tr>
<td>Teaching, special</td>
<td>100% 92%</td>
<td>83% 58%</td>
<td>69% 54%</td>
</tr>
<tr>
<td>Visitation evangelism</td>
<td>56% 56%</td>
<td>67% 67%</td>
<td>69% 54%</td>
</tr>
<tr>
<td>Youth work</td>
<td>92% 78%</td>
<td>67% 75%</td>
<td>100% 85%</td>
</tr>
</tbody>
</table>
for an organized placement bureau is not inferred. At many of the schools, however, field work is so highly developed that directors locate the work, assign students, supervise their activities, evaluate their reports, and counsel them on improving their practices. Such directors are true coordinators of field work in the student personnel pattern and there are few who are qualified for the positions.

In addition to the activities listed in Table XXI which are common to the three types of schools studied, the following field work activities were found to be arrrived on:

One college and three seminaries had projects at mental institutions.

One college and two Bible colleges reported hospital visitation.

One seminary and two Bible colleges had students engaged in release-time public school religious instruction.

Three Bible colleges and two seminaries had students visiting homes for the aged.

Two Bible colleges and three seminaries noted that students worked in street meetings.

One Bible college and two seminaries reported visits to children's homes.

Special activities mentioned only at liberal arts colleges were: colporteurs of religious literature, deputation team work, and services at rest homes.

Special activities mentioned only at Bible colleges were: Campus Crusade (a missions program), convalescent home visitation, Bible club work, county farm visitation,
musical performances, and tract distribution.

Special activities mentioned only at theological seminaries were: chaplains at air and naval bases, counseling at a boys' correction school and a boys' detention school, visiting a school for the blind, dramatics work, scout work, services at a rehabilitation center, Civil Air Patrol student chaplain, and Young Men's Christian Association work.

Field work at Pacific coast schools of ministerial training

A. Liberal arts colleges. Seattle Pacific College grants a school letter -- an Old English "S" -- for field work, to encourage students to engage in this kind of work.

Upland College calls practical experience "laboratory work." It is regarded as being highly important: "If the students can't produce, they are not fit to be terminal ministerial students." This school mentioned placement services for workers in child evangelism.

Only Chapman College utilizes a student personnel program to provide practical training in church finance, offering direction and supervision to youth leaders and assistant pastors. Some schools feel that this training is adequately provided in classroom instruction, but one educator did admit the need of practical training in handling church money.

B. Bible colleges. Pilgrim Bible Institute watches
its field work with closer than average scrutiny, requiring a weekly field report of all students. This statement, due each Monday, includes activities performed and church services attended. These reports appear to give the students a sense of responsibility, rather than making "church tramps" of them.

All students at a Portland, Oregon, Bible college engage in a constant program of tract distribution which covers the entire city over a period of years.

One Bible college described its methods of practical training in church finances on the student personnel level. Gospel teams and groups going out in meetings are carefully instructed as to methods of handling money. A detailed mimeograph check-sheet is furnished each group for making a complete report, providing a basis for supervision. Other schools believe church finance management to be adequately covered in regular classroom instruction.

C. Theological seminaries. Personal evangelism is stressed in theory and practice at Western Conservative Baptist Theological Seminary.

San Francisco Theological Seminary with the most varied list of practical experience activities found at any Pacific coast school of ministerial training, does not encourage student pastorates. Less than twelve of the 250 students are so engaged. The reason
appeared to be that more varieties of experience and better supervision of field work were possible to men freed from pastoral responsibilities. At no other school was this point of view even hinted.

Two seminaries give practical help in handling church finances, both on the level of counseling or individual instruction. One administrator, admitting that no such training was provided at his seminary added, "unfortunately."

Comparisons of practical work opportunities at liberal arts colleges, Bible colleges, and theological seminaries

1. A larger variety of forms of practical work is carried on by students at theological seminaries than by those at Bible or liberal arts colleges. Bible colleges are second to seminaries in this respect.

2. More theological seminaries require practical work than do liberal arts or Bible colleges.

3. More liberal arts colleges offer academic credit for field work than do Bible colleges or theological seminaries.

4. Field work is much more remunerative at theological seminaries than at Bible or liberal arts colleges.

5. The most thorough organization and supervision of practical experience work is found at theological seminaries.

6. There is a consistently higher level of student activity in practical work than of administrative cooperation through placement. This appears to indicate that many of the students find their own service openings. The highest level of student initiative is found at the Bible colleges.
7. Faculty help in locating field work for students appears very slightly better at Bible colleges than in liberal arts colleges or theological seminaries.
CHAPTER IV

SUMMARY AND CONCLUSIONS

The first objective of this study, to learn the specific nature of the student personnel programs at Pacific coast schools of ministerial training, has been recorded in Chapter III.

The second purpose was to determine the relationship between the extent of the student personnel services and the type of the school; liberal arts college, Bible college, or theological seminary.

Student personnel and the type of school

Careful scrutiny of the comparisons between the various aspects of the student personnel program reveals that in twelve of the areas, including administration, the liberal arts colleges offer the most adequate services.

This makes a convincing case for the over-all superiority of the student personnel program at liberal arts colleges, but does not show the relative positions of the Bible colleges and the theological seminaries.

Comparing Pacific coast schools of ministerial training only, without reference to standards set up by the authorities, the three types of school were given quality points, three points for the most complete and adequate services, two points for the second, and one point for the third in comparison rating. Table XXII shows the comparison
thus derived. The administration of the program is included in the comparisons.

TABLE XXII
RATINGS OF COMPLETENESS AND ADEQUACY OF SERVICES AT PACIFIC COAST SCHOOLS OF MINISTERIAL TRAINING

<table>
<thead>
<tr>
<th>Type of school of ministerial training</th>
<th>Times rated first</th>
<th>Times rated second</th>
<th>Times rated third</th>
<th>Total quality points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberal arts college</td>
<td>12</td>
<td>3</td>
<td>1</td>
<td>43</td>
</tr>
<tr>
<td>Bible college</td>
<td>1</td>
<td>11</td>
<td>4</td>
<td>29</td>
</tr>
<tr>
<td>Theological seminary</td>
<td>3</td>
<td>2</td>
<td>11</td>
<td>24</td>
</tr>
</tbody>
</table>

These ratings are based on the comparisons derived from the tables and where no tabular summaries were feasible, because of the nature and extent of the services as appraised by the interviewer as a result of his on-campus observations and interviews.

Student personnel services and geographical location

A second pattern of comparison, geographical location, emerged as the study progressed, especially in the Bible colleges. The student personnel services appeared to be better organized and more adequate at those Bible colleges located near large universities; this was not true for theological seminaries, as least not to any marked degree. Some seminaries adjacent to universities appeared satisfied
to make use of the university facilities for some parts of the student personnel program.

It is likely that the reason for the influence of the universities on the Bible colleges is that the latter are endeavoring to lift the academic levels of the faculty by encouraging members to take graduate work at nearby universities. This causes the influence of the graduate school to be felt at the Bible colleges more directly than at theological seminaries, where graduate work has a different emphasis. Faculty members with graduate work in education are somewhat rare in theological seminaries. No relationship between proximity to graduate schools and quality of student personnel services was noted at liberal arts colleges.

**Overview of student personnel programs**

In creating an over-all picture of the student personnel program at Pacific coast schools of ministerial training, it is easy to make one of two serious errors: (1) to select the best of the procedures from the institutions, making it appear that they are representative; or (2) to select the worst of the procedures from the schools, making it appear that student personnel services are hopelessly inadequate.

Actually, there were many fine things done at each of the schools investigated. At every one of the schools there is room for improvement at specific points in their
programs. Any blanket appraisal must be made with these facts in mind.

No overview is entirely fair to all of the schools of a given category. For example, theological seminaries were given lowest rating on orientation, yet San Francisco Theological Seminary has a superb program of orientation, beautifully adjusted to the needs of that seminary.

An additional complicating element is that within a given category, there are multiple services. In giving financial aid to students, theological seminaries are rated first on the basis of an unapproached program of scholarships and other direct financial aid. Liberal arts colleges, however, appear to have slightly better organized facilities for helping students obtain part-time employment.

**Overview of the liberal arts college student personnel program**

Pacific coast liberal arts colleges that offer ministerial training are thoroughly aware of the importance of student personnel services, and are engaged in a serious attempt to make them of maximum worth to those being educated in their halls. Only in discipline, financial aid, special administrative services, and in practical work opportunities do the programs need to be somewhat strengthened to make them fully representative of the best of practices as found on the Pacific coast at schools of ministerial training.
When contrasted with an ideal program, the Pacific coast liberal arts colleges offering ministerial training fall somewhat below the standard.

1. There are too few directors or coordinators of student personnel, and those now acting have a status inferior to that which is recommended as ideal. Faculty advisors carry too heavy a teaching load to permit adequate attention to individual students and their problems at many of the colleges.

2. Insufficient use of pre-registration orientation possibilities appears to characterize the colleges. Inadequate provision is made for marginal achievers in high school through intermediate registration. Recruitment procedures have not taken full advantage of the possibilities in high school "career day" programs.

3. Much of the counseling appeared to be directive, or merely advising. Referrals to those trained for dealing with emotional problems are not always made. In-service training programs in counseling appear poorly planned and organized.

4. Liberal arts colleges make and use records in approved ways.

5. Guidance is most often advising at many colleges, rather than providing the student with information for making his own decisions. Remedial instruction does not appear adequate.

6. The college testing programs compare favorably with those recommended by authorities, but the background of training of those planning, directing, and operating the programs are not always adequate. Staff members are not all trained in the use of test results.

7. The colleges studied did not make use of summer orientation for prospective students, but the average program compared favorably with the ideal, except for emphasis on methods of study and reading. In-service training for the orientation program appears to have been neglected.
8. Colleges do use counseling as the primary tool for handling discipline, but the possibilities of utilizing social pressure to secure favorable behavior do not appear to have been adequately explored.

9. The colleges have an adequate number of extracurricular activities, but faculty sponsorship appears in many cases to be perfunctory rather than purposeful. Methods for encouraging participation on the part of those most needing social development are insufficiently investigated and used. Many activities are not sufficiently co-curricular.

10. Direct financial aid at colleges does not seem sufficiently extensive, and is not used as frequently as it should be to encourage high attainments in scholarship. Placement in part-time work is not planned enough in terms of student interests and abilities.

11. Many colleges are not taking advantage of the superior abilities of some students, by allowing them individual study or research projects. Insufficient allowance is made for students having physical difficulties in attending classes.

12. There is a real lack of follow-up studies and services in the colleges studied. Little thought appears to have been given the problem of helping the graduate after he leaves school.

13. Less attention is devoted to the mental health of students than to their physical well-being. In most cases adequate provision is made for the health of the students.

14. Housing and board appear to meet standards recommended by authorities.

15. Few colleges have true placement services, in the sense of locating jobs for graduates. Such services as are attempted do not appear to be based on adequate knowledge of the student, the work, and the public served.

16. Too much field work is unsupervised, unrecorded, and unrelated to the student's study program.
Overview of the Bible college student personnel program

Pacific coast Bible colleges are becoming increasingly aware of the significance of student personnel services in the educational task of a school. Attention to the discipline of students was in many ways the most thorough of any of the types of school investigated, and was from fair to good in the administration of the program in admissions, counseling, making and using records, guidance, testing, orientation, extracurricular activities, follow-up, board and room, and practical work. Insufficient attention has been given to providing financial assistance to students, to special services that are made necessary by unusual conditions, to caring for the health of students, and to placement assistance.

In the light of standards set by authorities, Bible colleges have much to do in improving their student personnel services.

1. Supervision of the student personnel program is totally inadequate, a coordinator being almost unknown. Faculty members have too heavy teaching loads to properly share in the student personnel program. Responsibility is not clearly assigned and the program is assembled in a somewhat unplanned fashion.

2. Pre-registration orientation is little used. Recruitment makes almost no use of high school "career day" programs. Marginal achievers in high school are often allowed to register as regular students.

3. Bible colleges make and use records in approved ways. The cumulative files are not used for counseling information as much as is recommended.
4. Counseling at Bible colleges leans in the direction of enforcing conformity rather than in aiding the students in self-direction. Counseling is more often directive than non-directive. Counselors appear to be deficient in academic training for their work. In-service training in counseling is sub-standard.

5. Guidance in Bible colleges is largely advising. Remedial instruction is not adequate for students having difficulties in doing satisfactory work. Few members of the staff are trained in guidance theory and practice.

6. The testing programs at Bible colleges are adequate, but in many cases are directed by untrained personnel. Staff members are not qualified to use test results in many instances.

7. While more Bible colleges are looking into the values of an extended period of orientation, the initial period of orientation appears inadequate to insure an early adjustment of the new student to the college environment and life. Bible college orientation programs appear to be an accumulation of ideas rather than planned services that grow out of the ideals and standards of the schools. The entire staff does not appear to share adequately in the orientation activities, or do so without proper training and briefing on the plans.

8. Discipline at Bible colleges is based more on rules than on counseling to enable students to gain self-direction.

9. Extracurricular activities are sufficient in number at Bible colleges, but are inadequately integrated with the study program. While the smaller enrollment at Bible colleges and a family atmosphere somewhat guarantee against social isolation, extracurricular activities are not used in a therapeutic sense as much as is possible.

10. Scholarship funds appear inadequate at Bible colleges. Assistance given students in gaining work that will contribute to their total
development is fair, at best. Employment by the colleges is above average.

11. Special administrative services are few at Bible colleges; this may be because of numerically limited staffs.

12. No real follow-up services for graduates were found at any Bible colleges. Follow-up studies are few. The schools try to keep in touch with graduates, but more for selfish reasons than for service.

13. Health provisions appear adequate at Bible colleges, if off-campus facilities are included. Insurance programs are average.

14. Housing is often inadequate at some of the Bible colleges, but present facilities are properly maintained. Board is provided at or near cost levels.

15. Placement at Bible colleges means little more than recommending graduates when requested to do so. The administration takes little initiative in placement of graduates.

16. Practical experience is well organized and supervised at most Bible colleges and is integrated with the course of study. The faculty cooperates excellently in the program.

Overview of the theological seminaries student personnel program

The student personnel services at theological seminaries suffer by comparison with those offered at other Pacific coast schools of ministerial training. This may be because the student personnel point of view has not yet reached all the seminary campuses, but it is likely that these schools, operating on the graduate level, regard many of the services of a student personnel program as not entirely
necessary. Enrollments are smaller at most seminaries than at other types of schools of ministerial training, students are older, staffs are numerically limited and are often overworked. In field work opportunities, direct financial aid, and in special administrative services the seminaries set the standards for Pacific coast schools of ministerial training. Health programs are good, going beyond recommendations of authorities in provisions for health and hospitalization insurance. The seminaries are rated second to the colleges in the health program only because of the lack of campus facilities for caring for the emergency illnesses that sometimes occur. In placement the work of the seminaries is only fair.

Comparison of the student personnel programs of the theological seminaries with standards established by authorities seems scarcely just, since most of the writing has been done about colleges, with the needs of unmarried undergraduates in mind. In terms of the needs of college students, the services offered by theological seminaries seem ridiculously inadequate. The investigator has concluded that while there is room -- even need -- for extension of the program, at truly vital points those services offered by the seminaries are sufficient to meet student needs.

1. The student personnel program is frequently administered by a seminary staff member who is not the closest to understanding the lives and needs of the students. Such services as
are frequently directed by those already carrying heavy administrative or teaching loads. Teaching loads are not reduced to enable instructors to assist in student personnel work.

2. Insufficient attention is given at many theological seminaries to screening prospective students to give those of mediocre ability an intermediate registration.

3. With the emphasis on training pastors to become counselors, counseling at seminaries is improving, but many staff members are still not qualified academically to counsel on emotional problems, or to instruct students in doing so. In-service training for counseling is almost unknown. The counseling process is often paternalistic advising. Interviews are usually the result of student requests.

4. Procedures in keeping records appear to be standard.

5. Courses at seminaries are rather rigidly circumscribed, allowing little room for the guidance function. Offerings are frequently limited. Facilities for remedial instruction, except pulpit English, are few.

6. Most necessary tests are given students while at college. Some seminaries have supplementary testing programs, but many staff members are untrained in the use of test results.

7. Seminaries are feeling their way into orientation programs, most of them rather brief ones at the beginning of the school year. Those including this service stress the personal religious and devotional life of the student, greatly improving on the programs of the colleges in this regard. Orientation in study and reading is inadequate.

8. Discipline is a minor problem at theological seminaries. Arrangements for dealing with problems appear to be made as need arises.

9. Extracurricular activities are largely left
to student initiative at theological seminaries. The administration is interested, but little more.

10. At theological seminaries direct financial aid to students is very adequate, but help in obtaining part-time work for students appears somewhat disorganized.

11. Seminary follow-up consists largely of keeping in touch with graduates. Follow-up studies or services are not developed.

12. Special arrangements to help students who have obstacles of work or transportation are worked out better at seminaries than at other schools of ministerial training. Students with great ability are enabled to do individual research at many schools.

13. Health provisions at seminaries are usually at extra cost and are provided off-campus.

14. Dormitory provisions at seminaries are adequate, owing to the large percentage of married students. Existing facilities are carefully maintained, but many students are obliged to find their own quarters. Cooperatives for dining are more numerous than at other types of schools of ministerial training.

15. Placement is largely through church or denominational channels. Otherwise, giving recommendations is the chief placement activity.

16. Field work is excellently planned, supervised, and integrated with the study programs at theological seminaries, who set the standard for the educational world in this student personnel service.

Recommendations

It is easy to make suggestions for alterations in, and additions to, the student personnel programs which are utterly unrealistic in terms of budgets and available
personnel who meet all the requirements for administrative work at a school of ministerial training. The following recommendations were formulated more with the idea of contributing to the effectiveness of the present staff than of conjuring up solutions that necessitate impossible burdens on the usually restricted budgets of Christian schools:

1. It would be desirable for every Pacific coast school of ministerial training to add to its staff a full-time coordinator of student personnel, having faculty standing equivalent to that of the academic dean. In most cases this is impossible; so it is recommended that some member of the staff who has the student personnel point of view, who likes and is liked by the students, be relieved of a major part of his teaching load, to take graduate work in the student personnel field and to acquaint himself with the student personnel programs of similar schools that he may be qualified to coordinate the student personnel services. This person should be responsible for the planning and administration of the program.

2. Pacific coast schools of ministerial training should reduce the teaching load for staff members devoting any considerable amount of time to the student personnel program.

3. Pacific coast schools of ministerial training should take fuller advantage of career or vocational day programs in recruiting students.

4. Pacific coast schools of ministerial training should carefully screen prospective students, either eliminating those who are not likely to succeed, or allowing them only intermediate registration.

5. Each Pacific coast school of ministerial training should employ at least one staff member who is qualified for non-directive counseling. A present instructor may be
requested to take additional graduate work to so qualify him.

6. A carefully planned in-service training program for counseling and guidance skills should be established at each Pacific coast school of ministerial training. In this program, which should be carried on at least semi-monthly throughout the school year, guest instructors should be used, and methods employing case studies, demonstrations, tape recordings of actual interviews, socialized reports and sociodramas ought to be included. This program should be the responsibility of the coordinator.

7. Pacific coast schools of ministerial training should have remedial courses in reading and study methods for those whose progress is impaired because of ineptness in these skills.

8. Pacific coast schools of ministerial training should attempt a testing program only when some staff member is thoroughly qualified to administer, score, and interpret the results of tests. That member should be provided opportunities to instruct other staff members in the use of test results in counseling and academic work.

9. Pacific coast schools of ministerial training should have orientation programs using all members of the staff who have previously been trained, to make the period of maximum effectiveness to incoming students.

10. College level Pacific coast schools of ministerial training should have an extended orientation course that will enable problems to be met and discussed as they arise. Such a course would make possible additional help in reading, study, and mental health to aid the new student.

11. Pacific coast schools of ministerial training should use counseling as a first approach to problems of discipline, but should not abandon the standards of the schools for the sake of acquiring a permissive attitude toward infractions of the established codes of the institution.
12. Members of the staffs of Pacific coast schools of ministerial training should interest themselves in extracurricular activities, utilizing the possibilities of the program to develop those students who are ingrown or antisocial, and to supplement the study program of the students through planned integration.

13. The point-scale method of encouraging and regulating extra-curricular activities should be employed at Pacific coast schools of ministerial training.

14. Pacific coast schools of ministerial training should provide adequate direct financial aid for students in the form of scholarships, grants-in-aid, and repayable loans. Assistance in obtaining work should be given with reference to the interests, abilities, and life goals of the students; so that employment may contribute to their development.

15. Special provision should be made at Pacific coast schools of ministerial training for those who, because of circumstances are unable to attend all classes, to take part of their work by reading and conference. Such provision should be limited to students of superior ability and should be held to the necessary minimum because of the additional work imposed on the staff.

16. Pacific coast schools of ministerial training should make follow-up studies of the vocations and success of graduates, by the questionnaire method. The detail work can be done by an education or religious education class, affording excellent training under supervision, and sparing the office staff the burden of the additional duty.

17. Pacific coast schools of ministerial training should offer follow-up services to graduates. This may be in the form of training conferences to which graduates are invited without cost, providing refresher courses, and an opportunity to solve problems which they have met since graduation.
18. Pacific coast schools of ministerial training should regularly inspect all housing to assure students of standard living conditions that meet institutional requirements.

19. Pacific coast schools of ministerial training should assist those graduates in finding suitable employment who request this service. The plan of sending out a brochure stating the qualifications of members of the graduating class to possible employers, to be followed by folders giving details on individuals listed in the preliminary brochure, is suggested.

20. Pacific coast schools of ministerial training should keep careful records of field work, filed with the students' cumulative records, to assure adequate integration with the study program and the life aspirations of each student.
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