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THE DEVELOPMENT OF ESSENTIAL CHARACTER TRAITS IN PROSPECTIVE
RELIGIOUS WORKERS THROUGH THE ATMOSPHERE, METHODS,
AND CURRICULUM OF A NON-DENOMINATIONAL
CHRISTIAN COLLEGE

by

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A thesis submitted to
the Faculty of
The University of North Carolina, Consolidated,
in partial fulfillment
of the requirements for the degree
Master of Arts in Education

Greensboro

1949

Approved by

Franklin N. Westcott

Adviser

ACKNOWLEDGMENTS

It is with sincere appreciation that I acknowledge the cheerful guidance of Dr. Franklin H. McNutt, Thesis Director. I also wish to express thanks to all those who gave so liberally of their time in interviews, to the faculty and student body of People's Bible College for their splendid cooperation in obtaining data, and to Dr. Dennis H. Cooke for his advice and suggestions.

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CHAPTER I

INTRODUCTION

The Significance of the Problem

It is obvious that certain character traits are essential for success in Christian workers. There are, no doubt, some in the acquaintance of nearly everyone who, though they claim to have a desire for and a "call" to Christian work, have failed in this work. In the majority of cases, the reason for failure lies in the lack of some character trait or traits. This fact has been found true in the brief history of People's Bible College. Some of its graduates have not made a success in their chosen field of Christian service, though they have completed successfully the same scholastic requirements as others who have made a success. Most leaders of Christian work recognize this need of certain traits in order for Christian workers to be successful. Scholarship is, of course, essential; but it is secondary to character. Many teachers, students, and friends of People's Bible College have long felt the need of some definite goals for character formation which are essential for success in those Christian teachers, ministers, missionaries, and other Christian workers who go out from this college. Nothing of this nature, as far as the author has been able to determine, has yet been done for schools of this particular type.

In order to understand the present study more fully, the following brief summaries of the history, doctrine, and purposes of People's Bible College are given:

In January, 1932, God impressed upon the heart of a Methodist minister to open a Bible School. He called some praying friends together and in a prayer meeting, in which they fasted and prayed for three days and nights, People's Bible School was born. School formally opened on January 25, 1932, in a rented building on Silver Avenue in Greensboro, North Carolina, with eighteen students and four teachers. In 1936 the school was moved to the present site which is one mile west of Greensboro on Highway Number 70.

This is an undenominational, non-denominational institution, Arminian in doctrine, Wesleyan in interpretation, and stands firmly for the doctrine and experience of Christian perfection.

There has been a steady increase in the enrollment, faculty and curriculum. During the last year a new dining room and a new grade building have been completed.

The school offers a four-year Bible College Course leading to a Th. B. degree, four years of high school work, and eight years of elementary school.

The purpose of the school is to train Christian young people for service in any field into which the Lord calls them. Today there are scores of students who have gone from here who are serving the Lord as pastors, evangelists, evangelistic singers, and home and foreign missionaries.¹

The major reason for the existence and operation of this school is to educate young people in an atmosphere that will shelter their faith from the effects and influence of present day modernism and atheism and bring them to a settled faith in the eternal truth and principles of the Christian religion; therefore, it is the constant purpose of the school to emphasize spiritual verities.²

Jim H. Green, founder of People's Bible College and present president, makes the following statement of the doctrines and purposes of the College:

1. The Bible consists of the sixty-six canonical books of the sacred Scriptures and is the inspired, infallible Word of God.
2. Man was created in the image of God, a free moral being, but through disobedience fell from original righteousness and forfeited his standing with God; and through this fall, as the federal head of the race, brought upon the race the curse of moral and physical death.
3. God sent His only begotten Son, who was conceived by the Holy Ghost, born of the virgin Mary, crucified on the cross, raised from the dead. This death was a perfect, substitutionary sacrifice

1. Ambassador. People's Bible College Annual. Greensboro, North Carolina: The College, 1948. p. 4.

2. People's Bible College Catalogue 1948-49. Greensboro, North Carolina: The College, 1948. p. 4.

which provided redemption for all men and which becomes experientially effective in each individual who truly trusts Christ's atoning merit. This redemption includes pardon for all sinful offenses and cleansing from inward sinfulness and final glorification after the resurrection.

4. God's method of bringing this redemption to lost men is through the testimony of living witnesses, whom He designs to send to testify to every creature and to invite him to trust the Christ who saves all who trust Him, from all sin, regardless of his race or position.

5. In the light of the foregoing doctrinal statements, the purpose of People's Bible College is to get men and women established in the truth and experience of this salvation, to train them in character and intellect that they may be equipped to teach and witness to all men to the ends of the earth this Gospel of salvation from all sin by grace through faith.³

The students of this College come from many different denominations, but for the most part from those which emphasize evangelism. Those of college age come for the spiritual atmosphere and the training which will prepare them for Christian service. A brief survey of the graduates of the past five years reveals what they are doing at present:

Taking further education for Christian work	11
Full-time pastors	7
Secular work.	5
Student pastors	3
Bible College teachers.	2

This study has been undertaken with the belief that if some standard of character training could be established, it would increase the efficiency, understanding, and success of the entire College in its attempt to train successful Christian workers; and that such a

3. Statement by Jim H. Green, personal interview, Greensboro, North Carolina. 1948.

study would also prove helpful to other institutions of similar purpose and emphasis.

The Problem

The purpose of this study is to determine what elements of climate, methods, and curriculum of People's Bible College are conducive to the development of those character traits which are essential for the success of Christian workers graduating from this College.

This major problem resolves itself into the following sub-problems:

1. What are the essential character traits of Christian workers?
2. What elements of climate of People's Bible College are conducive to the appearance of these traits?
3. What elements of climate are inimical to the development of these traits?
4. What should characterize the method used in order to promote the growth of these traits?
5. What courses or information are especially helpful to the development of these traits?

The Scope of the Problem

This study is limited to the People's Bible College of Greensboro, North Carolina. It will be concerned chiefly with the development of character traits in those who will go out from this college into full-time Christian education and service. It will not necessarily include those character traits essential for success in other professions. It makes no attempt to prove that this college is, or is not, theologically correct, nor does it attempt to justify the training program of the college, except in the light of its own criteria.

It does attempt simply to discover some goals, to evaluate present means for their achievement, and to draw some conclusions resulting from this study.

To further clarify this study, the following definitions are offered:

1. "Character is the sum total of one's action pattern acquired by learning."⁴ ". . . Character is the sum total of one's ways of responding that have become fairly well established or set."⁵
2. "Character traits are not subject matter learned from books, but they are ways of doing things, adverbs of manner in behavior, qualities of response."⁶
3. Prospective religious workers are those young men and young women who are preparing for Christian service as teachers, preachers, missionaries, and other workers.
4. Climate is the atmosphere produced by the various activities and associations of the total environment of the student while in this college.
5. Method consists of the general and specific programs and plans of the faculty and administration which are necessary for the appearance and promotion of these traits.
6. Curriculum includes those courses of study and regular

4. Franklin H. McNutt, Class lecture in Character Education. Woman's College, Greensboro, North Carolina. 1946.

5. Charles E. Germaine, Character Education. New York: Silver, 1929. p. x.

6. Franklin H. McNutt, Class lecture in Character Education. Greensboro, North Carolina: Woman's College. 1946.

activities of the college which aid or hinder the development of these traits.

7. A non-denominational college is one not controlled, operated, or financed by any one denomination; it is a college open to students of any or no denomination and is not sectarian in teaching or organization.
8. A Christian college is a college which accepts the New Testament teachings and doctrines as its standard of teaching, living, and personal experience.

Method

The first step taken in this study was to clear the subject of any duplication by any other thesis and to discover any related material which might be available and helpful. The following sources were consulted for this purpose:

1. United States. Library of Congress. Catalogue Division. List of American Doctoral Dissertations Printed in Washington. Government Printing Office, 1927-1938.
2. Doctoral Dissertations Accepted by American Universities. Compiled for the National Research Council and the American Council of Learned Societies by the Association of Research Libraries. New York: H. W. Wilson Company, 1934-1946.
3. Monroe, Walter Scott. Ten Years of Educational Research, 1918-1927. University of Illinois, Bureau of Educational Research, Bulletin No. 42, August, 1928. Urbana, Illinois: University of Illinois, 1928. 377 pp.
4. Gray, Ruth A. Bibliography of Research Studies in Education. Washington: Government Printing Office, 1929-1942.
5. Good, Carter V. "Doctors' Theses under Way in Education." Journal of Educational Research, (January issue) 1927-1948.

6. Gray, Ruth A. Doctors' Theses in Education. A list of 797 theses deposited with the Office of Education and available for loan. Washington: Government Printing Office, 1935. 69 pp.
7. Gray, Ruth A. "Recent Theses." School Life, 1946-1948.
8. Monroe, Walter Scott and Shores, Lois. Bibliographies and Summaries in Education. New York: Wilson, 1936. 470 pp.
9. Education Index: A Cumulative Author and Subject Index to a Selected List of Educational Periodicals, Books and Pamphlets. New York: The H. W. Wilson Company, 1932-1948.
10. The Bibliographic Index: A Cumulative Bibliography of Bibliographies, (March, 1938-June, 1948). New York: The H. W. Wilson Company, 1938-1948.
11. Standard Catalogue for Public Libraries. An annotated list of 12,000 titles with a full analytical index; compiled by Dorothy E. Cook and Isabel Stevenson Monro. New York: The H. W. Wilson Company, 1940. 2,192 pp.
12. Standard Catalogue for Public Libraries. A cumulated supplement to the 1940 edition; an annotated list of 1,595 titles. New York: The H. W. Wilson Company, 1942. 395 pp.
13. Shaw, Charles B. A List of Books for College Libraries. Approximately 14,000 titles selected on the recommendation of 200 college teachers, librarians and other advisers. Chicago: American Library Association, 1931. 810 pp.
14. Shaw, Charles B. A List of Books for College Libraries, 1931-1938. Chicago: American Library Association, 1940. 284 pp.

In the attempt to discover the character traits essential for success in Christian workers, a group of twenty-six qualified people were consulted. All but four of these were more or less intimately acquainted with the work of People's Bible College. The four not so familiar with the work of the college were selected for the purpose of comparison. All those interviewed were engaged in some phase of Christian

work. Those consulted may be grouped in the following two ways:

1. Position

a. Teachers.	7
b. Trustees of People's Bible College.	5
c. Missionaries.	5
d. College presidents.	3
e. Pastors	2
f. Evangelists	2
g. Army chaplains.	1
h. Church district superintendents	1

2. Denominational Affiliation

a. People's Methodist.	13
b. Methodist	4
c. Pilgrim Holiness.	2
d. Wesleyan Methodist.	1
e. Church of the Nazarene.	1
f. Christian & Missionary Alliance	1
g. Salvation Army.	1
h. Quaker.	2
i. Baptist	1

The opinions of these twenty-six people were then summarized into sixteen essential traits in the order of the number of times each trait was mentioned by those interviewed.

In order to discover what elements of climate were conducive and what elements were inimical to the appearance of these sixteen traits, a careful study was made of the different elements that contributed

to the general atmosphere of the college. Some of these elements were: the general attitude of the students and faculty toward each other and toward the college, the influence of the regulations and practices governing the social life of the students, the religious influence, and the general set-up of the entire college.

In sub-problems four and five, the curriculum was analyzed in the light of these traits; and the methods used, both in the classroom and on the campus, were carefully examined to discover whether these contributed toward the development of the traits mentioned.

Related Studies

In the search for related material, the following studies were found helpful:

1. A. Barr Comstock, "Character Training in College Education." Association of American Colleges Bulletin. 33:652-663 (December, 1947).

Comstock asserts that the national character is weakening in the United States. He gives a list of facts to prove his statement. At the close of his article, he gives the following recommendations relating to character education in college:

- a. Courses in character should be required for a degree.
- b. Selection of teachers should be made on the basis of character as well as training.
- c. Men of good character should be living on the campus as examples.
- d. Athletic coaches, directors of extra-curricula activities, and members of the faculty should give grades in character traits as requirements for a degree.

- e. There should be an Assistant Dean of Character Training.
- f. The character standard for entrance should be raised.
- g. Degrees of distinction should be more on the basis of character.
- h. There should be an appeal for enlightened self-interest in the whole program of the student.

This article emphasizes the importance of character training in the entire college program.

2. William Brandt Hughes, The Religious Aims and Accomplishments of a Group of Private, Non-denominational Christian Colleges. Doctor's Thesis. University of Kentucky, 1933. 175 pp.

Hughes made a study of four Christian, non-denominational colleges to determine what the aims of each were and how efficiently each had achieved its aims. He gathered his material from the literature of these institutions, from personal conferences, and from questionnaires to graduates over a period of ten years. From this study, he discovered the following aims for each of the four institutions in which the emphasis upon Christian character training is noticeable:

a. Asbury College:

To give genuine culture, to stand for breadth and depth of character, to inculcate reverence for God and all things sacred, to promote vital godliness, to teach the Word of God and inspire respect for all its holy teachings. . .⁷

b. John Fletcher College (now Kletzing College):

7. William Brandt Hughes, The Religious Aims and Accomplishments of a Group of Private, Non-denominational Christian Colleges. Doctor's Thesis. University of Kentucky, 1933. p. 48.

. . . strengthening Christian graces; encouragement, promotion, maintenance and support of theology, and the doctrine of entire sanctification, and the training of workers to become ministers and missionaries.⁸

c. Milligan College:

"Religious aims center in the development of Christian character and the training of ministers."⁹

d. Wheaton College:

. . . training the heart, making Wheaton a Christian school, maintaining the highest standards of Christian faith and life, training Christian leaders.¹⁰

Hughes closes his thesis by recommending that Christian colleges limit their curricula to general liberal arts and specialized curricula for ministers and missionaries, leaving other types of training to other institutions.

3. Jean Josephine Leamer, Some Personality Traits of a Selected Group of Religious Workers. Master's Thesis. University of Denver, 1935. 45 pp.

Leamer made a study of ninety-seven religious workers for the purpose of ascertaining their rating on eight broad personality traits. These traits were: introversion-extroversion, ascendance-submission, theoretical, economic, aesthetic, social, political, and religious. She found, by means of personal information questionnaires, that religious workers are average in introversion-extroversion, average in theoretical, low in economic, a little below average in aesthetic,

8. Ibid., p. 59.

9. Ibid., p. 62.

10. Ibid., p. 67.

well above average in social, low in political, and high in religious.

4. Elizabeth Hunt Morris, Personal Traits and Success in Teaching. Bureau of Publications, Teachers' College, Columbia University, 1929. 75 pp.

Morris shows, by the use of a trait index which she constructed, that probable success in teaching is not dependent upon certain specific traits which others do not possess, but rather upon favorable proportions of traits which are common to all students. These traits do not exist in the abstract, but are aspects of the total personality which can be discovered only by reactions to specific situations.

5. Werrett W. Charters and Douglas Waples, The Commonwealth Teacher-Training Study. Chicago: University of Chicago Press, 1929. pp. 51-76.

This study was an attempt to discover the traits of successful public school teachers on various levels. A group of qualified persons was selected from parents, teachers, children, supervisors, and others who had frequent contacts with teachers as such, and who were capable of clearly distinguishing successful from unsuccessful teachers, and good from poor teaching. The personal interview was used because it was thus possible to secure a more definite and detailed description of traits. These traits were arranged on separate filing cards and grouped according to meaning. From this, there emerged a list of traits for successful teachers on any level:

- | | |
|------------------------|-------------------------|
| a. Adaptability | m. Honesty |
| b. Attractiveness | n. Industry |
| c. Breadth of interest | o. Leadership |
| d. Carefulness | p. Magnetism |
| e. Considerateness | q. Neatness |
| f. Cooperation | r. Open-mindedness |
| g. Dependability | s. Originality |
| h. Enthusiasm | t. Progressiveness |
| i. Fluency | u. Promptness |
| j. Forcefulness | v. Refinement |
| k. Good judgment | w. Scholarship |
| l. Health | x. Self-control |
| | y. Thrift ¹¹ |

6. Rupert Bentley Sloane, How Religion Affects Character.

Master's Thesis. Dallas, Texas: Southern Methodist University, 1936.
182 pp.

Sloane proposed to find how religion affected character. He studied the trait theory, the habit theory, the pattern theory, the factor theory, and the social functioning of persons theory. After criticizing the others, he accepts the last as the most plausible theory. It is the functioning of the person in his relation to other persons.

Character depends not entirely on some isolated quality within the individual, nor upon the standards of the group, but upon social motives, mutual helpfulness, efficiency in social relations, and

¹¹. Werrett W. Charters and Douglas Waples, The Commonwealth Teacher-Training Study. Chicago: University of Chicago Press, 1929.
p. 18.

human functioning for the greatest good of the greatest number over the longest period of time.¹²

. . . when this scale of values is set in the framework of the Universe and is placed in a responsible relation to God who is the creator of persons, the worth of persons is thrown into a new light through the resultant religious experience.¹³

He concludes with the following points:

- a. Religious experience represents a finer quality of character.
- b. Religious education is character education at its best.
- c. Religious education is the chief function of the church.
- d. The church needs to work toward pushing this program.
- e. All character education must realize the creative force of religion. Jesus' way of life is more fruitful in achieving character than any other way the human race has yet discovered.

In the next chapter will be found the results of interviews on essential character traits of Christian workers.

12. Rupert Bentley Sloane, How Religion Affects Character. Master's Thesis. Dallas, Texas: Southern Methodist University, 1936. p. 32.

13. Ibid., p. 33.

CHAPTER II

ESSENTIAL CHARACTER TRAITS OF CHRISTIAN WORKERS

How Data Were Secured

Charters says:

It is obvious enough that any determination of personal traits is at present dependent upon judgment. . . Such judgments are secured by two methods: first by analysis of the literature wherein the writer's judgments are expressed and second, by oral interviews with expert judges.¹

In trying to determine the essential character traits of Christian workers, twenty-six people were selected, all but four of whom were more or less intimately acquainted with the work of People's Bible College. All of these workers were selected because of their knowledge and experience in Christian work and their ability to distinguish between successful and unsuccessful Christian workers and good from poor Christian work. They each had to have mature judgment and the ability to convey clear, definite meanings. Various types of workers were selected to represent different phases of Christian work. As far as possible, the personal interview was used, for "it is possible to secure a much more definite and detailed description of the traits by the interview which permits of the asking of questions."² Those at a distance were contacted by personal letter. In each case, the independent opinion of each person was sought without reference to or influence from the

1. Werrett W. Charters and Douglas Waples, The Commonwealth Teacher-Training Study. Chicago: University of Chicago Press, 1929. p. 52.

2. Ibid.

opinions of the others or of the interviewer. Each trait was then written on a separate filing card and those alike and nearest alike were telescoped together until they were summarized into sixteen traits. These traits are listed at the close of this chapter.

The opinions of the twenty-six people interviewed are given below in alphabetical order, with a brief note identifying each person.

Judgment of Workers

Antrim, Mrs. Alma K. A former teacher in People's Bible College; now a missionary in India under the Missionary Bands of the World.

1. The ability to keep from telling all one knows. No tale-bearer or backbiter; not quick to speak one's mind.
2. Strictly ethical in word and action.
3. Thorough in understanding--not jumping at conclusions.
4. Humility. A consciousness that one does not "know it all"; never looking on others as inferior to you.
5. Being able to see and understand the other person's viewpoint.
6. Absolutely dependable. Be where one should be when one should be there.
7. Live a life free from condemnation before God.
8. Do and talk to and about others as you would have them do and talk to and about you.
9. Be impartial in treatment of those among whom you work.
10. Refuse to take offense.

Antrim, Rev. S. L. Formerly lived in College community, had his children in school; now a missionary in Central India, superintendent-

ent of a leper hospital, under the Missionary Bands of the World.

1. A close walk with God; in conscious, clear touch with God, before Him blameless, holy, victorious.
2. The ability to get along smoothly with others--especially other Christians. Even Christ pleased not Himself. Saint Paul became all things to all men that he might win them to the Lord. In non-vital things be tolerant. Love seeketh not her own, is not easily provoked, doth not behave herself unseemly.
3. Fearless to stand by the Word through evil report or good report, not loving the praise of men more than the praise of God. No compromise with evil though it may mean persecution and even temporal death.
4. Know the Word and know how to serve it out to untaughts, to babes, to mixed crowds or special crowds. Strong meat might kill the very delicate while building up the mature. Give each his portion. Much wisdom is needed here. The letter killeth, the Spirit giveth life.
5. Love God with all your heart, soul, mind, and strength, and your neighbor as yourself, proving it by your works and daily life.
6. Have vision, a zeal with wisdom; faith to expect great things from God and courage to attempt great things for God's glory.
7. Laziness must not be tolerated, for Christians are rewarded according to their works. Always be profitably employed and endeavor to so labor that the works may abide and not

- be burned.
8. Keep clean and neat. Carelessness should be guarded against in dress, speech, and person. It comports with health and godliness, to be neat and clean.
 9. Be courteous. It costs little and brings good returns. It helps make one acceptable and adds weight to what one says.
 10. Be dead to self, alive and alert that Christ's kingdom may come and His name be exalted.
 11. A passion for souls deep enough to cause one to weep and pray over the lost as one labors to bring them to know Christ, and to present them perfect before God.

Brasher, Dr. John L. A general evangelist in the Methodist Church, former president of a Bible College, well acquainted with the program of People's Bible College.

1. Sincerity.
2. Honesty.
3. Promptness, punctuality.
4. Unfailing faithfulness to promises made.
5. Financial carefulness.
6. Discretion.
7. Purity of life.
8. Studiousness.
9. Constant growth by study and reading.
10. Kindness, friendliness, sympathy.
11. Godliness.

Burkholder, Mr. George B., and Burkholder, Mrs. George B.

Former Dean of People's Bible College Faculty; Mrs. Burkholder former principal of Asbury Academy, Wilmore, Kentucky; now retired.

1. Dress not to attract attention, tidy, well-fitted, accentuating the personality.
2. Simple, clear, correct English.
3. Faith in the Bible as the inspired Word of God; personal faith in God resulting first in an outward cleansing of the life, second in an inner cleansing of the whole personality followed by a Spirit-filled life; faith in the inherent possibilities for good in every individual of average intelligence.
4. Tolerance and sympathy in dealing with different types of people.
5. Unselfish service to others.
6. Patience with all kinds of problems and people.
7. Undaunted perseverance.
8. Cheerful amid all circumstances.
9. Life consistent with the teachings of the New Testament.

Cavender, Miss Florence. Missionary for the Oriental and Inter-American Missionary Society in Colombia, South America. A former teacher and dean of girls at People's Bible College.

1. The ability to get along with people. Prepare yourself for personality clashes, for they are sure to occur between you and your fellow missionaries. Your social circle will be small, and those with whom you can have genuine fellow-

ship on a spiritual, mental, and cultural plane will be limited practically to your own missionary group. Constant contact with the same people (if you live in a compound) will exaggerate unimportant differences and cause friction. Prepare yourself for it.

2. Willingness to learn and accept from others, even from those whom you came to teach. Do not sneer at the customs and methods of the people; learn to understand the why and wherefore of them. Do not think that your way is always best. Forget about your college diploma. One has to re-learn and unlearn many things here. Psychology which works with Americans does not have the slightest effect upon Colombians whose background and training have been entirely different.
3. Adaptability to circumstances. Do not fret for lack of conveniences. Substitute! Improvise! Invent! Do not think that you must eat the same delicacies to which your palate is accustomed; it is not practical.
4. A love for the people that will forbid your ever taking an attitude of aloofness. Do not look down on the people.
5. A certain abandonment which relieves you of that over-anxiety for fear there may be a germ in the water you are drinking or that the food someone offers you may not be clean. Fear prepares the ground for disease, and a "persnickitiveness" will shut the door in your face to the opportunity of winning those people to the Lord.
6. The ability to create your own atmosphere, to buoy your

own feelings and conquer discouragement. A moody person does not fit here. "Have salt in yourselves," Mark 9:50. There are no large camp meetings or religious gatherings where it is easy to be revived and catch the contagion of other souls on fire for God. That depends almost entirely upon yourself.

7. A constant vigil to maintain a high standard of culture and inner refinement that will beacon others upward, instead of allowing yourself through lack of effort to sink to the level of your surroundings. You may have to eat from a leaf for a plate, but that need not cause you to lower your moral standard nor take the fine edge off your refinement.
8. Alertness to abnormal developments in your own personality. It is twice as easy to go off on a tangent on the mission field as it is in your native environment.
9. Diligence in language study. You will always be accepted as a foreigner, but you will win the love, respect, and esteem of the people much sooner if you speak their language as nearly like they do as possible.
10. Stability of character and evenness of temperament. Know what you stand for and stand upon it though the waves of criticism roll high, but keep sweet.
11. Persistency. The real battles are not quickly won. Flash victories may burn out just as suddenly.
12. Initiative and leadership abilities. Do not make yourself obnoxious with your authority. Receive orders as well as

give them.

13. A fully-yielded, Spirit-filled Christian.

Church, Dr. John R. Winston-Salem, North Carolina. Chairman of the Board of Trustees of People's Bible College. General evangelist in the Methodist Church.

1. A real, vital, up-to-date Christian experience.
2. A spirit of humility and modesty at all times. Pride and arrogance are very offensive in one called of God.
3. Christian courtesy toward all people at all times. No Christian worker has any right to be insulting and offensive to other people, even though they may not agree with his position. Kindness and courtesy will win more than argument. We must be firm in our convictions, but we must treat others as we would have them treat us.
4. Stick to the main line of great Bible teaching. Do not run off on side lines and get to riding hobbies. The devil has sidetracked more holiness people at this point than almost any other. Too many people major on minors. Preach the Word.
5. Be well grounded in the Bible. You do not have to study error to be able to refute it. A faithful preaching of the pure Word of God is the greatest defense against false teaching. I would suggest that every Christian make it a point to major on the study of God's Word.
6. Be careful about your personal appearance. God's servants ought to be neat and clean at all times. People may be able

to get by in spite of this, but carelessness about your linen and such things is inexcusable on the part of a representative of God. We may not be able to wear fine clothing, but we should be neat and clean. A clean handkerchief makes a good impression on a congregation when the eyes of the crowd are on you.

7. Be natural in your speaking. The day for show and display is over.
8. Strive for plainness of speech as well as dress. Clothe your thought in language that can be understood by the common people.
9. Be in earnest. You are the representative of God. Humor may be used very effectively for the glory of God, but a spirit of frivolity is inexcusable in a servant of God. Never strive to be funny.
10. Never give up your study. Form the habit of reading and preparing yourself. God's work requires the best that we can give. You may not be able to finish the university course for a degree, but you can study and be well educated.
11. Never neglect your own devotional life.

Cox, Miss Frances Louise. Graduate of and former teacher at People's Bible College. Home missionary in the Ozark Mountains; now a missionary for the Christian and Missionary Alliance in French West Africa.

1. Heart knowledge of the Word. One must have tested its promises and found them true.

2. Broad-minded attitude toward all children of God, regardless of denomination.
3. Well-rounded social life.
4. Willingness to perform cheerfully and faithfully, as unto the Lord, the most menial task. God's saint is fifty per cent a soldier.
5. Some experience and knowledge of forces of evil and how to overcome them.
6. Searching and finding the will of God for one's life, so that years of floundering will not be necessary.
7. Love for Christ which constrains us to tell others.
8. Active conscience to perform faithfully God's requirements of you as a Christian, and a sensitiveness to the leadings of the Spirit.
9. Carefulness of physical health!
10. Carefulness of personal appearance and general neatness.

Cross, Rev. Eugene. Graduate of People's Bible College. Former member of Board of Trustees of People's Bible College. Minister of People's Methodist Church.

1. Faith in God the Father, Son, and Holy Spirit; in the Bible as the Word of God; in man as capable of redemption and a life in Christ.
2. A heart full of love to God and to all men.
3. Patience. Ability to stand steady under adverse circumstances, to wait for others who lag behind.
4. Persistence. Stick to the task until it is finished.

Not easily discouraged.

5. Vision. A sense of our call to Christian work and the need of the field where we are to work, resulting in a burden or desire to do the work before us.
6. Obedience to the will of God as revealed in the Bible and in our daily walk with Christ.
7. A willingness to tell others the Word of God. Not only a good preacher but a good personal worker. Able to deal with individuals.

Crownfield, Dr. Frederick. Head of Department of Bible and Religious Education at Guilford College.

1. Sincerity, integrity.
2. A sense of worship and obligation to God. A sense of having been "born again" and of faith in the Bible as the inspired Word of God is not necessary.
3. Industry. Laziness never makes one successful.
4. A genuine interest in people and in one's work.
5. Vision of one's work and his relation to it.
6. Respect for individual and sacredness of all aspects of life.
7. Growing emotional maturity.
8. Humility.

Deal, Rev. William S. Greensboro, North Carolina. District Superintendent of the Pilgrim Holiness Church.

1. They must have a clear, definite Christian experience. Anything short of this disqualifies them for any kind of

Christian work.

2. They should be filled with the Spirit, as a conscious experience of the grace of God. Failure to be thus filled with the Spirit weakens any Christian work they may attempt to do.
3. They should be clear in their calling to Christian service, especially with reference to the ministry or missionary work. No one can hope to succeed in Christian work who does not have a settled and satisfactory assurance of such a call.
4. They should be possessed of good sound judgment. By this I mean the ability to see what is the right and the wrong thing to do in a given situation which calls for the worker to exercise his intelligent foresight and give advice, admonitions, or instructions to others, as well as to determine properly his own course of action.
5. They should be possessed of a sense of the fitness of things. Workers who always tend to put the round peg in the square hole cannot hope to succeed. They must have ability to do the proper thing at the proper time.
6. They must have compatibility, or the ability to get along well with other people. This means that all snobbishness or tendency to have one's own way, to the detriment of his work, or to the deterioration of relationships between himself and others, must be put out of his life.
7. They must have the ability to see both sides of any question and to advise and act impartially, as nearly as possi-

ble, in any given situation where they are involved, especially in dealing with others and their problems.

8. They must possess conciliatory ability. The Christian worker must often be a Christian conciliator, working to re-establish broken relations between others. Anyone can widen a breach between brethren, but wisdom, self-abnegation, and conciliatory ability are required to mend such a breach into a new fellowship.
9. They must have a burning love for their work. This is a paramount requirement for anyone who would succeed in his chosen field of Christian service.
10. They must have mental alertness and the desire to pursue studies which will add to their effectiveness and usefulness. They should always be teachable.
11. They should possess an aptness for seeing and utilizing new opportunities of expansion and improvement, both in their work and in themselves.
12. They must have adaptability. Possibly as many failures in life can be marked up to the lack of this as to any other one thing. The Christian worker must be "all things to all men that he may by all means win some."

Eagle, A. T. Gold Hill, North Carolina. Member of the Board of Trustees of People's Bible College.

1. Know God in saving grace and sanctifying power.
2. Thoroughly established in grace (Christian experience).
3. Thorough knowledge of the Bible.

4. Always in a spirit of prayer.
5. Always have a mind to work.
6. Should not seek to live "on Easy Street."
7. Must keep humble.
8. Keep free from sectarianism.
9. Must have a burden for the lost.
10. Always let the Spirit of God lead in everything.

Garner, Miss Maxine. Director of Religious Activities at Woman's College, Greensboro, North Carolina.

1. A growing person in experience, conscious learning, wide reading, openness to others' convictions.
2. A consciousness of one's own limitations. Not a feeling of a mission to people, but a work with people. Not the attitude of a saint with a mission to sinners, but just another sinner trying to help his fellow sinners to realize God. A realization that one is neither infallible nor sinless, and that the very best one can do falls far short of pleasing God. Poor in spirit, constantly needing and receiving God's forgiveness. An awareness of one's own blind spots, such as prejudices originating from differences in upbringing, experience, and social and economic background. Differences can be enriching.
3. Imagination reaching into all of life.
4. Respect and appreciation for traditions differing from one's own in religions, denominations, races. A recognition that all religion, including non-Christian religions, have

some basic good in them. A sense of world-mindedness. A view of the Church which rises above one's own denomination and other barriers put up by accidents of church history.

5. Responsiveness to human need. A concern about ultimate values with a passion to share this concern with other people. A concern about social, economic, and racial justice.
6. A conviction that faith in God is the truth about life. A personal faith in God. A faith that can give an account of itself and is not afraid of new knowledge. A reasoned faith relevant to the world today.
7. A deep and real respect for personalities with a reverence for each one and with no attempt to manage or exclude people by one's own interpretations.
8. A willingness to live up to one's own highest insights and principles, without pride or a sense of spiritual elevation. A sense of obligation to achieve as much fulfillment of the teaching of his faith in his own life and in his own community as is possible for a person of his gifts and of his pattern.
9. A conviction that all work is of God, and that any work a man may do, if that is his vocation in God's will, is just as important as any other vocation.
10. An experience of religion that is contagious, which people can know to be authentic.

Green, Rev. Jim H. President and founder of People's Bible College. Former evangelist of the Methodist Church.

1. A definite conviction that their work is valuable and worth their best efforts.
2. A definite purpose to pursue one thing. A determination to push the work to which they are called.
3. Adaptability. This implies being able and willing to fit into the varied calls that come, to be flexible to duties as they approach.
4. Tact. Energy and activity are not sufficient for success. In addition, one needs to know how. To know when and how is a rich gift. It implies wisdom. It requires a study of human nature. It is a sensitive mental perception as to what is best to do in dealing with others.
5. Variety of methods. We are living in a world of many personalities. Methods must needs vary if we are to affect many.
6. Nobility of spirit. That which is high, unselfish, fair, and known to be mindful of the best things for oneself and for all others.
7. Sincerity. That quality which actuates from within in honesty of purpose which causes others to have confidence in us.
8. Optimism. That which sees the bright side and inspires faith. Always able to see better things ahead; able to inspire hope in others.
9. Common sense. Taking rational attitudes toward things as

they are. Facing facts rather than theories.

10. Vital faith. A definite faith in the Divine Personality of God which leads one to Him in a personal experience and obedience in the daily walk.

Green, Chaplain Phillip L. Former student of People's Bible College, Methodist minister; now chaplain in the Air Corps in Germany.

1. The ability to adjust oneself to local situations without compromising essential convictions.
2. An open and forthright manner, avoiding affectations.
3. Impeccable honesty, whether it be the handling of public funds or the use of ideas which are not original.
4. Cleanliness of dress and conversation.
5. Initiative.
6. Dogged constancy of effort until a task undertaken is completed in a satisfactory manner.
7. Broad-mindedness with others, severity with oneself.
8. Impartiality of handling of divided groups.
9. Punctuality.
10. Organizational ability.
11. Simplicity of faith and creed.
12. Self-effacing consecration with cheerfulness.

Hames, Rev. J. M. Greer, South Carolina. Evangelist of the Wesleyan Methodist Church.

1. Honest, upright, sincere Christian.
2. Vital, living faith. Faith in God, in His Word, His providence. Faith in people and faith in oneself. How can

you ask others to have faith in you if you have no faith in yourself?

3. Must be filled with the Spirit. Not only born of the Spirit, but filled. From this come courage, power, and victory.
4. You must be a man of prayer. Not just prayer by spells, but a vessel of prayer. Prayer makes the preacher.
5. You must be a man of love. You must love people.
6. You must carry a burden for souls. You must love the un-saved.
7. Courage.
8. Wisdom. The ability to apply knowledge. To know how to approach people.
9. Live on the sunny side of life. Refuse to become "blue" or discouraged.
10. Be a student. Read, yes, read good books. Read after great men. Study some every day.
11. Take care of your physical health, especially your voice.
12. Be careful in your conduct, especially toward the opposite sex.

Jessup, Rev. Burton. Former principal of the People's Bible High School. District superintendent of the People's Methodist Church.

1. Initiative. Willing and able to go ahead without always being told to.
2. Open-mindedness. A willingness to take suggestions and ideas from other people.
3. Perseverance. Staying with a task until it is completed.

4. Honesty. Paying debts, meeting obligations, keeping one's word.
5. Enthusiasm. Believing so whole-heartedly in one's work that the thrill of it becomes contagious to others as well as removing the drudgery of it for ourselves.
6. Humility. Esteeming others better than ourselves and ourselves what we are only by the grace and help of God.
7. A forgiving spirit. Not holding grudges. Harboring no ill-will toward anyone, regardless of his treatment of you.
8. Confidence in oneself that he can do the task. Confidence in the other fellow that he will cooperate. Confidence in the Heavenly Father that He is interested and will give grace and help and guidance.
9. Sympathy. Kindness, understanding, ability to feel another's woe, to lift another's burden.
10. Vital faith in God, in His Word, in His Person.

Maness, Miss Mary. Graduate of People's Bible College. Missionary to China under the Oriental Missionary Society. Ordained minister in the People's Methodist Church.

1. Know what one believes from the standpoint of theology and be definite about it.
2. A call is not enough. One must not neglect the study of the Word of God and a thorough preparation.
3. A love for one's fellow workers and for those lost in spiritual darkness. It is true that some people are more lova-

ble than others; it is no effort to love them, but our Father can help us to love the unlovely. I find that I have to pray continually for this grace, especially when I am on the streets and see the dirty, ragged people. I am reminded that these souls are as precious to the Savior as our own.

4. Frankness. We have found that being frank with each other prevents misunderstandings which bring disharmony. Discord usually begins with little things which continue to pile up until there is a real personality clash or even a leaving the field. This is the greatest weapon of the enemy to defeat missionaries. If one of our co-workers is doing something we feel is not best, we believe it is our duty to go in the spirit of meekness and talk heart to heart about it.
5. Endeavor to keep unity. Unity is something we must work to keep; it is not a gift; but we must pray constantly that the Lord will help us to keep in harmony.
6. Having such a determined faith in God that we are assured that He who brought us thus far is able to keep under any circumstances. I feel that some people go home physical wrecks because of not being able to take God at His Word and really trust Him regardless of the uncertain future.
7. A new missionary should be willing to take the advice of the junior and senior missionaries, even though one's own opinion may be different; for many things are not the same as at home. If one is willing to take the advice of those

who have had longer experience on the field, many heart-aches will be avoided.

8. Be adaptable to the customs and life of the people to whom you go. I do not mean by this that one should eat and live as the natives, for there are many things we cannot do. Generally speaking, most foreigners (Americans and Britishers) cannot live entirely as the natives do; but there are many customs which it is a help to know. We must not have the idea that Americans are the only ones and that the way we do is always right.
9. Carefulness about little things as we live before natives. Even though what we may be doing is all right, yet sometimes it is best not to do it. Many things we do at home and think nothing about have to be eliminated on the field; for they will hinder rather than help.
10. Ability to see and take advantage of opportunities of giving out the gospel.
11. Be not content with a haphazard language foundation; if one expects to spend his life or a part of it ministering to the people, it is necessary to know the language. Many are so anxious to begin that they forget the future.
12. Be able to lay all work aside for a short time and relax, whether to go for a walk or to have a good time in some other way. This is even more necessary in a place where one sees so much sin all the time. If one is not able to do this, he soon breaks physically. The strain is too great.

Melvin, Rev. Virgil L. Former student of People's Bible College. Pastor of People's Methodist Church at Asheville, North Carolina.

1. Absolute sincerity.
2. Dauntless courage.
3. Fixed determination.
4. Long-suffering patience.
5. Consistency in actions and conduct.
6. Discretion beyond reproach.
7. Passion for salvation of sinners.
8. Hatred toward sin.
9. Unfeigned love toward God.
10. Unselfishness to the degree of a martyr.
11. Twenty-four-hour readiness for service.
12. Humility to the point of no self-will.
13. Perseverance, enduring to the point of standing alone.
14. Studious. Rightly dividing the Word of truth.
15. Charity to the point of being able to see another's point of view.
16. Submissiveness to those in authority over you.
17. Open-mindedness, ever seeking the truth, yet avoiding compromise.
18. Balance, keeping a fervent heart and a cool head.
19. Greatness of soul. To admit an error. To give in for the sake of unity where no moral principle is involved.
20. Faithfulness in the menial task. Dependability even when unseen.

21. Willingness to suffer a wrong, personally, when undeserved, to take the blame, and leave it to God to vindicate the right.
22. Tenderness of spirit toward all.

Milner, Dr. Clyde. President of Guilford College, Guilford, North Carolina.

1. A theo-centric, Christo-centric life; a thoroughly converted, conquered, dedicated self to God. A selflessness, a giving of oneself to others. Humility of spirit.
2. A realistic, not compensative, evaluation of one's abilities or talents before God. A search for the place in life that God can best use one's talents. God is always trying to work through us but wants us to use what abilities we have in His will.
3. A sense of Divine call comes as we honestly face ourselves and our abilities before God. There is no division of God's world into more or less important places. The place where God can use us is the most important place in the world for us.
4. A realistic evaluation of oneself and one's call brings with it the obligation to give oneself the best and most thorough training one is capable of achieving.
5. In the above points, a good moral life, self-discipline, and courage are implied.

Perry, Miss Laura. Head of the Bible Department of People's Bible College.

1. Self-reliance.
2. Honesty and dependability. Sincerity, no sham, no hypocrisy. A consistency of life and action. Keeping one's word and paying one's debts.
3. Cheerfulness under all circumstances.
4. Perseverance in the face of all odds. Sticking to the job in the face of discouragement.
5. Faith in the Bible as the Word of God. A faith in God and Christ which brings personal regeneration, inner cleansing, and the indwelling of the Holy Spirit.
6. Love for God and all people.
7. Neatness, cleanliness; modesty, inconspicuous dress.
8. Leadership ability.
9. Courage to face all obstacles.
10. Humility.
11. Patience under trial.
12. Gentleness.
13. Tolerance toward others of different convictions and beliefs.
14. Adjustability to a variety of circumstances and people.

Prout, Senior Captain James H. Commanding Officer of the Greensboro division of the Salvation Army. Greensboro, North Carolina.

1. A Christian, born again by a supernatural act of God. A realization that all men are lost until they are born again. One's life and experience should compare favorably with that of the first-century Christians.

2. A steadfast faith in the inerrancy of the Scriptures as the final authority of God's Word. A faith in the person of Christ and His program in God.
3. Good sense, wisdom, discernment, tact.
4. Love for people that enters into every attitude and act. A burden for all men that they might come to Christ and know His transforming power in their lives.
5. A student at all times, especially of the Word of God. Be able to say, "Thus saith the Lord."
6. Unselfishness to the point that he does not think of himself. Lost in his concern for his work.
7. A complete commitment to the whole will of God, involving a sense of divine call to Christian work.
8. Always sincere, with no compromise of the truth of God's Word.

Ragland, Rev. Terry P. Acting president of the Pilgrim Bible College, Kernersville, North Carolina. Former pastor of the Kernersville Pilgrim Holiness Church.

1. A spirit of genuine sincerity devoid of an assumed attitude or a conscious affectation, which most certainly will sooner or later reveal itself in its true unnatural role.
2. There should be a quality of integrity and due care to discharge responsibilities which may be imposed or which should be assumed.
3. The ability to understand other people in their positions and patterns and to be tolerant, yet maintain one's own

convictions in a firm but not dogmatic manner.

4. Genuine leadership ability. Leadership which can inspire faith, courage, confidence, and command a following, yet recognize its position and limitations under God and to the people, not exploiting that position by becoming proud, vain, or dictatorial in any manner.
5. No assumption, consciously or unconsciously, nor the spirit of professionalism, but a genuine interest in people as individuals of worth, feeling, and ability. One must not, however, prostrate his gifts to the level of simply social service.
6. A sense of propriety, ethics, etiquette, and good manners; not in social contacts alone, but governing the basic relationships of all of one's personal and professional life. This needs a very strong emphasis.
7. Ability to help people sincerely, though being often misunderstood and occasionally mistreated by them, going on with faith in humanity and with a sincere effort to render them service even when it seems unappreciated.
8. Not discouraged when things are discouraging and other people are jittery all about one.

Seymour, Farris T. Member of the Board of Trustees of People's Bible College. Public Accountant of Asheville, North Carolina.

1. A definite experience and daily walk with God.
2. A complete yieldedness to the will of God.
3. A divine call to Christian work.

4. Definite convictions and the purpose to live by them.
5. Integrity. Keep one's word, pay debts, live within one's means. Honesty, dependability.
6. Ability to meet all classes of people and win their confidence, treating them impartially.
7. Stability. Stick to the job in the face of all obstacles. Not easily discouraged.
8. Studiousness. Continuous intellectual growth. Well educated.
9. Prayerful. Habits of daily prayer.
10. Faith in God and the Bible as His Word, in people as His creation with capacities for spiritual regeneration and development.

Smith, Dr. Aaron J. Dean of the Faculty of People's Bible College.

1. Dress should be inconspicuous, neat, an example.
2. Ability to express his thoughts correctly, clearly, forcefully. Poor English neutralizes the message.
3. Spirit of congeniality. Getting along well with others.
4. Not building to oneself, but to the church; so that the work will go on when he leaves.
5. Faith in the Bible as the inspired Word of God.
6. Faith in God resulting in vital religious experience.
A revelation of Christ and a crucifixion of self with Christ.
7. Faith in people. Love for them.
8. Pleasing physical features. No outstanding defects.
9. Great patience in dealing with others.

10. Cheerful in all situations.

Temple, Mrs. Geneva C. Superintendent of the Grade Department of People's Bible College.

1. Personal knowledge of God in regenerating and cleansing power.
2. Charity. A genuine love for people, including those who differ in race, creed, and practice from us.
3. Tolerance. Allowing others the privilege of having their own personal ideas, without arousing a spirit of hatred or antagonism within oneself.
4. Patience, especially in dealing with other people.
5. Adaptability. Being able to adapt oneself to situations, circumstances, people, and conditions with which one may come in contact.
6. Cleanliness in personal habits, in moral life, in thought, and in surroundings.
7. A genuine interest in and an enthusiasm about people, life, and one's work.
8. Ability in organization and management of one's own personal life, finances, and public affairs.
9. Prayerfulness. Having constant communion with the Divine through prayer, meditation, and Bible study.
10. Meekness. Realizing one's abilities and inabilities, yet willing to take the place of service whether lowly or great.
11. Teachableness. Having a spirit which enables one to be taught.

12. Honesty in every way: with God, with oneself, and with one's fellow men.

Temple, Kenneth E. Registrar and instructor at People's Bible College.

1. A conscious experience with God whereby one is born again as a child of God.
2. A complete commitment to the whole will of God as one knows it, whereby one's heart is cleansed and filled with the Spirit of God.
3. Love and sympathy for people; and understanding of people. A desire to help them to God and to live Christian lives. A growing personality.
4. Great patience in dealing with people. A willingness to take them where they are and to lead them onward as fast as they are able to go.
5. Implicit faith in the Bible as the Word of God; in God the Father, Son, and Holy Spirit; in man as God's creation, but fallen and in need of redemption from sin to become a child of God.
6. Holy courage to proclaim the Word of God without fear or compromise, yet with tact and wisdom.
7. Ability to think clearly, speak clearly, and to "get across" the message to others. A good speaking voice and a correct use of English.
8. Emotional stability. Tender, humble, self-controlled; never allowing emotions to control thoughts and actions

apart from sane judgment and common sense.

9. Well-regulated daily life. Clean in habits of thinking, speaking, and acting. Conducting oneself so as to have a good reputation with others. Good health habits. Neatness and cleanliness in manners and appearance. Unaffected social etiquette acceptable to people.
10. An inner sense of divine call to Christian work, with an honest appraisal of one's abilities and limitations for such work.
11. A cheerful spirit under all circumstances. Always looking for the bright side of every situation. Never giving up or running away from responsibility when the way gets difficult or trying.
12. Studiousness. Always learning, reading, studying. A love for study. The ability to concentrate and stick to a problem until a solution is reached. Constant intellectual growth.

Summary of Workers' Judgments

Through a process of telescoping and summarizing, the following sixteen traits have been arranged in the order of the number of workers mentioning each trait.

1. Spirituality. A definite consciousness that one has been born again, or has become a child of God. A definite, continuous commitment or abandonment of oneself to the whole will of God, resulting in a sense of inward purity, and power to live a holy, pure life, being consciously,

daily, led by the Spirit of God. A life of prayer and devotion.

2. Love. To love God with all of one's faculties, to the extent that one puts Him first in one's affections and in every activity of life. A love and appreciation of Christ so strong that one feels a deep, lasting concern or burden to tell others of what He has done for him and what He can do for them. In the Christian worker, this concern should be so strong that he feels a definite leading or call to the work. A genuine love for and interest in people of every race, creed, and condition. A love that loves the unlovely, even those who misunderstand and even mistreat him. A love that knows no aloofness to those in need. A love for one's work, recognizing it as worthy of his best efforts.
3. Tolerance. Being able to have others differ from oneself in belief, denomination, or practice, without feeling any hatred or antagonism toward them. A willingness to learn and accept advice from others, and even to suffer wrongfully without retaliation or taking offense. A willingness to admit an error and sometimes give in to another for the sake of unity, when no compromise of convictions is involved. An unselfish attitude to the extent that we can rejoice when others succeed.
4. Studiosness. Always a student: have habits of study; study the Bible. Read after great men. Study people. Study oneself that no abnormal personality development takes

place. Study language and speech that one may be able to think clearly and speak naturally, simply, clearly, correctly, and forcefully. Be able to get one's thought across to others. Mental alertness for new opportunities for improvement in one's work and in oneself.

5. Perseverance. Purpose, determination, courage, fearlessness to stand by the work in the face of opposition. Courage to attempt great things for God. Industry. Stability of character, emotional stability, and self-control. Persistence; staying by the task until it is finished.
6. Sincerity. An open and forthright manner, avoiding affectation, sham, hypocrisy, and professionalism. Integrity. Paying debts, keeping promises and obligations, living within one's means. Honesty in the use of public funds or ideas which are not original. Promptness and punctuality. Carefulness and faithfulness in little things. Consistency in life and actions. Dependability.
7. Faith. Faith in God that He is and that He is able to do what the Bible says He can: that He can meet every need--spiritual, physical, material--if one trusts Him and stays in His will. A confidence in Divine providence that prevents undue worry. Faith in the Bible as the inspired Word of God. Faith in man that he has inherent possibilities for God. Faith in oneself that, with the help of God, one can succeed in having a happy, well-rounded, useful life.
8. Respect for one's person. Good health habits, including

care for the voice and the ability to relax for a while every day. Neatness, cleanliness in person and place of living. A modesty in dress and appearance which comes short of ostentation in too much or too little.

9. Adaptability. Being able to react favorably, gracefully, and cheerfully to situations, customs, people, and conditions which one meets. Ability to get along well with other people. An absence of snobbishness and of the desire to have one's own way regardless of the rights of others. Being able to see and appreciate another's point of view. Not fretting over adverse conditions: if one cannot change them, one can find grace to endure them cheerfully.
10. Leadership. Initiative. Willingness and ability to go ahead with things. Impartiality toward individuals or groups. Ability to inspire faith, courage, and confidence, and to command a following, yet realize one's position and limitations under God and before the people, not becoming proud, vain, or dictatorial in any manner.
11. Humility. A spirit of humility and modesty that is conscious of one's limitations, recognizes the rights and abilities of others, obeys those in authority over one, and cheerfully does even the lowly task. Glad to forgive and hold no grudge or ill-will toward anyone. Meek and teachable; more willing to serve others than to be served.
12. Wisdom. A sense of fitness of things, tact, and discretion. Ability to see both sides of a problem and to act impar-

tially; to give sound advice, admonition, and instructions to those who need it. A good understanding of human nature as well as a growing fund of general knowledge.

13. Cheerfulness. Always looking on the bright side of every situation. Never giving way to discouragement or pessimism. The ability to create one's own atmosphere, to buoy one's own feelings, and to conquer discouragement.
14. Courtesy. A constant vigil to maintain a high standard of culture and refinement which will beacon others upward. Kindness, friendliness, sympathy, understanding. No Christian worker has any right to be insulting or offensive to other people. Courteous at all times with ease and naturalness.
15. Patience. Patient under trial. Patient with people and with events. A willingness to take people where they are and lead them on as fast as they are able to go.
16. Enthusiasm. Believing so whole-heartedly and enthusiastically in one's work that the thrill of it becomes contagious to others and removes the drudgery for ourselves.

CHAPTER III

ELEMENTS OF CLIMATE IN THE COLLEGE

The Climate

The most vital and determining quality of a school is its tone or atmosphere--the spirit which pervades it.¹ This atmosphere or climate "has a direct relation to the intellectual work of the school--the getting of knowledge and power by the children."² In People's Bible College, it is essentially a religious atmosphere, for:

Religion cannot be taught, but being a matter of personal attitude, it has rather to be caught from the pervasive attitudes and controlling purposes which inform the whole college both in the instruction it offers and in the personal relationships by which it is sustained.³

This climate is based upon a Christian philosophy of education which embodies the principles that the individual is central and of supreme value; that a person is a self-determined being, capable of formulating purposes and ideals which are unique to himself; that every individual needs to be consciously aware of and surrendered to God if he is to achieve his full stature and power.⁴ It is also motivated by the following distinctive aims of Christian education:

1. A life motivated by the spirit that made Jesus' life dis-

1. Charles McKinney, The Personality of the Teacher. Chicago: Row, 1910. pp. 17-18.

2. Ibid., p. 18.

3. Clyde A. Milner, The Dean of the Small College. Boston: Christopher Publishing House, 1936. p. 41.

4. Ibid., pp. 43-55.

- inctive--Christian love, love of all men with no attempt to manipulate or externally control the other man's will.
2. A joyous acceptance of moral duty through the dynamic of a Christian life of fellowship with a God who seeks the highest fulfillment of His children.
 3. The acceptance of oneself, seeing one's own limitations and gifts as a whole situation from God, and capable of being surrendered to and merged in His purposes.
 4. The mastery of the "untoward event" through Christian faith with its awareness of a Divine love which meets the soul of man in all circumstances and asks his cooperation with itself.⁵

John Ruskin once said:

The entire object of education is to make people not merely do the right things but enjoy the right things, not merely industrious but to love industry, not merely learned but to love knowledge, not merely pure but to love purity, not merely just but to hunger and thirst after justice.⁶

The Faculty

Nothing has a more powerful influence in creating the climate of any school than the teachers of that school. If they are the right kind of individuals, the climate will of necessity be largely the right kind; but without the right kind of teachers, the climate can never be what it should be. President Garfield declared that a student on one end of a log and Mark Hopkins on the other would make a university

5. Ibid., pp. 57-64.

6. Chester M. Sanford, Developing Teacher Personality That Wins. New York: Row, 1938. p. 40.

anywhere. We may rightly measure our education, not by the number of years we have spent in school, but by the number of stimulating, suggestive, and inspiring teachers it has been our good fortune to have known.⁷ A teacher who is filled with enthusiasm for his work, who understands boys and girls, and who is interested in their development is the first and greatest attraction that any classroom can possess.⁸ The officers and teachers must have studied through mathematics or biology as the case may be, to show themselves approved of God, as workmen who need not to be ashamed.⁹

Pearson gives a picture of the teacher who possesses the right kind of spirit. It may seem impossible of attainment but should, nevertheless, be the ideal of every teacher.

In like manner the spirit of the teacher is the ultimate test. Physical well-being is admirable; attainments of scholarship are noble; but bigness of spirit is sublime. It is the spirit that renders the teacher steady and gives poise and balance. It is the spirit that causes the movements of the mind and body to blend in welcome harmony. This teacher is neither spasmodic nor erratic; for his spirit holds him constant and steady. It gives animation to his face, grace to his body, and charm to his speech. He stands erect and looks life straight in the face because of the big spirit within him. He does not cringe in the presence of the great, nor is he arrogant in the presence of the lowly. He is never apologetic, and never supercilious. The clean big spirit of him conditions and directs every movement of his body, every tone of his voice, every aspiration of his soul, and every motive of his life. His subjective self conditions and controls his objective self. He is big enough in spirit to rise above the conventions of life without violence to the proprieties. He knows that health, wholeness, and holiness are closely akin, and his life is in close accord with this trinity. He is earnest and pious, but not solemn. His face is aglow with emotion and power that emanate from a force within. He does not stand dazed in the presence of life; on the

7. McKinney, op. cit., p. 37.

8. Webster P. Reese, Personality and Success in Teaching. Boston: The Gorham Press, 1928. p. 10.

9. Milner, op. cit., p. 14.

contrary, he has a positive genius for life because he has understanding. He can peer into the human soul and see the drama that is being enacted there because he has understanding.

Then, too, his spirit grows because he moves out into situations where spiritual reactions are inevitable. Thus he gains a new access of life each day. Hence his thoughts are never musty nor are his words either pedantic or platitudinous. He has new thoughts each day and expresses them in new ways. His spirit breaks through the barriers of rules and formulas and goes forth to revel in new pastures. He can sit in the silent woods by the hour and gain expansion of spirit. The trees, flowers, birds, beasts and insects all bring him new messages of life. The silence itself washes his soul clean, and he goes back to his work refreshed and uplifted. He is too much alive ever to allow his spirit to accumulate mould or cobwebs. His reading, his rambles, his association with people--these are the things that keep his spirit alive and clean. He welcomes the sunrise with a song. He greets the evening star with a prayer. The storm begets in him a sense of reverence, and the big sky causes his spirit to thrill. He is animate. He is vivid. He has snap, verve, go. He doesn't wait for things to happen. He causes things to happen. He is not a mere blur, but stands out like a cameo. The urge of his spirit impels him into every highway and byway where truth is to be found. He plays with the children; he worships with the saintly; and he lures the sinful out into the sunlit pathway of life. You can always see him in a crowd--not as you see a picture on a wall, but as a distinctive personality. Jocund life pulses through his veins, and his animation overflows in honest laughter and captivating speech. Life to him is full of gladness, and color, and sparkle. He can laugh his way through troubles, and smile away the clouds. So big and generous is his spirit that it sheds a benign radiance upon all who come within its scope. There is such a swing and sweep to his exuberance that it carries over into other lives and makes them glad to know him. He is a human dynamo. He makes haste but is never hurried. He takes his rest from his task by working at another. He cannot sit with folded hands, think of nothing, and merely vegetate. He is always working under the head of unfinished business.¹⁰

. . . the most successful teacher is the one who, along with knowledge and skill in his chosen field, most fully embodies in his person the highest Christian values and spiritual insights.¹¹

Other Elements of Climate

In the study of the climate of People's Bible College, a rat-

10. Frances B. Pearson, The Teacher. New York: Scribner, 1921. pp. 133-137.

11. Milner, op. cit., p. 142.

ing sheet was prepared and submitted to both the faculty and the student body. A copy of this sheet is given below:

Elements of Climate of People's Bible College

Directions: In the first bracket before each item check if you have participated in it or experienced it. Then in the second bracket before those which you have checked place a number indicating the importance of it in building the kind of character a Christian worker should have. Use number one (1) for the most important; number two (2) for the second and so on.

- () () School revival meetings.
- () () Camp meeting at the close of school.
- () () Christian fellowship of students.
- () () Missionary Society: services, conventions, prayer meetings, hearing and becoming acquainted with missionaries.
- () () Evangelistic Club: services at school and elsewhere, prayer meetings, street meetings, house-to-house visitation, personal work, jail services, etc.
- () () Music: chorus practice and programs at Christmas, Easter, Commencement; orchestra practice and performance at services; special singing and song directing.
- () () Drama: the training and giving of plays at commencement and on special occasions; literary programs.
- () () Student organization: student council, annual staff, class organization and committees.
- () () Social activities: parties, trip days, home-coming, banquets.
- () () Setting: arrangement of furniture and pictures, color of walls, etc., of classrooms, library, dining room and auditorium; the arrangement and upkeep of the Campus.
- () () Special days: Thanksgiving, Christmas caroling, Good Friday, Easter, Commencement.
- () () Dormitory life: fellowship, regulation and discipline.
- () () Daily chapel services.

Name _____ Class _____

In order to understand better these elements of climate, a careful analysis of each may be necessary. It will be found upon examination that several activities are similar in character, yet since they seem to stand out as separate items of school life, they have been listed separately.

School revival meetings.--Each year the school plans two re-

vival meetings: one in the fall and the other in the spring. These times of spiritual uplift and quickening are prepared for by special seasons of prayer by groups of students and teachers. Usually an outstanding evangelist who has intellectual depth and spiritual power and who is not of the spectacular, popular type, is secured. Services are held twice daily with special emphasis upon group singing of hymns of praise and invitation. Emphasis is placed upon the need of definite religious experiences with God and upon living deep, clean, spirit-filled lives. Attitudes of selfishness, criticism, and intolerance are melted under the power of divine love and holy fellowship with God and fellow students. Those who have never experienced the sense of God's forgiveness in saving power often bow in prayer either at the close of the service or in their own rooms and surrender to God and become conscious of divine acceptance. Others who are Christians, feeling the need of a deeper experience with Christ, consecrate themselves wholly to the Lord, renounce the self-life, and rise conscious of a heart cleansed and filled with the Holy Spirit, loving God supremely and their fellowmen as themselves. Many a student comes to a spiritual awakening from which he goes on never to be the same as he was before the revival began. Some are made conscious of a divine call to the ministry or other Christian work.

Camp meeting.--At the close of the school year a camp meeting is held in the large tabernacle on the campus. This differs from the revival meetings more in size than in quality. Many more people from outside the school come in to spend the week. Usually two outstanding evangelists and a trained song director are secured. More emphasis is placed upon group singing and special music. Usually the school

chorus and orchestra take part in each main service. The same emphasis is placed upon spiritual experience and holy living. The students have the opportunity of meeting the guests, providing rooms for them, and working in the dining room to prepare and serve their meals. It is a time of cooperation and fellowship as well as spiritual uplift for the students.

Christian fellowship of students.--This is an element of climate that continues all year and enters into every other activity. Usually there is a spirit of joyous fellowship in the classrooms, on the campus, in the dining room, in the dormitory, and in every activity. There are, of course, personality clashes and misunderstandings at times which hinder the spirit of fellowship; but to many students this fellowship is the most helpful aid to character-building that the school possesses. Christian love, humility, tolerance, teachableness, enthusiasm, and cheerfulness are developed by this fellowship.

Missionary society.--This society includes most of the students of the school. Twice each month the chapel program is planned by the society. All the officers, except the faculty advisor, are students. There is a noon-hour prayer service conducted by them every other week for the purpose of praying for missionaries in various countries. As many missionaries home on furlough as are available are secured for the chapel services. An offering is received each Friday for the support of a native Christian worker in China. Missionary news from the Oriental Missionary Society, an interdenominational society with work in many countries, is presented in the chapel programs. Once each year a missionary convention is held at which the best missionaries available are secured for a week of missionary services. First-hand

accounts of the work in various fields is presented, and appeals to young men and women to dedicate their lives to this kind of work are made. Often young people make the choice under the leadership of the Spirit to present themselves for service in some other country. Some who made this a few years ago are now on the mission field.

Evangelistic club.--Many of the students are members of this club. They sponsor two chapel services each month, with the emphasis upon personal evangelism. They also conduct two noon-time prayer meetings at which the emphasis in prayer is placed on needs at home, especially those who are not Christians. Groups go out frequently, usually under the direction of the president of the school, to do house-to-house personal work in different communities. They go out two by two, stopping at each home on a street; and where people are willing, they go in, visit, talk to people of their spiritual needs, and close with prayer. If they are assisting a church revival meeting, they invite the people to the services. Frequently they are able to lead people in their homes to a saving knowledge of Jesus Christ. This work is a great help to students in meeting new people, in leadership, tact, love, sincerity, courtesy, and patience.

Music.--Music of a religious nature is an essential part of the college life. There is the chorus of some thirty or forty voices which practices regularly and gives public programs. The orchestra also practices regularly and performs in revival meetings and other special occasions. It has proved a great help in the revival meetings of the school year and in the Camp meeting at the close. Those who possess ability and talent in vocal or instrumental music are encouraged to practice and are given opportunity to perform in literary pro-

grams, chapel, and other services. The atmosphere of any religious service of the school is greatly helped by the music. The students love to sing. The one great need of the music department of the college is a full-time, talented, trained leader who has the spiritual vision of the college. At present, most of this work is being done by faculty members who already have a full load of class work and other duties.

Drama.--The dramatic element of climate has never been as much emphasized as it perhaps should be. The Literary Society is a student organization which functions very well at times, depending a great deal upon the faculty adviser and students elected to serve as leaders. Programs are arranged and presented twice each month. The goal of the society is to discover some type of talent in every student and to use this talent as much as possible during the year. The programs are necessarily varied to provide opportunity for varied talent. They include debates, speeches, plays, readings, musical selections, impromptu programs. The speech department and the senior class each spend several weeks on plays which are presented on different nights during the commencement season. Careful drilling is given for these, and usually the programs are the most impressive of all the commencement programs.

Student Organization.--These different organizations are under the head of the Student Council. This council consists usually of one member from each class, elected by the class. Each member must be a sincere Christian, in good standing with the faculty and the regulations of the school, with an average of "B" or above in his class work; and his election must be approved by the faculty. This council with its faculty adviser meets regularly to initiate plans and commit-

tees for improving student activities and relationships. While it does not have any disciplinary power, it has the privilege of making suggestions to the faculty. In planning committees, as many of the students as possible are included; so that all may have the opportunity to work with a group. Campus cleaning programs are arranged. The People's Herald (the school paper), library, social, annual staff, and service committees were appointed and are functioning well this year. Once each month the chairman of each committee, the class presidents, and the president of each society meet with the student council to give reports, make suggestions, and discuss plans for improving the school atmosphere. One of the difficulties with this set-up is the appointing of a faculty adviser for the student council who has the time, training, ability, and vision necessary for the proper guidance of such an important part of student activities. The possibilities of this program have only been touched. A great deal more could be done.

Social Activities.--Each Friday evening the students are given the opportunity to meet together in the dining room for a social evening. At other times they are allowed to go in groups to services and programs in town. Occasional parties are given by different groups in homes. Twice each year a trip day is planned when the entire school goes to some place of interest for a day of recreation and fellowship. Each Thanksgiving the parents of the students are invited in for a home-coming day. A special service is planned in the morning, followed by a bountiful dinner in the dining room. The afternoon is left open for visiting and fellowship. The Junior class always gives the Senior class a farewell banquet at the close of school. Looseness of conduct

in social activities is not permitted, but courteous Christian fellowship is encouraged.

Setting.--Very little has yet been done in the way of setting at People's Bible College. The grounds lack careful care and planning. There is much room for improvement both inside and outside the buildings. The teachers, with student cooperation, have done a splendid job of caring for and arranging their classrooms. When the rooms need redecorating or the furniture needs revarnishing, the teachers and students often get together with labor and money and decorate a classroom. Special "clean-up" days are planned before special occasions to give the buildings and grounds a thorough cleaning. Splendid cooperation usually is shown at these times. The library has been a student project from its inception a few years ago. Students have done most of the painting, building of shelves, buying of books, and having charge of the library when it is open. For several years library fees were voted for and paid voluntarily by the students. Several drives for raising funds for the library have been sponsored by the students.

Special days.--These special occasions in the school are times when special emphasis is given in program-planning and decorations to create an impressive and appropriate atmosphere. At Thanksgiving the music, testimonies, and message are on the theme of thanksgiving. It is the annual custom of the students on the morning of the day that they leave for the Christmas holidays to rise about four in the morning to sing Christmas carols throughout the community. On Good Friday, from noon until three o'clock in the afternoon, the auditorium is a place of quiet prayer and meditation. Hymns of the crucifixion are played softly on the piano continually while students and teachers

come in to pray and meditate silently as they have opportunity. No one is required to attend, but most students come in for at least a part of this meditation. Easter Sunday music and message are on the theme of the resurrection, with the observance of the Lord's Supper at the close of the morning service. Then the commencement programs are great opportunities for students to develop cooperation and leadership.

Dormitory life.--The fellowship of students in the dormitories with the necessary regulation and discipline often is looked back upon as one of the most helpful influences in building the right kind of character. Much depends upon the Dean and also upon the type of students that are in the dormitory. Forming regular habits of diet and health; learning to get along with other students when thrown into close association with them; learning to be punctual, truthful, and considerate are some of the qualities developed in this environment.

Daily chapel service.--These thirty-minute periods at nine o'clock each morning are times of spiritual encouragement and uplift. Many times, outstanding ministers and singers are secured for these services. There is a spiritual liberty enjoyed in these daily programs that the students feel because they are their own services. Testimonies of their own experiences are common. To many students, the services give the needed spiritual impetus that they need for the day's activities. It is usually a time of spiritual fellowship in worship.

Rating of Elements of Climate

Eight faculty members and fifty students rated the above elements of climate as to their effectiveness in producing a climate helpful to the development of Christian character at People's Bible

College. The results of this rating were averaged and these findings listed in Table I. Each person was urged to think carefully as he rated the different items. Students tended to rate highest the things in which they were most interested and with which they had the most to do. Listed in the table are the differences between the two ratings and the differences squared. This was done to show the coefficient of correlation between the faculty rating and the student rating.

TABLE I
RATING OF ELEMENTS OF CLIMATE

Element	Faculty Rating	Student Rating	Difference in Rating	Difference Squared
Evangelistic Club	2.11	4.54	2.43	5.90
Missionary Society	2.89	4.08	1.19	1.42
Revivals	3.00	2.34	.66	.44
Fellowship	3.78	2.90	.88	.77
Chapel Services	4.25	4.44	.19	.04
Dormitory Life	6.11	5.76	.35	.12
Music	7.33	6.53	.80	.64
Camp Meeting	7.86	3.82	4.04	16.32
S. Organization	8.38	11.23	2.85	8.12
Special Days	8.89	7.31	1.58	2.50
Setting	10.11	10.41	.30	.09
Socials	10.44	9.21	1.23	1.51
Drama	10.75	9.35	1.40	1.96

Total Differences Squared. 39.83

Using the formula to obtain the coefficient of correlation:

$$r = 1 - \frac{6D^2}{N(N^2-1)}, \text{ and substituting the values for the letters we obtain:}$$

$$1 - \frac{238.98}{2184} \text{ or } 1 - .11 \text{ or } +.89 \text{ which is the coefficient of correlation.}$$

$$\text{Then using the formula for the probable error of } r: \text{ } PRE = \frac{.7063(1-r^2)}{\sqrt{N}},$$

and substituting for the letters we obtain $PRE = \pm .04$. Multiplying

this by four and subtracting the result from +.89 we obtain +.73.

This indicates that there are ninety-nine chances in one hundred that the true r is above +.73 which is almost absolute certainty that there is a true positive relationship between these factors. There is then a relatively high degree of positive correlation between the faculty rating and the student rating. This may be due to the fact that when students admire their teachers, the teachers' interests tend to become the students' interests. It is also due in part, no doubt, to the relative importance of the elements of climate themselves. There is the further possibility that those elements which the teachers consider the most important will receive the greater emphasis by them, thus making those elements more effective in their influence on the climate of the school.

The rating does not necessarily show the relative importance of the separate items as they could be, but rather their importance as they now exist in the school. Those at the top of the list at present have much more emphasis placed upon them than those farther down. The three elements which are rated the farthest apart are the Camp Meeting, Student Organizations, and Evangelistic Club. The Camp Meeting is a new element in the life of the school; so that there has been scarcely enough time to properly evaluate it. The faculty rating is probably nearer the correct one. There are a great many possibilities

yet undeveloped in Student Organizations and Evangelistic Club which would, no doubt, make them seem more valuable to the students than they do at present. Drama has fallen lowest because not much has been done in this line this year and because it has been the tendency of evangelical protestantism not to emphasize the dramatic element. The setting is near to the bottom of both lists and shows that not much has yet been done to improve the campus and buildings of the College. This is due largely to the lack of funds and in part to a lack of careful planning for the future by those in authority. Most of the buildings are still of a temporary nature and will, no doubt, be replaced in the future by larger and better buildings. The improvement of the grounds will be accomplished as permanent buildings are erected. Social activities are rated low because very little has been done to develop this possibility of character formation. There has been too much emphasis on the negative side of social activities and not enough of a positive program carried on of the kind that would develop courtesy, culture, and refinement. There is a lack of a standard of culture that should characterize a school of this type. That the spiritual element receives the highest place is as it should be for this type of school.

Relation of Climatic Elements to Traits

In Table II is shown the relation of the traits of the Christian worker and the elements of climate which seem to develop these traits, as rated by a group of five teachers and fourteen students most familiar with the situation.

TABLE II

RELATION OF CLIMATIC ELEMENTS TO TRAITS AS RATED
BY A SELECTED GROUP OF FACULTY AND STUDENTS

Trait	Related Element of Climate	Rating		
		Faculty	Students	Difference
Spirituality	Revivals	1.80	2.79	.99
	Chapel Services	2.80	2.61	.19
	Camp Meeting	3.80	4.14	.34
	Christian Fellowship	3.80	2.71	1.09
	Missionary Society	3.80	3.61	.19
Love	Evangelistic Club	5.00	4.79	.21
	Revivals	2.20	2.57	.37
	Christian Fellowship	2.80	1.36	1.44
	Missionary Society	2.20	2.57	.37
Tolerance	Evangelistic Club	2.80	3.50	.70
	Revivals	3.40	4.21	.81
	Dormitory Life	1.80	1.79	.01
	Missionary Society	3.00	5.00	2.00
	Evangelistic Club	4.40	4.00	.40
Studiosness	Student Organizations	3.20	2.93	.27
	Social Activities	5.20	3.07	2.13
	Dormitory Life	1.00	1.50	.50
	Setting	2.00	1.50	.50
Perseverance	Dormitory Life	1.40	1.61	.21
	Student Organizations	2.20	2.14	.06
	Drama	2.40	2.21	.19
Sincerity	Evangelistic Club	1.80	2.07	.27
	Revivals	1.80	2.29	.49
	Student Organizations	3.40	2.36	1.04
	Music	3.00	3.29	.29
Faith	Revivals	1.40	2.86	1.46
	Chapel Services	3.00	2.78	.22
	Camp Meeting	3.20	3.43	.23
	Missionary Society	3.20	2.61	.59
Respect for One's Person	Evangelistic Club	4.20	3.29	.91
	Christian Fellowship	1.80	1.86	.06
	Dormitory Life	2.20	2.07	.13
	Social Activities	2.60	2.78	.18
Adaptability	Setting	3.40	3.29	.11
	Dormitory Life	1.60	2.43	.83
	Christian Fellowship	2.60	2.14	.46
	Social Activities	3.20	3.36	.16
	Evangelistic Club	3.80	3.71	.09
Leadership	Student Organizations	3.80	3.36	.44
	Student Organizations	1.60	2.36	.76
	Evangelistic Club	2.20	2.50	.30
	Missionary Society	3.20	3.00	.20
	Drama	3.40	3.29	.11
Special Days	4.60	3.86	.74	

Humility	Revivals	1.60	1.79	.19
	Christian Fellowship	2.00	1.61	.39
	Camp Meeting	2.40	2.57	.17
Wisdom	Christian Fellowship	2.00	2.21	.21
	Evangelistic Club	2.00	2.14	.14
	Dormitory Life	2.40	2.93	.53
	Social Activities	3.60	3.86	.26
	Drama	5.00	3.86	1.14
Cheerfulness	Music	1.40	3.29	1.89
	Christian Fellowship	2.60	2.21	.39
	Chapel Services	3.80	3.86	.06
	Social Activities	4.20	3.50	.70
	Special Days	4.20	3.07	1.13
	Setting	4.80	5.07	.27
Courtesy	Social Activities	2.60	2.57	.03
	Dormitory Life	3.20	1.71	1.49
	Student Organizations	3.20	3.79	.59
	Evangelistic Club	3.40	4.57	1.17
	Special Days	3.80	4.29	.49
	Drama	4.80	4.07	.73
Patience	Dormitory Life	1.00	1.07	.07
	Evangelistic Club	2.20	2.29	.09
	Camp Meeting	2.80	2.61	.19
Enthusiasm	Music	2.80	3.29	.49
	Revivals	3.00	2.21	.79
	Christian Fellowship	3.60	3.57	.03
	Student Organizations	3.80	3.50	.30
	Social Activities	3.80	4.64	.84
Special Days	4.00	3.93	.07	

In Table II the ratings of a selected group of faculty and students were totaled for each group and each trait, divided by the number of elements of climate for each trait, and the average given as the rating for each trait. In the third column of figures is given the difference between the two ratings. It will be seen at a glance that there is a relatively high correlation between the two ratings.

For the sake of comparison, the traits have been listed again in Table III with the elements of climate which, according to the selected groups of faculty and students, were the most effective in their development.

It will be interesting to notice that Dormitory Life is mentioned

ten times in the table below as being the most effective element of climate: Christian Fellowship, seven times; Revivals, six times; Evangelistic Club, four times; Missionary Society, Student Organizations, and Music, twice each; and Setting, once. This would seem to indicate that the dormitory life is the most important factor in the development of the desired character traits.

TABLE III
MOST EFFECTIVE ELEMENTS OF CLIMATE FOR THE DEVELOPMENT
OF EACH TRAIT AS RATED BY FACULTY AND STUDENTS

Trait	Rating of Elements of Climate	
	Faculty	Students
Spirituality	Revivals	Chapel Services
Love	Revivals & Missionary Society	Christian Fellowship
Tolerance	Dormitory Life	Dormitory Life
Studiosness	Dormitory Life	Dormitory Life & Setting
Perseverance	Dormitory Life	Dormitory Life
Sincerity	Evangelistic Club & Revivals	Evangelistic Club
Faith	Revivals	Missionary Society
Respect for One's Person	Christian Fellowship	Christian Fellowship
Adaptability	Dormitory Life	Christian Fellowship
Leadership	Student Organizations	Student Organizations
Humility	Revivals	Christian Fellowship
Wisdom	Evangelistic Club & Christian Fellowship	Evangelistic Club
Cheerfulness	Music	Christian Fellowship
Courtesy	Social Activities	Dormitory Life
Patience	Dormitory Life	Dormitory Life
Enthusiasm	Music	Revivals

CHAPTER IV

METHODS AND COURSES FAVORABLE TO THE DEVELOPMENT OF THE DESIRED TRAITS

Methods for the Development of Character Traits

Character traits are not inherited; neither are they learned from books directly. Books may serve to illuminate and to give insight to the learning process. They may also furnish motivation for the learning process. But character traits are learned or acquired from practice within the proper climate or setting. They are the adverbs of behavior, the qualities of response.¹ They are the by-products of the method used and the climate surrounding the individual. Factors which help to develop the proper character traits are: confidence in one's own ability, a sense of loyalty, high ideals and purposes, and the opportunity to put into practice the traits which one desires to acquire. The incentive to develop these character traits must be furnished by the goals which one constantly sets ahead for oneself.

According to Sloane, religion is an important factor in the formation of character traits. God is a person, with personal attributes to which persons may respond; this fact makes possible a relationship of trust, confidence, and dependence. God is a member of the group of persons. He is continuously at work among persons in concrete relationships. God is ever breathing life into religious

1. Franklin H. McNutt, Class lecture in Character Education. Greensboro, North Carolina: Woman's College, 1946.

men as they struggle to grow as persons in whom all values that are social and good will be enhanced, chastened, and eternally preserved. Our choices are a yielding to the greater choice and purpose of God who works through us. When one feels that his conduct is the fulfillment of a cosmic purpose, genuinely related to God, then he will count for something dynamic in the life of this world. The sacrifice of lesser selfish values discovers a greater self which eventually triumphs in the face of disaster and apparent defeat. The motivation of religious experience gives an "oughtness" to conduct which can scarcely be found when functioning on a lower level.²

The methods of teaching various courses will differ, and the importance of these subjects to the development of the desired character traits will differ with both courses and methods. There are some courses, such as mathematics, commercial subjects, and Latin and Greek grammar, which will have no particular value in trait development beyond those of studiousness and honesty. The generally accepted methods of teaching these courses in other schools will be acceptable in this college.

It must be understood at the beginning of this discussion that there are various philosophies and various viewpoints of science. It is not the purpose of this study to prove or to contend for any one viewpoint. It does try to present the viewpoint and philosophy of People's Bible College and will discuss methods of teaching which harmonize with the philosophy of this college. It is necessary in

2. Rupert Bentley Sloane, How Religion Affects Character. Master's Thesis. Dallas, Texas: Southern Methodist University, 1936. pp. 138-140.

a school of this type to secure teachers who sincerely hold the same viewpoint and who will teach in harmony with it. To have any other type of teacher would militate against the whole purpose of the college.

There are, however, other courses which, while not too important in the development of the desired traits, may actually hinder and even prevent the growth of certain traits if the wrong methods are used in teaching them. The science courses, such as general science, biology, geology, and geography, must be taught in such a way that the facts of science are shown to be in agreement with the Bible and with the fact of God as the Designer and Creator of the universe and of life. Those theories of evolution and development of life which clash with the Word of God must be presented as theories only, not facts. History should be taught as the unfolding of God's plan for the human race; that through the workings of men and nations, God is very surely working out His over-all plan for the final redemption of the human race and the restoration of all things. The teaching of English can be very helpful in the development of character through the wise selection of literature for class and collateral reading. Biographies of great Christian leaders can be used here to great advantage. Those books and selections of literature which are morally and spiritually elevating and of high literary value should be chosen. The emphasis should be more on the spiritual values than on the mechanics of construction or on destructive criticism.

The teaching of psychology should be very definitely away from the behavioristic trends of today. It must harmonize with the Bible, and with God as the Creator of man in His own image. Man must be shown as a moral and spiritual being, possessing intellect, freedom of will,

and conscience, thus morally and spiritually responsible to God for his choices, thoughts, and actions. The mind and heart of man is capable of an active surrender to the will of God. Man can come to know God in his own consciousness. Keyser says:

Christian Psychology is the science of the human mind and its varied activities and relations in the light of the Holy Scriptures of the Old and New Testaments, in correlation with the valid conclusions of General Psychology.³

Moreover, Christian Psychology must have an open mind toward all truth in the natural sciences and elsewhere, else it would not be Christian.

.....
But there is, we hold, no conflict between true religion and true science.⁴

Philosophy is another course which requires a careful presentation. Turning from the materialistic and deterministic philosophies of the day, one must present the philosophy of Saint Paul, the early church fathers, Martin Luther, and John Wesley. It must be a philosophy which recognizes God as the Divine Person, Creator of finite persons, and that "in Him we live and have our being."⁵ The highest good of man is to become adjusted to the Divine Person, God, through His Son, Jesus Christ, and to live consciously in fellowship with Him day by day. Every man is a person and therefore of supreme value in the universe. The material world exists for man's convenience and God's glory.

Ralation of Method to Trait

The courses which have most to do with the development of the

3. Leander S. Keyser, A Handbook of Christian Psychology. Burlington, Iowa: Lutheran Literary Board, 1928. p. 10.

4. Ibid., p. 17.

5. Acts 17:28.

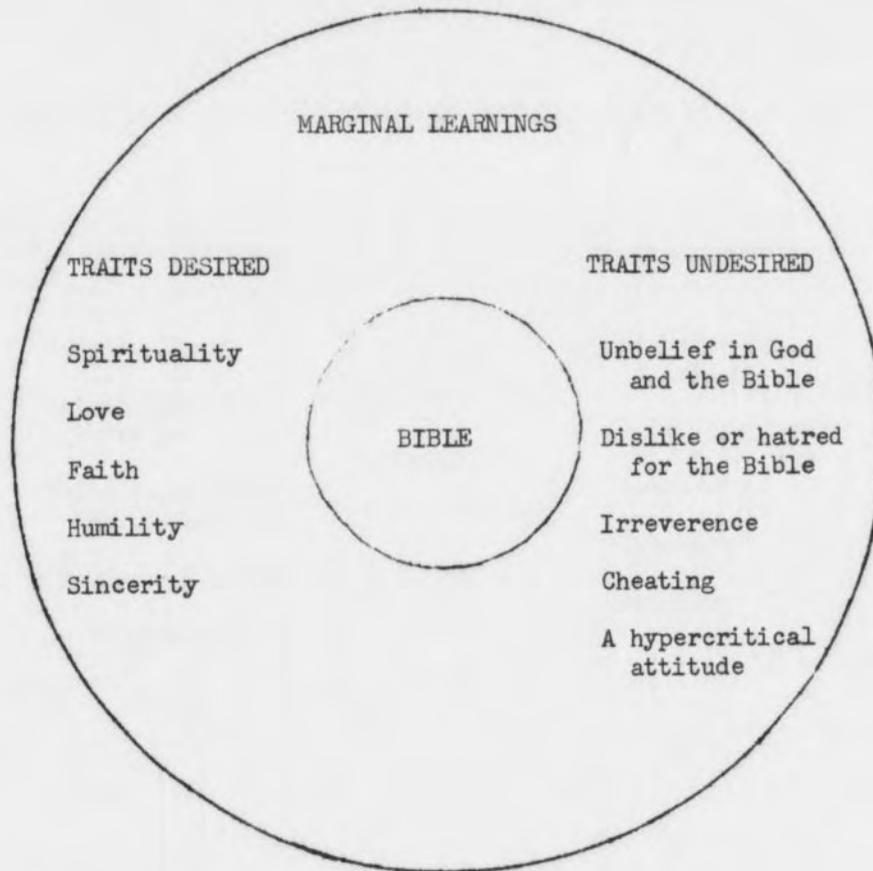
desired character traits are given in the following figures. In each figure, the course being taught appears in the inner circle. On either side of the smaller circle within the larger circle are listed the concomitant learnings resulting from the use of the two methods listed below the circle.

It will be found in Figure 1 that when the Bible is taught as the Word of God, with prayerfulness and reverence, with a personal interest in and application of truth to every individual, that the desired traits of spirituality, love, faith, humility, and sincerity will be developed. However, if the Bible is taught in a hypercritical, sceptical, indifferent, or impersonal way, there will follow the development of the undesirable traits of doubt, unbelief, and atheism. There will be also traits of irreverence and hatred for religion and God.

In Figure 2 are shown the courses in theology, with two possible methods of teaching them. If taught by a simple, open-minded approach, relating the meaning of theology to personal experience, with an attitude of tolerance for those who differ, then the student will likely become settled in his thinking and experience. The theology of Saint Paul and of the entire Bible should be the basis of these courses. In People's Bible College, the interpretation of theology as given by John Wesley is emphasized. Such a method of presentation helps to develop the traits of spirituality, clear thinking, faith in God and the Bible, clarity of belief, and tolerance for those who believe differently. The use of the opposite method, that of presenting all viewpoints of theology with no attempt to "warm up" to any, will result in confused thinking, doubt, perplexity, and even despair. Unfair

Figure 1

Concomitant Learnings of Teaching Bible



METHOD A

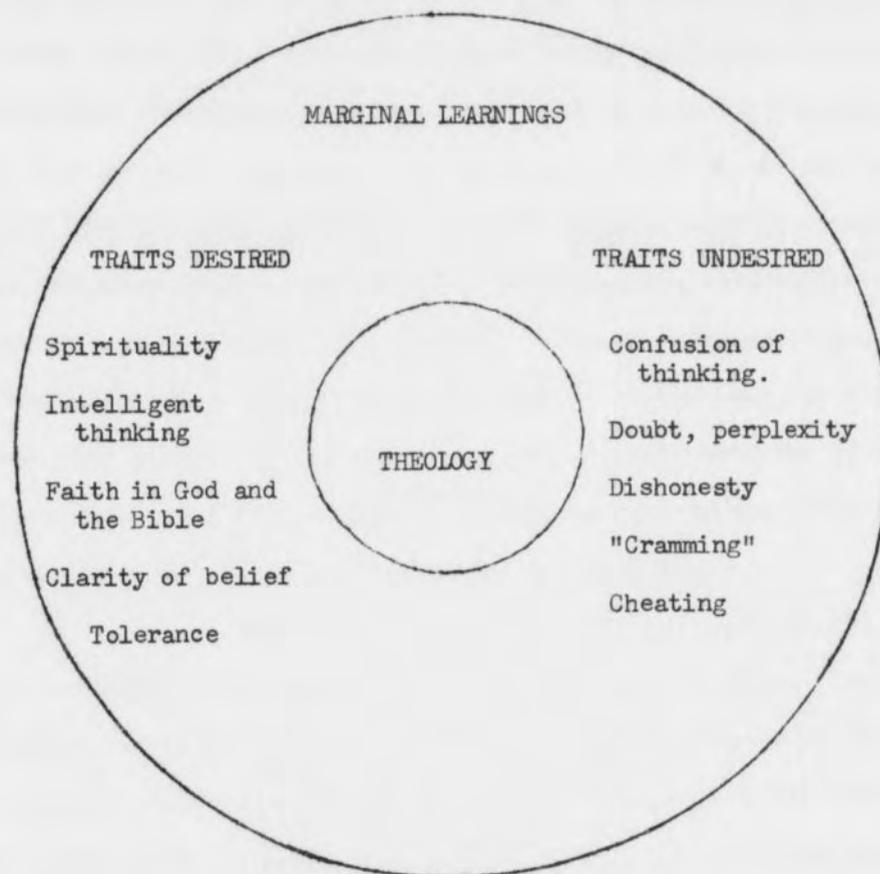
As the Word of God.
 Carefully directed discussion.
 Reverently, prayerfully.
 Application of truth to personal experience.
 Emphasis on biography, especially of life of Christ.
 Personal interest in spiritual problems of every individual.
 Reasonable assignments and examinations.

METHOD B

As literature.
 Indifferently, with long, difficult, unreasonable assignments and examinations.
 Impersonal approach.
 Dull lectures with no discussion, or with undirected discussion.
 Study of endless details, dates, and meaningless outlines.

Figure 2

Concomitant Learnings of Teaching Theology



METHOD A

Simple, direct, sympathetic approach.
 Carefully directed discussion.
 Attitude of tolerance for those of other beliefs.
 As an interpretation of religious experience and life.
 Talks from the heart as one sees it. Let students know what and why of one's theology.

METHOD B

Give all viewpoints but "warm up" to none.
 Let student choose his own theology; do not try to influence him.
 Require long themes and difficult assignments on obscure and controversial subjects.
 Make examinations difficult and tricky.

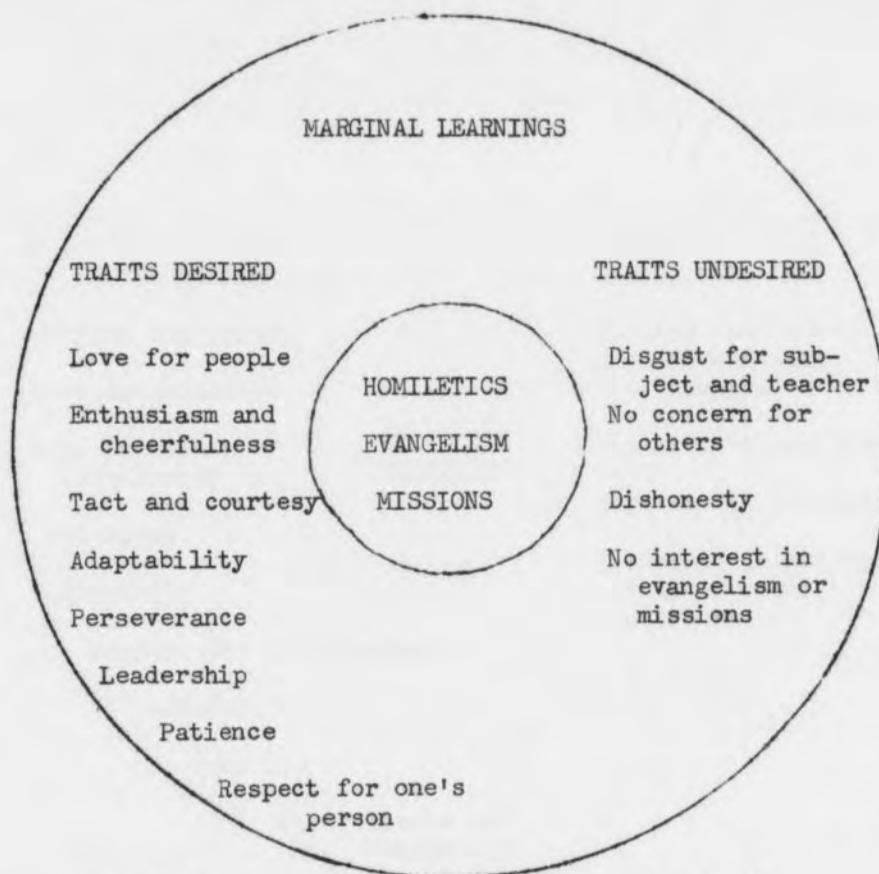
assignments can result in dishonesty and dislike for the subject.

The methods of teaching evangelism and preaching both in the homeland and in other lands are shown in Figure 3. If the emphasis is placed upon the need of people for finding God in their own personal experience, and if the class work includes actual practice in evangelism; revivals; street and jail services; house-to-house visitations; visits from successful evangelists, ministers, and missionaries, the traits of love for people, enthusiasm, cheerfulness, tact, courtesy, respect for one's person, adaptability, perseverance, leadership, and patience will be developed. If, however, these courses are taught only from the textbook with discussions limited to the text, in a dull, unenthusiastic manner, the traits of disgust and unconcern for preaching and evangelism either at home or abroad, as well as unconcern for the spiritual needs of people everywhere, will develop.

In Figure 4 there will be seen the results of good and bad methods of teaching religious education. This work is largely confined to the Sunday School and parochial schools, although there is a considerable amount still being done in many public schools. In the teaching of these courses in this college, if the emphasis is placed upon the children and their spiritual needs at different age levels and with different temperaments and backgrounds, if actual practice in Sunday School teaching is given as a part of the course, and if the best in Sunday School materials and methods can be demonstrated, the traits of wisdom, tact, love for the work and for children, tolerance for others, sincerity, respect for one's person, leadership, patience, cheerfulness, and enthusiasm will be developed. These are perhaps the most important courses for any Christian worker to have. If they are

Figure 3

Concomitant Learnings of Teaching
Homiletics, Evangelism, Missions



METHOD A

Emphasis upon need of people for spiritual help.
 Enthusiastic study of how to approach people to lead them to God.
 Actual practice in street meetings, revivals, and house-to-visitation, followed by exchange of experiences and discussion of methods.
 Use of well-written collateral reading by people in the work.
 Visits of missionaries and evangelists to class.

METHOD B

Have one text.
 Give long daily assignments from text.
 Discuss only what is in the text.
 Give difficult examinations.
 Teach just as another subject--not as a spiritual adventure.

Figure 4

Concomitant Learnings of Teaching Religious Education



METHOD A

Emphasis upon the child and his need of spiritual training.
 Actual practice in Sunday School work as a part of the course.
 Discussion of methods of approach to different types and ages of children.
 Study of Sunday School materials, visual aids, supplies.
 Emphasis upon personality of the teacher.

METHOD B

Dry study of history of religious education.
 Stay close to textbook with long assignments.
 Emphasize teaching the Bible more than teaching children.
 Dwell on the unpleasant drudgery of Sunday School work.
 Emphasize the need for rigid discipline imposed by the teacher.

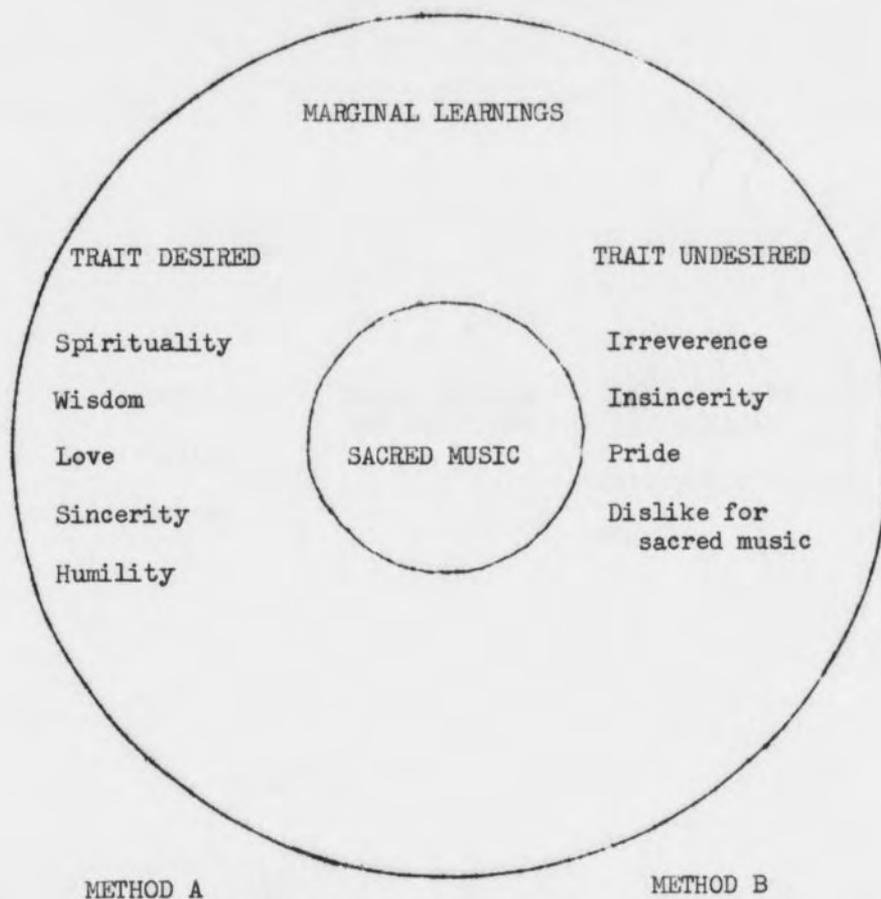
taught as history, with textbook approach only; if emphasis is placed upon teaching the Bible or handicraft more than upon teaching and training the children; or if the attitude of the teacher is to impose rigid, unsympathetic discipline upon the children, there may be developed a dislike for all kinds of religious education as well as for children. There will also be developed the professional, superior attitude which will never succeed with children.

The teaching of sacred music is shown in Figure 5. If this is done by a reverent study of hymns and hymn writers with actual practice in singing, listening, and conducting various types of sacred music; if fundamentals are taught only as necessary for the understanding and mastering of music; if harmony of the soul is emphasized as essential for the best presentation of sacred music, then spirituality, wisdom, love, sincerity, reverence, and humility will be developed. If, on the other hand, much emphasis is placed upon the mechanics of music; if the light, popular, so-called sacred music is used; and if psychological "tricks" are studied as a means of attracting attention to the leader and to stir up human enthusiasm, then irreverence, insincerity, pride, or even dislike for real sacred music will develop.

Figure 6 shows the methods of teaching church history and comparative religions. If these are taught through a wise selection of biographies of great religious leaders and with a careful analysis of the causes and effects of great spiritual movements; if all religions are shown as the search of the human soul after God and Christianity is shown as the true fulfillment of this search, then the traits of tolerance, leadership, spirituality, studiousness, and faith may be developed. If these courses are taught simply as subjects necessary

Figure 5

Concomitant Learnings of Teaching Sacred Music

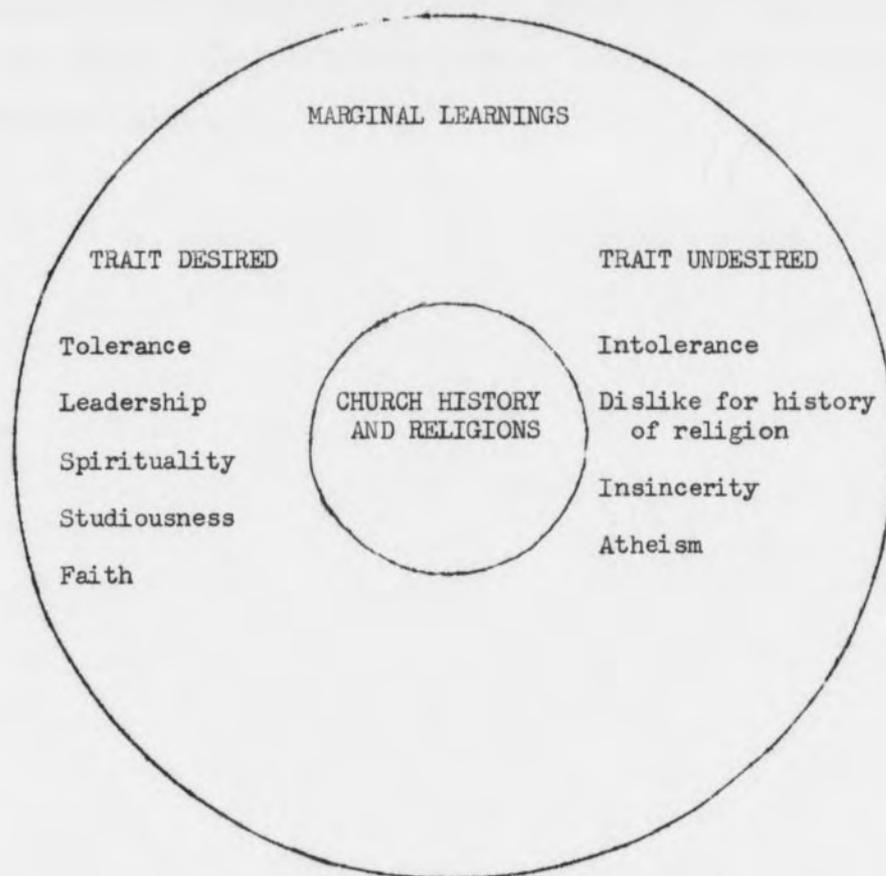


Reverent analysis of hymns and when to use them.
 Actual practice in singing, listening, and conducting various types of sacred music.
 Emphasize fundamentals only as a means to achieve a spiritual, pleasing program.
 Emphasize that harmony of soul is essential for the best sacred music.

Spend most of time upon fundamentals and mechanics of music.
 Use light, popular type of so-called sacred music that has no depth of meaning.
 Study tricks to use that will attract people's attention to oneself and that will stir up enthusiasm.

Figure 6

Concomitant Learnings of Teaching Church History and Religions



METHOD A

Enthusiastic approach through biographies of great religious leaders, with emphasis upon traits that made them successful.

Study of causes and effects of great spiritual movements upon the history of the world.

Study history as the unfolding of the plan of God.

METHOD B

Teach as just a subject necessary for graduation.

Work up antagonism toward people of other faiths.

Spend much time upon non-essential details and unrelated events.

Emphasize the inconsistencies of religious movements and great reformers.

for credit, if other religions are taught with an intolerant attitude, if they are taught with the attitude that they are just as good as Christianity; if all religious leaders are studied with the purpose of finding inconsistencies in their lives; then one may expect to develop the traits of intolerance; dislike for religion; insincerity; and, perhaps, atheism.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this study was to determine what elements of climate, methods, and curriculum of the People's Bible College are conducive to the development of those character traits which are essential for the success of Christian workers graduating from this college. In order to determine what character traits are essential to Christian workers, twenty-six experts in and outside the college were interviewed. From these interviews, sixteen traits were found as essential to the Christian worker's success. These traits were: spirituality, love, tolerance, studiousness, perseverance, sincerity, faith, respect for one's person, adaptability, leadership, humility, wisdom, cheerfulness, courtesy, patience, and enthusiasm.

In Chapter III, the elements of climate other than the curriculum were examined. The faculty was found to be the most powerful factor in producing the proper climate for the development of the essential traits. Besides the faculty, some thirteen other elements were discovered. These were: the Evangelistic Club, Missionary Society, revivals, Christian fellowship, chapel services, dormitory life, music, camp meeting, student organizations, special days, setting, social activities, and drama. These elements were rated by students and faculty as to their effectiveness in producing the desired climate. A relatively high degree of positive correlation was found between

the faculty's and students' ratings. Then the effectiveness of various elements of climate in helping to produce the sixteen different character traits was rated by a selected group of faculty members and students. Here again there was marked agreement.

Finally, the methods of teaching courses which had most to do with the development of these traits were studied in the light of the philosophy and viewpoint held by the People's Bible College. Those subjects which seemed most important in the development of these traits were: Bible, theology, homiletics, evangelism, missions, religious education, sacred music, church history, and religions.

Conclusions

As a result of this study, the following conclusions may be drawn:

I. Those traits of spirituality, love, and faith, with the elements of climate which favor their development, receive the greater emphasis and are the more effectively developed.

II. A special type of teacher is required for this college. He must have high ethical, Christian character; be in harmony with the educational philosophy and theology of the college; and be able to teach sincerely in harmony with its viewpoint.

III. The elements of climate most lacking in emphasis and development are setting, drama, and social activities.

IV. There is much yet to be done in the development of elements of climate and methods of teaching certain subjects in order to make them more effective in the development of the character of the Christian worker.

Recommendations

Certain recommendations may be made on the basis of this study:

I. Inasmuch as a special type of teacher is required for this school, great care should be exercised in the selection of teachers.

II. More emphasis needs to be placed upon the development of character traits, especially courtesy, respect for one's person, tolerance, and sincerity. Students should be required to average a certain grade in each essential trait as a requirement for graduation.

III. Some elements of climate need development and emphasis. A committee of experts should plan the future arrangement and construction of buildings and the landscaping of the campus. A positive program of social activities should be launched. As much emphasis should be placed on Christian, ethical living as is now placed upon Christian experience. Student organizations should be under the direction of a trained guidance expert.

IV. Some courses now being taught need reorganization of method and content in the light of this study to make them more practical and more helpful in the development of Christian workers.

V. A positive self-educative program should be adopted by the faculty to become acquainted with, plan, and carry forward the development of a character-building program as discussed in this study.

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