

UNIVERSITY OF MANITOBA

HISTORY OF EDUCATION
OF THE
MENNONITE BROTHERS OF CANADA

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PREFACE

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CHAPTER I

INTRODUCTION

I THE PROBLEM

A. Occasion

This thesis is an attempt to present the story of the educational endeavours of the Mennonite Brethren of Canada.

Of the numerous ethnic groups constituting the people of Canada, the Mennonite Brethren form one part. Numerically, they represent much less than one per cent of the entire population. Regionally, their homes lie spread out unevenly over three-fourths of the width of the country -- from the historic banks of the Ottawa and the St. Lawrence Rivers westward to the briny shore of the Pacific. In this geographic setting, rural and urban, Mennonite Brethren are intent upon pursuing their way of life and upon preserving that way for their children. Spatially, they may be widely scattered; spiritually, they are united by a common bond. Forming but one strand in the total web of Canada's national mosaic, Mennonite Brethren nevertheless have contributed in some measure towards the religious and moral fibre of the country's national culture.

The year 1969 was a memorable one for the Mennonite

Brethren. In the first instance, it marked a century of their existence as a Brotherhood. In most areas centennial celebrations were held to commemorate the beginning of the Mennonite Brethren Church, to emphasize its reasons for being, and to challenge its members to renewed dedication. The year 1960 also marked the 50th anniversary of the beginning of the Canadian Conference of Mennonite Brethren Churches of North America.

Because of these events, new interest and enthusiasm in the history and activities of the Mennonite Brethren Church have been aroused. Attention has likewise been focused on the absence, to date, of an account of its educational efforts on the Canadian scene. The need for such a study is apparent; the time, opportune.

The writer's interest in the development of education within his chosen denomination, his familiarity with its past history and present development, his connections with several of its educational institutions, and his periodic contacts with a number of its leading personalities, have induced him to attempt such a study. It is his sincere wish that his efforts might lead to a better understanding of the Mennonite Brethren and their educational endeavours.

B. Purpose

The main purpose of this thesis is to develop a history of Mennonite Brethren education in Canada. In scope it is to be limited to a study of Mennonite Brethren private educational endeavours in three distinct areas typified by three Mennonite Brethren institutions -- the Bible School, the High School, and the Bible College. A separate chapter will be devoted to each institution mentioned. At the end of the chapter dealing with the Bible College, an account will be given of the recently organized Arts Division within the College proper. Specifically, the aim will be three-fold:

- (1) to trace the beginning, development, and present status of each institution as it exists, or existed, in Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia,
- (2) to point out underlying principles that have guided Mennonite Brethren thought and action in the past,
- (3) to focus attention on present-day trends readily discernible from a study of the topic.

C. Review of Related Research

To the writer's knowledge the topic chosen for this thesis is one which, to date, has not been submitted to research in its entirety. Several studies, however, have

been made in related areas. In the United States a Doctor's thesis was written in 1949 for the University of Southern California by W. S. Harder on "The Origin, Philosophy, and Development of Education among the Mennonites". In 1957 F. C. Peters wrote a Doctor's thesis for the Central Baptist Theological Seminary, Kansas City, on "The Coming of the Mennonite Brethren to the United States and Their Efforts in Education". In Canada, Peter F. Sargen submitted a Master's thesis in 1953 to the University of British Columbia on the topic "The Mennonites of Alberta". In 1958 Peter G. Klassen wrote a Master's thesis for the University of Manitoba on "A History of Mennonite Education in Manitoba".

D. Procedure

An intelligent appraisal of the present requires an intensive study of the past. In order to develop the history of Mennonite Brethren education in Canada, it becomes necessary to commence with the story of its beginning in Europe. This background information will be provided in Chapter II. Chapter III will contain a detailed account of the first of the Mennonite Brethren institutions, the Bible School. Chapter IV will concern itself with the rise and present-day status of the private High School, while Chapter V will deal more fully with higher theological education as symbolized by the Bible College and College of Arts.

Finally, there will be, in Chapter VI, a summary of the study in question and an evaluation of apparent trends in Mennonite Brethren education.

E. Source

The aim of the writer is to use primary sources of information wherever possible. By visiting the institutions concerned and, in some instances, obtaining pertinent details from minutes and records found in their libraries, the writer has partially succeeded in achieving this aim. Newspaper records describing opening ceremonies, progress reports given at annual Church Conferences, as well as historical sketches recorded in Yearbooks, all received careful attention and often revealed a wealth of information. Of value, also were the answers to the questionnaires sent directly to the principals. Some facts and information were gathered through interviews with surviving founders and other persons at one time or other intimately connected with the development of the institutions.

For background information, however, the writer had to rely almost exclusively on secondary sources. The migrant nature of Mennonites, and Mennonite Brethren, the early attempts by Church and State authorities to destroy their writings, the inaccessible nature of what primary sources still exist in parts of western, central, and eastern Europe --

these factors have made it necessary for the writer to depend on the accounts of known historians and on the more recent scholarly works of Mennonite researchers.

F. Limitations

The writer is fully aware of several limitations. He is aware of the restrictive nature of his topic; however, the choice has been deliberate. This thesis is to be a study of secondary and higher education because it is in these areas that Mennonite Brethren have chosen to put their philosophy of education into actual practice. The Mennonite Brethren Bible School, Private High School and Bible College have developed a distinct pattern that deserves closer scrutiny.

Another limitation -- that of securing a proper historical perspective -- stems from the recent nature of the topic in question. Nevertheless, the writer has attempted to treat his study objectively in order to make it as accurate and impartial as possible.

The absence of adequate source materials in some instances has imposed additional restrictions.

II DEFINITION OF TERMS

A. History of Education of the Mennonite Brethren of Canada

The above term is limited to mean those efforts in education dealing with the founding and operation of the private Mennonite Brethren institutions named earlier -- the Bible School, the High School, and the Bible College and College of Arts.

B. Anabaptists

The word refers to that group of sixteenth century religious reformers who based their faith and practice upon the example of the New Testament Church. They believed in a voluntary, free and independent Church entirely separated from the state.¹ In essence, the word implies a rejection of infant baptism and consequent practice of adult baptism. In their contemporary setting Anabaptists were looked upon as radicals. Today they are regarded as forerunners of the Mennonites.

C. Mennonites

The name is used to designate the followers of Menno Simons (1496-1561) who accepted the Anabaptist principles and who, through his itinerant preaching, helped

¹The Mennonite Encyclopedia (Scottdale: Mennonite Publishing House, 1960), Volume I, p.114.

to consolidate that movement. Although he was not the actual founder, Menno Simons must be regarded as the spiritual father who guided the Dutch-German phase of the Anabaptist movement during its most crucial years.

The name Mennonites was first used in 1544 to distinguish the group of Anabaptists rejecting the use of force from another group advocating and actually resorting to the use of force. The unsavory reputation left in the wake of the excesses of this latter group, helped to brand non-resistant Anabaptists as "Mennonites".

D. Mennonite Brethren

This is the official name adopted by that group of believers who seceded from the Mennonite parent-body in 1860 under circumstances described later, and who today constitute a world-wide denomination. At present there are 14,781² members of the Mennonite Brethren faith in Canada.

The Mennonite Brethren movement was, in effect, a return to the basic principles of the original Mennonites. Mennonite Brethren have never renounced this heritage. In consequence they must still be regarded as Mennonites in the broader sense, even though they exist, at present, as a distinct

²Yearbook 1962, Minutes of the Canadian Conference of the Mennonite Brethren Church of North America (Winnipeg: The Christian Press Limited), p.305.

Brotherhood.

E. Conference

In its literal meaning the term refers to a meeting of various church delegates vested with authority by their home churches to legislate in church matters. Since the Mennonite Brethren Church follows a congregational form of church polity these Conferences constitute the highest form of ecclesiastical authority within the Brotherhood. In practice, such Conferences are today held annually on a provincial scale, annually on a national scale, and tri-annually on an international scale.

In its wider connotation the term designates the total body or association of the Mennonite Brethren local churches of a region, either on a provincial, or national, or international scale.

CHAPTER II

MENNONITE BRETHREN BACKGROUND

I. BRIEF HISTORY OF THE MENNONITE BRETHREN CHURCH

A. Anabaptist Beginnings in Switzerland and the Netherlands

The Anabaptist movement, forerunner of the Mennonite and Mennonite Brethren movements, had its beginning in Zurich, Switzerland, in the early years of the sixteenth century. In common with the Reformers headed by Luther, Calvin and Zwingli, Anabaptists (they were not given this name until 1525) protested against the excesses prevalent in the Roman Catholic Church. They objected to its increasing inward corruption and outward splendour. They regarded with regret the growth of ritualism, wealth, and power of the Church. For these reasons they supported the cause of the Reformation during its early years.

However, Anabaptists gradually realized that the Reformation itself was but a half-way measure. At first their leaders, Conrad Grebel, George Blaurock, Felix Mantz and others were deeply interested in, and in full agreement with, the evangelistic cause of Zwingli. In 1524 a cleavage occurred over the abolition of mass and the rejection of images. Until now Zwingli and the Anabaptists had publicly condemned these

as unscriptural but when opposition from civic authorities increased, Zwingli began to waver in his stand. The basic issue now evolved around this point: should the civil state continue to dictate in matters of religion or should church members themselves have the right to determine reform according to their consciences? During the public disputations that followed between the Anabaptist leaders and the followers of Zwingli, the former advocated a new type of voluntary church composed of true believers only, of those wishing to live a life of true righteousness before God and man according to the teachings of Christ and the Apostles. This new church would be free from State control. All the arguments of Zwingli and his followers could not persuade the Anabaptists to move from their fundamental position.

Foremost among their beliefs were those of voluntarism in religion, personal commitment, and discipleship, all being adult decisions. Because of this, they denied the readiness of an infant to receive baptism on New Testament terms. They therefore repudiated infant baptism and resorted to the practice of baptism upon a personal confession of faith. Since this was obviously a mature decision, and since most of them had received baptism at infancy, believers felt the need of a second baptism, or "anabaptism". Those requesting

adult baptism were henceforth known as "Wiedertaucher"¹ or "Anabaptists".

Anabaptists also advocated a return to the simple organization, worship, and faith of the Apostolic Church. Such a Church was to be composed of believers, of those who had personally confessed Christ and had voluntarily committed themselves to a life of love and discipleship.

The name "Anabaptists" was never used by the Anabaptists themselves. In fact, they strenuously objected to it because of the odious connotation attached to it. Its constant use by their enemies was due to the fact that re-baptism was declared one of the "heresies" penalized by death. Anabaptists referred to themselves as "Swiss Brethren"² instead.

Conrad Grebel (1498-1526) was an outstanding leader of the Swiss Brethren and is usually considered the Founder of the Anabaptist Movement. Originally there had existed a close friendship between Grebel and Zwingli but after their disputations Grebel would not compromise his scriptural position. In 1525 he performed the first adult baptism upon

¹ Literally "those who have been rebaptized".

² John A. Moore, Der Starke Joerg - Die Geschichte Joerg Blaurocks des Täufer-führers und Missionars (Kassel: J.G. Oncken Verlag, 1955), p.14.

a certain believer's request and prior confession of faith. His followers thereby acknowledged him as a spiritual leader of their flock. Fearlessly he taught and preached according to his convictions until he became a victim of the plague in 1526. Grebel believed that religion was a matter of the individual conscience and should not be interfered with by civil authorities. This makes him one of the earliest advocates of the principle of separation of Church and State.

Two co-founders of the first Swiss Brethren or Anabaptist congregation were Felix Mantz and Joerg Cajakol, better known as George Blaurock. Like Grebel both had received a thorough education, Mantz in the classics and George Blaurock as a priest. Both joined Grebel in championing the Anabaptist cause despite the persecutions by the Swiss civic authorities. It was Blaurock³ who, by his request, was the first to receive adult baptism in 1525. What until now had merely been a point of dispute, was by this move magnified into a "heresy" entirely unacceptable to the existing state church. It was Mantz⁴ who became the first martyr of the Anabaptist Church. In 1526 Zurich established the death penalty by drowning for anyone participating

³Ibid., p.13.

⁴Ekkenhard Krajewski, Leben und Sterben des Zuercher Taufersführers Felix Mantz (Kassel: J. G. Necken Verlag, 1960), p.147.

in that movement. In 1527 Mantz was sentenced to death because "contrary to Christian order and custom, he has become involved in Anabaptism -- hence Mantz shall be delivered to the executioner, who shall tie his hands, put him into a boat -- and push him into the water and let him perish".⁵ Records reveal that he went to his death cheerfully. Blaurock was burned at the stake two years later. The fires of persecution kindled at that time did not abate for centuries.

Because of their stand, Anabaptists were now regarded as radicals by both Protestants and Catholics. Since at that time of European history, religious freedom was intolerable, the Anabaptist Church, almost from its very beginning, became a persecuted Church.

In his book An Outline of Mennonite History J. John Friesen, an American historian, has this to say:

Persecution !! The mere word does not tell the story. Executions grew into the thousands and tens of thousands. Under Governor Alba of the Netherlands alone, 18,000 died for their faith within six years. The method of execution was cruel. Some were burned alive at the stake, some were tied to the stake and strangled before burning, some had a bag of gunpowder fastened to the neck before burning. Women and girls were put into barrels and drowned in

⁵The Mennonite Encyclopedia, Volume III, p.473, citing the death sentence imposed on Mantz (Scotdale: Mennonite Publishing House, 1960)

rivers and lakes. Many were laid in open coffins, with crossbars secured, and buried alive. The dungeons were unspeakable. Screws were set on thumb and shinbone; their bodies were twisted and torn and whipped; they were hanged by the thumb and weights attached to their feet. To restrain them from praying or speaking, their tongues were often burned with red hot irons. - - This is only a scant reference to the suffering endured. The record is too unhappy to dwell long upon.⁶

Each new wave of oppression contributed towards the spread of the movement. Anabaptist doctrines sprang up spontaneously and simultaneously in other parts of Europe -- in the Tyrol, Moravia, Austria, Southern Germany and in the Netherlands. Everywhere Churches were organized according to the biblical pattern with emphasis on the principle of non-conformity, being in the world but "not of the world".⁷

In the Netherlands the Anabaptist movement found considerable support. Oddly enough Dutch Anabaptists, despite their geographic separation from their Swiss "brethren", were in close agreement with them as far as doctrine and practice were concerned. Both groups accepted the Bible as the divinely-inspired Word of God and both leaned heavily on a literal interpretation of its content. The Bible, not

⁶J. John Friesen, An Outline of Mennonite History (Newton: The Herald Publishing Company, 1944), p.38

⁷Scripture: "If ye were of the world, the world would love his own but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." St. John 15:19.

ecclesiastical hierarchy, was to be the ultimate authority in religious matters.

B. Menno Simons

Of the early leaders none has made such an impact upon the Anabaptist movement as Menno Simons (1496-1561).

Born in Witmarsum in the province of Friesland, Netherlands, Menno had been educated for service in the Church and for twelve years performed the duties of a Catholic priest. According to his own confession, he did not take life too seriously at the time, indulging with his fellow priests in all sorts of frivolities. However, the seeds of doubt fell early upon his thinking mind. He seemed to be concerned about several church dogmas and practices, especially about the lack of scriptural basis for some of these. In 1531 a certain Freerks Sike Snyder, an Anabaptist citizen of the town of Leeuwarden, was beheaded for having been baptized a second time. This incident left an indelible imprint upon Menno. Amazed at the strong convictions of the man, Menno seriously began to search the Bible for clarification. To his surprise he found no scriptural grounds for the practice of infant baptism. Gradually he became convinced of the soundness of the Anabaptist cause. In 1536 Menno Simons laid down his priestly robes and renounced the Catholic

faith.

Harold S. Bender (1897-1962), modern Mennonite historian, former president of the American Church History Society, as well as past president of the Mennonite World Conference, has made the following observations about Menno's conversion in his scholarly work Menno Simons' Life and Writings:

The change was so deep, so thorough, so complete, and gave him such a sense of divine mission, that he was enabled by the Grace of God to be an inspired leader, a mighty tower of strength to his bitterly persecuted people for more than twenty-five years.

Within a short time of his renunciation, Menno Simons was accepted into the Anabaptist fold and ordained an Elder. As leader he had to bear the full brunt of the vengeance wreaked on him by Church and State. In 1542 the Emperor Charles V issued an imperial decree outlawing Menno Simons from his realm and placing the death penalty upon any one extending hospitality to the fugitive Menno. Two of his followers were executed for this offence. A long period of turbulence and migration but also of service now followed, first in the Netherlands (1536-43), then in Northwest Germany (1543-46), and finally in the Baltic province of Holstein (1546-1561). Menno went about ministering to his

⁸ Harold S. Bender, Menno Simons' Life and Writing, A Quadricentennial Tribute 1536-1986 (Scottsdale: Mennonite Publishing House, 1944), p.17.

followers, comforting the oppressed, and encouraging the faint-hearted. At best it was a life of poverty and privation but the choice had been deliberate. Menno Simons had chosen the way of the cross after a thorough study of Scripture.

About the middle of the 16th century, Menno's Anabaptist followers were first called "Mennonites", a term that is now generally used instead of the former "Anabaptists".

In his evaluation of the influence of Menno Simons, H. S. Bender underscores three contributions:-

The greatness of Menno Simons lies in three factors of influence, his character, his writings, and his message. His character was a steadying, heartening, building influence in the long, hard years of persecution and struggle from 1535 to 1560, with his deep conviction, unshakable devotion, fearless courage, and calm trust. His writings.....include some admirable tracts for the time, pointed, plain, well-adapted to their purpose. They reached the common people at the right time, and were powerful agents in the building and strengthening of the Church and in winning new adherents. But most of all it was the message of Menno Simons which made him a great leader in a great cause. He built no great system of theology, nor did he discover any great new or long-lost principle; he merely caught a clear vision of two fundamental Biblical ideals, the ideal of practical holiness, and the ideal of the high place of the Church in the life of the believer and in the cause of Christ.⁹

History has not given Menno Simons a prominent place in the ranks of the Reformers. This would have been the last

⁹Ibid., p.51

thing he himself would have wanted. Nevertheless, he was one of the first to champion the cause of religious toleration, a tenet generally held as fundamental in modern Western civilization.

Menno's literary efforts consisted largely of amplifications of his arguments and of exhortations of practical value to his followers. In his "Renunciation of Rome"¹⁰ he gives his reasons for leaving the church. His "Foundation Book"¹¹ contains statements of his mature religious views. He wrote quite extensively and his writings were collected and published after his death.

C. Migration to Poland

One result of these persecutions was the dispersal of the Mennonites. A significant exodus took place from the valley of the Rhine to the lowlands of the Vistula. As early as 1540-1550 the first Mennonite immigrants settled in the remote Baltic regions of West and East Prussia, both provinces being at that time under Polish control. Their skill and experience in diking and draining operations proved to be

¹⁰ John C. Wenger, The Complete Writings of Menno Simons, translated by Leonard Verduin (Scottsdale: Herald Press)

¹¹ Ibid.

most valuable. Polish authorities recognized the immigrants as economic assets and agreed to grant them limited religious freedom. In due course a number of villages were established. Mennonites succeeded in transferring swampy wastes into prosperous agricultural communities. The bulk of the immigrants were of Dutch descent and for three centuries Dutch language and culture remained predominant in the Mennonite settlements of Poland.

After the partition of Poland during the latter part of the eighteenth century, the Mennonite settlements came under the domination of the Kings of Prussia. Privileges which they had enjoyed until now were no longer honoured. Under the coercive measures of the militaristic Prussian kings, their freedom from military service seemed to be in jeopardy. In time the new authorities also discriminated against the Mennonites by subjecting them to occupational restrictions and by exacting heavy tributes from them. Amid such conditions, the Mennonites began to look about for new homes. Signs of the dissolution of the Mennonite colonies in Prussia were already clearly discernible.

D. Migration to Russia

Catherine II's quest for pioneers to unlock the steppes of Russia came at a most opportune time and to the

Mennonites of Prussia it seemed like a godsend. Motivated by the two-fold desire of opening up Russia's newly acquired southern steppes and of establishing model agricultural colonies, the far-sighted monarch despatched a special emissary, Baron von Trappe, to Prussia to induce the Mennonites to migrate to Russia. In the name of his sovereign, Trappe offered most generous terms to prospective settlers, terms so favorable that many Prussian Mennonites could not resist. The trek to the steppes of Russia commenced in earnest in 1789.

It is interesting to note that the privileges offered by Catherine the Great constituted, according to P. M. Friesen, dean of early Mennonite historians¹², the most far-reaching patent of liberty ever offered a single group within a state.¹³ For the first time, Mennonites had an opportunity for free development. Their settlements veritably became a state within a state.

The first group of immigrants arrived on Russian soil in 1789 and established a colony known, later, as the Old

¹²In 1886 the Mennonite Brethren Church in Russia authorized Friesen to write a history of its first twenty-five years of existence. For full twenty-five years Friesen worked at this compilation until in 1911 he published his thorough and well-documented history.

¹³P. M. Friesen, Alt-Evangelische Mennonitische Bruderschaft in Russland 1789-1910 (Halbstadt: Raduga, 1924), p.72.

Colony. In 1803 a second wave of settlers arrived and founded the Molotschna Colony. Alarmed by the prospect of losing many valuable citizens, Prussia withheld the passports from the wealthier Mennonite farmers. Nevertheless, it is estimated that in all 8,000 immigrants moved from Prussia to Russia.¹⁴

Under the benevolence of Russian royalty, Mennonite settlements grew rapidly and prospered visibly. Mennonite "Fleiss" helped to transform the steppes of the Ukraine into the granary of Russia. In addition they established a number of flourishing industries, such as agricultural implement factories, flour mills, brick factories, an iron foundry, furniture factories, and printing presses,-- all of which added to their material prosperity.

E. Secession of the Mennonite Brethren Church

Ironically this peak in Mennonite progress was characterized by a spiritual dearth. The moral and spiritual fibre of the Mennonite colonists began to degenerate. High moral conduct, which, in the past had been their raison d'etre, dissipated in indulgences and excesses, especially on festive occasions. Nor was this deterioration limited

¹⁴C. H. Smith, The Coming of the Russian Mennonites (Berne: Mennonite Book Concern, 1927), p.31.

to personal conduct. Church services became a matter of routine and drifted towards a formalism that failed to inspire its members.

In probing for the underlying causes, Robert Kreider, advances the following pertinent explanation:-

One of the deeply perplexing problems of the brotherhood type of church is how a brotherhood can perpetuate itself. Viewed universally the brotherhood originates in a decisive personal and corporate experience which comes as the miraculous gift of grace. In the second generation the children may not share the passionate conviction of the fathers especially if external pressures are relaxed and the group finds temporal peace and security. A process of institutionalization then becomes inevitable as a means of conserving for subsequent generations the creative high experiences of the fathers.¹⁵

E. K. Francis, historian, has arrived at a similar conclusion.

The Mennonite sectarians in Russia had become a people whose conspicuous secular successes were brought about at the price of institutionalization of religion and secularization of the inner life of the group.¹⁶

John H. Lehrenz, Mennonite Brethren historian, attributes this decline to five specific causes:

- (1) There was a lack of true spiritual leaders.

¹⁵Robert Kreider, "The Anabaptist Conception of the Church in the Russian Mennonite Environment, 1789-1870", The Mennonite Quarterly Review, XIV (January, 1951), pp.20-21.

¹⁶E. K. Francis, In Search of Utopia (Altona: D. W. Friesen and Sons Limited, 1955), p.27.

No ministers accompanied the first settlers to the new Colony.

(2) The Churches made no provision for the education and training of a ministry.

(3) The continual dispute between Friesian and Flemish elements (two rival Mennonite groups) proved to be a serious detriment to the spiritual life of the people.

(4) Pastoral care was sadly neglected.

(5) The long period of strife between the land-owners and the tenants largely destroyed the brotherly relationship between the two classes.¹⁷

Under the erosive impact of class distinctions, relaxed moral standards, and formalized institutions, the bonds of brotherhood were strained to a maximum. "Mennonitism had congealed into a form, outwardly correct, but inwardly less than vital".¹⁸

Amid the deepening shadows of spiritual decline, broke the dawn of a new religious awakening.

One impetus towards revival was brought about by the dynamic preaching of Edward Wuest, a Lutheran Pietist pastor.²⁰ A man of strong religious convictions, Wuest exercised considerable influence upon neighbouring Mennonite villages. As a

¹⁷John H. Lohrens, The Mennonite Brethren Church (Hillsboro: The Mennonite Brethren Publishing House, 1950), p.23.

¹⁸Kreider, op. cit., p.25.

¹⁹A. Kroecker, Pfarrer Eduard Wuest (Halbstadt: Raduga)

result, informal gatherings were held in private homes for purposes of fellowship and Bible study. Participants were concerned over the existing spiritual dearth as well as over the laxity of church discipline. As in the days of the Anabaptists, life and conduct were to be brought once more into closer harmony with scriptural principles. They appealed to their Church Elders for sympathy for their concerns but found very little support.

On January 6, 1860, in a private home in the village of Elisabethal, eighteen "Brethren" signed a formal document of secession. This historic event marked the birth of the Mennonite Brethren Church.

The statement of withdrawal may be considered somewhat as a confession of faith of the Mennonite Brethren.²⁰ It affirmed their determination to adhere to Mennonite principles and teachings generally, but at the same time aspired towards the creation of a new brotherhood, "a brotherhood based not upon birth, but rebirth".²¹

The first years of the Mennonite Brethren Church were years of severe opposition and oppression by the parent church--- a startling resemblance to the attacks of the Reformers on

²⁰ For complete Text of Document see "Appendix B".

²¹ Kreider, op.cit., p.38.

the Anabaptists. Not infrequently adherents of the Mennonite Brethren Church were ostracized and persecuted but nothing could dampen the ardour of these founding members.

Because of its missionary zeal the new Church experienced rapid expansion. In 1862 the Russian government formally recognized the Mennonite Brethren as an official body and assured it of its political and religious privileges. In 1872 when they first organized a general Conference, the Mennonite Brethren Church numbered 600 adult members; by 1885 it had expanded to 1500. F. C. Peters, past Moderator of the Mennonite Brethren Church of Canada and at present Dean of the Mennonite Brethren Bible College, has estimated that in 1888 Mennonite Brethren membership constituted 4.3 per cent of the total Mennonite population in Russia; in 1925 the figure had swollen to 25 per cent.²²

F. Migration to the United States and Canada

The year 1871 saw the emergence of Germany as a world power, and the subsequent shifting political pattern of

²²F. C. Peters, "The Coming of the Mennonite Brethren to the United States and Their Efforts in Education" (Unpublished Doctor's thesis, Central Baptist Theological Seminary, Kansas City, Kansas, 1957), p.32.

Europe gave considerable concern to the Czars of Russia. They gradually embarked upon a policy of Russianization of their citizens. For Mennonites, and Mennonite Brethren, this meant curtailment of their special privileges. Efforts to secure renewal of former guarantees met with little success. Things cherished until now such as private schools and non-military privileges appeared to be in jeopardy. To many of them the turn of affairs seemed sufficiently ominous to begin searching for a new refuge.

In 1872 and 1873 delegates were despatched to "spy out" the lands of America and upon receiving favorable reports, Mennonites once again emigrated en masse, this time across the Atlantic to North America. During the decade beginning in 1874 some 18,000 Russian Mennonites settled in the Mid-west regions of the United States and about 8000 in Southern Manitoba.²³

After 1876 Mennonite Brethren families joined the exodus in increasing numbers. As soon as a sufficient number of Brethren settled in a particular community, they united and organized into local congregations. In this manner Mennonite Brethren Churches were founded in Kansas, Nebraska, Minnesota and South Dakota.

²³ Lohrens, op. cit., p.62

The organisation of a Mennonite Brethren Church in Canada also had its beginning at this time. It was brought into being through the efforts of the Mennonite Brethren Churches south of the border. In 1865 their influence penetrated into Manitoba and led to the formation, in Winkler, of the first Mennonite Brethren Church on Canadian soil. This was followed by the organisation of two Mennonite Brethren Churches in what is now Saskatchewan, at Laird in 1892 and at Herbert in 1905.

G. Growth of the Mennonite Brethren Church in Canada

A period of considerable growth and expansion of the Mennonite Brethren Church in Canada occurred during the interval from 1924 to 1930. As a result of the Russian Revolution and its aftermath, large numbers of Mennonite Brethren, along with many other citizens, were uprooted from the steppes of Russia and found a welcome refuge in the Canadian west.

John H. Lorenz writes of this period as follows:

One of the most outstanding events in Mennonite history has been the coming of 21,000 Mennonites from Europe to Canada during the years 1923 - 1930. Their immigration has also been of great significance for the Mennonite Brethren Church. A fair proportion among them were of the Brethren, and with their coming the existing congregations received substantial increases in membership and many new assemblies sprang up. The Mennonite Brethren Church thus spread

to many new localities where it had not been represented hitherto. ²⁴

Within a period of fifteen years Mennonite Brethren settlements and churches spread westward to Alberta and British Columbia as well as eastward to Ontario. Not only did the congregations increase numerically, but they also profited from the arrival of many talented and devoted spiritual leaders.

The Mennonite Brethren Church had thus become established within the borders of five Canadian provinces.

II BRIEF SURVEY OF EDUCATION AMONG MENNONITES AND MENNONITE BRETHREN

A. In Russia

Before considering Mennonite Brethren educational endeavours on the Canadian scene, it becomes necessary to review the school set-up of the Mennonites in Russia for methods used there were later tried in Canada.

Of the privileges granted "for all time" to the Mennonites and their children, none were more liberal than the original school concessions. Mennonites were given

²⁴Lohrenz, op. cit., p.192

complete autonomy in educational matters. School administration was vested in the Mennonite clergy.

Despite these sweeping concessions -- or, possibly, because of them -- the early Mennonite school system in Russia remained elementary in scope and primitive in character. One of the major problems was lack of adequate leadership. An untrained ministry was in charge of the schools. In common with other frontier communities, the Mennonite colony found its energies sapped by the hardships of pioneer life. The problem of securing qualified teachers remained unsolved; almost anybody could be accepted as a teacher. The curriculum was limited to the four R's -- reading, writing, arithmetic and religion. In numerous instances the rod provided the sole incentive to learning. At this stage, the aim of education was twofold (1) the propagation of the faith of the fathers, (2) perpetuation of the German language. Secondary schools were non-existent. It seemed obvious that the Mennonite Colonies were ill-equipped for coping with the task of educating their own children.

With the dawn of the nineteenth century, Mennonite education in Russia entered a second phase. In 1820 the organization of a School Association gave a much-needed impetus, and new interest and enthusiasm were aroused in education. This period saw the rise of a more professional

type of teacher frequently drawn from foreign countries. Marked progress was achieved in matters such as better texts, stricter discipline, and more efficient administration. A beginning was also made in the field of secondary education.

The era of greatest reform in Mennonite education was marked by the work of Johann Cornies, Mennonite educator extraordinaire. The year 1830 saw the organization of an Agricultural Commission and in 1843 this body was entrusted with the administration of Mennonite schools in Russia. Under the capable and dynamic leadership of its chairman, J. Cornies, education experienced changes very little short of a revolution. M. S. Harder, an American educator has described Cornies' educational ideas as "progressive and revolutionary as those of Dewey".²⁵ More than a hundred years ago, Cornies expressed educational principles which to this day are regarded as sound pedagogy.

Cornies began by making an interesting but accurate appraisal of the evils besetting Mennonite schools due to poverty and privation, and to conservative attitudes of the people. Cornies then introduced innovations²⁶ affecting

²⁵M. S. Harder, "A Pioneer Educator -- Johann Cornies", Mennonite Life, (October, 1948), p.5.

²⁶M. S. Harder, "The Origin, Philosophy and Development of Education among the Mennonites" (unpublished Doctor's thesis, University of Southern California, 1949), pp.122-123.

almost every phase of education -- curriculum, discipline, attendance, teacher-training, methodology and supervision. Not only did Cornies introduce these measures but he also saw to it that they were enforced.

Although the Agricultural Commission carried on its work for another two decades, the influence it exerted never again reached the same proportions. F. C. Peters has credited the Commission with the following contributions: (1) Better buildings, (2) unified programme of studies, (3) In-service training, (4) introduction of the Russian language, (5) compulsory attendance.²⁷

From 1869 - 1920 control of education rested in the hands of a Mennonite Board of Education -- an august group, representing the Mennonite Community and approved by the Russian government. Towards the end of this period, Mennonite school privileges in Russia received their death-knell.

The educational experiences of the Mennonites in Russia had been shared by Mennonite Brethren and Mennonite parent-body alike with, perhaps, one exception. Mennonite Brethren had placed an additional stress on the mission aspect of education. Otherwise their intellectual and cultural heritage was held in common.

²⁷Peters, op.cit., p.54

B. In the U. S. A.

On the American scene, Mennonite Brethren settlements were at first exposed to the usual frontier influence, making educational activity all but negligible. During these years they shared, with others, whatever school facilities there existed.

For the Mennonite Brethren settlers, however, the American public school held little appeal since it did not provide for their two main emphases, Religion and the German language. Whenever possible, they began to establish private schools. Much of the initiative and support for these undertakings came from individual sponsors -- a phenomenon that later was carried over to Canada. The primary purpose of these institutions was threefold -- Bible study, propagation of the Mennonite Brethren way of life, and preservation of the German language.

At the beginning of the present century thought was given to secondary education. Requests for more advanced learning were on the increase and this need gave rise to the founding of academies. Here, in addition to the approved Bible studies, secular subjects were taught in a Christian setting. These academies were also commenced by private initiative and usually operated under most stringent financial

conditions. Such schools sprang up in a number of Mennonite Brethren Communities in the American Mid-West.

In 1908 a group of interested Brethren formed a Society which became instrumental in the founding of Tabor College, Hillsboro, Kansas. According to its founders, its aims were to provide a liberal arts education, in addition to an advanced education in religion. In 1934 the United States Conference of Mennonite Brethren Churches took over the administration of the College and at present the College is operating under greatly expanded facilities.

C. In Canada

During the formative years of the Mennonite Brethren Church in Canada, education of its children constituted a dormant problem. In a land where the public school system seemed to be well entrenched, Mennonite Brethren children received their elementary education in schools financed and administered by provincial authorities. However, Mennonite Brethren became concerned over the absence of religious instruction and training in these public schools.

In the subsequent chapters, the writer will show how Mennonite Brethren have attempted to cope with this problem.

CHAPTER III

THE BIBLE SCHOOL

Of the institutions that have come to bear a distinctive Mennonite Brethren imprint, the first in point of time has been the Bible School. It made its appearance in Canada early in the twentieth century and for almost fifty years it has exerted a profound influence, within the Brotherhood as well as without.

Historically, the roots of the Bible School go back, on the one hand, to the Mennonite Brethren sojourn in Russia. Immigrants of the Mennonite Brethren faith coming to Canada had at one time themselves enjoyed an elementary but thorough religious grounding in the schools of their day. Under the Canadian public-school set-up, an education with religious instruction was impossible. Yet, to Mennonite Brethren an education without these emphases seemed unthinkable. As soon as economically feasible, efforts were made to explore ways and means of rectifying the situation. Such moves were not undertaken in protest against the existing educational facilities and opportunities but rather in an effort to remedy what Mennonite Brethren believed to be a deficiency in the public school system.

On the other hand, the Bible School was indirectly influenced by the American Bible School Movement. Such schools as the Moody Bible Institute of Chicago and the Biola Bible Institute of Los Angeles may be regarded as forerunners of the present Mennonite Brethren Bible Schools.

To provide religious instruction to children at the elementary level seemed impractical. This task remained the prerogative and responsibility of the home. However, attempts were made to create opportunities for students interested in proceeding beyond the elementary level. The long winter months in a predominantly agrarian-type of community would lend themselves to such an experiment. Young people prevented from continuing with their formal education because of home responsibilities during the harvest and seeding operations might still be enticed to take a short course in mid-winter. Such a course could then be drawn up with a strong religious emphasis.

I HERBERT BIBLE SCHOOL

A. Historical Background

One of the earliest Mennonite Brethren settlements in Canada took roots in the wind-swept prairies of South Saskatchewan. In 1905 a Mennonite Brethren Church was

organized at Herbert and in subsequent years others were established in neighbouring towns. In 1914 the South Saskatchewan District, frequently referred to as the Herbert-Kreis, consisted of nine local Mennonite Brethren Churches with a total membership of 467.¹ In 1960, on the fiftieth anniversary of the formation of a Canadian Conference, there were eleven Churches with a membership of 776.²

Another group of Mennonite Brethren churches had sprung up in the settlements of central Saskatchewan in the vicinity of Laird and Rosthern. In 1914 there were nine churches with 685 members in this area. For organizational purposes these churches formed the North Saskatchewan District,³ commonly called the Rosthern-Kreis. By 1960 this district consisted of fifteen churches with a membership of 1498.⁴

In 1910 the first Canadian Conference of Mennonite Brethren Churches convened at Herbert, Saskatchewan. To this meeting came delegates from the Herbert and Rosthern

¹John H. Lorenz, The Mennonite Brethren Church (Hillsboro: The Mennonite Brethren Publishing House, 1950), p.184.

²Yearbook 1960, Minutes of the Canadian Conference of the Mennonite Brethren Church of North America, pp.247-248.

³Lorenz, op. cit., p.184.

⁴Yearbook 1960, Canadian Conference of Mennonite Brethren Church, pp.249-251.

areas and together they organized the Northern District Conference of the Mennonite Brethren Church, a name chosen in order to distinguish it from its American counterpart to the south.

Since then similar Conferences have been held annually. From this modest beginning in 1910, Canadian Mennonite Brethren Conferences have expanded until, on the occasion of its golden jubilee in 1960 in Virgil, Ontario, the Conference was composed of 285 delegates, representing 82 home Churches with a membership of 14,185 spread over five Canadian provinces.⁵

B. Pioneer Years

In its deliberations the Herbert Conference concerned itself with the educational problems confronting the Mennonite Brethren Communities, especially with the need for Bible instruction and for the teaching of the German language.

This was the first concerted effort of the Mennonite Brethren Church in Canada in the field of education.

In 1911 the Northern District Conference appointed a

⁵ Ibid., p.260.

School Committee⁶ to make a study of ways and means of establishing a Bible School. In 1912 this Committee presented several recommendations⁷ worthy of considering at this point. In part they foreshadow future Mennonite Brethren policy and practice.

(1) Recognition and acceptance was made of the public school. Members were exhorted to avail themselves of the opportunities offered by the public school. They were further reminded to utilize to the full that portion of the day legally assigned for the study of a foreign language, in this case German.

(2) The committee recommended the organization of Bible Schools, one for each of the Herbert and Northern Districts. The aims of such schools were specified -- to

⁶Yearbook 1911, Northern District Conference of the Mennonite Brethren Church (McPherson: Mennonite Brethren Publishing House, 1911), p.14. "The Chairman reviews the need for a school in which German and Bible instruction might be made available to our young people. The plea finds ready support among the delegates, but because of lack of agreement over ways and means of implementing such a program, the Conference decides to appoint a committee to study the entire matter. The following Brethren are appointed (a) to represent the Herbert district: P.P.Kroeker, J.W.Haufeld, J.W.Thiessen and J.F.Harms; (b) to represent the Northern district: P.J.Friessen, D.Dyck, P.J.Baerg, J.E.Fenner and A.C.Sawatsky". Translated freely from the German by the writer of this Thesis.

⁷Yearbook 1912, Northern District Conference of the Mennonite Brethren Church (McPherson: Mennonite Brethren Publishing House 1912), pp.12-14.

provide instruction in the German language, and to train future Church workers. The schools were to offer a three-year course, each term being of four months duration. The basic curriculum was to consist of Bible Instruction, German Grammar, Biblical Geography, Church History and World History. To encourage more students to attend, fees for board and tuition were to be kept low -- a policy that has never since been abandoned. A unique scheme for financing the project was likewise planned but seemingly never implemented satisfactorily. Expenses were to be paid from a fund created from the sale of produce raised on a farm especially acquired for that purpose.

Lohrenz writes of this period as follows:

The first step toward a school for the Mennonite Brethren Church was the establishing of a Bible School at Herbert, Saskatchewan. This school in which all the churches of the Herbert circuit participated and towards which the churches in the other two circuits⁶ also contributed to some extent, had its beginning in 1913. J.F. Harms,⁹ who at this time lived at Flowing Well, Saskatchewan, was largely instrumental in getting this school built, and he became its

⁶Yearbook 1913, Middle and Northern District Conference of the Mennonite Brethren Church (Hillsboro: Mennonite Brethren Publishing House, 1913), p.15, citing "In 1913 the Manitoba District of Mennonite Brethren Churches had joined the Northern District Conference."

⁹J.F. Harms was a teacher who had received his education while still in Russia. Before he came to Canada he had acted as a director of the Publishing House at Hillsboro, Kansas.

first teacher.¹⁰

Mention must here be made of the work of J.F.Harms. Through his efforts a suitable building and site were acquired near the town of Herbert, thereby enabling the first Mennonite Brethren Bible School to commence operation as a prodigy of the Northern District Conference. His former experience as editor, historian, teacher, and evangelist qualified Harms admirably for his new post.¹¹ A. H. Unruh, in his Die Geschichte der Mennoniten Brudergemeinde, pays tribute to the pioneer work of J.F.Harms, first Mennonite Brethren Bible School Teacher in Canada. Harms had succeeded in founding a school dedicated, primarily, to provide religious instruction.

Actual operation of the school proved more difficult than anticipated. In 1916, in his report to the Conference,¹² Harms recommended that the school be sponsored by a society of benefactors rather than by the Conference. By 1918 this transfer was completed and the Herbert Bible School then functioned as a private institution with the benevolent

¹⁰ Lorenz, op.cit., pp.189-190.

¹¹ A. Warkentin and M. Gingerich, Who's Who Among the Mennonites (North Newton: Bethel College Press, 1943), p.97.

¹² Yearbook 1916, Northern District Conference of the Mennonite Brethren Church (Hillsboro: Mennonite Brethren Publishing House, 1916), p.17.

sanction of the Conference.¹³

In 1921 W. J. Bestvater assumed responsibility and during his years of leadership, the school achieved considerable expansion and improvement. Bestvater found time to write two much-needed textbooks, "Bible Doctrines" and "An Introduction to the Bible". He also edited and published a modest monthly religious periodical entitled "Witness of the Word".¹⁴

The Herbert Bible School set a precedent which other Bible Schools have copied subsequently. By offering instruction in Bible and German during four or five months, it established a pattern that did not interfere with the agricultural pursuits of Mennonite Brethren farmers. Young people -- and older ones, too -- from the surrounding district obtained an opportunity of acquiring a biblical grounding during the off-season.

¹³Yearbook 1918, Northern District Conference of the Mennonite Brethren Church (Millsboro: Mennonite Brethren Publishing House, 1918), p.27.

¹⁴A. H. Unruh, "Ein geschichtlicher Ueberblick der Bibelschulen der M. B. Gemeinden", Konferenz-Jugendblatt, (Nov.-Dec., 1955), pp.7-8.

C. The Herbert Bible School, 1930-1950

Of the difficult 1930's, H. Regehr, former instructor at the Herbert Bible School, when interviewed by the writer, reported:

"The depression somehow did not affect the school too adversely. In fact, it was during these years that it reached a peak enrollment of over 80 students. At this time, the inevitable trend from German to English became noticeable. From year to year, students were progressively less able to converse and work in the German language. To the list of problems besetting the school, and the Mennonite Brethren Conference, another one was added -- that of coping with bilingualism during a period of transition from the German to the English language."¹⁵

During the 1940's the Herbert Bible School continued to operate on a modest scale. In 1947 a men's dormitory was erected. In 1951 a spacious auditorium was added, thereby making a suitable campus site for future provincial or national Conference sessions.

From the outset it became Mennonite Brethren policy to provide a full and varied program for the student-body

¹⁵ Statement by Rev. Henry Regehr, teacher and principal of the Herbert Bible School from 1927 to 1942. Permission to quote secured.

including extra-curricular activities. The Herbert Bible School, at times, offered a visitation program, a school periodical,¹⁶ a Church Band, a Radio Choir, and participation in Inter-Bible School Debating tournaments. An annual Bible Conference, scheduled to tie in with the opening ceremonies, was another feature of the school.¹⁷

During the 1950's, the school suffered a gradual decline in popularity and attendance. The Herbert community was beginning to lose many of its young people. Some were attracted to non-Mennonite Brethren Bible Schools such as Briarcrest, Saskatchewan, and Prairie Bible Institute, Alberta. Then, too, the national trend towards urbanization also encroached upon this Mennonite Brethren constituency. A predominantly rural and agricultural Brotherhood, was undergoing an irresistible metamorphosis. Young people now had to look for work in the cities where they soon discovered that employment opportunities were directly proportional to the degree of education they possessed. The widespread desire for more academic and vocational education was thus a direct result of the process of urbanization. Students bent upon completing a trade school, high school, or university,

¹⁶"The Trumpet", official organ of the Herbert Bible School student body, 1952 to 1958.

¹⁷"Mennonite Brethren Bible Schools in Canada", Konferenz-Jugendblatt, (Nov.-Dec., 1955), p.9.

found less time for Bible study, and consequently by-passed opportunities offered in a Bible School.

To combat this trend, the Herbert Bible School revised its program. Instead of three- and four- year courses, it now offered:

(1) A General Bible Course, a two-year course, each year consisting of two twelve-week semesters. Upon completion of this, graduates were awarded a General Bible Diploma and a Diploma from the Evangelical Teacher Training Association.¹⁸

(2) A Special Course for High School Graduates. It lasted nine months and graduates of this course received a special certificate. This innovation was made in the hope of enlisting students who might prefer to wedge one year of Bible study into their academic studies.¹⁹

According to the Herbert Bible School Prospectus of 1954-1955, the school continued to offer the following Courses of Study in Religious Education:

(1) Department of Old Testament: Pentateuch,

¹⁸ Sunday Schools affiliated with this organization are authorized to award, to deserving Sunday School teachers, a diploma sponsored by the Evangelical Teacher Training Association.

¹⁹ Konferenz-Jugendblatt, (Nov.-Dec.), op. cit.
p.10.

Historical Books, Institutions of the Hebrews, Major Prophets, Book of Joshua, Minor Prophets, Poetical Books.

(2) Department of New Testament: Exegesis, Hebrews, Gospels, Acts, Life of Christ.

(3) Department of Practical Theology: Christian Ethics, Study of Prayer, Personal Evangelism.

D. Decline

In spite of all attempts of revitalization, the Herbert Bible School neared its dissolution. Enrollments declined steadily. For the year 1957-58 the young people of Herbert were encouraged to attend a sister Bible School at Hepburn, Saskatchewan. The following summer, on June 18, 1958, the School Boards of the two Bible Schools met to draw up the details of the amalgamation transactions. The Herbert Bible School had ceased to exist.²⁰

The Herbert Bible School had been in operation for 44 years. During that time it played an important role not only in the lives of more than one thousand students that have attended the institute, but also in the Mennonite

²⁰Catalogue 1959 - 1960, Bethany Bible Institute,
p.5.

Brethren Communities of Saskatchewan and of Canada. A precedent had been set for other communities to follow. Although the school is now closed, its influence lingers on through the work of many of its graduates.²¹

II WINKLER BIBLE SCHOOL

A. Early Years

The second Mennonite Brethren Bible School was established in 1925 at Winkler, Manitoba. Its beginning coincided with the arrival in Canada of large numbers of immigrants from Russia. For a brief period, emigration restrictions were slackened by the Soviet authorities, and during the interval a wave of new-comers surged into the Western Provinces. The Mennonite Brethren Churches of southern Manitoba profited by this influx.

The town of Winkler is situated in the midst of a thriving Mennonite community and at that time already contained an established Mennonite Brethren Church.

Among the newcomers was A. H. Unruh, founder and

²¹The following is a partial list of former Herbert Bible School students now active in Mennonite Brethren circles: J.F. Redekopp, H. Jans, H. Voth, C.D. Husbart, C.W. Peters, B. Sawatsky.

first teacher of the Winkler Bible School. At Tchongraw on the Crimean peninsula, in Russia, A. H. Unruh, J. G. Wiens, and G. J. Reimer, had constituted the staff of a Mennonite Brethren school known as the "Mennonite Theological Seminary". This school had been somewhat of an innovation among Mennonites in Russia, but after six years of successful operation it was forced to close its doors in 1924.²² A. H. Unruh thereupon decided to emigrate to Canada, and, if possible, to transplant that institution unto Canadian soil. He did just that!

In October, 1925, the Winkler Bible School had its modest beginning. With an enrollment of 19, Unruh commenced to teach as a private undertaking without any church sponsorship. Although realizing the worth of such a school, the local Mennonite Brethren Church felt too insecure to support it financially. Within two years, J. G. Wiens, and G. J. Reimer likewise came to Canada, and, together with A. H. Unruh, have rendered invaluable service to the school and to the Brotherhood.

²² A. H. Unruh, Die Geschichte der Mennoniten-Brudergemeinde (Winnipeg: The Christian Press Limited, 1955), pp. 239-251.

Upon arrival in Canada, the newcomers or "Russlaender"²³ were immediately confronted with paramount problems. The vast majority of them had been destitute when entering Canada, making the task of establishing a home and of supporting a Bible School extremely difficult. Nevertheless, the Mennonite Brethren immigrants rallied to the support of the infant institution.

B. Expansion and Present Status

From the start the Winkler Bible School showed slow but steady progress. Attendance increased each successive year and even held its own during the trying depression years. The school had opened in a private residence but within a year it embarked upon a building program, a task made easier because of the active support of a number of willing sponsors. In this respect mention must be made of J.A.Krocker, J.B.Dueck, A.A.Krocker, J.Hooge, Sam Kuhl and J. Hoepfner. In 1926 staff and students moved into their own premises. Since then the school has undergone a series of expansions to accommodate an increasing student-body. Present

²³This name was given to Mennonite immigrants who came to Canada during 1923-30. Translated literally it meant "Russians" and was used to differentiate between Mennonite immigrants and their resident counterpart.

inventory of the Bible School consists of a campus, a two-story school and administration building accommodating four classrooms, a chapel and a library, and two dormitories. Attendance at the school reached its peak in 1951 - 1952, when total enrollment numbered 138.²⁴

In May, 1934, A. H. Unruh began to publish a 32-page periodical entitled Die Antwort. It was intended

(1) to feature religious articles on topics of a positive non-controversial nature;

(2) to keep former students and graduates in touch with their alma mater;

(3) to promote Inter Bible School co-operation.²⁵

The magazine was only a limited success due to a lack of a sufficient number of subscribers. The venture collapsed in December, 1935.

In 1950 the Winkler Bible School celebrated its twenty-fifth anniversary and on that occasion published a special jubilee issue of its Yearbook.²⁶ Publication of Yearbooks had become a general practice among Bible Schools.

²⁴Yearbook 1952, Minutes of the Provincial Conference of the Mennonite Brethren Church of Manitoba (Winnipeg: The Christian Press Limited), p.305.

²⁵Editorial in Die Antwort (Volume I, Number 1) May, 1934. Translated by the writer of this Thesis.

²⁶The Morning Star.

Since Yearbooks tended to reflect the life and work of the institute, they found immediate appeal and provided a link between home and school. The 1950 edition provided an appropriate historical background, a detailed account of its present status, as well as a wealth of statistical information. In compiling his statistics the writer has made frequent use of this source.

The Winkler Bible School has enjoyed a considerable reputation and in consequence its student-body has usually included young people from other denominations and other provinces. According to the statistics of 1954-55, fifteen students out of a total of eighty-four came from provinces other than Manitoba. For other years this ratio has varied considerably.

One aspect that has attracted some students, has been the emphasis on music and singing. The town of Winkler has for years placed much stress on the development of music and music appreciation and the Bible School has profited from this fact. A number of religious phonograph records featuring Winkler Bible School Choirs and Quartets have been prepared and have found markets throughout the continent.

Students are expected to take part in the activities sponsored by the school. These include participation in

singing-groups that pay regular visits to the local hospital and to the local Home for the Aged, and also in teaching Sunday School classes in neighbouring villages.

C. Manitoba Conference Accuses Sponsorship

The administrative problems have never been easy to overcome. It has always been school policy to provide opportunities for students unable to obtain an education by other means. Because of this, the school has had to rely, to a large degree, upon the good will and support of private individuals and organizations.

There have also been other hardships. Because of the short school-term, and relatively low remuneration, teachers of Bible Schools have been compelled to supplement their income by additional means. By sending one or more students to a boarding school, many parents have likewise had to make a considerable sacrifice.

Mention must here be made of a phase of operation that materially helped to ease the financial burden, especially during the early years. Each fall, sympathetic individuals, families, and churches were canvassed for donations-in-kind, and frequently generous donations of potatoes, vegetables, fruits, meats, canned goods, etc., helped to fill the larders of the dormitories.

The year 1944 marked a turning point for the Winkler Bible School. That year enrollment slumped to almost one half.²⁷ The resulting burden upon the sustaining members became extreme. At this critical moment the Mennonite Brethren Churches of Manitoba came to the rescue. Today the School is the property of the Manitoba Mennonite Brethren Conference and operates under its auspices. Annually the Conference is called upon to underwrite the budget, making for much smoother operation.

The Winkler Bible School has continued to serve its constituency well. After the transfer of A. H. Unruh to the Bible College in 1944, H. H. Redekop became principal and continued in office until 1955. From 1955 to 1959 G. D. Hubbert was principal of the school and since then J. Goossen has held that responsibility. Policy of the Manitoba Conference has been to distribute the membership of the Board of Directors to make it truly representative of all the Mennonite Brethren areas of Manitoba. The School has been a special boon to the many towns and churches in southern Manitoba.

²⁷Enrollment for 1944-45 stood at 63. From 1937 on it had never been less than the 100 mark.

III BETHANY BIBLE INSTITUTE, HEPSBURN, SASKATCHEWAN

A. Historical Background

At the turn of the century a group of Mennonites from the Dakotas, Minnesota, Montana and Nebraska settled in central Saskatchewan. As site for their homes they had chosen a part of the prairie bordering the northern parklands. Since the region near the confluence of the North and South Saskatchewan Rivers seemed suitable for grain-growing and cattle-raising, Mennonites established their villages in this area. The settlement soon prospered due to the hard work and perseverance of its pioneers. The coming of the railroad accelerated progress considerably. In 1910 Hepsburn was incorporated as a village and has since developed into the "hub" of a Mennonite Community.

The first Mennonite Brethren Church in this area was established at Laird in 1898; within the next twenty years a number of others were organized at the following places:-
Brotherfield, 1900; Balsamy, 1902; Hepsburn, 1910; Neu Hoffnung, 1903; Borden, 1904; Aberdeen, 1906; Waldheim, 1918.²⁸

Even prior to 1908, Mennonites and Mennonite Brethren of Saskatchewan had been concerned over the lack of

²⁸ Lehrenz, op. cit., p.178.

religious education of their children. In that year they jointly founded the German-English Academy at Hoshorn. This institute offered some religious instruction but for many people that emphasis seemed insufficient. There arose among Mennonite Brethren a demand for a completely Bible-centred school.

The earliest effort to meet this need came about when J. F. Harms and H. Fast conducted short-term Bible School classes during the winter months in the various churches of the area. Some of the subjects taught were German, Religion, Orthography, Church History, Biblical History, Doctrine, and Bible Exegesis.

One interesting feature of this migrant Bible School was the way in which enterprising students would profit from the course by moving along with their teacher, from church to church, in a manner not unlike the disciples of the New Testament. They did so in the hope of finding board and lodging with some kind-hearted Mennonite Brethren farmer. This winter program was conducted in 1911 and again in 1912.

For the next fifteen years the Herbert Bible School attempted to meet the religious needs of Mennonite Brethren people living in the Herbert district as well as those living in the Hoshorn district. However, many people found

it difficult to cope with the transportation problem. It was felt that Saskatchewan was large enough to warrant a second Bible School. By opening one in the Resthern area, opportunity would be given to more people to attend. Groundwork towards this end was done by J. Lepp, Dalmeny; J. Harder, Borden; and H. A. Willems, Brotherfield.

Credit must here be given to the leadership of the American Bible School Movement. Its influence penetrated as far as Western Canada and schools such as the Herbert Bible School gained much from the inspiration and help it provided. A certain C. Harms, an enthusiastic graduate of the American Bible Institute, Chicago, arrived at Hepburn at an opportune time. His whole-hearted support helped to launch the new venture as an act of faith and vision.

During the early months of 1927 a short-term Bible course was offered in a room of the Hepburn Mennonite Brethren Church. It was well attended and this success provided the needed encouragement. That fall, a decision was made to open and operate another Bible school on a permanent basis. Bethany Bible Institute had come into being.

B. Expansion

D. P. Esau and C. Harms were engaged as first instructors. Before the end of the year, an old public school

building and premises were purchased from the Hapburn School District. The stage was set for a beginning.

The following is an account of its growth as recorded in the 1959--1960 edition of the school catalogue:

God has blessed Bethany Bible Institute throughout its history with the spiritual leadership of brethren well-known in our Conference. In 1913 Rev. J. B. Teews was asked to become principal of the School in the hope of strengthening its spiritual life and gaining even wider sympathies for the Bible training of Christian young people. Rev. G. W. Peters became principal in 1937. During the five years of his ministry in the Institute a strong missionary spirit was developed. For three years Rev. G. D. Huebert was principal and since 1945 Rev. J. H. Epp has shouldered this responsibility. During all these years there has been steady growth and development in all aspects of the work. In 1935 Bethany became a member of the Evangelical Teacher Training Association.²⁹

The Hapburn and Herbert Bible Schools, in one sense, have complemented each other. Teachers such as J. F. Harms, H. Fast, H. H. Wiebe, J. F. Redekopp, and Wick Janz have served in both schools. Eretwhile students of the Herbert Bible School such as G. W. Peters, J. K. Schroeder, Daniel Wirsche, Cornelius Braun, and Paul J. Wiebe have later been teachers at Bethany Bible School.

If change is accepted as a normal phenomenon of a growing institution, Bethany has demonstrated its ability to

²⁹Catalogue 1959-60, Bethany Bible Institute, p.5.

survive. During the course of the years, changing conditions -- often economic -- have repeatedly affected its development. The problem of providing adequate facilities within the limits of a stringent budget has been a perennial one. Curriculum changes have had to be undertaken in order to meet changing needs. Migration, transportation, economic, and social conditions, all have had a definite influence on the school, yet today the Institute seems none-the-worse for its experiences.

C. Present Status

1. Campus and Buildings

At present there are nine major buildings situated on a campus of thirteen acres: the main school building, two dormitories, the Mennonite Brethren Church Auditorium, four separate staff residences and a central heating plant. During the past several years, however, these facilities have been crowded to capacity and steps have had to be undertaken to provide more room. "It is significant for the Bible School movement that Bethany has now launched, or undertaken, a hundred-thousand-dollar building project in the erection of a new administration building."³⁰ Today the large,

³⁰O. Harms, W. Wiebe, and L. J. Frans, A Century of Grace and Witness, 1860 - 1960 (Hillsboro: Mennonite Brethren Publishing House, 1950), p.42.

functional structure stands fully completed as a memorial to the faith and courage of its sponsors. No doubt it has helped to raise the prestige of the school among the younger generation. The increased enrollment bears witness to this fact.

2. Administration and Support

Originally Bethany Bible Institute was sponsored by a "Verein", or association. Annual membership fee amounted to \$5.00; a sustaining membership to \$50.00. At present the Bible School is operated by the Mennonite Brethren Church of Saskatchewan. It is administered by a Governing Council, a Board of Directors, and an Executive Committee.

Each constituent Church is privileged to appoint one representative on the Governing Council for every fifty members for a term of three years. The Governing Council is thus representative of all the co-operating churches. It meets annually to determine and supervise the broad lines and working policies of the school. The Council then elects the members of the Board of Directors and also of its Executive Committee. Members of the Faculty are ex-officio members of the Board of Directors.

The following principals have served Bethany Bible Institute: D. P. Esau from 1927 to 1933, J. B. Toews 1933 to

1937, G. W. Peters 1937 to 1943, G. D. Husbart, 1943 to 1945, and J. H. Epp 1945 to the present.

Attendance at the school reached a peak of 110 in 1936. Thereafter it levelled off between 75 and 80. In 1962 it again surpassed the 100 mark.

3. Purposes of the School (as formulated in its Catalogue of 1960)

The Bethany Bible Institute has been founded to give young people an opportunity to receive:

- (1) A thorough knowledge of the Scriptures through a systematic study of the entire Bible.
- (2) An appreciation for the spiritual heritage which is ours.
- (3) A practical training in Christian living where the principles learned find practical application.
- (4) A training in methods of Christian service, preparing students for Sunday School, Young People's, Church and Mission work at home and abroad. ³¹

In addition Bethany Bible Institute, in common with other Mennonite Brethren Bible Schools, teaches its young people the history, practices and values of its own Church. At the same time it looks beyond these limitations so as to be of service, also, to non-Mennonite Brethren students. On numerous occasions the school has been host to young people

³¹Catalogue 1959-1960, Bethany Bible Institute, p.6.

of other denominations. Walter Wiebe, a former teacher of Bethany Bible Institute, writes in this connection as follows:

The racial and cultural background of the students presents a varied picture in spite of the predominance of Mennonite students. There have been, in the Bethany school family, students of English, Rumanian, Russian, French, Indian, German, and Ukranian extraction. ³²

4. Standards of Conduct

In order to achieve the objective of the school, it becomes imperative to provide an environment conducive to the greatest possible growth. The school, therefore, has set up certain definite standards of conduct, and by his enrolling, a student agrees to conform to these regulations. Specifically "applicants must be at least seventeen years of age, of approved Christian Character, willing to work, to be taught, guided and corrected, and willing to submit to the standards of the Institute".³³

5. Courses of Instruction

Division I courses are offered to those with a high-school deficiency. They include:

1. a four year diploma course in General Bible,
2. a four year diploma course in Bible and Christian Education,

³²Walter Wiebe, "Bethany Bible Institute" Konferenz-Jugendblatt, (Nov.-Dec., 1955), p.14.

³³Catalogue 1959-60, Bethany Bible Institute., p.15.

3. a four year diploma course in Bible and Music.

Division II courses offered for those who have Senior Matriculation; They include:

1. a three year General Bible Course,
2. a three year Bible and Christian Education Course,
3. a three year Bible and Music course.

The following courses are offered by the school and are grouped under the respective departments:

<u>Bible:</u>	Bible History	Bible Synthesis
	Bible Analysis	Pastoral Epistles
<u>Theology:</u>	Bible Doctrine	Systematic Theology
<u>History:</u>	Historical Bible Geography	General Biblical Introduction
	Ancient History in Bible Light	Church History
	Survey of Missions	Comparative Religions
	Mennonite History	Mennonite Brethren Missions
	History of Missions	
<u>Practical Theology:</u>	Personal Evangelism	Study of Prayer
	Homiletics	Practice Teaching
	Pastoral Theology	Missionary Principles and Practices
<u>Education:</u>	Story Telling	Visual Aids
	Child Study	Pedagogy
	Christian Evidence	History of Christian Education

	Sunday School Administration	Church Administration
	General Psychology	Department of Specialisation (Psychology)
<u>Music:</u>	Notation Theory	Hymnology
	History of Music	Conducting
	Harmony	Counterpoint
<u>Language:</u>	English I, II, III	Advanced German
	Journalism	Public Speaking
<u>Electives:</u>	Customs and Manners	First Aid
	Typing	Parliamentary Laws.

6. Institute Life

A major factor in the education of a student is the training received at a boarding school. In Bethany the student body is composed, to a large degree of students coming from various parts of Saskatchewan and of the West. For many students this dormitory life has been an enjoyable and profitable experience.

Bible school students, like other students, are in continual need of counsel and advice. In a relatively small school such as this, they are more apt to receive personal attention from the principal and teachers.

An important phase of Bible School training is the

emphasis placed on the devotional life of the student. One way of achieving this is by fostering prayer. For this purpose a "quiet time" has been reserved every morning and evening when students are expected to have their private devotions. In addition there are regular periods time-tabled for prayer and testimony meetings.

It is expected of all students that they perform a prescribed amount of gratis work. This serves the dual purpose of reducing expenses and of providing training in co-operation.

Bible School authorities have provided such recreational facilities as table tennis, volleyball, basketball, softball, skating and hockey. Participation in some physical exercises or games is advocated because of the opportunity it affords to cultivate desirable virtues such as self-control, fair play, team effort, and sportsmanship.

Students are expected to take part in one or more of the following activities sponsored by the school:- hospital visitation, tract distribution, student council meetings, publication of the school paper "The Contact", and participation in one of the two school choirs, the Institute Choir and the Craterio Chorus.

Two important social functions of the school are:

(1) The Christmas Dinner for which the senior class is held responsible, and,

(2) the Graduation Banquet, which is dedicated to the graduates of that year and is tendered by the junior classes.

By these various means as well as by an emphasis on academic achievement, Bethany Bible Institute attempts to provide for its young people an all-around education aimed at developing the "whole man" -- spiritually, intellectually, physically, and socially.

E. Future Outlook

Bethany Bible Institute has enjoyed greater stability than some of her sister Bible Schools. This may have been due, in part, to the long tenure and hard work of its present principal -- a dynamic teacher and preacher with a keen interest in missionary efforts.

Prospects for the year 1962-63, the thirty-fifth of its existence, show indications that Bethany Bible Institute will have one of the largest enrollments in its history. Because of its amalgamation with the Herbert Bible School and of its wise policy of expansion, Bethany Bible Institute is beginning to experience a further period of growth.

IV COALDALE BIBLE SCHOOL

A. Historical Background

By 1927 the pattern of religious education among Mennonite Brethren in Canada has been established. Bible Schools were in operation in Herbert, Winkler, and Hepburn. Encouraged by these ventures, Mennonite Brethren communities in Alberta likewise launched out into the field of religious education. Here, too, the prerequisites were remarkably similar to those of the other Bible Schools -- a felt need, willing sponsors, dedicated teachers, receptive students, as well as hard work and rugged perseverance.

In Alberta the first Mennonite Brethren Bible School was organized at Coaldale in 1929.

Coaldale was by no means the first Mennonite settlement in that province. Mennonites of Swiss and Dutch origin had arrived as early as 1859 and had settled in various parts of Alberta. After World War I, however, Mennonite Brethren immigrants began to arrive in Alberta in increasing numbers. During the twenties a stream of Russian Mennonites -- many of them of the Mennonite Brethren persuasion -- poured into Alberta and settled on the foothills of that province. Coaldale received a fair share of that influx,

becoming in essence the "heart of Alberta Mennonitism".³⁴

The rise to prominence of the Coaldale community was due to three additional factors -- the introduction of a new staple, the sugar beet; the introduction of irrigation farming and the quest of the Canadian Pacific Railway authorities for suitable tenants for their lands. The switch to intensive beet-farming had created a demand for labourers and the timely arrival of Mennonites and Mennonite Brethren provided a ready solution for that need. Coaldale, then, prospered through a combination of favourable circumstances.

Klaas Enns deserves credit as being the pioneer Mennonite Brethren settler of Coaldale. In 1926, Enns, together with three of his brothers demonstrated the feasibility of beet culture on prairie soil. By the end of the year some forty families had settled in the area and within ten years, that number had risen to five times the original.

Mennonite Brethren settlements and Churches were formed at Coaldale, LaGlace, Gen, Grassy Lake, Lindbrook, Nanaka, Vauxhall, Linden, Pincher Creek, and more recently in Calgary and Edmonton. Coaldale, however, has remained

³⁴Peter F. Bergen, "The Mennonites of Alberta" (unpublished Master's thesis, University of British Columbia, 1953), p.44.

the centre of Mennonite Brethren organization and activity.³⁵

B. Beginning, Development and Present Status

In 1929 Coaldale Bible School began operation in a modest way. The founder and first teacher was A. J. Schierling. Schierling had studied for four years at the Mennonite Theological Seminary at Tchongraw, Russia, and, therefore, Coaldale Bible School may in a sense be regarded as an offspring of that institute. During World War I Schierling had been engaged in mission work in Russia. This had given him much opportunity for personal evangelism. In Coaldale prior to 1929, Schierling had conducted informal Bible Study classes in private homes. When attendance at these began to increase, members of the Coaldale Mennonite Brethren Church decided to open a formal Bible School. During the initial year, twelve students registered at the school. J. A. Toews, Sr., and J. P. Braun soon joined the staff and helped to make the school a visible success. For the next twenty-five years it experienced considerable expansion and enjoyed a measure of stability, due, largely, to three factors -- devoted teachers, a sympathetic constituency, and an

³⁵Lohrenz, op. cit., pp.200-202.

increasing enrollment. In 1948 - 49 attendance climbed to 101.³⁶

In the beginning classes were held in a private residence. Thereafter, the school operated, successively, in the local Church building, in the first separate Bible School building, and after 1949, in its present expanded building. Today the school proper consists of three large classrooms, a reading room, a library with somewhat over one thousand volumes, a staff room, and some dormitory accommodations.

Throughout its existence, the School has attempted to adhere to its original aims:

(1) to promote instruction in the fundamental doctrines of the Christian faith,

(2) to foster development of Christian character and spiritual growth,

(3) to train young people for work in the various fields of Christian service.³⁷

Coaldale Bible School has not had the same opportunity for expansion as had several of her sister schools in other provinces. It was called upon to serve a much smaller

³⁶"The Coaldale Bible School", Konferenz-Jugendblatt (Nov.-Dec., 1955), p.15.

³⁷Prospectus 1959-60 Coaldale Bible School, p.2.

constituency for Mennonite Brethren membership in Alberta is the smallest of all the provinces affected. The total number of graduates and students of the Coaldale Bible School during its first twenty-five years of existence numbered 784.³⁸ Although the quantitative aspect may not have been as impressive as elsewhere, the Coaldale Bible School has, nevertheless, contributed towards the religious education of Mennonite Brethren youth of Alberta. Many of its former students are today occupying leading positions in church and community.

At present Coaldale Bible School is engaged in a struggle for survival. In 1959-60 the school operated with an enrollment of only eleven and a staff of two full-time and one part-time instructors. Since then, its outlook has not improved appreciably. The school is suffering from the impact of cultural transition affecting all Mennonite Brethren. In discussing the particular problems besetting the Coaldale institution, A. J. Konrad, principal, enumerated two additional factors:

- (1) the difficulty of obtaining qualified teachers, and
- (2) the competition to which the Bible School is

³⁸"The Torchbearer", The Coaldale Bible School Jubilee Yearbook, 1929-1954, pp. 26-30.

subjected by the local private High School.³⁹

It is interesting to note the reaction towards this situation by some of the staunch supporters of the school:

Has the Bible School outlived its time of usefulness? We think not. We are looking forward to many years of fruitful instruction which will give to the Churches of our Mennonite Brethren Conference a truly spiritual outlook on life and a faithfulness to the teachings of the Word of God.⁴⁰

C. End of First Phase of the Bible School Movement

The establishment of the Coaldale School marked the end of the first phase of the Mennonite Brethren Bible School Movement. The economic crisis of the thirties discouraged the opening of new schools in areas outside of British Columbia and for some years no new ones were founded.

One fact seems significant: during the depression years, overall attendance at the existing Bible Schools did not decline significantly. This may have been the result of several factors. The Brotherhood was still characterized by a strong rural complex and all Bible Schools were located in comparatively small towns. The policy of charging low

³⁹ Questionnaire.

⁴⁰ "The Coaldale Bible School", Konferens-Jugendblatt (Nov.-Dec., 1935), p.16.

tuition fees enabled many students to attend; in fact, in extreme cases students were allowed to pay their dues in produce. At a time when high school education was still beyond the reach of many young people, the Bible School provided an inexpensive and convenient alternative.

V WENNONITE BRETHREN BIBLE INSTITUTE OF ONTARIO

A. Historical Background

Mennonite Brethren settlements in Ontario are a result of the immigration that began in 1923. In number they represent the second smallest of all the provinces and are almost exclusively concentrated in the southern peninsula. Churches were in time organized in Kitchener, New Hamburg, Hespeler, Virgil, Vineland, St. Catharines, Port Rowan, Leamington, and lately in Hamilton and Toronto.⁴¹

Since membership in Ontario is divided almost equally between rural and urban constituencies, any project undertaken jointly by the Mennonite Brethren Churches tends to reflect this fact. Thus, the location of a prospective private school could, all other things being equal, pose a major problem.

⁴¹Lohrenz, op. cit., pp. 202-204.

B. Beginnings in Virgil

As early as 1914, D. J. Beechman, a delegate to a conference of immigrants, voiced a hope for an educational institute designed to train Mennonite Brethren young people of Ontario in the ways and traditions of their fathers. Nearly ten years later this dream became a reality.

The clarion call for the founding of a Mennonite Brethren Bible School in Ontario was sounded by H. H. Jansen, at that time Director of Young People's Work of the Ontario Conference of Mennonite Brethren Churches. At the Fall Conference of 1942, Jansen stressed the need for Day Bible Schools. Evening Bible Classes had already been organized in several communities, some as early as 1938, but no steps had been undertaken to establish a regular Bible School. At this convention an Educational Committee was organized to make a study of the educational needs of Ontario Mennonite Brethren constituencies.

The actual pioneer work of organizing such an institution, however, was done in Virgil by a private association. Some forty-nine members pledged support for the venture. In 1943 A. J. Block and J. K. Jansen were requested to begin classes with the twenty-one students who had enrolled. The Ontario Bible School had become a reality.

Each year the Association was given permission to present a progress report to the Provincial Conference and in this way the Bible School received at least moral support from the churches at large. During these pioneer years, sponsorship remained in private hands.

In 1944 the Bible School was enlarged to accommodate one class of High School which later developed into the present Eden Christian College. Attention will be focused on this phase of development in a later chapter.

C. Ontario Conference Assumes Sponsorship

In 1947 an adequate campus was purchased at Niagara-on-the-Lake and a building program undertaken. However, the financial strain resulting from expansion became so severe upon the sponsoring Association that its Directors were forced to appeal for help to the Brotherhood.

In 1948 delegates to the Provincial Conference voted overwhelmingly to assume responsibility for the operation of both schools, the Bible School as well as the High School. An Educational Committee was instructed to explore ways and means of accomplishing the transfer of the former to a new site, and to draw up a constitution for the proper administration of both endeavours. The following measures were

adopted:

(1) Each constituent Church was to contribute a monthly offering towards the support of the schools.

(2) A drive for individual sustaining memberships was to be organized.

(3) A Field Secretary was to be appointed to provide liason between schools and Churches.

(4) The Educational Committee was to be revised to provide proper representation of all supporting Churches.

D. Transfer to Kitchener

The operation of two schools on the same campus created problems. Inevitably interests of the respective student bodies differed. Greater enthusiasm was shown by the young people for the High School, with the result that the enrollment of the High School increased steadily while that of the Bible School remained stationary or even declined.

In 1953 the Conference authorized a Special Committee to study methods of revitalizing the Bible School. It made the following recommendations:

- (1) Separation of Bible School and High School.
- (2) Creation of a separate Bible School Committee.
- (3) Transfer of the Bible School to a new site.

Home churches were to be given an opportunity for discussing

the proposals and for ratifying them. In the following year a concrete recommendation to transfer the site to St. Catherine's was defeated.

In 1957, however, the Bible School was transferred to the city of Kitchener where it was located in the Educational Building of the local Mennonite Brethren Church. A period of adjustment followed during which enrollment did not show appreciable gains. A recommendation to build a new school was shelved and instruction continued in the Sunday School premises of the Church.

Meanwhile the Educational Committee of the Conference submitted a new Constitution which was to regulate all educational matters of concern to the Ontario Brotherhood. It was duly adopted and became effective as of June, 1960.

During 1959-60, the Bible School, now named the Mennonite Brethren Bible Institute of Ontario, operated under somewhat more encouraging circumstances. With a staff of four, a student-body of thirty-three, and a program similar to those of other Bible Schools, this School continues to challenge young people to a life of service to God and Man.⁴²

⁴²Yearbooks 1942-1960, Minutes of the Annual Provincial Conferences of the Mennonite Brethren Churches of Ontario (Winnipeg: The Christian Press Limited).

IV MENNONITE BRETHREN BIBLE INSTITUTE, CLEARBROOK

A. Historical Background

British Columbia was the latest province to receive immigrants of Mennonite Brethren faith. Prior to the depression years, very few had dared to cross the mountain barrier. However, discouraged by a succession of crop failures, a considerable number of Mennonite Brethren farmers from the Prairie Provinces chose to move to the coast. A temperate climate and new opportunities enticed more and more settlers to British Columbia until today this province contains the largest portion of Mennonite Brethren membership in Canada. Nearly all of them have settled in the fertile Fraser valley, and are engaged in mixed farming, dairying, fruit-farming, day labour, and private business enterprise.⁴³

In due time a number of thriving communities have sprung up. Oldest and largest settlement was concentrated at Yarrow. A Mennonite Brethren Church was organized here in 1929. In rapid succession Mennonite Brethren Churches were organized at the following places: Greendale, Chilliwack, Arnold, Matsqui, East Aldergrove, Black Creek,

⁴³B. Wiens, "Pioneering in British Columbia", Mennonite Life (July, 1946), pp.9-13.

Abbotsford, Clearbrook, Vancouver, Kelowna and in several outlying areas. Because of the compact nature of settlement, organization of churches did not seem too difficult.

B. Early Years

Some of the earliest efforts towards religious education were undertaken by C. C. Peters, veteran teacher and preacher in Mennonite Brethren circles. In 1935 Peters was called to South Abbotsford to conduct Bible School classes. He did this, intermittently, for several years in the basement of the South Abbotsford Mennonite Brethren Church.

In 1945 the churches of South Abbotsford, Clearbrook, and Matequi combined efforts to inaugurate a regular Bible School with F. C. Thiessen and W. Reimche as instructors. The venture proved successful. Next year facilities were enlarged to accommodate those wishing to pursue secular studies. A staff of four teachers undertook the task of teaching sixty students. On two further occasions the school was forced to change its site until it moved into its new building, situated on its new location in Clearbrook.

C. Present Status

The Bible School now operates at Clearbrook under the

name of Mennonite Brethren Bible Institute, and is experiencing some considerable progress. In 1961 the British Columbia Mennonite Brethren Conference assumed full responsibility for its operation.⁴⁴ Its budget for 1961-62 was estimated at \$16,000.⁴⁵ Enrollment has risen to 90, library facilities have been increased, and at present a spacious dormitory has been bought and renovated in order to "help the student body to develop a wholesome campus life and a Christian school spirit".⁴⁶

In its aims and operations the Mennonite Brethren Bible Institute operates in a manner similar to the institutions mentioned earlier. In addition to its regular studies, the student body is engaged in a number of other activities as can be noted from the many Committees organized:- Student Council, Devotions, Missions, Club Stations, Music, Radio, Yearbook, Publications (i.e. of its official school organ, the "Bavoy"), Social, and Recreational. The Program of Studies is similar to that of Bethany Bible Institute.

⁴⁴The Torch 1961, Yearbook of the Mennonite Brethren Bible Institute.

⁴⁵Information obtained by the author during his visit to the school, August, 1961.

⁴⁶The Torch 1961, Yearbook of the Mennonite Brethren Bible Institute.

D. Doctrinal Statement

The doctrinal statement⁴⁷ as formulated by the Mennonite Brethren Bible Institute is of considerable interest in that it reflects the confession of faith of the entire Brotherhood.

The Mennonite Brethren Bible Institute holds and teaches:

(1) That the Bible is the verbally inspired and infallible Word of God. 2 Peter 1:21, 2 Timothy 3:16.

(2) That there is one God, eternally existing and manifesting Himself to us in three persons -- Father, Son and Holy Ghost. 2 Cor. 13:14.

(3) That Jesus was begotten of the Holy Spirit, born of the virgin Mary, and is true God and true man. Matt. 1:18; Phil 2: 5-8.

(4) That man was created in the image of God, that by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned. Rom. 5:12.

(5) That the Lord Jesus Christ died for our sins according to the Scriptures and that all who believe on Him have the forgiveness of sins through His blood. Eph. 1:17.

(6) That Christ arose bodily from the dead and ascended into heaven where He is now the interceding High Priest; He will come again personally and visibly to set up His kingdom and to judge the living and the dead. 1 Cor. 15:14.

(7) That each individual becomes a child of God being born again of the Holy Spirit by the Word of God through a personal faith in the Lord Jesus Christ. John 1:12,13.

⁴⁷catalogue 1961-62, Mennonite Brethren Bible Institute, pp.9-10.

(8) That the Holy Spirit is a person, is God, indwells every believer, and is our constantly abiding guide and teacher. John 16:7,8,13.

(9) That every believer in Christ is to live a life that is separated from the world and dedicated to the service of Christ. Rom. 12:1-2.

(10) That the Great Commission to disciple all nations is the supreme mission of the people of this age. Matt. 28:19-20.

(11) That the Church is a living organism instituted by Christ and consisting of all true believers who have been regenerated through faith in the finished work of Christ and baptized into His body for the purpose of carrying on His work in this world. Acts. 1:8, Acts. 15:14.

(12) That there will be a bodily resurrection of both the just and the unjust, a state of everlasting blessedness of the saved, and a state of eternal punishment for the wicked. 1 Thess. 4:13-18, Rev. 20:11-15.

5. Philosophy Underlining the Bible School Movement

The statement of purpose and philosophy⁴⁸ given by this school might be considered as one expression of the philosophy underlying the Bible School movement.

The Bible Institutes have been raised up by God for such a time as this, and fulfill a distinct purpose in our churches and constituency. They are based on the premise that every Christian requires a complete spiritual and Biblical orientation which can be acquired through a vital knowledge of the Word of God. The Bible is the instrument in our

⁴⁸ Catalogue 1961-62, Mennonite Brethren Bible Institute, pp. 7-8.

salvation (1 Pet. 2:23), the means of our spiritual growth (1 Pet. 2:2), the instrument in our daily sanctification (John 17: 14-17), the source of daily guidance (Ps. 119:105), the constant source of joy and peace (Ps. 119:105), and the seed used in soul winning (Ps. 126:5,6).

The Bible Institutes are a unique approach to higher Christian education. They offer spiritual verities and practical benefits which are difficult or impossible to obtain elsewhere. Direct Bible study with a concentration on contents and an emphasis on application is unique in the field of education today. Primary emphasis is placed on the development of Christian character, moulding Christian ideals, and forming a Christian philosophy of life, rather than on mere impartation of knowledge, scholasticism, and professionalism. These institutions are evangelical and can point to a long history of successful resistance to humanism, modernism, or atheism. Their doctrinal integrity can be largely attributed to the centrality of the Word in the teaching program. Of great significance is the practical training and missionary emphasis which are offered. Philosophy and theory find a sharp proving ground in the daily opportunities to serve our fellow men. One of the greatest assets of our Bible Schools consists in training laymen for Christian service. Every Christian is offered what he needs.

The need for a Bible school training can be brought into focus in various ways. As the high school has been generally recognized as the basic unit of education in the secular world, so the Bible school truly offers preparation for every vocation. Every Christian must meet the challenge of the Christian life -- whether in the position of a labourer, a tradesman, or in a profession. Being a Christian is basically our vocation. The philosophy of the life of every child of God must be: "For me to live is Christ". God must receive first consideration; His will must be of paramount importance. The will of God is also accomplished through His church. A vast number of opportunities challenge us to acquire the best preparation for this responsibility.

Our century has tremendous opportunities and overwhelming challenges. These can be met adequately only by a person who has a full grasp of the will of God as

revealed in His word, who is under the guidance of the Holy Spirit, and who is motivated by the constraining force of the love of Christ. These can become available to you in our Bible Institute.

VII BIBLE SCHOOLS NOW DEFUNCT

Mention must be made of Bible Schools that were organized at various places, functioned for varying lengths of time, and then were discontinued. Among the reasons for closing were low enrollment, scarcity of suitable teachers, insufficient interest and shifting population patterns. The fact that they no longer exist has made it difficult to obtain pertinent information about some of them.

In 1927 the Tabor Bible School, Dalmeny, Saskatchewan, opened its doors on an interdenominational basis. Mennonite Brethren participated on the staff and as students. Of the people who were instrumental in organizing and developing the school, H. C. Quiring and John Baerg deserve mention. This school operated on the usual five-months basis and offered courses similar to those given at other Bible Schools. The following persons served as principals of the Tabor Bible School: J. Coertzen, F. Wiens, J. H. Quiring, E. Epp, H. C. Rempel, and O. Wiebe. First signs of serious difficulties occurred in 1951-1952 when the school was forced to close

for one year. Attempts were made to change it into a Collegiate but these proved futile. In 1954 it was closed permanently. Its site has since been turned into a Home for the Aged.⁴⁹

Another Bible School operated for a short period and on a small scale at Glenbush, Saskatchewan.

In 1932 a Bible School was founded in Steinbach, Manitoba, by J.W. Reimer and I. Ediger. This school has developed into a Community Bible School and is no longer operating under the auspices of Mennonite Brethren sponsors.

In Alberta, Bible Schools were at one time operating at Gem and at LaGlance.

In 1932 the Gem Bible School⁵⁰ opened on a small scale. Its initiator was H. H. Siemens who was backed in his endeavour by the local Church. From 1933 to 1938 G. D. Huebert assumed the principalship and was assisted in his work by H. Unger and G. Thielman. The school operated in three classes and reached a maximum enrollment of thirty-five students. From 1938 on, G. Thielman remained principal

⁴⁹Questionnaire.

⁵⁰Based on information obtained through an interview with Dr. G. D. Huebert, former principal of the Gem Bible School.

for three years. Thereafter the school functioned intermittently for approximately five more years with H. Unger and D. Friesen as instructors. Basic reason for the final closing of this school lies in the fact that the school drew its students from a very limited constituency. From this school have graduated men⁵¹ who today are occupying positions of trust and responsibility.

LaPlace Bible School was founded during the 1930's by B. Harder, a graduate of a Baptist School in Calgary. Other teachers have been J. Pankrats, I. Dyck, A. J. Schierling, J. Frans, and D. Ewert. An exodus of residents to British Columbia forced the school to close its doors in 1945.⁵²

In British Columbia there existed, for a while, several other Bible Schools in addition to the Mennonite Brethren Bible Institute at Clearbrook.

An attempt at providing religious instruction was made in Yarrow as early as 1930-31. Courses were given intermittently -- often during the evenings -- by P.D. Loewen, J. A. Harder, A. Nachtigall, and G. H. Sukkau. Attendance

⁵¹W. Wiebe and D. Neumann, past and present principals of the Mennonite Educational Institute at Clearbrook.

⁵²Information obtained through an interview with D. Ewert, former instructor of LaPlace Bible School.

fluctuated between twenty to fifty. In 1937 C. C. Peters joined the staff and subsequently assumed the principalship of the Yarrow Bible School. For several years the school experienced considerable progress until in 1940 it registered 154 students and six teachers. At that time these figures constituted the highest enrollment of all Mennonite Brethren Bible Schools in Canada. However, gradually the school began to lose its popularity as well as its students.

C. C. Peters has cited two main reasons for this decline.⁵³ The absence of qualified English-orientated instructors constituted one factor; the rise of private high schools, another. In 1952 the Yarrow Bible School ceased to exist.

In 1935 a Bible School commenced in Sardis, presently known as Greendale. The school was founded by H. Duseck and later H. Lensman instructed here. Greendale Bible School never progressed beyond its initial stages due, primarily, to the impact of neighbouring Bible Schools.

The last Bible School to open its doors was the East Chilliwack Mennonite Brethren Bible School which operated from 1947 to 1959. Founder and principal from 1947 to 1956 was G. Thielman, a leading minister of the local Church. During its last three years J. H. Friesen served as principal

⁵³Information obtained through an interview with C. C. Peters.

and P. Penner as assistant. J. J. Esau had been a prominent promoter of this school. Because of its decreasing enrollments, this Bible School closed its doors in 1959.⁵⁴

Since 1947 no new Bible Schools have been founded in Canada. Instead, the entire movement has undergone a period of consolidation. Loss of the above institutions to the Brotherhood is not as serious as their number might indicate. In their time, these Bible Schools served worthwhile purposes. However, the operation of larger units has proved to be beneficial economically. Present day prosperity and adequate transportation facilities have made amalgamation desirable.

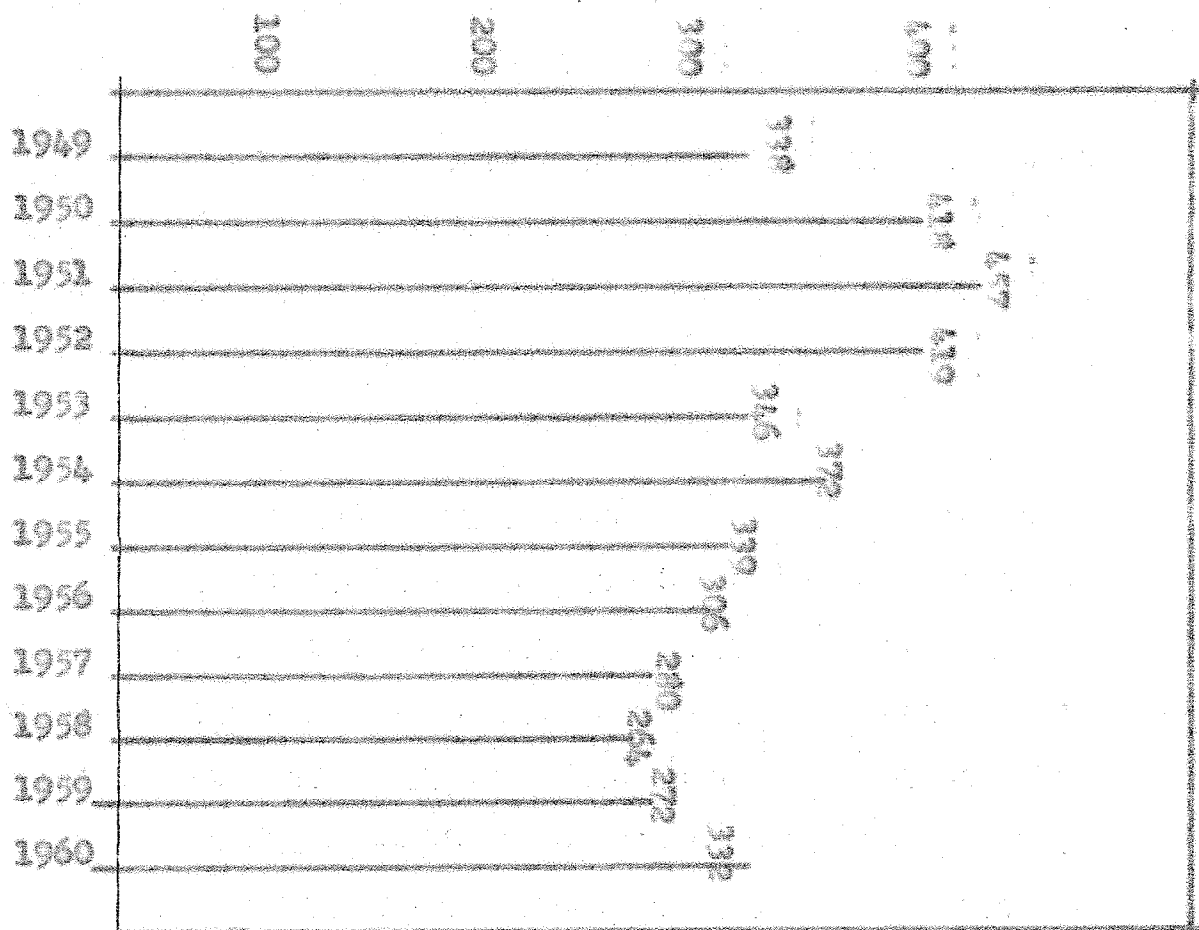
VIII CANADIAN CONFERENCE ASSUMES LEADERSHIP

In their centennial year the Mennonite Brethren Churches operated five Bible schools, one each in Kitchener, Ontario; Winkler, Manitoba; Hopedale, Saskatchewan; Coaldale, Alberta; and Clearbrook, British Columbia.

⁵⁴questionnaire.

Table: A

TOTAL ENROLLMENT, MENNONITE BRETHREN BIBLE SCHOOLS, 1949-1960
 (Compiled from Statistics obtained from the Yearbooks of the
 Canadian Conference of Mennonite Brethren Churches.)



The decade of 1950 - 1960 has been one of crisis and adjustment as can be seen from the above table. The steady decline in popularity of the Bible School stirred the Canadian Conference of the Mennonite Brethren Churches to action. Ways and means had to be found to revitalise the Bible School Movement. Two possible approaches were: (1) by a greater unification of effort, and (2) by closer co-ordination of work.

In 1956 the Canadian Conference suggested implementation of one- and two-year courses to entice students wishing to devote only a short period to Bible study. A Committee was set up to make a study of all phases of Education within the Brotherhood. The report proved to be a thorough survey affecting the following agencies: the Home, Sunday-School, Bible School, Private High School, Bible College, prospective Liberal Arts College, and a prospective Seminary. The report, likewise, reviewed purpose, scope and problems of the schools and in particular stressed the need for co-ordination among the Institutions. Its final recommendation was the creation of a permanent Educational Committee on a national level for purposes of implementing the findings and of supervising, thereafter, the entire educational field with the exception of the Bible College and College of Arts.

One direct innovation springing from this report was a meeting of representatives from all Mennonite Brethren Bible Schools on July 2, 1958. Discussions centered on:

- (1) A unified program of studies in Religious Education.
- (2) Greater co-ordination of the Bible Schools with the Private High Schools and with the Bible College.
- (3) Teacher Procurement Problems.

As a result of these deliberations, the Canadian Conference adopted the following measures:

- (1) Inauguration of summer-school courses at the Bible College level for those (i.e. teachers) wishing to correct a deficiency in their religious education.
- (2) Creation of a Sub-committee to make a survey of text-books used in the various schools.
- (3) Encouraged its Educational Committee to pursue with its appointed task and to explore the possibilities of (a) the formation of a Canadian Mennonite Brethren Bible School Association, and (b) obtaining membership in the "Association of Accredited Bible Institutes and Colleges of North America".

In 1959 the Educational Committee reported the adoption of a uniform curriculum for all Mennonite Brethren Bible Schools in Canada, to be operative during the 1960-61

year, as well as the adoption of basic texts. Furthermore, it recommended a uniform method of accreditation. The matter of a common constitution was still not ready for presentation.

In the summer of 1961, progress was achieved in several areas. In the first place, a "Teacher's Registry"⁵⁵ was commenced. Next, a basis for eventual creation of an Association of Bible Schools was presented for consideration. Finally, the purpose and work of the Educational Committee was formulated.⁵⁶

Within the last two years the Bible School Movement has experienced a welcome upsurge. There has been a re-awakening of interest; new, generous investments towards improved facilities have been made in some areas (Hepburn, Clearbrook), or are in the planning stage in others (Winkler). Attendance has been on the increase,⁵⁷ and a stronger feeling of confidence seems to permeate every school and campus.

⁵⁵This consists of a list of available Bible School Teachers.

⁵⁶Appendix C.

⁵⁷The 1961 Enrollment represents a 22 per cent increase over the previous year.

II SUMMARY

Believing that a religious grounding is vital in the lives of their members, Mennonite Brethren in Canada have sought to meet this need, in part, by organizing Bible Schools. These schools have in some measure provided opportunities for (a) the spiritual growth and development of lay Christians, (b) the training of church and Sunday School workers, (c) the strengthening of the missionary outreach of the Brotherhood.

All Bible Schools have exerted an influence within as well as outside their respective constituencies. Home Churches have been the first ones to benefit from direct contact with the schools. Bible Schools have helped to enrich the worship and song service of the respective churches. Home communities have also enjoyed the benefits of their visitation programs. Neighbouring churches and communities have frequently shared in these experiences. An indirect but wholesome influence has been the stress on such virtues as consecration and service to humanity. Every school has a list of graduates presently serving at home or abroad as pastors, ministers, superintendents, teachers, or missionaries. Many young people have studied at Bible Schools in preparation for eventual enrollment at the Bible College.

Stages in the development of the different Bible Schools have been surprisingly similar; initial private sponsorship, severe financial difficulties of operation, and eventual take-over by the respective Provincial Conferences.

There have been (and still are) numerous problems hampering the smooth functioning of every Bible School. Among these are: meagre enrollment, insufficient staff, restricted budget, duplication of curriculum with the Private High School, and a noticeable trend towards secularism on the one hand, and towards professionalism on the other.

One of the weaker aspects of the Bible School Movement has been its inability to attract more students. Although several of the schools have actually been expanding year by year, they have not been doing so in proportion to the increased membership of the Brotherhood. All Bible Schools were established in Canada during the rural period of Mennonite Brethren history and in consequence are located, with one exception, in or near small towns. The modern trend towards urbanization has acted as a deterrent as far as enrollment is concerned. It has become economically more profitable and socially more acceptable for many young people to seek secular education in large cities.

Recession of the Bible School Movement during the 1950's has resulted in a re-evaluation and revision of the program in most of the schools. Courses better suited for instruction at the High School or College levels have been deleted from the Bible School curriculum. In several instances courses have been condensed and even shortened. Students with matriculation standing prior to entry, have received credit for this and are permitted to advance at an accelerated rate. One very obvious change has been the hiring of better-qualified instructors. At present most Bible School teachers possess two or more degrees, one in the academic field, the other in the religious field. Thus, without sacrificing the old "verities", Mennonite Brethren educators have endeavoured to keep their Bible Schools geared to the times.

The process of amalgamation affecting some of the schools has left a stabilizing influence. Energies and equipment, formerly scattered, are now concentrated for better usage. The greater prestige of the larger institution has succeeded in drawing students who might otherwise have refrained from attending a Bible School.

Achievement of closer co-operation among existing schools has lent an increased status to all of them. Inter-Bible-School co-operation is now an established fact.

Meetings of Bible School teachers are held regularly on a national level. Already a uniform curriculum and uniform textbooks have been adopted in all Bible Schools. Improved relations have also been established between the Bible Schools and College, on the one hand, and Bible Schools and High Schools, on the other.

CHAPTER IV

THE PRIVATE HIGH SCHOOL

I MENNONITE BROTHERS AND SECONDARY EDUCATION

A. Rising Interest in Secular Education

A tendency toward higher secular education among Mennonite Brethren in Canada was first noticeable among second and third generation students. Education of immigrant children was generally sacrificed on the altar of pioneer life. Whatever interests for more learning might have appeared during the 1920's were stifled before blossoming to fruition. The depression years that followed were, likewise, characterized by a near-absence of secondary education among a majority of Mennonite Brethren youth.

During the decade of the 1940's, however, a gradual change took place. In part, new interest in learning was the result of increased material prosperity. Mechanized farming methods enabled more rural children to continue their education beyond the elementary level. The trend towards urbanisation actually brought junior and even senior matriculation within the realm of possibility. Failure of Bible School graduates to gain satisfactory recognition for their efforts in terms of credits or status acceptable

to the universities or to the business world, turned many students, and parents, to consider public secondary education for their children.

B. Inadequacy of Existing Opportunities

Yet the type of education which the children often received, gave rise to some concern. In public schools the academic, physical, and social aspects of education received all the emphasis at the sacrifice of the spiritual ones.

This lack of sound religious education became more apparent during and immediately after the war years. In a period of universal crisis, educators searched for appropriate remedial measures. One attempt to diagnose the crisis was made by Dr. Maston of the Southwestern Theological Seminary, Fort Worth, Texas, when he stated:

The world is in the midst of the most serious crisis it has known since the days of the Renaissance and the Reformation. The crisis is particularly acute in western civilization. Although many factors have helped to create it, the crisis is basically spiritual in nature. Since this is the case, the remedy, likewise, must be spiritual. Simply stated, man and his civilization have drifted away from God and the only remedy for it is for man and civilization to return to God and make Him the integrating centre of life.¹

¹L. J. Franz, "Special Needs in our Conference Education", Konferenz-Jugendblatt (Jan.-Feb., 1957), p.4, citing a quotation by Dr. Maston.

This coincided closely with the Mennonite Brethren outlook on life and education. If the remedy was to be spiritual in nature, how could a solution be achieved through an educational system that did not allow spiritual emphases? To them education as provided by the public school set-up was obviously inadequate. One answer, however, was the private high school.

Developing the matter still further, Mennonite Brethren educators arrived at a conclusion subsequently reaffirmed by Dr. L. J. Frans, President of Tabor College, Hillsboro, Kansas, in an article entitled "Special Needs in our Conference".

There is a crying need, particularly among Mennonite Brethren constituencies, that they awaken to the vital importance of having their children study in Christian institutions where the Bible is taught and other disciplines are taught from the Christian point of reference. ²

C. Problems

Mennonite Brethren communities thus found themselves faced with an educational problem, the problem of guiding a rising interest in learning into channels that would lead to maximum benefits to students and to mankind. The changing cultural pattern provided urgency to the matter. The

²Ibid., p.5.

metamorphosis from a rural and agricultural society to an urban and professional one, helped to underscore the need for a sound education. Education, however, must be more than mere intellectual enrichment. The soul of education must be education of the soul.

It is interesting, in this respect, to note the findings of T. A. McMaster, noted Manitoba teacher and educator, in his study of private schools in Canada:

Based upon religious training, which is the soundest foundation for all character building, there is developed a sense of courtesy, self-control and a definite feeling of responsibility to give service.³

The value of a training acquired in private institutions was not altogether unknown. In a number of instances students of Mennonite Brethren families had attended two existing private Mennonite high schools.

In Manitoba the Mennonite Collegiate Institute had been founded in 1899 in the border-town of Gretna. In H. H. Ewert the school had acquired a dedicated educator who served as pioneer principal for many years. Later, under the respective principalships of G. H. Peters and P. Schaefer, the Mennonite Collegiate Institute continued to serve Mennonite communities as a training centre for its youth.

³T. A. McMaster, "A Study of Private Schools in Canada, 1940" (unpublished Master's thesis, University of Manitoba, 1940).

Included in its student body was always a fair number of Mennonite Brethren youth, and, occasionally its staff included Mennonite Brethren teachers.⁴

In the early 1940's, however, Mennonite Brethren participation lessened for several reasons. It became evident that the existing facilities would eventually be inadequate to cope with an increasing enrollment. The isolated location of the school discouraged many from attending. A centrally located school might offer distinct advantages, and for Mennonite Brethren Winnipeg constituted such a centre. Finally, during the years of extreme financial difficulty sponsorship of the school was transferred from the supporting Association to a Board of Directors responsible to the Mennonite Churches of the General Conference.⁵ By this move, the institute lost its interdenominational character as well as active Mennonite Brethren support.

The Mennonite Academy at Rosthern, Saskatchewan, operating under the auspices of the same Church group, on occasion served Mennonite Brethren students of that province in a similar capacity.

⁴During the year 1950-51 the writer of this thesis served as teacher at the Mennonite Collegiate Institute.

⁵Conference of a group of Mennonite Churches other than Mennonite Brethren.

The question of opening up private high schools posed a number of difficult problems. In the first instance there were the various demands of the provincial Departments of Education, which had to be met; a prescribed curriculum, specific minimum teacher qualifications, definite length of school term, accreditation and examination requirements, and adequate class-room facilities. Location of the school could be a controversial issue. Teacher recruitment was a perennial problem. Active sustained support for such a costly venture was always an uncertainty. Finally, unanimity of purpose among the various supporting churches at times did not seem very clear.

D. Private Sponsorship

The method that proved workable in the case of Bible Schools might also be applied here. Initial sponsorship by an interested group could be relied upon as a successful expedient.

Through the media of press and founding conventions, appeals were made for the creation of private high schools.

In an article typifying such procedure -- "Why Christian High Schools", Harold Dyck, teacher at the Sharon Mennonite Collegiate, Yarrow, British Columbia, posed the

following question and also supplied the answer:

Is it the responsibility of the Church to conduct a secondary educational program?

The state or provincial schools make claim to neutrality in the matter of religion. Several unsuccessful attempts with a generalized religion have been made by some public schools. Such generality in matters of religion, such neutrality implies that the matter of religion is not important. A school system that ignores God, indirectly teaches its pupils to ignore God. A negative policy of neutrality is unsatisfactory to a Brotherhood that places special emphasis on a Christian way of life.⁶

The idea of supplementing public school education with a program of basic religious instruction began to gain support. In British Columbia and Ontario, the movement for private high schools had crystalized sufficiently to warrant action. In both instances secular classes were organized as "off-shoots" of existing Bible Schools.

II MENNONITE EDUCATIONAL INSTITUTE, CLEARBROOK, BRITISH COLUMBIA

A. Initial Stages

In April, 1944, the Mennonite Brethren Church of South Abbotsford, British Columbia, passed the following

⁶Konferenz-Jugendblatt, (Sept.-Oct. 1955), p.5.

resolution:

We believe that we owe it to our children to establish a school in which they will receive higher secular education pervaded by Christian ideals, and not opposed to the spirit of our Church. ⁷

One of the prime movers for a private high school was F. C. Thiessen, educator and church worker among Mennonite Brethren for many years. He took an active part in the campaign and later in the operation of the school.⁸ His wide experience and clear vision made him a pillar of strength during the early years of the school.

At a meeting held in July of the same year, a decision was made to enlarge the South Abbotsford Bible School so as to include one class of students pursuing secular studies. The decision required considerable courage since it set a precedent in Mennonite Brethren education in Canada. Not only was it necessary to provide suitable building accommodations and school equipment, but teachers had to be found who would rise to the occasion. Despite all problems, the first Mennonite Brethren High School in Canada was launched in a spirit of exuberance.

⁷ Ibid., p.11.

⁸ Information obtained from his private files, presently in the possession of his son.

B. Founding of First Mennonite Brethren High School

Of the ten churches attending the founding convention, seven agreed to support the venture. Of these six were registered with the Mennonite Brethren Conference, one with the General Mennonite Conference. Costs of the undertaking were to be defrayed by means of a levy of one dollar per church member.

From the outset the school proved to be a success. In its first year, it registered forty-three students and three teachers; ten years later, it registered 401 students and fourteen teachers. In 1945 the school, now named Mennonite Educational Institute, moved to its new premises at Clearbrook. In 1954 a four-room Junior High School was added. Since then a spacious auditorium-gymnasium has been built and has proved to be most useful.

For Mennonite Brethren communities of British Columbia, the Mennonite Educational Institute has met their educational needs remarkably well. One reason for the immediate success has been geographic in nature. Mennonite Brethren settlements, in conformity with the general population pattern of the province, are concentrated in the southern part of the Fraser Valley. Within this cluster, the town of Clearbrook forms an important hub. The Mennonite Educational Institute, by reason of its choice location,

enjoys definite advantages. The school requires no dormitory accommodations. The saving derived from this circumstance has enabled the school to operate more economically. In 1959-60 it was possible for the school to defray 83 per cent of its operating expenses⁹ by means of tuition fees, a fact not equaled by any other Mennonite Brethren High School in Canada.

One feature of the economy of the Fraser Valley lies in its small-fruit farming. Much of the income is obtained from the proceeds of berry-picking and since young people excel at this, many students have earned their way through private school with relatively little financial support from their parents.

C. Present Status

The Mennonite Educational Institute features the regular academic courses prescribed by the Department of Education. The school is inspected regularly by provincial inspectors and also enjoys accrediting privileges. Two libraries provide research opportunities for students and teachers.

⁹Questionnaire.

From the beginning, special emphasis has been placed upon good scholarship and a number of students have distinguished themselves by their scholastic achievements.¹⁰

The school is likewise offering additional courses in Religion and German. These are compulsory subjects for all students. Sports and recreational activities are being encouraged and are included in the curriculum. In some Grades instruction is given in Music, in Home Economics, and in Shops.

Of the extra-curricular activities, music and singing are given considerable stress. Each student is required to participate in one of six school choirs. Four Literary Programs are presented each year in addition to the following high-lights: a three-act drama, a special Christmas Concert, annual Graduation Exercises for students of Grade XII and XIII, and, on occasion, an extended excursion for the graduating class. Each year the student body produces and publishes an attractive yearbook entitled "The Evergreen".

Of the men who have been instrumental in the organization and development of the school, three deserve mention:

¹⁰In 1955 M. E. I. files showed eight provincial scholarships leading to studies at the University of British Columbia and four international scholarships leading to studies in Europe.

F. C. Thiessen, H. Willms, and A. Kempel.

Three men have served with distinction as principal of the Institute -- I. J. Dyck whose tenure of office lasted thirteen years, W. A. Wiebe who presided for four years, and D. Neuman who is the present incumbent.

This year (1962-63) the Mennonite Educational Institute has opened with 369 students registered in seven grades. This is exactly the same number as the year before but still constitutes the largest operating Mennonite Brethren high school in Canada. Of the students sixty-nine come from non-sponsoring churches and seventeen have no Mennonite connections.

III EDEN CHRISTIAN COLLEGE, NIAGARA-ON-THE-LAKE, ONTARIO

A. Beginning

In 1945 a Mennonite Brethren high school was begun in Ontario as a subsidiary of the Virgil Bible School. The association that had organized the Bible School two years earlier, now undertook a new venture in the field of secular education by offering instruction in Grades IX and X. H. Thiessen was engaged as first teacher of the combined class. The relatively large initial enrollment seemed to

bid well for the future of the school, even though the support of the Brotherhood at large was only nominal. Thirty-seven students registered for the high school class, forty-six for the Bible School proper. The purchase of a spacious campus at Niagara-on-the-Lake provided the setting for present operations and future expansion.

B. Chronological Presentation of its Development.

The following account of the school's growth and development is based on the Principals' Reports as found in the Minutes of the annual Conference of the Mennonite Brethren Churches of Ontario. The writer has chosen only the pertinent facts of each year.

1946

Lack of adequate buildings on the new site posed an immediate problem. Nevertheless, the first year proved to be one of close co-operation between the Bible School and its High School Department.

1947

This year was one of considerable progress. A new school building was erected to accommodate a maximum of 120 students and was named "Eden Bible and High School". Enrollment of the High School section rose to seventy students. A staff of four teachers provided instruction, in Grades IX to XII, in the courses of studies prescribed

by the provincial authorities. The school was subject to provincial inspection as well as to central examinations. The entire project seemed to be buoyed up by a spirit of enthusiasm and of optimism. The Ontario Conference considered the possibility of taking over the operation of both branches.

1948

Enrollment had grown to eighty-four. Efforts were made to expand the school library. Indebtedness due to the previous year's expansion stood at \$45,000. In this year the Ontario Conference assumed full sponsorship thereby assuring greater stability of operation. The school held its first graduation exercises for its thirteen graduates.

1949

Number of students -- ninety; number of teachers -- six. Emphasis was placed on more effective spiritual training of the students.

1950

In his progress report to the Conference, D. Neuman, the new principal, stressed the dual aims of the school: (1) intellectual enrichment and (2) character development. The following religious exercises were included in the timetable: a daily opening service, a weekly prayer session, and a closing service held at the end of each week.

1951

During this year emphasis was placed on a faster liquidation of the debts. Attendance rose to a new high of 126.

1952

Reports are lacking.

1953

High School enrollment reached 139. Four aspects received particular stress during the year:

- (1) Enlargement of the sports' grounds.
- (2) Beautification of the campus.
- (3) Improvement of the Laboratory.
- (4) Introduction of the Commercial Course.

1954

Enrollment climbed to 154; staff remained at six. Of the extra-curricular student activities three were singled out this year: sewing, drama, and publication of a yearbook. A Teachers' Salary Schedule based on qualifications and experience and featuring regular increments, was recommended to the Conference for adoption. Current budget estimates for the High School -- \$13,191.60.

1955

In accordance with a new departmental stipulation, the name of the institute was changed to "Eden Christian College". Of the 183 students enrolled, 34 per cent represented students of other than Mennonite Brethren background. Teacher qualifications showed improvements, two having Master of Arts degrees, and four having Bachelor of Arts degrees. Plans for future expansion envisaged the following estimates:

- (1) \$4,000 for equipment for the introduction of Grade XIII

(2) \$60,000 for an auditorium-gymnasium, 112' by 87' in size.

(3) \$ 9,265 for general furnishings.

1956

This year proved to be the peak year for student enrollment; attendance reached the 194 mark. Highlights of student activities for the year were: a religious emphasis week, presentation of two dramas: William Tell and Ann of Green Gables, a choral concert, a bazaar, and the usual graduation exercises. For the first time secretarial help was added to the administrative staff. The question of the admission of students with other than Mennonite background was referred to the Provincial Mennonite Brethren Committee of Reference and Counsel.

1957

Enrollment levelled off at 176. Plans for a combined dormitory and dean's residence were referred to a special committee for further study. A pension scheme for teachers was introduced for the first time.

1958

Items of interest for this year were:

- (1) Enrollment -- 160 students,
- (2) a graduating class of forty-six, largest to date,
- (3) bus transportation provided for students from neighbouring towns,
- (4) voluntary help was enlisted for a program of

renovation and repair,

(5) lengthening of the school term by two weeks.

1959

At a regional conference of ten participating high schools it was revealed that students of Eden Christian College had the lowest failure rate. Provision was made this year for Teachers' Sick-leave Pay. Enrollment receded to 137.

1960

Outstanding event was the resignation of D. Newman as principal after a period of ten years of service. He has been replaced by R. Bartel.

1961-1962

Currently Eden Christian College has a staff of seven teachers headed by its new principal R. Bartel. It continues to provide thorough academic instruction to its students but also tries to help them develop a Christian philosophy of life. To create the power of competence without creating a corresponding sense of moral direction for that power, constitutes education that is inadequate at its best. By underrecoring the intellectual and spiritual values of life, Eden Christian College emphasizes competence guided by conscience.

C. Present Status

Eden Christian College has just begun its eighteenth

year of operation. On the occasion of its commencement, September 9, 1962, students and faculty were challenged to "grow in grace"¹¹ during the forthcoming year. Realization of this goal was shown to be possible in a school "where an atmosphere conducive to spiritual growth is provided; where Christian goals and values are imparted; where Christian friendship is cultivated; where teachers serve as examples of true Christian living; and where instruction is offered in the "Word of God".¹²

Dangers in the Christian high school were also pointed out: "being over-fed and under-exercised spiritually; outward conformity without inward conviction; over-protection; and isolation from Christians in other denominations".¹³

Present enrollment indicates a substantial increase over that of last year. Especially gratifying is the renewed interest in the school in Mennonite Brethren circles. At the end of the first week, enrollment totalled 177 students.

There have been no faculty changes within the last two years. Present staff consists of R. Bartel, principal,

¹¹II Peter, 3:18.

¹²Excerpt from a report on Eden Christian College by R. F. Bartel, cited in The Canadian Mennonite.

¹³Ibid.

H. Esau, dean of residence, P. Dick, G. Wichert, H. Fast, H. Jants, and J. Heidebrecht.

IV THE MENNONITE BROTHERS COLLEGIATE INSTITUTE,¹⁴

WINNIPEG, MANITOBA

A. Beginning

In Manitoba the idea of a private high school found considerable appeal among the Mennonite Brethren of the Greater-Winnipeg area. Here their adherents had already congregated into three large Churches¹⁵ -- The Elmwood Mennonite Brethren Church, the South-End Mennonite Brethren Church and the North Kildonan Mennonite Brethren Church. Here, therefore, existed the greatest potential for future students. Winnipeg, indeed, seemed the logical site.

¹⁴For his information the writer has relied upon the following sources: (1) Minutes of the Conference of Mennonite Brethren Churches of Manitoba, 1944-1962, (2) His association with the school, first as participant in the founding conventions, next as teacher from 1951-1954, and presently as member of the Home and School Association. (3) His association with all past and present principals and most of the teachers and Board Members. (4) Yearbooks and Catalogues of the school.

¹⁵Today there are five churches with a total membership of 2029 baptized members -- Portage Avenue Mennonite Brethren Church, Elmwood Mennonite Brethren Church, North Kildonan Mennonite Brethren Church, Central Winnipeg Mennonite Brethren Church and Fort Rouge Mennonite Brethren Church.

During the deliberations relative to the founding of the Mennonite Brethren Bible College (see Chapter V), one suggestion had been to attach a High School Department to the Bible College proper. This would have provided a broad, interprovincial basis for the operation of the school. For the people of Manitoba it would have been a special boon -- one from which they would have derived more benefit than people from other provinces. Since, however, education in Canada is the prerogative of each individual province and hence not uniform in character, this idea was discarded. Furthermore, Mennonite Brethren of British Columbia and Ontario had already launched out on their own. If Manitoba wished to have a private school, it would have to resort to the same procedure.

In 1945 an Association was formed for the purpose of founding a private high school. In the same year its Executive Committee, headed by C. C. Warkentin, took steps to open two secular classes within the premises of the Bible College, yet entirely independent of it.

The close association between the Bible College and the High School has proved to be mutually beneficial. College students lacking complete matriculation standing have had an opportunity to pursue their secular studies; the High School, on the other hand, has on occasion been able to draw upon the

help of the College teachers.

From the start the venture seemed promising. Fifty-six students registered for Grades X and XI. H. Wall was engaged as first principal and instructor to be assisted by A. H. Unruh and J. B. Toews, both members of the College staff. During the year a duplex adjoining the College campus was purchased for \$10,900, and after completion of the necessary renovations, the school, now christened as Mennonite Brethren Collegiate Institute, was moved into its own premises. Provision was made for Grade XII instruction during the second year. Official recognition was, likewise, secured at this time from the Provincial Department of Education.

B. Growth and Expansion

This beginning seemed auspicious enough to warrant immediate expansion. Plans were drawn up for a 40' by 40' annex to be built in stages as funds permitted. Total estimates amounted to \$12,000.

Nevertheless, expansion and operation of the school placed a heavy burden upon the supporting association. Its appeal for financial assistance to the Manitoba Conference resulted in the granting of canvassing privileges among

constituent churches. The Association succeeded, also, in hiring the services of H. Regahr, teacher, whose canvassing among the various churches during the off-season helped to popularize the school among the young people.

In 1947 G. Lohrenz assumed the principalship and during his tenure of office (1947-1952) the school gained considerable acceptance. Instruction was extended downward to include Grade II. Enrollment doubled, making necessary even further expansion. Stress was placed upon the German language and upon subjects such as Bible Study, Doctrine, Sunday school work, Church History, and Mennonite History. Students were expected to participate in weekly prayer and testimony meetings. A series of school visitations¹⁶ to various Mennonite Brethren Churches was inaugurated at this time. A select group of students accompanied by one or two staff members would present an appropriate choral or dramatic program upon invitation. The results were gratifying; usually the response was most enthusiastic. It is interesting to note that during this period nearly one half of the student body was composed of rural students.

Staff turn-over at the Mennonite Brethren Collegiate Institute during its formative years has been considerable.

¹⁶The writer took an active part in this visitation program.

In 1952 W. Neufeld held the principalship for one year. For the year 1953-54 D.K. Duertson was acting principal. During the interval from 1952-54 no fewer than seven members chose to withdraw from the teaching staff. In other years the staff problem has not been that severe.

From 1954 to 1957 V. Adrian was responsible for the conduct of the school. During his term of office the Mennonite Brethren Collegiate Institute celebrated its tenth anniversary. Up to that time a total of 1042 students¹⁷ had attended the school at one time or another, and of these, 197 had graduated from the school -- clear evidence of the increasing influence of the school in Mennonite Brethren circles. The problem of how to entice a greater percentage of young people into the halls of the Collegiate Institute, however, still remained paramount. During the anniversary year, facilities were once again expanded by the addition of a further annex and of a girls' dormitory. Student capacity was thereby increased to 200 and more. In 1955 a combined Grades VII and VIII class was added. In 1959 attendance rose to over 200 and has remained well above that mark ever since.

In 1957 the principalship passed to H. J. Dick. With each year it became more apparent that the school lacked

¹⁷"Mennonite Brethren Collegiate Institute", Konferenz-Jugendblatt (Sept.-Oct., 1955), p. 8.

facilities for sports and athletics. It just did not possess a gymnasium and its campus was far from adequate. Through the acquisition of neighbouring lots, it became possible to enlarge the campus to accommodate a spacious gymnasium-auditorium. After the authorization by the respective churches, this important building was erected in 1959 at a cost of \$117,000.

The effects of this last undertaking were immediate as well as profound. For the school the gymnasium has provided opportunity to place greater emphasis on the physical education of the student, as well as on sports such as basketball, volley ball and table tennis.

For the community the auditorium has become a centre of religious and cultural activities. For the year 1961 the following activities were listed as having been held in the Collegiate Auditorium: a series of First-aid classes sponsored by the Mennonite Disaster Service, two public meetings sponsored by the British and Foreign Bible Society, and by the Christian Business Men's Committee, a Mennonite Song Festival, an Inter-Mennonite Sunday School Conference, weekly practices of the Mennonite Children's Choir, regular Saturday sessions of the local elementary Church School, a combined rally of all the German-speaking Church Schools of Greater Winnipeg, commencement and graduation

exercises of the Mennonite Brethren Bible College, social gatherings of students' and of ex-students' organizations, and in addition, all the school-sponsored activities, -- opening exercises, graduation, a drama presentation, and a spring concert. The auditorium also served as site of a fifteen-day Revival Campaign sponsored jointly by all the Mennonite Brethren Churches of Winnipeg. All these activities are bound to have some effect upon school and community.

C. Present Status

In 1960 P. G. Klassen took over the principalship of the school. He is the present incumbent and is assisted by a staff of seven full-time teachers and one part-time teacher.

The Mennonite Brethren Collegiate Institute began its 1962-63 session with an enrollment of 236 students of whom thirty-one represent the rural element. One innovation has been the separation of the combined Grades VII and VIII class into two separate classes. One other fact seems significant. Of the 236 students enrolled, 70 to 80, or approximately one-third of the student body, represent students with other than Mennonite Brethren background, an indication that this school is beginning to fulfil a function not only to its own constituents but also to a wider circle of like-minded people.

The matter of attendance, though still an uncertainty from year to year, has become somewhat stabilized due to a greater percentage of urban enrollment.

The Association that still stands behind the institute is constantly exploring ways and means of promoting the school -- regular parent-teacher meetings, banquets, canvasses, and programs. In this work it is supported by a growing Alumni Association.

A recent government-sponsored reorganization of the secondary schools of Manitoba into larger divisions has resulted in a sharp rise in the operational costs of schools in general and of private schools in particular. Recurring deficits in the budget of the Mennonite Brethren Collegiate Institute have posed a serious threat to the very existence of the school. Overtures were made to the Manitoba Conference to assume full control of the school, however, these requests have failed, so far, to secure unanimous support. In 1956 nine interested Churches, urban and rural, pledged themselves to underwrite the operational expenses. This move has provided a considerable financial stability to the school.

V THE ALBERTA MENNONITE
HIGH SCHOOL, COALDALE, ALBERTA

A. Early Years

Initial steps towards the founding of a private secondary school in Alberta were undertaken by a group of Coaldale settlers as early as 1935. A delegation consisting of B. B. Jans and J. B. Jans was despatched to Edmonton to interview Premier Aberhart about the possibility of founding a private high school.¹⁶ They were assured that there were no legal impediments barring the rights of a minority group to build and operate such a school. They could not expect, however, any direct support from the government and would still be liable for local school taxes. To gain acceptance by the authorities the school would have to meet the curricular requirements of the Department of Education and be supervised by a departmental inspector. Actual execution of the plans did not materialize because of the effects of the depression and of the outbreak of war. The need was present, the wherewithall was not.

In November, 1944, the problem was brought before the Alberta Conference of Mennonite Brethren Churches convened

¹⁶ Bulletin 1959--60, Alberta Mennonite High School -- "History of the School", p.7.

at Hanaka, Alberta. It was held expedient to appoint a fact-finding committee for purposes of obtaining information and of presenting a report of its findings to the next Conference.

In 1945 this committee reported that government permission had been received for the founding of a school and a portion of land was being held in reserve by some Coaldale settlers for the prospective school campus. A group of interested people had donated a building for this purpose and the building had already been moved to its new location. The property consisted of a 70-acre farm one-half mile north of Coaldale. Of this land six acres were to be reserved for the campus proper, the rest was to be sold or leased to meet expenses. A resolution passed by the Conference at this time helped to delineate the character of the future school. It was not to be a "church school" in the sense that it be made dependent upon the church for its finances. Instead it was to be run by an association formed within the Mennonite Brethren Conference of Alberta. Membership was to be voluntary.¹⁹

On March 6, 1946, the Mennonite Educational Society of Alberta was organized. Each member committed himself to

¹⁹P. F. Borgen, "The Mennonites of Alberta" (unpublished Master's thesis, University of British Columbia, 1953), p.104.

pay an initial fee of \$50., and a subsequent annual fee of \$10.

On September 9, 1946, the Alberta Mennonite High School opened its doors for the first time. Instruction was given in Grades IX to XII by principal H. Thiessen and assistant J. Regehr to a group of forty-two students.

B. Progress and Development

During the first five years enrollment fluctuated between a low of twenty-eight and a high of fifty-nine. In 1951 the school was made into a Junior-Senior High School through the addition of Grades VII and VIII. Enrollment rose to ninety and has remained around that mark ever since.

The following is a list of the principals and their lengths of tenure given in the order of their service to the school.²⁰

H. Thiessen	three years
P. C. Klassen	four years
P. Bargon	three years
J. Isaak	one year
H. J. Dyck	two years

²⁰ Questionnaire.

P. J. Loewen	two years
A. Koop	one year

Expansion of the school was carried on in stages, all work on and at the school being done by voluntary labour. In 1949 two classrooms and a teacherage were added to the campus. In 1951, two more classrooms had to be built to accommodate the growing enrollment. In 1958 a large auditorium was constructed and equipped for use by the school and community. In 1960 the total value of the school property was estimated at \$60,000.

By a special act of Parliament, the Alberta Mennonite High School has been duly incorporated, declared tax-free, and granted full privileges to accredit deserving students.

Nevertheless, the financial strain upon the 112 members of the Society has been severe, one reason being the policy of reducing fees to an absolute minimum. Requests for assistance were directed to the Alberta Conference and permission was granted to canvas Mennonite Brethren homes for support.

One factor that has hampered development has been the intermittent rivalry between the Alberta Mennonite High School and the Coaldale Bible School.²¹ The supporting

²¹ Questionnaire.

constituencies were divided among themselves as to the needs for and the relative roles of the respective schools.

By 1960 the supporting Association found itself burdened with a building debt of \$16,500 as well as with an operational deficit of \$3500. At this point the Mennonite Brethren Church of Coaldale agreed to take over the high school, debts and all.²²

A subsequent vigorous campaign to liquidate the debts has been largely successful. The Coaldale Church next endeavoured to enlist the support of other churches as well. In 1961, however, sponsorship again reverted to a private supporting Association.

C. Present Operations

Today the Alberta Mennonite High School continues to operate as a co-educational institution. It offers limited boarding facilities on the school grounds. Of its students it expects conformity to appropriate standards of conduct and dress.

It is expected that the student will conduct himself in a manner which shows respect for others and himself. The use of tobacco, liquor, and

²²Yearbook 1960, Minutes of the Alberta Conference of Mennonite Brethren Churches of Alberta (Winnipeg: Regahr's Printing), p.27.

cosmetics is forbidden strictly as is the visitation of theatres, pool halls or other questionable places.

Also it is required that the student appear in school dressed in clothing becoming to his person. He must be dressed properly. We hope that the parents and guardians will use their good discretion in advising their children on apparel, personal hygiene, and haircuts.

The school administration reserves for itself the right to advise a student to withdraw from the school if he is exerting a negative influence on his fellow-students, or if he refuses to behave in a way which meets Christian standards.²³

Emphasis is being placed upon high academic standards.

Failing in this, a student is restricted in his choice of courses.

To qualify for graduation a student must have completed satisfactorily all prescribed Department courses as well as courses in Bible study, German, Church History and Mennonite History.

The calendar outlining the details for the fourteenth year of operation of the school had this to say about prospective student activities:

The school offers many advantages to the student since it is a small high school. One of these advantages is the opportunity for leadership and committee work. The student union is organized into the following committees: Students' Council, Social Committee, Devotional Committee, Sports

²³ Bulletin 1959-60, Alberta Mennonite High School,
p.15.

Committee, Audio-Visual Committee, Pilgrim Staff (school paper), and Yearbook Staff. The efficient functioning of each of these committees is considered of prime importance to an effective student democracy.

There are many opportunities during the school year in which the student may express himself in music, drama, public speaking or sports. The student is encouraged to take initiative in his role as a follower or leader. 24

The purpose of the school as it exists today is more than sectarian indoctrination. Its underlying philosophy is clearly discernible from a study of the broad statement of objectives as quoted in the Alberta Mennonite High School Bulletin of 1959-60.

Objectives of Self-Realization

- (1) To aid students in realizing their relationship to God.
- (2) To build an intelligent Christian faith and stimulate an enthusiasm for righteous living according to the Christian ideals of personal living.
- (3) To help students establish the habit of private worship that is meaningful and vital.
- (4) To help students personal growth in intellectual, aesthetic and recreational interests.

Objectives of Human Relations

- (1) To help students to interpret the principles of the New Testament and apply them creatively to the social problems faced by Christians today.
- (2) To lead students to evaluate and criticize with open and inquiring minds the conventional practices of the society in which they live and to refuse to conform to these practices whenever they conflict with Biblical principles.

²⁴Ibid., p.15.

(3) To give students an enthusiasm for Christianity and the required basic tools to witness about their faith in the midst of the world.

(4) To give students an appreciation for the home and Christian family ideals.

Objectives of Economic Responsibility

(1) To guide young people in the selection of a vocation to which they are suited, in which they can live the Christian life as interpreted by the Mennonite Brethren Church, and in which they can give an effective witness to their faith.

(2) To give certain pre-vocational training in which our people can best render their services.

(3) To give students an ability and appreciation for good workmanship and its concomitant work habits.

Objectives of Civic Responsibility

(1) To give students an appreciation for the democratic state and guide them in assuming the Christians' responsibilities in such a state.

(2) To give the students an insight into the relations of the Kingdom of God and the state, i.e., that the state's work is part of the providence of God, but is entirely outside the Kingdom of special grace. ²⁵

For the current year, 79 students have been enrolled in Grades seven to twelve and are being taught by a staff of five: J. Braun, principal, Miss A. Kornelsen, Mrs. A. Guenther, J. Pauls, and V. Thiessen. ²⁶ Thus, the Alberta Mennonite High School continues to help young people of

²⁵ Ibid., pp.9-10.

²⁶ Mennonite Brethren Herald, (Oct. 8, 1962) Organ of the Mennonite Brethren Conference of Canada (Winnipeg: The Christian Press Limited).

Alberts obtain an education that includes both secular and religious aspects.

VI SHARON MENNONITE COLLEGIATE, YARROW, BRITISH COLUMBIA

A. Early Endeavours

Latest of the Mennonite Brethren High Schools to open its doors was the Sharon Mennonite Collegiate of Yarrow, British Columbia. Although it was formally opened in 1951, its history dates back somewhat earlier.

The community of Yarrow had been making exceptional economic progress during the 1940's. Each year more people from the Prairies settled in the Fraser Valley, many of them no longer destitute, and of these Yarrow received its full share. Settlement was expanding, business flourishing and the general economy thriving. Under these circumstances the whole outlook seemed optimistic.

It was during the crest of this prosperity that a group of interested individuals launched out on a new educational endeavour. Yarrow had enjoyed the benefits of a Bible School ever since 1930 but with increased prosperity more children began to attend local secondary schools. In a number of instances, the effects upon the young people had

been negative.

Success of the Mennonite Educational Institute in Clearbrook in 1945 spurred the group to immediate action. The needs were as pressing, and the economic background more favorable. A committee was set up under the chairmanship of J. Harder²⁷ for the purpose of investigating possibilities for a similar move and for promoting the idea in general.

The committee attempted to interest the neighbouring communities of Arnold, Sardin, Greendale, Chilliwack, and East-Chilliwack. In order to enlist students from these districts, bus transportation had to be provided. On September 24, 1945, the Sharon Mennonite Collegiate Institute opened its doors with a student body of 150 and a staff of six. Grades taught ranged from Grades VII to Grade XIII. Enrollment doubled in a matter of a few years.

Flushed by this immediate success, the committee and churches actively supporting the school (Yarrow, Greendale, and Chilliwack) embarked upon a large-scale building project. To the less confident supporters this investment appeared over-ambitious. The financial obligations loomed large, yet

²⁷"Sharon Mennonite Collegiate", Konferenz-Jugendblatt (Sept.-Oct., 1955), p.12.

the commitments remained uncertain. Transporting the students by bus had not worked out satisfactorily. At this time, also, an economic crisis developed in the Fraser Valley because small-fruit farmers were unable to market their produce. The effects upon the operation of the new school were calamitous. As the enrollment declined, deficits increased accordingly. To the sponsoring churches the difficulties seemed insurmountable. In 1949 the Sharon Mennonite Collegiate Institute was forced to close its doors.

This closure was not without repercussions. Mennonite Brethren educational efforts had received a temporary setback. Fortunately however, much of the debt incurred was absorbed by the sale of the building to the local school division.

B. A New Beginning

Upon the failure of the first school, arose a new Sharon Mennonite Collegiate.

In 1951 another beginning was made by a new Society actively supported by the Yarrow Mennonite Brethren Church.²⁶ The new school, named slightly differently, was opened in the

²⁶ Ibid., p.13.

same year with a student body of 64 and a staff of three. Grades VII to X were taught. Next year Grades XI and XII were added. In 1955 instruction was extended downward to include Grade VI.

In 1953 a new school building, more modest than its ill-fated predecessor, was built to accommodate six classrooms, a library, an office, an assembly room as well as recreational rooms. A gymnasium-auditorium (50' by 96') has since been added to the campus.

C. Present Operations

The Sharon Mennonite Collegiate offers courses leading to full University Entrance as well as courses in Bible Study and German. The school emphasizes

- (a) a Christ-centered education,
- (b) high scholastic achievement,
- (c) vocational preparation and guidance,
- (d) good Christian sportsmanship,
- (e) preparation for service within the churches.²⁹

The extra-curricular activities are similar to those of other Mennonite Brethren High Schools. The student body publishes an interesting student paper entitled "The Sharon

²⁹ Handbook 1960-61, Sharon Mennonite Collegiate, p.1.

Chatterer". The official yearbook, formerly entitled "Incus", now bears the title "The Cardinal".

In 1958 the Mennonite Brethren Church of Yarrow has fully taken over operation of the Sharon Mennonite Collegiate.³⁰

Of the persons instrumental in organizing and developing the school, the following deserve mention: P. P. Neufeld, H. P. Neufeld, A. Rempel, H. Sukkau, H. G. Penner and D. Klassen.³¹

The Sharon Mennonite Collegiate welcomes all students who desire to obtain a Christian education and are willing to submit to the moral, ethical, and administrative rules and regulations of the school. During the 1960-61 season it operated with a staff of six teachers: H. Fricson, principal, R. Boschman, J. Isaac, Miss L. Falk, Miss A. Janzen, and V. Vogt. Students planning to receive a government departmental certificate are required to take the University Entrance Program. Parents are hereby assured that the school will maintain high scholastic standards.

³⁰Information obtained through an interview with Rev. H. Janzen, Greendale, British Columbia, erstwhile teacher of the Sharon Mennonite Collegiate.

³¹Questionnaire.

The tuition fees charged by the Sharon Mennonite Collegiate are indicative of general Mennonite Brethren policy in this respect. Although the figures may vary from year to year as well as from school to school and may even be somewhat higher in one or two instances, they have been kept to a minimum in order to bring an education with religious emphasis within the reach of most students. For the 1960-61 season the tuition fees³² were as follows:

Grade VI	\$ 135.00
Grade VII	140.00
Grade VIII	145.00
Grade IX	150.00
Grade X	160.00
Grade XI	170.00
Grade XII	180.00

VII SUMMARY

The Mennonite Brethren Churches of Canada, directly or indirectly, operate five private high schools -- one in Ontario, one in Manitoba, one in Alberta, and two in British Columbia. They were founded in answer to a need for

³²Handbook 1960-61, Sharon Mennonite Collegiate, p.6.

religious instruction unobtainable at the existing public high schools. All of them were founded within the last two decades and have exhibited a growth much more rapid than that of the Bible Schools.

Each school conforms to the Departmental curriculum, rules and regulations of the respective province concerned. Each school enjoys official recognition by its home Department of Education and is subject to inspection by its inspectors.

In addition to the prescribed curriculum each school is offering courses in German, Bible Study, and related subjects. Enrollment in these extra subjects is compulsory and students must make satisfactory progress in them in order to qualify for graduation.

Emphasis is placed on high scholastic achievement. This was especially the case during the first years when attendance at a private school called for a considerable sacrifice. Many a student had no choice but perform successfully if he wished to continue his studies. By encouraging sound study habits and frowning upon unnecessary distractions, Staff and Board members hoped to create an atmosphere conducive to good study.

Emphasis is also placed on character development. Each student is expected to profit from the assistance given

and to grow in the virtues that befit a Christian scholar. However, records reveal that not always is this goal achieved.

The financial problems of the schools have always been acute. In no instance do students' fees approximate operational costs. In the case of the Mennonite Educational Institute, Clearbrook, 83 per cent of the operating expenses for the year 1960-61 were covered by the fees; in the case of the Alberta Mennonite High School, only 30 per cent; in all other cases the percentage was somewhere between the two. In Alberta 9 per cent of the costs for the same year were covered by Church levies; in British Columbia 7 per cent; in the others the respective supporting Churches underwrite any deficits that may accrue. During the earlier years most of the schools relied upon voluntary contributions for a goodly portion of their income. Because of the recent rise in educational costs, generally, private schools still have to resort to this practice.

Length of school term varies only slightly from school to school. Average length ranges between 9½ and 10 months.

During the first years the language of instruction at the Mennonite Brethren High Schools was on a bilingual basis. Older teachers continued to instruct in German while younger ones did so in English. At present this is no longer

the case. Percentage of instruction, according to the answers to the Questionnaire, is now 85 per cent and better in English. German is studied primarily as a second language, and actual instruction in German is limited to a study of its grammar and literature.

The matter of staffing private schools has become a problem. In 1959-60 teachers of the Alberta Mennonite High School were drawing wages approximately 80 per cent of those paid to teachers working for provincial school divisions. This ratio approximates the situation in the other schools as well. In Manitoba the difference is not quite so great.

In an era of plenty it becomes difficult to expect a staff member of a private school to make an annual sacrifice of such magnitude. Even a dedicated teacher finds it hard to serve under such conditions for an extended period of time.

Since education in Canada is a provincial obligation, requirements of curriculum vary from province to province. This fact obviates close co-ordination among the private high schools.

The matter of duplication with the work of the Bible Schools has lessened with each successive year. The role of the Private High School, along with that of the Bible School, has now been accepted. Each has its place in Mennonite Brethren circles.

As each school succeeds in establishing a distinctive tradition and in acquiring a growing backlog of active supporters, its future becomes increasingly secure. Already several schools have former graduates on their present staffs, visible proof of at least a partial success of these schools. In spite of hardships and vicissitudes, Mennonite Brethren Private High Schools continue to operate with greater competence and confidence.

CHAPTER V

MENNONITE BRETHREN AND HIGHER EDUCATION

I MENNONITE BRETHREN BIBLE COLLEGE, WINNIPEG, MANITOBA

A. Historical Background

The need for higher theological education among Mennonite Brethren was already latent soon after their immigration to Canada in the 1920's and 1930's. At first Bible Schools were staffed by instructors who had received their religious training in foreign countries. Qualified teachers, however, were few in number and were getting fewer with every passing year. Instruction was usually given in the German language. This created complications for a new generation better oriented in English. Teacher recruitment for Bible Schools and later also for private High Schools was a problem that had to be solved.

Hand in hand with the organization of new Mennonite Brethren Churches across the country, there arose a demand for qualified ministers and Church workers. Because of a better informed and better educated laity, greater demands were being placed upon the pulpit. Where were ministers to receive their advanced theological training?

One solution possible was that of having Mennonite Brethren scholars attend Theological Colleges and/or Seminaries operated by other denominations. Of such students, however, a considerable number would always be lost to the Mennonite Brethren cause, since they would not return to their home constituencies.

The general trend during the early 1940's towards higher education accentuated the need even more. Students of Mennonite Brethren parentage were flocking to universities and colleges in increasing numbers. With time, many of these would, likewise, become estranged to their heritage. The idea of higher education taught within a Mennonite Brethren frame of reference began to gain ground. Certainly, lack of prospective students need not be a deterrent towards the founding of a Mennonite Brethren Bible College.

There was an American precedent. A few years after the turn of the century, Mennonite Brethren in the United States had felt the same need and had acted upon that need. In 1908 Tabor College¹ was founded by private initiative in Hillsboro, Kansas. Surviving a disastrous fire and severe financial difficulties, Tabor College began to rally after 1934 when it was adopted as a Conference project by the

¹John H. Lohrens, The Mennonite Brethren Church (Hillsboro: The Mennonite Brethren Publishing House, 1954), p.102.

American Brotherhood.

In Canada the first public pronouncement of the need for teacher training was made in 1939 by J.A. Toews, Senior, on the occasion of the annual Canadian Conference of Mennonite Brethren Churches convened at Coaldale, Alberta. Toews warned the delegates of the danger of inadequately staffed Bible Schools.

It is imperative for our time, that our Bible School teachers be given a special theological training as well as a thorough general education. Failing this, our Bible Schools will suffer gradual but inevitable decline.²

The idea required time to mature. At the Canadian Conference of 1943 an Educational Committee representative of all provinces was appointed to look into the matter and to recommend future procedure. Working in collaboration with teachers of the Bible Schools, this Committee made the following recommendations: (1) An advanced Bible School class be created forthwith and attached to one of the schools, preferably to the Winkler Bible School. (2) As soon as a suitable site and building for a College could be acquired, this was to serve as nucleus of a prospective student-body.

² A. H. Unruh, Die Geschichte der Mennoniten Brudergemeinde (Winnipeg: The Christian Press Limited, 1957), p.619, --translated by the writer of this thesis.

The above recommendations were immediately put into practice. In 1943 an advanced class was opened at the Winkler Bible School. When the transactions were finally completed, this class of six students was transferred to the Bible College proper in Winnipeg.

With the hope of attracting the College to Manitoba, the Manitoba Conference recommended Winnipeg for two reasons: (1) Because of its central geographical location, (2) because of its large Mennonite Brethren membership.

A definite decision to carry out the projected plans was made in 1944 at the Canadian Conference held at Herbert, Saskatchewan.³ B.S. Janz, veteran organizer of the great exodus of Mennonites from Russia to Canada in the 1920's and venerated leader among Mennonite Brethren in Canada, voiced a special plea in support of the venture. A sub-committee was duly authorized to negotiate the transactions.

Events now progressed much more rapidly. A former public school building at the corner of Kelvin and Talbot, Winnipeg, Manitoba, was purchased for the price of \$10,000. This price included certain classroom equipment. A. H. Unruh of the Winkler Bible School was requested to assume principalship of the new institute. Official dedication services

³Ibid., p.620.

were held on October 1, 1944, in the presence of several provincial dignitaries and numerous friends. A vision that had taken years to create, now took form in a very concrete way.

On October 19, 1944, the Mennonite Brethren Bible College opened its doors for the first time. First instructors were A. H. Unruh, I. Friesen, J. A. Voth, B. Horch and Mrs. B. Horch. First student body consisted of thirteen students.

B. Growth and Expansion⁴

To accommodate an anticipated larger student body, the Committee purchased a neighbouring house for the price of \$5000, and subsequently obtained approval from the Canadian Conference for this action. This house later was popularly known as the "White House".

In 1945 the Canadian Conference provided the necessary organization to operate the new College. Accordingly, authority was vested in a Board of Directors composed as

⁴Based on information obtained, primarily, from
 (1) Yearbooks 1944-62, Canadian Conference of Mennonite Brethren Churches,
 (2) Unruh, A. H., Die Geschichte der Mennoniten Brueder-
gemeinde.

follows: two members from each of the provinces of British Columbia, Alberta, Saskatchewan and Ontario, and three from the province of Manitoba. From within its membership the Board was to organize its own Executive. For the sake of convenience, the three representatives from Manitoba were selected to serve in this capacity.

Some recognition is due to the Board of Directors and to its first Chairman, H. P. Toews. Possessing a clear vision for the future of the College, a sympathetic understanding for its problems, and a unique ability to provide practical solutions, members of the Board have succeeded in guiding the institution through its most difficult years.

A nation-wide promotional campaign was immediately undertaken in all Mennonite Brethren constituencies. A. H. Unruh, B.B. Janz, and J. B. Toews were commissioned to visit the various provinces with this as their objective. Enrollment rose from an initial 13 to 75 the year following, and continued to rise until it has levelled off well over the 100 mark. Although the College idea did not at first gain full support in all quarters, it has steadily grown in favour ever since.

In 1946 the principalship of the College was elevated to that of the presidency.

The problem of providing sufficient accommodation for its students, especially for married couples, has been a constant one. Originally plans had called for a dormitory to be built on top of the administration building, but these plans were dropped in favour of a separate dormitory. This building, named "Ebenezer-Hall", was completed in 1946 at a cost of \$23,000.

The facilities of Ebenezer-Hall soon proved inadequate. In 1950 "McIntosh Hall" was purchased for \$7500 and in 1952 "Carmen Hall" was purchased for \$10,000, the only drawback being their remoteness from the College Campus. The former "White House" was at this time renovated to accommodate a growing Music Department.

By now College life had become fairly well established. However, sufficient auditorium space was still lacking. Programs, concerts, and large Assemblies would have to be staged in available Churches or schools. In 1953 the Canadian Conference was asked to sanction the erection of a \$100,000 building that would house an auditorium, a library and various offices. The Conference accepted the proposal in principle with the proviso that construction be delayed until \$50,000 had been obtained in gifts and pledges. In 1956 an attractive, functional structure was completed, bearing this frontal inscription: "For other foundation can

no man lay than that is laid, which is Jesus Christ".⁵

As an offspring of the Canadian Conference, the College relies upon that body for its financial support. In consequence, its difficulties of operation have not been as acute as those of Bible Schools or High Schools. Nevertheless, it operates on a strict budget and must account to the Conference for its expenses. On occasion it solicits donations from individuals and organizations. During bountiful years it has received shipments of vegetables and fruits from staunch supporters. For the major portion of its income, the College relies on fees and on a levy imposed on the entire membership of the Canadian Mennonite Brethren Churches.

In its choice of instructors, the Board of Directors has been fortunate. Guiding influence during its formative years has been A. H. Unruh, spiritual father of the Bible College. Although he relinquished his post as president after his first year due to the burden of his age, Unruh served faithfully and well for yet a number of years. His successor, J. B. Toews, served as president for three years and was assisted by A. H. Unruh, J. A. Toews, J. H. Quiring, B. Horch and several part-time instructors. In 1948

⁵ 1 Corinthians 3:11.

H. H. Janzen succeeded J. B. Toews as president and held that position until 1956. These were years of stabilization. In 1950 the College was accredited by the Accrediting Association of Bible Colleges. This has helped to maintain appropriate standards in admissions, library acquisitions, and instruction. The College register began to include students from Europe, South America, and Japan. In 1956 J. A. Toews assumed responsibility as president and has capably administered that position ever since.

C. Present Status

(1) Administration and Faculty

In 1960 the Canadian Conference adopted a new method of constituting the Board of Directors. According to this, provincial representation on the Board was to be in proportion to the Church membership of that province. For every 2000 members or fraction thereof, a province was entitled to one representative, Manitoba always having a minimum of three. The Alumni Association was granted one representative on the Board. Furthermore, attempts were to be made to secure members representative of various professions within the Brotherhood.

For the year 1962-63 the College Staff consists of the

following instructors: J. A. Toews, President, F. C. Peters, Dean of College, D. Ewert, Registrar, J. J. Toews, Director of Christian Service, H. Giesbrecht, Librarian, V. Adrian, J. H. Quiring, P. Klassen, V. Martens, Miss M. Wisne, and the following part-time instructors: A. Schellenberg, F. Hubble, F. Epp, and B. Baerg.⁶

Of significance is the degree of qualifications of the members of the present College faculty. Of the instructors listed, one is holder of two doctorate degrees; seven are in possession of a Master's degree; seven possess at least two degrees each, one in the academic and the other in the religious field; and all of them, including the music faculty, are holders of at least one degree. Several have served as guest instructors at other Colleges and Universities.

(2) Objectives

The latest, nineteenth, annual catalogue of the Bible College contains the following statement of objectives:

- (1) To equip the student with a knowledge of the Word and to give him the necessary tools for personal study of the Scriptures.

⁶Registrar's Report, given at the 1962 Opening Exercises of the College, October 14, 1962.

(ii) To lead the student to a richer knowledge of God as revealed through Jesus Christ, to a deeper fellowship with Him, and to a practice of discipleship.

(iii) To lead students into a personal sense of mission expressed through evangelism, foreign and home service and personal soul-winning.

(iv) To help the student achieve the basic skills of leadership and communication in order to be able to minister effectively.

(v) To give the student an understanding of, and an appreciation for the Mennonite Brethren Church with its doctrine and policy and its relationship to the Christian Church in general. ⁷

(3) Entrance Requirements

Students wishing to attend Bible College are subject to certain entrance requirements. They must be at least eighteen years of age and have completed Senior Matriculation. Admission of mature students with a deficiency in their high school standing will be governed by regulations of the Waterloo Lutheran University. (For an explanation of this, see later sections.) Some of the requirements relate to conduct, some to dress, and others to gratis work. In general the College "receives Christian men and women of approved character, who are baptized members of evangelical Christian denominations".⁸

⁷ Annual Catalogue 1962-63, Mennonite Brethren Bible College and College of Arts, p.11.

⁸ Ibid., p.16.

(4) Courses of Study

The College is at present offering the following courses. For any one degree students are expected to spend at least one year in residence.

(i) The Theological Courses. These are designed primarily to prepare students for the ministry and involve two degrees:

(a) Bachelor of Divinity. Pre-requisite for this is a Bachelor of Arts from a recognized institute plus three years of theological studies.

(b) Bachelor of Theology. Pre-requisite is second year university standing plus three years of theological studies.

(ii) The Religious Education Course is designed for prospective Bible School teachers, missionaries, and professional people wishing to prepare for a more effective witness in their respective professions. Pre-requisites of this course are Senior Matriculation plus three years of religious studies.

Formerly the College also granted a diploma in General Bible to students lacking the minimum academic pre-requisites.

(iii) The Sacred Music Course. This is a course designed for choir and orchestra conductors, and for music teachers. Pre-requisites are Senior Matriculation plus three

years of work in music and religious studies. Students are expected to prepare themselves for either an examination towards the A.M.M. diploma as required by the Western Board or an examination towards the A.R.C.T. diploma as required by the Royal Conservatory.

(5) Requirements for Graduation

In order to receive a diploma of graduation or a degree from the Bible College, a student must fulfill the following requirements:

(i) The student must give definite evidence of scholastic ability, Christian character, personality, soundness of doctrine, and ability to do the type of Christian service for which he has trained.

(ii) He must have completed satisfactorily the course of studies from which he expects to graduate.

(iii) The student's scholastic record must show an acceptable average, that is, he must maintain a C average (60 percent and better) during each year at the College.

(iv) A minimum of one year of work must be completed in residence; this must be taken in the final year.

(v) He must demonstrate proficiency in the use of either the English or German language.⁹

⁹Ibid., p.17.

(6) Practical Christian Service

All students are, likewise, required to take an active part in some phase of practical Christian work. A city of the size of metropolitan Winnipeg affords ample opportunities for organizing Sunday Schools in needy areas, for hospital visitations, for conducting weekly Gospel services in downtown missions, for tract distribution, and for similar work.

(7) Gratis Work

Another obligation which students are expected to fulfill consists of undertaking a prescribed amount of gratis work for the College. Each student is required to perform twenty hours of work per year. This arrangement serves a dual purpose. Sharing of duties among students is an effective part of the in-training program. Then, too, gratis work results in a substantial saving in the operational budget of the school.

Within the last few years students have voluntarily offered their services in another way. They have sponsored an annual work day, the proceeds of which have been donated to the College. For 1961 this amounted to well over a thousand dollars.¹⁰

¹⁰ Yearbook 1962, Canadian Conference of Mennonite Brethren Churches, p.165.

(8) Extension Work

"The Voice", official publication of the Bible College, was started in 1952. It is published bi-monthly "in the interests of sound Christian teaching, and setting forth the doctrinal position of the institution".¹¹

Extension work is being done in several areas. Evening classes are being offered on a limited scale to accommodate interested people from the city and surrounding communities. Students may enroll for credit or as auditors. These courses have proved to be very popular.

The Bible College has inaugurated an annual Missionary Conference as an essential part of the College program. "Usually three or four days are set aside for this Conference when missionaries from foreign countries and from the homeland share in the work of bringing the challenge of home and world-wide evangelization to the students, faculty and friends."¹²

In addition to its regular work, the College is conducting, each winter, a two-week long Ministers' Course. This refresher course is sponsored by the Canadian

¹¹ Annual Catalogue 1962-63, op.cit., p.12.

¹² Ibid., p.12.

Conference and is open to all pastors, ministers and deacons.

Within the last several years the College has offered Summer School Courses for credit or audition, to people wishing to further their studies during the vacation months.

Today the Bible College enjoys full acceptance by the Mennonite Brethren Churches as an integral part of its educational ministry. It is gaining in stature and influence from year to year.

II COLLEGE OF ARTS

A. Early Efforts

The idea of including some secular subjects into the Bible College program was prevalent from the start. During the deliberations, in 1945, over a possible High School Department, H. P. Toews, Chairman of the Board of Directors, intimated in his report the need for inclusion of liberal arts subjects in order to achieve a balance between the secular and religious education¹³ of the students.

In an effort to provide acceptable standards for the

¹³Yearbook 1945, Minutes of the Canadian Conference of Mennonite Brethren Churches.

Bible College Courses, the Board of Directors drew up a curriculum that required one year of university instruction beyond senior matriculation as a minimum prerequisite for students pursuing the three-year theology course. Since few of the students applying for admission during the first years had any university standing, it was decided to offer the required year of liberal arts at the Bible College. This move enabled theology students to enroll at once, without first obtaining the prerequisite academic credits elsewhere. Courses in English, German, Psychology, Philosophy, and History were taught by the College staff with a view of broadening the intellectual horizons of its students even though official recognition for these courses was lacking.

The problem of full accreditation still remained. Several possibilities offered some hope for a solution. Graduates wishing to continue their studies in the United States could choose Tabor College where full accreditation was possible. However, relatively few students adopted this procedure. In Ontario, Waterloo College, a Lutheran College affiliated with the University of Western Ontario, agreed to accept the liberal arts courses taught at the Mennonite Brethren Bible College. Again, only a limited number of students chose this method. In Manitoba, United College, a college sponsored by the United Church of Canada

and affiliated with the University of Manitoba, showed inclination towards acceptance but was overruled by the Senate of the University of Manitoba.

Meanwhile, the problem of liberal arts education became a perennial topic at the Canadian Conference level. In 1957 and again in 1958 delegates expressed concern over the inability of the Conference to advise and guide its students in this realm. In 1959 the Conference was confronted with the question of giving its support to a new venture, a proposed Inter-Mennonite Residential College¹⁴ to be erected on the campus of the University of Waterloo which had now been raised to the status of a full-fledged university. Thereupon the Conference instructed its Educational Committee to authorize a special study-commission for the purpose of reviewing the entire liberal arts field.

On February 12-14, 1960, an augmented Educational Committee met to consider its assigned task. Previous to this meeting, members had undertaken surveys which now served as a basis for their deliberations. The following topics were

¹⁴On April 20, 1961, the Conrad Grebel College was duly incorporated as a Mennonite Residential College affiliated with the University of Waterloo but without the active support of the Mennonite Brethren Churches.

on the agenda:¹⁵

- (1) A Brief Survey of Canadian Higher Education.
- (2) Objectives for the Proposed School.
- (3) A Survey of Student Potential.
- (4) A Survey of Staff Potential.
- (5) A Survey of Costs.
- (6) A Survey of Location Possibilities.
- (7) Alternatives to a Private Liberal Arts College.

Out of these deliberations emerged a number of conclusions which were duly forwarded to the 1960 Canadian Conference for consideration:

(1) The need for a private liberal arts college was adequately established and should be acted upon.

(2) There exists among Mennonite Brethren a sufficient student potential to warrant action.

(3) There exists, also, a faculty potential within Mennonite Brethren ranks.

(4) The Commission believes that it is within the financial means of the Canadian Mennonite Brethren Churches to establish a liberal arts college.

Regarding alternatives to a liberal arts college, the following possibilities were mentioned:

¹⁵ Mennonite Observer (March 4, 1960) "Mennonite Brethren Study Commission Considers Liberal Arts College".

- (1) Appointment of a "College Chaplain",
- (2) Local churches be requested to provide spiritual care for students in their areas,
- (3) Broadening of the Liberal Arts Division at the Bible College,
- (4) A co-operative venture with other Mennonite groups be given consideration.

Delegates to the Conference agreed to implement the above suggestions by arranging for a special Department of Liberal Arts as a subsidiary of the Bible College. Students coming to college with Senior Matriculation were to be permitted to take six liberal arts courses in two years besides an appropriate number of Bible subjects. For Bible School graduates these restrictions were to be waived.

B. Affiliation with Waterloo Lutheran University

The matter of affiliation with a chartered university now received serious attention. Since prospects for an agreement with the University of Manitoba seemed remote, the Board and Faculty were forced to look outside the province for affiliation. A change in the status of Waterloo College to an independent, degree-granting university, provided the opportunity. The new Waterloo Lutheran University extended an offer that made affiliation feasible as well as advantageous.

The following is a copy of the terms.

Agreement of Affiliation

of the Mennonite Brethren Bible College of Winnipeg, Manitoba, hereafter known as the Affiliated College, with Waterloo Lutheran University, Waterloo, Ontario, hereafter known as the University.

(1) Admission to candidacy for degree in the Affiliated College shall be the same as for candidacy in Waterloo University College of Arts.

(2) The Affiliated College shall register with the University all students proceeding toward a degree to be granted by the University.

(3) All candidates for degrees in the Affiliated College shall be subject to the same system of Academic rating and the same academic regulations as are the students in Waterloo University College who are candidates for degrees.

(4) Students in the Affiliated College may register in the general B.A. program with major and minor options or in the General B.A. program with pre-theological options.

(5) The Affiliated College shall maintain academic standards in respect to curriculum and faculty as required by the Senate of the University in all courses for which credit is given toward a degree.

(6) The Affiliated College shall have the right to offer its own courses in religious knowledge and philosophy and the University shall give academic credit for such courses in as far as the degree requirements permit.

(7) The Faculty of the Affiliated College shall set and mark their own examination papers submitting a copy of the proposed questions to the University department chairman for approval or recommendations and suggestions. The University shall have the right, at any time, to require students examination papers to be sent to the University for checking. This shall not apply to courses in religious knowledge or other courses unique to the Affiliated College.

(8) Students in the Affiliated College shall have the privilege of transferring to Waterloo University College at any stage in their program.

(9) The University shall confer degrees, diplomas and other awards upon candidates from the Affiliated College who meet the curricular requirements as defined by the University Senate.

(10) The University committee on Honorary Degrees shall entertain recommendations from the Affiliated College for honorary degrees.

(11) The Affiliated College shall be entitled to appoint or elect two members on the University Senate.

(12) The University shall issue reports and transcripts for the students of the Affiliated College registered in a degree program with the University.

(13) The Affiliated College may establish its own schedule of fees and tuition. For each student registered with the University, the Affiliated College shall pay the University an annual fee of Twenty-five dollars. This annual affiliation fee is subject to review and adjustment at the request of either party.

(14) The Affiliated College shall retain as its own property any and all gifts, bequests, devises, scholarships, endowments, or grants of any kind which from time to time may be made to it.

(15) Amendments to this Agreement may be made by mutual consent.

(16) This agreement may be terminated by either party only after the thirtieth day of June, twelve months or more following the date on which either party notifies the other of its desire for termination of the agreement.

A technical problem still required solution. Since the University would not affiliate with a Bible College, the name of Mennonite Brethren Bible College had to be altered

accordingly. This change to "Mennonite Brethren Bible College and College of Arts" was authorized by the Conference in 1961. In essence only the College of Arts is affiliated with the Waterloo Lutheran University.

C. Liberal Arts Courses Offered at Present

By a judicious choice of subjects, students working towards a Bachelor of Arts degree in addition to a religious degree, are enabled to take all but their last year's work at the Mennonite Brethren Bible College and College of Arts.¹⁶ With this in mind, the Faculty is at present offering the following credit-bearing subjects.¹⁷ The numbers of the courses are identical with those of Waterloo Lutheran University. Generally, courses numbered 20 and below are junior courses, and those above 20 senior. All courses are taught during both terms of the school year.

English

- 10 General Literature and Composition.
- 20 General Literature and Composition.

German

- 20 Advanced German.

¹⁶ Mennonite Brethren Herald, (August 24, 1962) "What About our Liberal Arts College?"

¹⁷ Annual Catalogue 1962-1963, op. cit., p.37-40.

Greek

- 1 Elementary Greek
- 15 Greek Exegesis
- 25 Greek Exegesis

Hebrew

- 1 Elementary Hebrew

History

- 20 Medieval, Renaissance and Reformation History
- 36 Modern European History

Music

- 20 (a) History
- (b) Applied Music
- 30 (a) History
- (b) Applied Music

Philosophy

- 30 Basic Philosophical Literature
- 42 Introductory Ethics

Psychology

- 20 Introduction to Psychology

Religious Knowledge

- 10 Biblical Literature
- 30 Old Testament Studies
- 31 New Testament Studies

Sociology

- 20 Introduction to Sociology

D. Regulations Regarding Admission of Adult Special Students

In the matter of admitting adult special students, College authorities have accepted the regulations of Waterloo Lutheran University.

Students who are twenty-one years of age or over and who have been away from formal education for at least two years, even if unable to present the normal qualifications for admission, may be admitted to classes in the Faculty of Arts of the University if, in the opinion of the Dean, the Admissions Committee, and the heads of the departments concerned, they are qualified to pursue satisfactorily the courses chosen.

Such students must have Senior Matriculation standing, or the Preliminary year equivalent, in the two papers in English, two in another language, and one in another subject. They are also required to prove, by college aptitude tests, that they have the ability to do college work. Special students must satisfy their professors by regular attendance and attention to the work of their classes. They must write the regular examinations in any course before proceeding to further work in the same department. A special student who has satisfactorily completed the first year requirements of the general program will be allowed to proceed to a degree in the prescribed manner.¹⁸

III SUMMARY

Today the institution known as the Mennonite Brethren Bible College and College of Arts is an established

¹⁸ Annual Catalogue 1962-63, op.cit., p.16-17.

fact. It operates as an institution where university training can be combined with Biblical studies. In fewer than twenty years the College idea has become deeply rooted in the minds and hearts of the Brotherhood. Although there have been numerous problems, these have been "growing pains" rather than problems jeopardizing the existence of the school. Almost from the beginning, the Bible College has been accepted by students and constituents.

At present the College authorities have again embarked upon a building program. Expansion of the theological courses to culminate in a B.D. degree, and creation of a Liberal Arts Division have given rise to demands for more classroom and library space. The very limited and inadequate dormitory facilities have also made expansion necessary. Plans call for a new dormitory as well as a Memorial Hall estimated to cost nearly \$200,000. They are now awaiting ratification by the home churches.¹⁹

The role of the College as a place for leadership training as originally envisaged has been fulfilled to a considerable degree. Graduates of the College are at present occupying positions of trust and responsibility; they serve as pastors, missionaries, Sunday School workers, teachers,

¹⁹ Haggonite Brethren Bible College Prospectus,
October, 1962.

doctors, nurses and community leaders.

One factor that has helped to provide liason between College and Churches has been the annual tour of the A Capella Choir to various Mennonite Brethren Churches. The friendly receptions of the choir and the moral and financial support given to the College, testify to its acceptance by the home churches.

A major reason for the success of the College experiment has been the calibre of its staff members. A spirit of dedication and a willingness to devote extra-curricular time towards the improvement of their academic and professional qualifications, have been two obvious characteristics.

The Music Department has proved to be a popular subsidiary of the Bible College. Opportunity is given to students to participate in the A Capella Choir, in the Oratorio Choir, in various quartets, trios, orchestral groups and ensembles as well as in the local Musical Festival. An overall improvement in congregational singing in Mennonite Brethren Churches is one result of the leadership provided in this area by the College.

Extension work into the realm of liberal arts has shown evidence of immediate acceptance and a promise of

rapid growth. During the first year of affiliation, some sixty Bible College students were enrolled in one or more courses at Waterloo Lutheran University. For the present year the number has risen to sixty-nine. A continuing trend in this direction might well lead to an expansion upwards by the introduction of courses leading students through to a Bachelor of Arts degree.

The financial set up of the College has enabled it to operate on a comparatively sound basis. Funds have always been forthcoming for the operation of the Bible College as well as for its consolidation and expansion. The future of the Mennonite Brethren Bible College and College of Arts is one of hope and of promise.

CHAPTER VI

CONCLUSION

I HISTORICAL SUMMARY

The early history of the Mennonite Brethren began with the history of the Swiss Anabaptist Movement of the sixteenth century. A small group of well-educated individuals had become convinced of the need for religious reform, an even more thorough-going reform than that preached by the great Reformers. They based their beliefs on scriptural premises and longed for an opportunity to worship according to their convictions. When this was denied, Anabaptists were resigned to suffer the consequences. In the Netherlands and Northern Germany the Movement centred around the person of Menno Simons who guided it during its turbulent formative period. For over 300 years his followers, Mennonites, were subjected intermittently to various phases of oppression by both Church and State.

Mennonite history is one of migrations. For the sake of their consciences, they were willing to endure privations and to accept the rigours of a nomadic life. The first major exodus saw Mennonites migrate to the south eastern shores of the Baltic Sea. During the eighteenth century a

political re-alignment of Central European states was the cause of a mass emigration from Poland to South Russia. For a hundred years Mennonites had an opportunity to establish their homes and culture under a mandate that granted them almost full autonomy in matters of religion and education. Later migrations brought Mennonites to the interior of the Americas, including Canada and the United States.

During a period of economic progress but also of spiritual indifference, a group of individuals seceded from the main church body of Mennonites in Russia and founded the Mennonite Brethren Church. Prime purpose of this move was their desire to dedicate their lives and efforts towards a spiritual regeneration among their fellow-Mennonites. From this inauspicious beginning, the movement has grown and spread to many parts of the world.

In Canada the Mennonite Brethren today represent a Brotherhood of some 15,000 members and their families. Thirty to forty years ago they possessed a rural agricultural complex which they had inherited from their cultural experience in Europe. During the last several decades the national trend towards urbanization has also encroached upon Mennonite Brethren circles. The cultural pattern has gradually been shifting from farming towards a professional and urban life. This has led to an unprecedented demand

for more learning, yet the education offered in the public school system lacked the spiritual emphases cherished by the Brotherhood.

To offset this lack, Mennonite Brethren embarked upon an educational program intended to supplement academic learning with religious learning. Bible Schools were founded in order to provide this service for young and old. These schools have developed into Conference-sponsored institutions and today operate with varying degrees of success. Their programs have been co-ordinated and their standards improved. The problem of low enrollment is still in evidence in some areas.

Private High Schools were created next, in order to provide secular education taught within a Christian frame of reference. Usually these schools were founded by groups of interested individuals who would form a supporting association. In times of pressing financial difficulties, these associations attempted to convince Mennonite Brethren Conferences to accept and support these schools. Although failing to obtain the full backing of the Conferences, the Private High Schools have developed to larger proportions than the Bible Schools. They operate in all provinces having Mennonite Brethren Constituencies, except in Saskatchewan, and have a combined annual enrollment of over a thousand students. Because of

varying provincial requirements, their work cannot be coordinated too effectively. Occasionally, the success of a school depends, also, upon local circumstances.

In the realm of higher education, the Mennonite Brethren Bible College and College of Arts today operate as Conference supported institutions, the former as a College accredited with the Accrediting Association of Bible Colleges, the latter as a College affiliated with a degree-granting Canadian University. Students are now enabled to obtain an advanced education in both the religious as well as the liberal arts subjects.

II STATEMENT OF MENNONITE BROTHERS PHILOSOPHY OF EDUCATION

In his statement of purpose at the beginning of this thesis, the writer pledged himself to portray the historical development of Mennonite Brethren educational institutions in Canada, to point out underlying principles that have guided Mennonite Brethren thought and action in the past, and to express some of his observations regarding a Mennonite Brethren philosophy of education. While making such a statement, the writer wishes to emphasize that the views expressed are entirely his own.

The Mennonite Brethren of Canada are an education-minded Brotherhood. Historically, this can be said of the original founders of Mennonitism. Grebel, Wanta, Blaurock, Menno Simons and others were well-educated in their day. Today the quest for learning is again quite pronounced.

Mennonite Brethren believe in the education of the total child. It is not sufficient to stress only the intellectual and physical side of education, as desirable as these facets may be. The present obvious lag between man's scientific knowledge and his moral responsibility seems to underscore this point. According to Mennonite Brethren, the best education possible is an education that stresses the spiritual as well as the intellectual and physical development. Since the costs of providing such an education at the elementary level are prohibitive, Mennonite Brethren believe in making it available to students at the secondary and higher levels.

Mennonite Brethren stress Biblical literacy. It is this fact that provides the raison d'être for their schools. It is for this reason that students are expected to acquire a thorough knowledge of the Bible.

In Canada Mennonite Brethren have sacrificed much of their time, efforts, and money towards the support of

institutions that provide the type of education which they desire. By constantly keeping such schools in the fore of their activities, Mennonite Brethren make certain that the private school question is kept alive in the public mind.

To some extent Mennonite Brethren have subscribed to a philosophy of separatism in education. For reasons described earlier they have been reluctant to share in co-operative educational ventures with other denominations.

For Mennonite Brethren education is not so much an end in itself, but rather a means towards an end. That end can be described as "service".

APPENDIX A:

QUESTIONNAIRES

I. Copy of Letter to Principals

12 Garnet Bay,
Winnipeg 9, Man.
April 7, 1960.

Dear _____:

On the occasion of the Centennial Anniversary of the M. B. Church I have been requested to write a History of Education of the Mennonite Brethren of Canada. The University of Manitoba has permitted me to undertake this task and submit it as my Masters' Thesis. I personally feel that there is a need for such a compilation and approach it in reverence and humility.

One chapter of my thesis is to be devoted to Bible Schools (Private High Schools). It is my intent to trace the origin, growth and present status of our Bible Schools. With this in mind, I would wish to enlist your co-operation and certainly would be most grateful for any advice and assistance that you might care to give me. I am interested in obtaining information relative to the founding and development of each institution, from primary as well as secondary sources. Original letters, documents, articles, reviews or any other artifacts will be invaluable for this work. May I, therefore, ask you to complete the enclosed questionnaire and return it to me at your earliest convenience together with any other information that you may have.

I shall be glad to defray any expense that you may have incurred in this matter upon receipt of your bill.

Yours respectfully,

(John G. Doerksen)

P.S. Replies in either German or English are welcome.
Encl.

II BIBLE SCHOOL QUESTIONNAIRE

1. Name of School _____
2. When founded _____
3. Has it been in operation ever since _____
If not, when was it closed _____
Why _____
4. Present Enrollment _____
Male _____ Female _____
No. of married students _____
No. of students not from M. S. homes _____
5. Teaching Staff.
No. of teachers employed _____
Name of present principal _____
Qualifications of teachers _____
6. Courses offered: _____ No. of semesters for each. _____
7. Length of school term _____
8. Facilities:
No. of classrooms _____
Library facilities _____
Recreational facilities _____
9. Names of Persons instrumental in the organization and development of the school: (also addresses, if living).

10. Problems if any: (Please indicate in detail).

11. Where would I be able to obtain the following information:

No. of students enrolled for each past year:

No. of teachers employed for each past year:

Names of past principals:

Record of Graduates (where known)

1. Ministers -

2. Missionaries -

Yearbook and Catalogue (or a picture of the school and of the present principal).

III

HIGH SCHOOL QUESTIONNAIRE

1. Name of School _____.
2. When founded _____.
3. Has it been in operation ever since? yes _____ no _____.
If not, when was it closed _____.
Why _____.
4. Present Enrollment
Total number of students _____.
No. of boys _____ No. of girls _____.
Enrollment by Grades,

XIII _____	IX _____
XII _____	VIII _____
XI _____	VII _____
X _____	others _____

Number of students not from M. B. homes _____.
5. Teaching Staff:
No. of teachers employed _____.
No. of male teachers _____, female teachers _____.
Name of present principal _____.
Qualifications of teachers,

Comparison of wages with current wages in the province.
6. Courses offered:

6. cont'd.

What percentage of instruction is in English _____.

German _____.

What is done in Music _____.

Home Economics and/or Shops _____.

Extra Curricular Activities _____.

7. Length of School term _____.

8. Is the School being inspected by Provincial Inspectors?

_____.

9. Has the School any Accrediting privileges _____? If so, of what nature are these _____.

10. Financial Aspects:

What percentage of the operating expenses are covered by Church levies _____.

What percentage of the operating expenses do the fees cover _____.

What percentage of the operating expenses are covered otherwise, and by what means _____.

11. Facilities:

No. of classrooms _____.

Library facilities _____.

Recreational facilities _____.

12. Names of Persons instrumental in the organization and development of the school: (Also addresses, if these are still living).

13. Problems, if any: (Please indicate in detail).

14. Where would I be able to obtain the following information:

No. of students enrolled for each past year_____.

No. of teachers employed for each past year_____.

Names of past principals_____.

Record of Graduates (if known), i.e., doctors, nurses,
University students, teachers, etc.

Catalogue and Yearbook (including a picture of the
school and of the present principal).

17,18 (German Translation), but the teachers are not filling in the gaps as aforesaid, Ez. 13:5.

For such reasons we are completely severing ourselves from the corrupt Church, but pray for our brethren that they might be saved. We want to be without guilt towards the souls of the erring ones. "But Thou, oh Jesus, equip true, faithful and living witnesses to point Thy children and the work of Thy hands unto Thyself! Amen."

We have here the whole Mennonite Fraternity in mind since the government considers such a unified body.

In the Articles (Confession of Faith) we are according to our convictions from the Holy Scriptures, in full accord with our beloved Menno (Menno Simons).

Concerning Baptism, we confess it to be upon faith as a seal of faith but not upon memorized belief as it is being practised, but upon a true, living faith, wrought through the Spirit of God, because "without faith it is impossible to please God". Hebrews 11:6. If any man have not the Spirit of Christ, he is none of His, Romans 8:9. And again our Saviour speaks on this wise to Nicodemus, John 3:3 "Except a man be born again, he cannot see the kingdom of God". Baptism is not even regeneration, as the unconverted say, but only serves as a token unto the participant that he

really is born again.

Concerning the Lord's Supper we confess that it serves unto the true believers for the strengthening of faith when they joyfully remember their mighty redemption through the Death of Christ, yes, it is a sign that they are in close union with Jesus, their Saviour, I Cor. 10:16. Furthermore it serves as an emblem of a covenant and fellowship of believers, and unbelievers as it is being observed at present. So also Menno confesses as it may be read in his "Fundamente" volume I, pages 115-121: on page 121 it reads: "As long as man erre in doctrine and faith or is carnally minded it is not permissible in any wise that such a man may gather with the God-fearing and penitent", etc. The apostle Paul speaks on this wise in I Cor. 5:11: "if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no one ought to eat" how much less to fellowship with him in the Lord's Supper. Lovers of money, drunkards, and blasphemers are numerous today and are fellowshipped with at the Lord's Supper, for not only those are drunkards who are drunk continually but also those who from time to time on Annual Markets and "Gastgelagen" are drinking and eating in excess. In I Cor. 10:20,21, it says "that the things which the Gentiles sacrifice, they sacrifice to Devils". So also the carnally minded cannot give the

honour unto God when they are observing the Lord's Supper because they do not confess Him, but as otherwise they serve the Devil, herewith also, for no man can serve two masters, Matthew 6:24. But Paul is not desirous for the believers to be in fellowship with the Devils nor to form one body with the ungodly who serve the Devil, I Cor. 10:17. The Saviour speaks on this wise in Revelation 18:4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues". And II Cor. 6 also states that the believers are not to have fellowship with the unbelievers and are to separate themselves from them.

Concerning the Washing of Feet we confess that it ought to be observed as instituted by the Lord Jesus Christ according to John 13, and that in deed and not in knowledge of it true happiness is found.

Concerning the Appointment of Teachers (ministers) we confess that according to Scripture it may occur in two different ways: Some are being chosen by the Lord without the aid of human instrumentality and sent out through His Spirit as it was the case with the prophets and the apostles, and also the house of Stephanas had dedicated itself to the ministry of the saints, I Cor. 16:15. It is of these that Paul speaks in I Tim. 3. Others are being appointed through the instrumentality of true believers as it may be read in

Acts I. This also Menno has realized as he clearly states in his "Fundamente". Vol. I. page 149.

Concerning the Ban we confess that all carnally minded and "nutwilligen" sinners must be excommunicated from the fellowship of the saints according to II Thessalonians 3: 14,15. If it, however, happens that someone falls into a secret carnal abomination -- from which God may preserve one -- and the Spirit of Christ, who alone can give genuine repentance, convicts him that he sorrowfully confesses it, the Church has in no wise the authority to ban such a penitent sinner; for the forgiveness of sins does not come in and through the ban, but through the merits of Jesus Christ. So also, Menno has confessed as it may be read in his "Fundamente" Vol.III, pages 334,345. An impenitent sinner, however, cannot be received back into the fellowship of believers until he turns with his heart unto Christ.

In all other articles of our Confession we are also in accord with Menno Simons.

(Signatures)

Elizabethal: Abram Kornelsen, Cornelius Wiens, Isaak Koop,
Franz Klassen, Abraham Wiens.

Lichtfelde: Martin Klassen, Abraham Wiens.

Schardau: Daniel Heppe, August Strauss.

Rudnerweide: Jacob Becker.

Pastwa: Isaac Regier, Andreas Voth, Jakob Wall.

Liebenaut: Heinrich Hiebert, Johann Klassen.

Marienthal: Dietrich Klassen.

Ladskoppt: Peter Stob, Abraham Peters.

In Elisabethal, January 6, 1850.

APPENDIX C: CONSTITUTION GOVERNING
THE EDUCATIONAL COMMITTEE OF THE
CANADIAN CONFERENCE OF MENNONITE BRETHREN CHURCHES
(Adopted in 1961.)

I FUNCTIONS OF THE EDUCATIONAL COMMITTEE

(1) To assist in the co-ordination of the programs and curricula of the Bible Schools and Christian High Schools one with another and with those of the Mennonite Brethren Bible College and to assist in the preparation of uniform text books.

(2) To assist Bible and High Schools in securing the required staff by maintaining a registry of potential teachers.

(3) To seek to promote the cause of Christian Education in our Conference by producing publicity material of an informative and instructional nature.

(4) To initiate and operate a program designed to assist our students in finding solutions to their problems while in attendance at secular Universities and Colleges.

(5) To explore new areas of activity in Christian Education and to prepare and submit to the Conference recommendations relative thereto.

II ORGANIZATION AND TERM OF SERVICE

(1) Organization

The Education Committee shall have the following members:-

(a) Chairman -- The Conference elects the Chairman, at large.

(b) Members -- Each Provincial Conference nominates two candidates from which list the Canadian Conference then elects one member from each provincial conference to serve on the Committee.

(2) Term of Service

The Chairman and the members each serve for a term of three years. Terms of service are to be so arranged that the terms of service of no more than three members expire in any one year.

APPENDIX D: STATISTICAL INFORMATION
OF BIBLE SCHOOLS

I HERBERT BIBLE SCHOOL

1. List of Presidents of the Board of Directors¹

S. L. Hodel	J. E. Friebe
John Siemens	P. G. Martens

2. List of Principals²

F. J. Harns	1913-1920
W. J. Bestvater	1921-1929
H. Rogehr and	
J. W. Redekop	1930-1943
H. Voth	1945-1947
J. S. Adrian	1947-1948
C. Braun	1952-1957

Others have held principalships for short periods.

3. Partial Staff List³ (in addition to foregoing list of principals)

E. J. Lautermilch	J. J. Thiessen
A. H. Krocker	R. E. Jansen
Mrs. E. Jansen	M. Schroeder
Miss A. Wiebe	

4. Courses of Study in Religious Education⁴

(a) Department of Old Testament: Pentateuch, Historical Books, Institutions of the Hebrews, Major Prophets, Book of Joshua, Minor Prophets, Petical Books.

¹ Konferenz-Jugendblatt, (Nov.-Dec., 1955), "Mennonite Brethren Bible Schools in Canada", p.9.

² Ibid., p.10.

³ Herbert Bible School Prospectus 1954-55.

⁴ Ibid.

(b) Department of New Testament: Exegesis, Hebrews, Gospels, Acts, Life of Christ.

(c) Department of Practical Theology: Christian Ethics, Study of Prayer, Personal Evangelism.

II WINKLER BIBLE SCHOOL

1. List of Teachers of the Winkler Bible School⁵

A. H. Unruh	1925-1944	G. B. Dyck	1947-1950
J. G. Wiens	1926-1944	G. H. Enns	1948-1950
	1949-1950	B. B. Bolat	1950-1957
G. J. Reimer	1925-1936	J. Boldt	1950-1959
	1945-1949	B. C. Seibel	1950-1952
A. A. Kroeker	1929-1944	J. Coeseen	1952-1962
A. A. Unruh	1935-1936	G. D. Huebert	1953-1959
G. D. Pries	1936-1938	D. K. Duerkson	1956-1959
	1939-1952	Willis Saerg	1957-1958
A. H. Redekop	1936-1945	J. Hildebrand	1957-1960
Henry H. Redekop	1938-1939	J. H. Quiring	1958-1961
	1941-1955	R. Saerg	1959-1961
Mattie L. Kroeker	1938-1940	H. Lonsmann	1959-1962
Ben Horch	1943-1945	L. Derksen	1960-1962
	1948-1950	A. Andres	1961-1962
D. Friesen	1946-1948		

2. List of Former Students and Graduates⁶ that have served or are presently serving in Mission Fields

A. A. Unruh and family, India
 H. Derksen and family, Africa
 W. G. Saerg and family, Africa
 H. H. Lonsman and family, Africa
 G. Froese and family, India
 J. Froese and family, Mission post at Winnipegosis
 Margaret Williams, Africa
 Mildred Enns, India
 Annie E. Dyck, Colombia

⁵The Morning Star 1955 and 1960, Winkler Bible School

⁶Ibid.

Mrs. H. S. Rempel, Saskatoon City Mission
 J. Kohler, Mission post, Lyndale
 Anne L. Ediger, India
 Olga Pries, Brazil
 H. Bartsch and family, Africa
 A. J. Esau and family, Africa
 B. Epp and family, Paraguay
 A. Voth and family, Colombia
 B. Klassen and family, Africa
 Mary Schroeder, Colombia
 Helen Warkentin, India
 Helen Harder, India
 Margaret Siemens, Africa, then Colombia
 K. P. Jansen, B.C. Children's Mission
 Bertha Voth, Colombia
 Sarah Peters, Africa

3. List of Former Students and Graduates⁷ Having Served
one term or more as Workers of the Mennonite Central Committee⁸

W. M. Sans, Europe, 1946
 Mexico, 1948
 Paraguay, 1949
 A. Voth, U.S.A. 1948-49
 Germany, 1949
 D. B. Block, France, 1949
 Helene Neufeld, Home for Children, Washington, D.C., 1949
 Anne Funk, Home for Children, Washington, D.C., 1949
 H. G. Thielmann, Japan, 1948
 Evangeline Matthies, Netherland, 1945-1948
 Paraguay, 1948-1950
 Mrs. S. Jansen, Germany, 1947

⁷Ibid.

⁸The Mennonite Central Committee is an international Mennonite service organization which has for its motto "Service in the Name of Christ". Backed by the financial support of the Mennonite, Mennonite Brethren, and Brethren in Christ Churches and through the services of a staff of dedicated voluntary workers, it attempts to alleviate suffering and misery of mankind. It operates on a world-wide scale especially in areas ravaged by crises and calamities. Workers are expected to serve on a gratis basis, or nearly so. During post-war years, remuneration amounted to \$10.00 per month and expenses for those serving the first term.

G. Peters, Mennonite Kingdom, Jordan, 1952
 J. Funk, Paraguay, 1954

4. Table of Enrollment⁹

<u>Year</u>	<u>No. of Students Enrolled</u>		
	<u>Male</u>	<u>Female</u>	<u>Total</u>
1925-26	7	12	19
1926-27	23	9	32
1927-28	22	18	40
1928-29	40	29	69
1929-30	39	21	60
1930-31	36	16	52
1931-32	52	27	79
1932-33	39	20	59
1933-34	49	26	75
1934-35	50	37	87
1935-36	48	33	81
1936-37	33	28	61
1937-38	55	45	100
1938-39	52	49	101
1939-40	49	56	105
1940-41	53	51	104
1941-42	52	64	116
1942-43	53	76	129
1943-44	32	81	113
1944-45	15	48	63
1945-46	55	50	105
1946-47	60	50	110
1947-48	48	50	98
1948-49	61	49	110
1949-50	56	44	100
1950-51	54	46	100
1951-52	75	63	136
1952-53	57	30	87
1953-54	45	35	80
1954-55	52	36	88
1955-56	40	32	72
1956-57	43	33	76
1957-58	39	35	74
1958-59	30	22	52

⁹ Compiled from statistics quoted in the Morning Star, 1950, and in the Minutes of the Annual Conferences of the Mennonite Brethren Churches of Manitoba.

1959-60	34	30	64
1960-61	36	28	64

5. General Statistics¹⁰ for 1954-55

Total Number of Students	64
No. of students from rural areas	78
No. of students from urban areas	6
No. of married men	2
No. of students with Grade III standing	13
No. of students with Grade XI standing	13

III BETHANY BIBLE INSTITUTE

1. List of Principals¹¹

D. P. Esau	1927-1933	G. W. Peters,	1935-1943
J. B. Towns,	1933-1935	G. D. Huebert,	1943-1945
		J. H. Epp,	1945-present

2. Number of Teachers Employed¹²

1927 - 2	1934-39 - 5
1928 - 2	1940 - 6
1929 - 3	1941 - 7
1930 - 3	1942 - 5
1931 - 4	1943-55 - 5
1932 - 4	1956 - present -
1933 - 4	5 full time
	3 part time

3. Record of Graduates (where known)¹³

Number of Ministers and home mission workers, 47
 Number of Missionaries, 49

¹⁰The Morning Star 1955, Winkler Bible School, p.70.

¹¹Questionnaire

¹²Ibid.

¹³Ibid.

IV COALDALE BIBLE SCHOOL

1. Attendance Record¹⁴ for those years for which statistics were available.

<u>Year</u>	<u>Enrollment</u>	<u>No. of Teachers</u>	<u>Principal</u>
1953-4	48	4	B. W. Sawatzky
1954-5	41	4	A. P. Regier
1955-6	40	4	"
1956-7	30	3	"
1957-8	22	2	"
1958-9	16	2	A. J. Konrad
1959-60	11	2½	"

2. Number of Graduates and Students¹⁵ during its first twenty-five Years of Existence. 1929-1954: 784.

3. Alphabetical List of Some of the Teachers and Principals:¹⁶

Balsar, D. H.	Fries, G. D.
Braun, J. P.	Quiring, J. H.
Busck, J.	Regier, A. P.
Epp, B. P.	Sawatzky, B. W.
Swert, D.	Schierling, A. J.
Frans, J.	Toews, J. A. (Sr.)
Konrad, A. J.	Toews, J. A. (Jr.)
Newman, A.	Unger, J. J.
Pankrats, V. D.	

¹⁴Questionnaire

¹⁵Jubilee Yearbook 1929-54, "The Torchbearer", Coaldale Bible School, p.26-30.

¹⁶Ibid., pp.4-12, 31-32.

4. List of Former Students¹⁷ serving in Foreign and Home
Mission Fields (for one term or longer)

B. Epp and Family	Paraguay
J. Franz and Family	Paraguay
H. Brooks and Family	Africa
V. Toews and Family	Paraguay
T. Martens and Family	Africa
D. Balzer and Family	Japan
J. Esau and Family	Africa
D. Poettcker and Family	United States
H. G. Classen and Family	City Mission, Vancouver
J. Pankrats and Family	City Mission, Winnipeg
J. Klasson and Family	City Mission, Oliver
D. Wiens and Family	Canada Inland Mission
G. Martens	Canada Inland Mission
Miss W. Berg	Africa
Miss A. Bauman	Japan
Miss S. Brucks	Africa
Miss K. Siemens	India

V MENNONITE BROTHERS BIBLE INSTITUTE OF ONTARIO

1. Attendance Record¹⁸ for those years for which statistics were available:

<u>Year</u>	<u>Enrollment</u>	<u>No. of Teachers</u>	<u>Principal</u>
1942-43	21	2	A. J. Block
1943-44	37	3	A. J. Block
1944-45	46	"	"
1945-46	"	"	"
1946-47	"Few students"	3	"
1947-48	20	3	"
1948-49	22	3	F. F. Kreeker
1949-50	24	"	F. F. Kreeker
1950-51	12	"	H. Penner
1951-52	"	"	"

¹⁷ ibid., pp. 22-25

¹⁸ Data obtained from Yearbooks 1942-50, of the Ontario Conference of Mennonite Brethren Churches.

1952-53	15	3	A. Block
1953-54	29	2	A. Redekop
1954-55	22	2	I. T. Swart
1955-56	23	3	I. T. Swart
1956-57	16	2	W. Kornelsen
1957-58	16	3	W. Kornelsen
1958-59	33	3	W. Kornelsen
1959-60	23	3	W. Kornelsen

2. Alphabetical List of Known Teachers:¹⁹

Evening Classes:

Boldt, B. B.
Voth, H.

Day School (full time)

Block, A. J.	Kornelsen, W.
Essau, P.	Penner, H. P.
Swart, I. T.	Redekop, A. H.
Janson, J. K.	Wiebe, W.
Klassen, A.	

Day School (part time)

Coorson, H.	Hewmann, D. H.
Hann, J.	Siemens, P.
Kroeker, H.	Toews, J. J.

VI MENNONITE BROTHERS BIBLE INSTITUTE, CLEARBROOK

1. Alphabetical List of Past and Present Principals and Teachers:

Epp, J. B.	Reimcke, W.
Konrad, G. G. (Principal)	Thiessen, F. C. (Principal)
Neufeld, H. P.	Voth, H.
Nikkel, H. H.	Wieler, A. H. (Principal)
Redekop, J. F. (Principal)	Willems, H.

¹⁹Ibid.

APPENDIX B: STATISTICAL INFORMATION ABOUT
Mennonite Brethren Private High Schools

I Mennonite Educational Institute, Clearbrook,
British Columbia

1. Enrollment Statistics¹

<u>Year</u>	<u>Pupils</u>	<u>Teachers</u>
1944-45	43	3
1945-46	104	4
1946-47	166	5
1947-48	201	7
1948-49	210	7
1949-50	227	7
1950-51	318	9
1951-52	296	9
1952-53	293	9
1953-54	376	9
1954-55	430	14
1955-56	401	14
1956-57	442	16
1957-58	457	16
1958-59	510	17
1959-60	476	18
1960-61	(not available)	16
1961-62	369	15
1962-63	369	15

II EDEN CHRISTIAN COLLEGE

1. Enrollment Statistics²

<u>Year</u>	<u>No. of Students</u>
1945-46	37
1946-47	70
1947-48	87
1948-49	90

¹ Questionnaire.

² Yearbooks 1945-1962, Ontario Conference of Mennonite Brethren Churches.

1949-50	96
1950-51	128
1951-52	(not available)
1952-53	139
1953-54	154
1954-55	183
1955-56	194
1956-57	178
1957-58	160
1958-59	137
1959-60	(not available)
1960-61	144
1961-62	(not available)
1962-63	177

III MENNONITE BROTHERS COLLEGIATE INSTITUTE,
WINNIPEG, MANITOBA.

1. Enrollment Statistics:³

No. of Students Who Completed the Year

<u>Year</u>	<u>VII</u>	<u>VIII</u>	<u>IX</u>	<u>X</u>	<u>XI</u>	<u>XII</u>	<u>Total</u>	<u>Principal</u>
1945-46	-	-	-	16	25	-	41	H. Wall
1946-47	-	-	-	16	25	17	58	"
1947-48	-	-	13	24	21	19	77	G.J. Lohrenz
1948-49	-	-	9	26	33	15	83	"
1949-50	-	-	23	27	28	30	108	"
1950-51	-	-	27	38	24	19	107	"
1951-52	-	-	23	44	31	29	127	"
1952-53	-	-	41	39	41	32	153	W. Neufeld
1953-54	-	-	40	47	31	21	139	D.K. Buerksen
1954-55	-	-	30	32	36	20	118	V. Adrian
1955-56	21	19	25	32	37	29	163	"
1956-57	13	28	37	41	41	32	192	"
1957-58	18	23	49	44	42	23	199	H. J. Dick
1958-59	16	19	42	65	45	33	222	H. J. Dick

³Obtained from the files of the Mennonite Brethren Collegiate Institute.

1959-60	10	31	31	58	72	35	237	H. J. Dick
1960-61	18	16	44	31	54	54	217	P. J. Klassen
1961-62	17	33	37	44	37	46	204	"
1962-63	21	33	55	44	46	41	240	"

2. Chronological List of Full-time Teachers⁴

1. H. Wall	16. O. H. Peters
2. J. Toews	17. H. Letkeman
3. W. A. Bueck	18. J. Enns
4. G. J. Lohrenz	19. H. Visch
5. A. Voth	20. H. Konrad
6. A. W. Schellenberg	21. J. M. Thiessen
7. H. Regehr	22. Miss K. Wiens
8. J. G. Doerksen	23. D. Froese
9. F. Peters	24. J. Regehr
10. A. J. Dick	25. P. J. Klassen
11. W. Neufeld	26. A. Friesen
12. H. J. Dick	27. E. Buller
13. D. K. Duerksen	28. P. Peters
14. V. Adrian	29. H. Loewen
15. W. Bleck	

IV ALBERTA MENNONITE HIGH SCHOOL, COALDALE, ALBERTA

1. Enrollment Statistics⁵

<u>Year</u>	<u>No. of Students</u>	<u>No. of Teachers</u>	<u>Principal</u>
1946-47	42	2	H. Thiessen
1947-48	28	2	"
1948-49	48	2	"
1949-50	59	3	P. G. Klassen
1950-51	36	3	"
1951-52	90	4	"
1952-53	60	4	"
1953-54	69	4	P. Sargen
1954-55	67	5	"
1955-56	99	5	"

⁴Ibid.

⁵Questionnaire.

1956-57	79	4	J. Isaac
1957-58	100	5	H. J. Dyck
1958-59	101	5	"
1959-60	93	5	P. J. Loewen
1960-61	92	6	"
1961-62	80	5	A. Koop
1962-63	79	5	J. Braun

2. Record of Alberta Mennonite High School Graduates, 1946-59⁶

(This includes a few students who did not graduate)

Teachers	53
Medical Nurses	22
Dental Assistants	1
Mennonite Central Committee Workers	2
Medical Doctors or Students of Medicine	10
Engineers	3
Students at present in Bible Schools, Universities, Colleges, etc.	44
Agriculturalists	1
Farmers	28
Business	11
Business Employees	9
Bank Employees	7
Tradesmen	25

V SHARON MENNONITE COLLEGIATE, YARROW, BRITISH COLUMBIA

1. Enrollment Statistics⁷

<u>Year</u>	<u>No. of Students</u>	<u>Year</u>	<u>No. of Students</u>
1951-52	64	1957-58	(not available)
1952-53	96	1958-59	83
1953-54	99	1959-60	117
1954-55	74	1960-61	114
1955-56	97	1961-62	(not available)
1956-57	100	1962-63	99

⁶ Questionnaire

⁷ Yearbooks of the Sharon Mennonite Collegiate formerly entitled "Incus", now called "The Cardinal".

APPENDIX F: STATISTICAL INFORMATION ABOUT THE
 MENNONITE BROTHEREN BIBLE COLLEGE AND COLLEGE OF ARTS

1. Enrollment Statistics:¹ (Where available)

Year	No. of Students			Average	President
	Male	Female	Total		
1943-44	-	-	6	-	A. H. Unruh (Winkler)
1944-45	-	-	13	-	A. H. Unruh
1945-46	-	-	75	-	J. B. Toews
1946-47	26	47	133	27	"
1947-48	67	47	134	-	"
1948-49	61	31	112	-	H. H. Jansen
1949-50	-	-	142	-	"
1950-51	-	-	109	-	J. Quiring (Acting Pres.)
1951-52	-	-	130	-	H. H. Jansen
1952-53	71	54	125	23.2	"
1953-54	88	59	147	24.5	"
1954-55	63	55	118	24.5	"
1955-56	-	-	98	-	"
1956-57	66	43	109	23.7	J. A. Toews
1957-58	62	53	115	23.7	"
1958-59	79	58	137	24.3	"
1959-60	70	58	128	24	"
1960-61	74	66	140	23.9	"
1961-62	80	70	150	23.7	"
1962-63	-	-	154	23.9	"

2. Statistical Information Concerning the Subsequent Occupations of the first 131 Graduates:²

Teachers	47
Missionaries	30
Ministers	18
Studying	14

¹Yearbooks 1943-62, Minutes of the Canadian Conference of Mennonite Brethren Churches.

²Ibid.

Housewives	8
Farmers	4
Nurses	3
Miscellaneous	7
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3. Chronological List of Instructors having served on a Full-time or Part-time Basis³

1.	A. H. Unruh	26.	C. Wall
2.	I. Friessen	27.	H. Wiebe
3.	J. A. Voth	28.	E. Quiring
4.	B. Horch	29.	E. Klassen
5.	Mrs. B. Horch	30.	W. Johnson
6.	J. B. Toews	31.	D. Friessen
7.	R. H. Baerg	32.	E. L. Konrad
8.	J. H. Quiring	33.	D. Ewert
9.	H. H. Jansen	34.	H. Brucks
10.	A. Berbridge	35.	H. Giesbrecht
11.	Mrs. A. Toews	36.	H. Voth
12.	B. Horch	37.	F. Klassen
13.	Mrs. Helen Froese	38.	Miss N. Kroecker
14.	H. Wall	39.	H. Baerg
15.	L. Schulz	40.	V. Toews
16.	G. Dugard	41.	Miss W. Dick
17.	H. J. Neufeld	42.	Mrs. Wickberg
18.	H. Guenther	43.	F. C. Peters
19.	T. H. Williams	44.	J. J. Toews
20.	G. D. Huebert	45.	V. Martens
21.	I. Rodekop	46.	A. W. Schellenberg
22.	J. A. Toews	47.	F. Hubble
23.	F. C. Hiermeier	48.	Miss M. Wions
24.	Dr. Day	49.	G. Loewen
25.	H. Regehr	50.	V. Adrian

³ Ibid.

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