

Training Servant Leaders

A History of
Steinbach
Bible
College



~ Jerry Hildebrand ~

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1936-1996



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Front cover photo

In 1946, students often accompanied Archie Penner on deputations.

Back cover photo

The SBC float advertised the school's 60th anniversary celebrations at parades throughout southern Manitoba in the summer of 1996.

Title page photo

Steinbach Bible Academy on First Street. Photo: 1952

Acknowledgements

Many of the photographs in this book were found in albums of alumni and former faculty/staff members.

*Memories of life at Steinbach Bible College
were collected by Doreen Klassen.*

*Much help was received in the research
of facts and materials for writing the text.*

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FOREWORD

Steinbach Bible College had its beginning in the early 1930s when classes were taught to prepare young people as Sunday school teachers. These classes were initiated by a small group of individuals representing the more progressive sector of the local church community. The more conservative churches in the area at that time were just beginning to use Sunday schools as a medium for the religious education of their youth. Until that time most churches had frowned on any education beyond elementary grade school, secular or religious. Furthermore, the Mennonite community of Steinbach was generally well insulated from influences of the broader social and religious environment.

Within a few decades the school was adopted by the very churches that in the beginning viewed the initiative with suspicion. It has become the primary training resource for their church workers and leaders and a major stepping stone for their members into the professions. The school has also become the spawning ground for global mission outreach ministries by these churches. Meanwhile the churches that were the main spark for the original initiative have one by one directed their primary allegiance to other schools.

Although the school has over the years been significantly influenced by the larger evangelical church community, it has maintained a commitment to the distinctives of its Anabaptist heritage. Throughout the various stages of development the school has never wavered from its dual focus. It has maintained the centrality of the Bible as the primary source book for Christian education and its commitment to the preparation of workers for the church.

In this book Jerry Hildebrand has chronicled the sixty year history of Steinbach Bible College. It is well researched, honest and informative, extensively documented, and very readable. It begins with an overview of the local social, economic and religious milieu that provided a context for its early beginning. Next,

Hildebrand traces the struggles related to accountability, as governance evolved over a period of decades from control by a Society to ownership by a number of church conferences.

The highlight of this book is its characterization of the key leaders of the school during the six decades. It shows how the distinctive personality and vision of each one, including the inevitable conflicts, shaped the school's development.

The many challenges which the administration encountered en route from modest beginnings to full accreditation with the Accrediting Association of Bible Colleges are well documented. Also emphasized are the efforts to respond to changing needs of students and constituency churches. A brief survey of out-of-class activities and events that have enriched the lives of students, staff and constituency gives insight into the personality of the school. The story includes an account of some difficulties experienced by the Alumni Association in its efforts to maintain a vibrant organization. However, the account is balanced by a substantial list of significant contributions made by this association to its alma mater over the years.

The text of this volume is enhanced by the inclusion of a generous supply of photographs, as well as numerous personal stories and reflections of alumni and faculty. These "windows" contribute to the effectiveness of telling the SBC story.

As someone who has been involved with the Steinbach Bible College as a student, teacher and board member over a forty-five year period in its sixty-year history, I take delight in recommending this book to anyone who has an interest in the history of church-related education in Manitoba.

Ed Reimer
Winnipeg, Manitoba
March 1997

PREFACE

Researching and writing this book has been an enriching, but also a humbling experience for me. I felt honoured when asked to take the assignment, not realizing all that would be involved.

There was so much to discover. I have learned to appreciate the struggles that went into starting and maintaining the school during these sixty years. It would have been valuable for me to know this history when I started teaching at SBC in 1987.

Producing *Training Servant Leaders* has been an SBC team effort. My drafts were submitted to three editors, an editorial team, and four readers. That makes a writer vulnerable.

As editor, Doreen Klassen gave direction and a good impetus to the project. She engineered the format of the book, including the provision of anecdotes for the sidebars and gathered photos. Unfortunately, circumstances in Doreen's life, together with health problems and other commitments forced her to give up the project in mid-stream. President Stan Plett then assumed the role of editor. Both did a considerable amount of editing, rewriting much of chapters four and eight, as well as some of the introductions and summaries in other chapters. Henry Fast and Deidre Plett, the other members of the editorial team also made contributions.

The team was discerning in the selection of readers. At one end of the spectrum is Dr. Harvey Plett who knows SBC perhaps better than anyone else still living. At the other end is Lois Loeppky, assistant librarian at SBC who, al-

though not as well acquainted with the history of the school, could read the material with more of an "outsider's" perspective. In between these two was Jack Heppner, who has been with SBC since 1983.

Special recognition goes to Marilyn Dueck, Administrative Secretary at SBC. Besides serving as the fourth reader, she inherited Doreen Klassen's task of doing the page design, sidebar materials and photographs. She also typed and retyped pages as changes were being made and was responsible for overseeing the overall design of the book.

Credit goes to Menno Hamm, editor of *The Messenger*, the Evangelical Mennonite Conference periodical, for the final editorial scrutiny of the material.

To all these team players I express my word of thanks.

Furthermore, I acknowledge my indebtedness to the many people who were interviewed or consulted, some of them numerous times, for information and verification of facts. They were invaluable, especially when records were brief or missing. A word of thanks to all the alumni and others who loaned their photographs to give the history a visual component.

The target audience for the book is the alumni of SBC, but I trust that it will find appeal to a much wider audience. More than anything, may our Lord Jesus be pleased with what has been written.

Jerry Hildebrand
Steinbach, Manitoba
March 1997

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*"History casts its shadow far into the land of song."
—Longfellow*

Steinbach Bible College was born in the cradle of the church, built by the church to be a servant of the church. In 1979, when Harvey Plett, former President of Steinbach Bible College, was reflecting on the history of school, he told board members, "We serve the church and are controlled by the church first and foremost."¹

The church community was central in the founding of the Steinbach Bible College (SBC)² sixty years ago. However, economic and social factors also played major roles.

How did Steinbach church life in the 1930s compare with the contemporary religious scene? In what ways were churches instrumental in founding SBC? How did the broader North American religious and economic environment affect the Bible School movement in general and the founding of SBC in particular? What role did the local social and economic factors play? This chapter will seek to answer these questions and explore reasons why SBC was born in 1936 in Steinbach, Manitoba.

It is impossible to separate completely the economic, religious, and social factors in seeking to answer these questions. Business ingenuity and religious commitment as reflected, for instance, by a strong Protestant work ethic are really two parts of a well-integrated world view. Likewise, economic and social factors are interwoven. It seems that the most dynamic period of the establishment of Bible schools followed the Depression and World War II. Why?

The various factors contributing to the development of Steinbach Bible College will be examined in the following pages.

Chapter One

FORERUNNERS of STEINBACH Bible College

PLANTING THE SEED



This page: Mill Street was one of two Steinbach streets to have board sidewalks in the early 30s. The Town of Steinbach office is located on the treed lot at the intersection of Mill (now First) Street and Reimer Avenue.

Opposite page: Students in Steinbach's first Bible school in 1931-32 were taught by Rev. Isaac Ediger, Rev. Jacob W. Reimer and Rev. Henry P. Fast at the Mennonite Brethren Church on Mill Street.

❖ ECONOMIC FACTORS

The Work Ethic

Hard, honest work, a highly valued virtue, characterized the lives of the original 18 families from Russia settling in the village of Steinbach during the years of 1874-76. These values were successfully transmitted to the descendants of the original "Kanadier Mennonites."³ The notion "that work is a virtue and its opposite is a vice" was a deeply held religious conviction and consequently became a firmly rooted cultural trait. A frequently quoted biblical principle stated that one who did not work should not eat.

In addition, the ethic was tempered by a mutual employer/employee loyalty that regarded labor unions "an unnecessary intrusion." Businesses like the ever-enterprising Penner Foods chain of supermarkets, Schmidtke Millwork, Penner International, C. T. Loewen & Sons, and automobile dealers like J. R. Friesen & Sons and Penner Chev Olds, reflected such loyalty and anti-union sentiment.



C.T. LOEWEN,
STEINBACH'S LARGEST
EMPLOYER FOR MANY
DECADES, GAVE
EMPLOYMENT TO MANY
LOCAL WORKERS DURING
THE DEPRESSION.
PHOTO TAKEN IN 1937.

The Depression

The Mennonite work ethic had been developed in the Old Country and was further strengthened by the difficulties in the New. Then in the late 20s and early 30s it was severely tested, first by the World War I prosperity,

followed shortly by the crushing hardships of the Depression.

Pierre Berton describes those years as "a watershed era that scarred and transformed the nation." In his opinion, this decade, tucked between the Roaring Twenties and the Second World War, was perhaps the most significant ten-year period in Canadian history.⁴ The Roaring Twenties had come in the wake of World War I. Post-WWI times were good. Western farming, as well as mining, fishing and lumbering, flourished. Employment was steady and wages were good. "If the living wasn't easy, it certainly wasn't hard."⁵

With Canada's population at about ten million, not nearly all goods produced in Canada could be consumed at home. Consequently, the country depended heavily on export markets. Because these were being flooded by post-war overproduction, Canada was placed in a very vulnerable position. The economic bubble burst in October 1929. The New York Stock Exchange crashed and the world economy was thrown into disarray.

The "scars and transformation"⁶ produced a characteristic mood of unrest. For some this caused uncertainty, insecurity, and even violence; for many it fostered a quiet desire for spiritual answers.⁷ Consequently, Bible schools sprang up throughout North America. These were often small-scale and loosely structured, yet characterized by a genuine desire for spiritual growth.

In Manitoba, three Bible schools had come into existence in the 1920s and grew rapidly during the Depression. The interdenominational Winnipeg Bible Institute and the Mennonite Brethren Bible school in Winkler, or Peniel,⁸ both began in 1925, and the Altona Bible School in 1929. Other schools had sprouted and were continuing to do so on the prairies. Among them were Prairie Bible Institute in Three Hills, Alberta in 1922, the Pro-

phetic Bible Institute in Calgary in 1929, and Briercrest Bible Institute in Saskatchewan in 1935.

But for the residents of Steinbach, and the members of the Steinbach Mennonite Brethren Church in particular, the Altona and Winkler Bible Schools were many long miles west. Winnipeg was somewhat closer, but that was in a 'strange' urban setting for young people who had never been far away from home. Road conditions, limited transportation options, and scarce financial resources served to make distances play a significant role in 1931. Margaret Epp writes about a Saskatchewan student who "didn't have the money to go back to Winnipeg to Bible school," but she thought he "ought to be able to handle a school [Bethany Bible Institute] practically at his doorstep."⁹ Among some individuals in Steinbach, particularly in the Steinbach Mennonite Brethren Church, there was a yearning for something similar "on this side of the river,"¹⁰ particularly in the up-and-coming village of Steinbach.

❖ SOCIAL FACTORS

Fergus Cronin's observation of a business ingenuity together with "an unusual capacity for religion"¹¹ suggests the control the church in Steinbach exercised on its entrepreneurs. The church was genuinely cautious of change. Business innovators often had to defy and break out of the church mold to establish themselves.

The arrival of another group of Mennonites was socially significant. They came in the 1920s and settled in Steinbach and vicinity. These were known as the "Russlaender"¹² Mennonites. With their arrival a new set of dynamics came into play in both business and church life.

The Russlaender were refugees who had escaped Russian Communism. Although they spoke the same languages as

their North American Kanadier cousins, "they were a different breed of people."¹³

There were at least two major reasons for these differences. First, many progressive Mennonites remained in Russia in the 1870s, while the more conservative migrated to Canada, some of whom settled in the village of Steinbach. Second, the two groups had developed separately within very different environments for approximately fifty years. Thus they had grown into two virtually different cultures.

Higher education and the liberal arts played prominently in the lives of the Russlaender Mennonites, values that were totally foreign to the Kanadier Mennonites. The best educated and most prosperous families of Russia were found among the 8,000 refugees that spread out in Manitoba in the 1920s. Those settling in Steinbach naturally found a greater affinity with the business people of the village whom the church had labeled as people "with sinful pride."¹⁴ Many of the newcomers had been teachers in Russia. Within a few years they obtained their teaching certificates and "before long some rural one-room schools in Manitoba's Mennonite districts had teachers who had not lived in Canada as long as most of their pupils."¹⁵

The Russlaender brought a new vigor and vibrancy into the communities. Gerald Wright says that "A lot of the developments which later gave Steinbach its competitive edge, began with the arrival of the Russlaender."¹⁶ In a sense, the Communist revolution in Russia pushed Steinbach into the modern world.¹⁷ Inadvertently it also produced an air of superiority in many of these aggressive and progressive people. A "respect" and a jealousy was the response of many Kanadier Mennonites.

With these dynamics, change seemed inevitable. The dam holding back the waters of change began to crumble and eventually broke. Wright says

Although it did not happen either by unanimous consent nor overnight, it's as though the whole community had decided that if Steinbach could not be more conservative than any other town in the country, then it would become more progressive.¹⁸

The Church Influence

The strong church presence affected all aspects of individual and community life in Steinbach. The accompanying tensions resulted in conflicts and divisions and frequently in the formation of other congregations. A brief description of the churches will help the reader understand the religious climate in the mid 30s.

The Steinbach Mennonite Brethren Church and individuals from other Steinbach churches played a role in giving birth to the Steinbach Bible School in 1936. At the time there were only four organized churches in the community compared with the twenty-two in 1996. These were the Kleine Gemeinde, the Bruderthaler

Gemeinde,¹⁹ the Church of God in Christ, Mennonite (Holdeman), and the Mennonite Brethren Church. Of these four, all but the Church of God in Christ, Mennonite were involved in the formation of the school.

The Kleine Gemeinde

The oldest of the Steinbach churches was the Kleine Gemeinde,²⁰ which had its beginning in southern Russia in 1812. At that time founder Klaas Reimer with a small number of families separated from the larger Mennonite church because of what they considered the lax moral condition of the church. In 1874, the majority²¹ of this small group migrated to Manitoba. Here they established about ten villages in the East Reserve,²² including Steinbach.

Like most Mennonite churches of the day, the Kleine Gemeinde church polity included the bishop system. The bishop, ministers, and deacons served the entire denomination which met at various locations. Bishop Peter Toews of present-day Kleefeld, eight miles west of Steinbach, was a sensitive man concerned about the spiritual welfare of the church. Influenced by a book written by 17th century Mennonite bishop Claes Ganglofs, Toews was captivated by the concept of the one true church, a church that could trace its spiritual heritage back to the time of the apostles. His search led him to contact Johann Holdeman, an American Mennonite, and to invite him to Manitoba to "prove"²³ the Kleine Gemeinde.

Holdeman came to Manitoba in the fall of 1881 to visit and preach. This resulted in a church split. Bishop Peter Toews led 165 members of the Manitoba Kleine Gemeinde together with three ministers into rebaptism and joining the Church of God in Christ, Mennonite (Holdeman). Understandably, this was very traumatic for the Kleine Gemeinde. Peter J. B. Reimer says, "It would take the Kleine Gemeinde considerable time to recover from this blow."²⁴



REV. PETER RIESEN, holding his daughter MARY, at his home in BURWALDE, MANITOBA WHERE MEETINGS TO DISCUSS ORGANIZING THE STEINBACH BIBELSHUL VEREIN WERE HELD.

The Kleine Gemeinde were conservative in theology and culture. This conservative stance with legalistic tendencies²⁵ continued into the post World War II period, though changes were already underway during World War I.

Due to the success of Johann Holdeman, the Kleine Gemeinde for many years did not allow ministers from other churches to preach or teach in their communities. Despite the severe setback in 1881, the Kleine Gemeinde held steadfastly to their beliefs. The several points discussed at the crucial 1899 ministerial conference in Blumenort support this view:

... On the basis of God's words our members are not permitted to attend services led by other ministers except for those worship services recognized and attended by our ministerial. Christ has so often and earnestly warned us that there are those that will come in his name and will lead many astray. Against such, we are to be on our guard. Matt. 7:15-21, 2 Thess. 2:2, 2 Tim. 3, Rev. 20:8-9, Rev. 13:13-14. We especially need to guard against those that are leaving or have left us. 2 Tim. 4:14.

... We believe that Sunday school as well as singing practice, particularly the four-part harmony practice, will do us more harm than good. They will lead us away from the simplicity in Christ. 2 Cor. 11:13, 1 Tim. 4:8, Amos 5:23. We do not, therefore, allow our members or their children to attend Sunday schools as they are presently conducted, neither the above mentioned singing practices. Since the available curriculum does not agree with our confession, it will lead us astray by portraying a show of holiness in that both God and lustful nature is served. This is serving two masters. Matt. 6:24.²⁶

The Kleine Gemeinde Church was concerned to keep the world out of the church. Consequently, introducing

changes in church life or in business did not come easily. Innovations and new ventures were associated with "sinful pride." They were a threat to the life seen by the majority as pleasing to the Lord. Steinbach's first auto dealer, J. R. Friesen, for example, was excommunicated from his church in 1912 for buying a car. A few years after the excommunication, however, the church elders who had banned him became Friesen's clients and bought new cars.²⁷ But such changes did not come without conflict and pain.

However, renewal was constantly taking place. World War I was somewhat of a watershed period for the Kleine Gemeinde Church. Renewal came "by their own fervent nonresistant witness and self-examination."²⁸ Anti-German prejudice developed against the German-speaking Mennonites. They were warned that men of military age who neither belonged to the church nor lived a life consistent with their professed peace position would be drafted. As a result, there was "considerable heart-searching and the number of baptisms increased, all of which tended to produce a less selective membership more open to change."²⁹

Further changes became evident in the 1920s with the acceptance of the automobile and the organization of the Sunday school in the Steinbach congregation in 1926. That was followed by choir practice and Young People's meetings. In 1935, on the eve of the founding of the Steinbach Bible School, the first issue of the Kleine Gemeinde church publication *Christlicher Familienfreund* ("Christian Family Friend") came off the press.



STEINBACH'S MAIN STREET IN THE 1930s

These changes, no doubt influenced by the Mennonite Brethren and the Bruderthaler churches in Steinbach, prepared the way for the eventual participation of the Kleine Gemeinde in the Steinbach Bible School movement.

The Church of God in Christ, Mennonite (Holdeman)

The Holdeman Church did not directly feature in establishing and developing SBC. It is discussed because of its relationship with the Kleine Gemeinde and because of the role its leaders played in the school during World War II when male students were conscripted for Conscientious Objector (CO) camps.

This church is one of the four Steinbach churches that emerged as a renewal movement that would not be contained within the mother church. It started in 1881 when between one-third and one-half of the members of the Kleine Gemeinde in Manitoba, converted to the Holdeman group.³⁰

Johann Holdeman had experienced a radical conversion at the age of twelve in 1844, and at 21 consecrated his life to renewing the church. He considered himself to be called (without human instrumentality) to the ministry.

He was disappointed when his efforts at bringing renewal to his own church, the (Old) Mennonite Church in Ohio, failed. Consequently, he left the church and organized a small group into the Church of God in Christ, Mennonite. In Holdeman's thinking, this was the only true Church of God. He insisted that people who cooperated with other church groups were committing spiritual adultery.

Holdeman's studies were concentrated on the Bible, History and *Martyrs' Mirror*. He sought to trace church apostasy through the centuries, saying,

I have proved them and I can see no evidence that this body was organized in the name of God and Christ. It must follow as a necessary consequence this was no true Christian organization because God approves of but one visible church.³¹

The renewal movement made little progress. Had it not been for the 1874 immigration of Russian Mennonites who were also looking for renewal, the endeavour might have folded.³² After two years of dialogue with Holdeman, Peter Toews, elder over the entire Manitoba Kleine Gemeinde group, converted to the Holdeman group, taking with him half of the ministers and 165 members of the Kleine Gemeinde in Manitoba.³³

The Bruderthaler Gemeinde³⁴

This church, later called the Evangelical Mennonite Brethren (EMB), had its beginning in Manitoba in the late 1890s. Revival meetings were conducted in Steinbach by Bruderthaler ministers from Minnesota. A new church was begun when 3 or 4 couples from the Kleine Gemeinde congregation identified with this group and began their own services. For their first church building, they remodeled an old residence.

This congregation identified closely with the Bruderthaler Conference in the United States. This conference separated from other Mennonites because they felt other Mennonite churches placed insufficient emphasis on the new birth and a changed life, as requirements for baptism.³⁵

After the Steinbach congregation had hurdled some serious difficulties in 1908 and had built an attractive meetinghouse in the centre of the village in 1912,

... an increasing number of young people left the Kleine Gemeinde to join them. The frequent revival campaigns with good speakers, their lively singing, church choir, and

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

more free ways in general was a constant attraction for the young people. Thus the influence of the Kleine Gemeinde constantly decreased in their own village and that of the EMB increased, until the old conservative church was willing to learn and adopt some of the new things.³⁶

Even with the success this church enjoyed, it was not until 1925 that it prospered. The congregation came to be known as the "live, evangelical, progressive group in town." According to former EMB minister Travis Reimer,

From the outset the EMB has been an innovating church. The Kleine Gemeinde thought it was presumptuous to say you knew you were saved. . . . This church became known as the 'singing church' because people sang with real gusto, with a fervor that emanated from a vital Christian experience. Often people from outside the church would attend the evening services simply because of the quality of singing.³⁷

Other features also distinguished this Bruderthaler congregation from the Kleine Gemeinde. The Bruderthaler encouraged audible prayer, both in church services as well as at home where devotions in the morning and evening were a very vital part of the religious life. The congregation was also a trail blazer in preaching. In a departure from the reading of sermons, the EMBs began extemporaneous preaching, even without notes. It was among the first churches in Steinbach to use the English language in its services.

The Mennonite Brethren (MB) Church

The original members of the Steinbach Mennonite Brethren Church came to Canada with the waves of migration from Russia after World War I. Their roots were in the renewal movement that caused their predecessors to break with the Mennonite Church in Russia

and form the Mennonite Brethren Church in 1860. That pattern of renewal and subsequent church split paralleled the formation of the Holdeman and Bruderthaler churches in Steinbach.

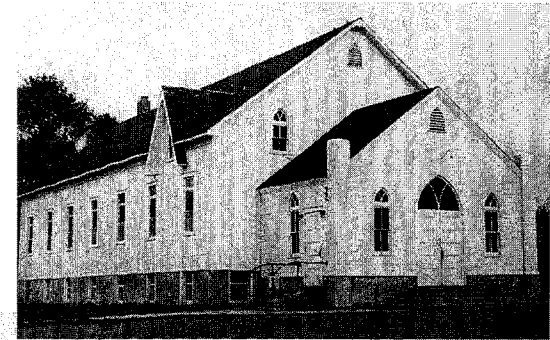
The general practice of MBs was to join existing MB congregations or to start new ones.

Initially those who settled in Steinbach and surrounding areas fellowshipped with the Bruderthaler congregation because there was little theological difference between the two groups. The Bruderthaler hoped the two might unite to form one church, but that was not to be.

The big obstacle was the mode of baptism. The MBs were very dogmatic about practicing and accepting only immersion baptism, a mode totally unknown to many Bruderthaler³⁸ who baptized by pouring.

The Bruderthaler expressed flexibility on the question of the mode of baptism. In fact, Travis Reimer contends certain men of the Bruderthaler Conference thought nothing was lost by encouraging their churches to baptize by immersion as long as they "did not insist on that as the only valid mode."³⁹

In spite of those efforts, it was only a matter of time before the MBs formed their own congregation. On January 3, 1927 a group of 38 brethren and 7 sisters officially organized the Steinbach MB congregation.



Above: STEINBACH KLEINE GEMEINDE CHURCH ON MAIN STREET BEFORE IT BURNED.



Middle: EMB CHURCH FROM 1938-1954



Below: MB CHURCH PARKING LOT, 1931



One of the prominent leaders in the congregation was Rev. Jacob W. Reimer, already a noted preacher, Bible teacher and itinerant minister in Russia. He had moved to Steinbach in 1929, two years after the formation of the MB Church. His love for the Word⁴⁰ motivated many to study the Scriptures. This prepared the way for the MBs to start a Bible school in the community.

On the right hand side, the ladies side (of the first MB Church in Steinbach), some of the benches were shorter to make room for the wood stove. That stove threw a lot of heat, but the floor stayed cold. Our people could stand to have cold feet for the 2 or 3 hour church service, but when the Bible School was started here, the students spent all day in church and their feet got just too cold so we moved the furnace into the basement and placed a grate in the aisle of the church to let the heat come in. And the heat really did come in. I remember as a small boy picking handfuls of seeds from a maple tree right close to the church and throwing the seeds on top of the grate. The rising heat would force the little propellers to go up to the ceiling to the delight of the little kids and the annoyance of the older folk.

FROM A HISTORICAL REPORT PRESENTED BY GEORGE BERGMAN AT THE 50TH ANNIVERSARY OF THE STEINBACH MENNONITE BRETHREN CHURCH IN 1977

Evidently there was some disappointment with the separation from the Bruderthaler group, but the process seems to have been quite cordial. Since the MBs were without a meeting place of their own at this point, they asked the Bruderthaler Church for use of its facilities. The MBs arranged to pay for half the operating expenses until they had a building of their own. After several years, they purchased and remodeled an old school. The MBs sold this building to the Emmanuel Church in 1943 and then built a new structure.

Secular Trends

Liberal theology from Europe had penetrated North American educational institutions. The Bible Institute Movement in North America was a response, if not a reaction, to this threat to evangelicalism.

The movement was preceded by the great revivals of the 1880s and 1890s. Men like Dwight L. Moody and A. B. Simpson saw a deep need for vital Bible training among the common people and founded schools for this purpose.⁴¹ The trend was a general one, continuing well into the twentieth century in both Canada and the United States. As late as 1965, there was a listing of 218 evangelical schools of the Bible institute type in the two countries.⁴²

These Bible institutes arrived on the scene when schools of higher learning were departing from the historic Christian faith. According to Dr. Joseph Schmidt, "the reaction to rationalism in denominational colleges and seminaries called for schools that were unquestionably evangelical."⁴³ Sometimes institutions split in order to preserve the evangelical faith in the face of this liberalizing trend. In Toronto, Ontario, for example, the Jarvis Street Baptist Bible Institute, now known as the Toronto Baptist Seminary and Bible College,⁴⁴ broke away from the denomination's McMaster University in 1927.

In 1937 a Steinbach Bible School student, Jake Bartel, referred to these liberal trends in education in an article entitled "Why Bible Schools?" According to Bartel,

Today as in no other age our young people are led astray by the pernicious teaching of many of our higher institutions of learning. Public schools, too, have little or often no religious instruction on the curriculum.⁴⁵

In addition, he says, false cults "are also on the increase and with all these pitfalls it is highly necessary for the young man or woman to have a firm conviction of the faith that they stand on."⁴⁶

The Steinbach Bible School saw itself as one of many schools called to counteract the trends toward liberalism:

Bible Institutes are God's answer to the infidelity of the day. They have been raised up by God to keep alive 'The faith once for all

delivered to the saints.' They are the cradle of virile Christianity, the nursery of faith and prayer and the training camp for true witnesses to Christ.⁴⁷

❖ EARLY ATTEMPTS

Two attempts were made to begin a Bible school in Steinbach. The first one was in 1931. A public announcement of plans to begin a Bible school in Steinbach appeared in September of 1931 in *Die Steinbach Post*, a local German weekly newspaper.

Lord willing, a 3-month Bible school is to begin on November 16 of this year in the sanctuary of the Mennonite Brethren Church in Steinbach . . . two teachers will be giving the instruction: Rev. Jacob W. Reimer and Rev. Isaac N. Ediger from Winnipeg.⁴⁸

The newspaper article also made reference to the prevailing need of the times, saying, "It is gratifying to see the need to delve into the Scriptures is mounting in our nation."⁴⁹ The reporter then cited proof of that trend by referring to "the number of Bible schools started in the last few years."⁵⁰ In his closing comments, he expressed hope that the Bible school planned for Steinbach might also find the grace to meet that need.⁵¹

At this point the venture was very much an MB effort.⁵² Of the thirteen students registered for that first class, five were from the Bruderthaler and eight from the MB congregations. Reimer and Ediger, although of Allianz Gemeinde⁵³ background in Russia, were affiliated with the MBs in Canada, but a third student/teacher, Henry Fast, came from the Bruderthaler Gemeinde.

From all appearances the school had a successful and exciting beginning. That first class was in session from November 16, 1931 till February 21, 1932.⁵⁴ Townspeople were impressed with what the school had produced in a

mere three months. Whereas students ordinarily were able to express themselves in English and Low German, they rendered a well-prepared closing program "in a very good High German."⁵⁵ Even so, the school did not continue.

It is difficult to ascertain the reasons for the closing of the school. From William Neufeld's observation the venture struggled. He suggests, "There was little money, and although people pushed for it, i.e., the Bible school, they couldn't handle the end-of-year debt, so schools would even hesitate about next year."⁵⁶ In his book Neufeld adds: "The school discontinued . . . because of the small enrolment and half-hearted support."⁵⁷

Although the school closed, the interest in Bible study had not waned. Many young people were seeking training in Bible but had found it inconvenient or impossible to participate in full-time studies. To accommodate them, an arrangement was made whereby Bible expositions, called "Schrifterklaerungen," were offered several nights per week. People who knew Jacob W. Reimer well say he relished such teaching opportunities, and he readily offered his services, despite his advanced years.

To cover expenses students in the regular day-classes had been charged a tuition fee of five dollars per month. Regular participants for the evening sessions were asked to contribute half that amount. However, those who found even these fees too steep were asked to contribute as they were able. Whoever could not afford to make any contribution was still welcome to attend. A lack of funds was not to prevent anyone from participating.

THE 1940 GRADUATES INCLUDED THE FIRST KLEINE GEMEINDE GRADUATE, MRS. C.K. FRIESEN (CENTRE FRONT).



THE KORNELSEN SCHOOL, built in 1913 as Steinbach's first public school, sits in the background as alumnus Jake K. Bartel '46 reads on the Bible school lawn.



If low enrolment and half-hearted support characterized the day classes, the same could not be said of the evening classes. Reimer's gifts as a Bible teacher drew many in the community. During the second year of operation, a reporter for the *Steinbach Post* observed,

Our Bible classes conducted four evenings per week in the local school building and directed by Rev. Jacob Reimer, are enjoying a good attendance, so that the last seating space is filled every evening. The costs are defrayed by freewill offerings.⁵⁸

That report appeared shortly before Christmas. Less than a month later, on January 12, 1933, the correspondent advised readers that due to a lack of seating space, the evening sessions would immediately be transferred from the public school to the Mennonite Brethren Church. A year later, they were still going strong. Sessions continued to be conducted weekly at the MB Church on Mondays, Tuesdays and Thursdays, and the support base appears to have broadened. It became public knowledge that the Bruderthaler Gemeinde and some of the other denominations were also participating in those evening sessions.⁵⁹

But relying on one instructor was risky. Shortly after beginning the winter semester in January 1934, Rev. Reimer became ill. The local paper advised readers that Rev. Reimer was finding it almost impossible to attend the evening sessions. However, his determination forced him to be present for those three evenings a week.⁶⁰

MB congregational leaders, however, were not completely satisfied with these efforts. Shortly

before the evening courses began in the fall of 1935, the Mennonite Brethren Church Board, feeling it had a special obligation towards its youth, decided to do "everything within its power to offer the youth the opportunity of delving into the Word of God."⁶¹

That year the evening courses began earlier than usual. With the onset of September, Monday and Wednesday nights were reserved for a series of expositions on the Gospel of John. However, this time the invitation was made in the name of the Bible School Committee of the United Christian Endeavor Society, an interdenominational youth entity centered in the Bruderthaler Gemeinde.⁶² This is an indication of the increasing support in the community not only for the evening classes, but also for a Bible training centre. In fifteen more months that need would be met.

In November 1936, provision was made for daytime instruction in Bible for several months, an educational provision that would continue annually without interruption for the next sixty years. That date is regarded as the beginning of the Steinbach Bible College.

❖ SUMMARY

This in brief is the milieu in which the Steinbach Bible School, now Steinbach Bible College, came into existence.

The people of Steinbach and area had a strong work ethic which was evidenced by the successful farms and businesses established by the mid-thirties. The Mennonites in the Steinbach area had profited from the boom of World War I through the selling of their agricultural products. The Depression burst that bubble and caused people to take a more serious look at the deeper meaning of life.

A new ingredient making itself felt by the 1930s was the influx of recent immigrants known as the "Russlaender".

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

They were culturally and educationally progressive. Although occasionally accused of spiritual arrogance by the more conservative Kanadier Mennonites, they brought a dynamic spiritual vibrancy to the community. This was also seen in the Bruderthaler Church which had been formed in the 1890s. This vibrancy, in spite of some associated tensions, was significant in the founding of the Steinbach Bible School.

The Kleine Gemeinde Church, one of the original churches in the East Reserve, was culturally conservative and resisted higher education. So did the Holdeman Church.

Another influence that played at least an indirect role in the founding of the Bible School was the secular trend within the country. Although Steinbach was somewhat

removed from the direct impact of secularism, some church leaders were aware of such a trend.

It was in this context that the MB Church started a Bible school in 1931. Classes ran for one season only. During the following three years, evening classes were conducted by the MB minister Jacob W. Reimer. In spite of the fact that he fell sick in January 1934, he continued teaching in 1935.

In November 1936 day classes were begun and have run continuously for the past 60 years. Steinbach Bible College was born.



Typical of the war years, the student body of 1942-43 included more women than men. Instructors that year were Rev. John C. Baerg, Jacob N. Wittenberg, and Rev. Henry P. Fast.



Not to know what has been transacted in former times is to continue always a child. If no use is made of the labors of past ages, the world must remain always in the infancy of knowledge

—Cicero

As early as 1931, godly men had a vision for a Bible school in Steinbach. This first effort failed. However, in 1936 another attempt was made. This one succeeded and 60 years later Steinbach Bible College continues as a viable Bible training institution.

The initial leadership for the Bible school came primarily from members of the Steinbach Mennonite Brethren Church. The Kleine Gemeinde was not involved initially. Yet shortly after the founding of the school, the Mennonite Brethren influence waned and the Kleine Gemeinde influence grew.

The Steinbach Bible School was started by men committed to the Anabaptist fundamentals of the church. However, the school was owned and governed not by a church or group of churches but by interested individuals. These individuals joined to form an independent society. Some years later specific churches owned and governed the school through a board chosen by these churches.

This chapter will seek to answer questions such as the following: Why did the second effort succeed where the first failed? What were the reasons for the diminishing Mennonite Brethren influence and increasing Kleine Gemeinde influence? What caused the change from individuals owning and governing the school to the churches taking ownership? How did this change affect the school governance as well as its theological emphasis?

Chapter Two

FROM Bible School Society TO College Board

GOVERNING THE INSTITUTION



This page: OVER THE YEARS, THE LADIES AID/AUXILIARY ASSISTED THE SCHOOL WITH NUMEROUS FOOD PREPARATION, PAINTING AND CLEANING PROJECTS. PHOTO: 1968.

Opposite page: BOARD OF DIRECTORS, 1947. SEATED: GERHARD VOTH, P. J. B. REIMER, REV. G. S. REMPEL, J. T. LOEWEN, ABR. L. REIMER; STANDING: P. C. TOEWS, BEN L. REIMER.

❖ CONTRIBUTING FACTORS FOR STARTING A BIBLE SCHOOL

For many in the Steinbach area in 1936, the idea of a Bible school was new. But for Mary Regehr, November 23 was a red-letter day. That day she, together with eight other students, went to the MB Church to attend the first day of classes in the Steinbach Bible School.

That new venture became the talk of the village. Enrollment tripled between the first and second years, increasing the student roster from nine young people in 1936-37 to 27 the next winter.¹ Neither Principal John G. Baerg, nor Assistant Principal John A. Guenther, had anticipated such rapid growth.



TEACHERS IN 1936-37,
JOHN G. BAERG AND JOHN A.
GUENTHER, WITH STUDENTS INSIDE
THE STEINBACH MB CHURCH.
STUDENTS INCLUDED MARY FROESE,
PETER W. MARTENS, ELIZABETH
REMPER, JOHN C. KLASSEN, MARY
REGEHR, TINA FRIESEN, HENRY
WIEBE, SARAH DUECKMAN.

Neither did they foresee the coming difficulties and subsequent decline in student numbers. Would the school fold again the way it had in 1932? On the occasion of the school's 25th anniversary, board member Peter J. B. Reimer, who accompanied the organizational progress of the school for the first quarter century, said:

It would not be easy to find another institution in our Mennonite communities which has such a remarkable record of growth and development against so many obstacles, in twenty-five years as the Steinbach Bible Institute.²

What were the incentives that provided the beginning for a school that would last well beyond a quarter of a century?

In the midst of obstacles and uncertainties, several forces motivated a group of Mennonite Brethren leaders to begin a Bible school after the brief one-year stint of 1931-32. The new incentive was shaped by a desire to study the Word, by apprehensions about an impending war, and by the need for trained Sunday school teachers. Underlying all these factors lay the prompting of the Holy Spirit.

Desire for the Word

There was an obvious longing on the part of many in the community to study the Scriptures, and especially to provide such an opportunity for the young people. The desire for spiritual nurture had already been awakened by revivals in Russia. According to MB historian J. A. Toews,

The revivals of 1924-25 are significant . . . since they coincided with the mass emigration to Canada (1923-26). The immigrants who came to the new world had few earthly possessions, but they brought with them an enriched Christian experience and a new spiritual concern born in the harsh school of human suffering and in the warm atmosphere of religious revival.³

The evening classes of Bible exposition that had run parallel to the day classes of 1931-32 had continued to enjoy very good attendance during the lull from 1932-35. The Bruderthaler Church, now the Evangelical Men-

nonite Brethren (EMB), and a few other participating groups had supported those evening sessions.⁴ In fact, it was the growing interest in Bible study that helped resurrect the Bible school in 1936.

Search for Security

The mid 1930s were marked by uncertainty and insecurity. Some people were wary because they had not yet forgotten the Depression. Others were apprehensive due to rumors of war. Martha Baerg recalls, "We heard rumors of war. There was quite some speaking and preaching of the Lord's return."⁵

The uncertainties caused many to look for a solid anchor for their lives. Peter J. B. Reimer notes that men of vision were aware of the dangers threatening the religious instruction in the churches.⁶ William Neufeld also makes reference to the discussions and endtime preaching. He says, "There was much discussion and preaching on the Lord's return. People were seeking after God."⁷

Need in Sunday Schools

The need for a Bible training centre was also prompted by Sunday schools that had been springing up in Steinbach churches. Sunday school teachers keenly felt their inadequacies, especially since public schools were being staffed by well-trained teachers.⁸ Some young people were leaving town to get training at other Bible schools. That was difficult, costly, and hardly an option for the majority. This need for Sunday school teachers and difficulty in getting Bible school training elsewhere was an impetus to start a school in Steinbach.⁹

Right Timing

The time to start a Bible school was ripe. According to Rev. John G. and Martha Baerg,

It was the right time—the Holy Spirit prompted the leadership of that time to help the young people who did not have enough to do in the winter months. The immigrants from Russia were settling down . . .¹⁰

But only after "much prayer, careful consideration, and planning did people courageously and resolutely take on the task."¹¹

❖ THE STEINBACH BIBLE SCHOOL SOCIETY

The "Steinbach Bible School Society" was already a functioning body in 1931. The first public announcement concerning the opening of a Bible school in 1931 was made in a *Steinbach Post* article by C. F. Barkman, which he signed "On behalf of the Bible School Society."¹² This suggests an 'organized' group was taking responsibility for this new venture.

The Society continued to function even though the Bible school of 1931 had discontinued. It sponsored the evening Bible expositions given by Rev. Jacob W. Reimer from 1932-1935. In the process, however, the Mennonite Brethren program seems to have joined forces with an interdenominational youth endeavour centred in the Bruderthaler Church.¹³

The interdenominational flavour continued. The cover of the 1944-45 Prospectus¹⁴ identifies the school as ". . . an interdenominational Mennonite School, specializing in the training of Sunday school teachers and religious workers." Over the years, the school's relationship with the local churches has gone through various changes.

The First Leaders

In the fall of 1936, members of the Steinbach Bible School Society¹⁵ took the initiative to give the Bible

school a new start. Several men of vision from the Steinbach Mennonite Brethren (MB) Church spearheaded this task. Among these "men who had the vision to found this school by the grace of God"¹⁶ were Peter Riesen, John A. Guenther, William Reimer, C.F. Barkman (the postmaster), G. G. Enns, I. F. Peters, and G. Kliever of the Bruderthaler Church.

This group called Rev. John Baerg, a member of the Arnaud MB Church, to head up the school. Baerg had recently graduated from the Winkler Bible School and had returned to his farming operation near Dominion City, Manitoba. His colleague for this new undertaking was John A. Guenther.

Just what was the relationship between these leaders

and the society? The earliest available minutes on the work of this active group are dated January 11, 1937, approximately six weeks after the first class had started.¹⁷ In that document the group refers to itself as a "Verein" or society. While some are inclined to believe the organization was rather loosely structured, the records suggest otherwise. It may have been a small-scale society, but everything was in place for a full-fledged operation. There were officers, members who were duly registered with the society, and official meetings with minutes.

The recruitment of members for the society was a concern from the very outset. In fact, the first minutes record a dilemma. The appropriate minute reads:

New members: After considerable discussion it was decided not to enroll any new members in the society for the remainder of this year, in view of the fact that almost half of the school year is already gone, and receiving new members at this time could make the work difficult.¹⁸

Furthermore, it was decided to ask for an additional \$3.00 per member to cover outstanding debts.¹⁹ Six months later, at another meeting of the Bible School Society, mention is made of a 'levy' (eine "Auflage") or an appeal for additional funds, to enable the school to reimburse the MB Church for custodial costs incurred over three months, should the Church request it.²⁰ In October, a third request for an additional contribution of \$2.00 per member was made. Being a member of the Bible School Society entailed personal financial responsibilities.

In addition to drafting the Constitution and the Statement of Faith, the society also articulated its purpose and aim. It stated clearly that the Steinbach Bible School was not a denominational school but the school of a *society*. Membership in the society was open to

THE 1937-38 STUDENT BODY,
WITH TEACHERS JOHN G. BAERG AND
JOHN A. GUENTHER, ON THE WEST
SIDE OF THE STEINBACH MB CHURCH.



"anyone interested in the Bible School and a member of an existing Mennonite congregation." Due to the needs for student recruitment as well as prayer and financial support, it was in the school's interest to serve not only a certain denomination, but the Mennonite constituency as a whole.

Initially, the meetings of the society were held in private homes of members. However, after November 23, 1936, once classes had started in the Mennonite Brethren Church, meetings of the society were generally held there as well.

One cannot help but notice the spiritual tone of the regular society meetings. Not only was there the usual opening with Scripture, comments, and prayer, but also a hymn. Hymns were sung even when only three or four men were present. Frequently opening devotional comments made reference to the school as 'the Lord's work' ("ein Werk des Herrn").

A few months after the close of the first school year in 1937, the society asked Peter Riesen (chairman), J. A. Guenther, and C. F. Barkman (secretary), to draft a school constitution. The school's name was to be The Steinbach Bible School ("Die Steinbach Bibelschule"), although they noted that other names might still be submitted.²¹

The terms 'chairman' and 'secretary' appear for the first time in the minutes of a meeting in which Principal Baerg and committee members laid plans to draft the Constitution and a Statement of Faith.²²

An ad hoc committee wrote the articles of the constitution (see Appendix One; for constitution). They were presented and adopted at the following meeting, September 20, 1937.²³ Apparently the people in attendance were so pleased with the work of the ad hoc committee, they requested the same three brethren together with

John G. Baerg to also draft an evangelical Statement of Faith.²⁴

That doctrinal statement, however, was slower in coming. In October, Isaac F. Peters joined the committee to replace John G. Baerg whose work at the school left little time for this assignment. The committee was then asked to draft the Statement of Faith "as soon as possible."²⁵ On December 18, 1937, the faith statement was adopted and became a part of the constitution.²⁶

Every member of the society was provided with a copy. However, society members had agreed earlier that "for the time being," no election of officers would be held.²⁷ Instead, the officers called for in the constitution would be chosen as soon as the society had twenty members.²⁸

Those officers were chosen at the beginning of the 1938-39 school year. By that time the society may have had twenty members but they certainly were not all present at the meeting when the officers were chosen. Peter J. B. Reimer briefly describes that meeting:

Guidelines on Leadership

based on Acts 26: 12-23

Be a visionary

- * be sure you have a heavenly vision that propels
- * be able to articulate it clearly
- * be obedient to it

Be practical

- * do practical planning, consistent with your vision
- * expect the Lord to give you and your group additional insights
- * make the necessary on-course adjustments

Be prepared for difficulties

- * realize that leadership demands a price
- * be prepared to pay that price
- * be convinced that the Lord will see you through

Be a servant

- * have no confidence in human persuasiveness
- * trust in the sufficiency of the sacrifice of Christ
- * serve humbly and trust the Lord for results

Be a witness

- * be eager to witness
- * let Christ be the focus of your witness
- * depend on the Holy Spirit to make the witness effective

FROM AN ARTICLE BY BEN EIDSE, SBC PRESIDENT
IN *THE SERVANT*, MAY-JUNE, 1989

It was on a Saturday morning, September 3, 1938, when thirteen men, representing four local churches, met to organize our Steinbach Bible School Society and elect its first Board of Directors. . . . This board was made responsible for the upkeep and the administration of the Bible School.²⁹

The new constitution called for a board of seven society members of which the president, vice-president, and treasurer constituted the executive. The board chose a three member School Committee made up of board members living in the Steinbach area. This committee was to be readily available to the school administration whenever needed.³⁰

Clearly spelled out in the constitution were the terms of membership in the society. New members were officially received at the first society meeting following application. In addition to a commitment to offer prayer support and to promote the school, obligations included an annual membership fee payable in two instalments. Failure to make payments automatically terminated the membership.³¹

Although German was the main language used in the majority of the Steinbach churches, the first constitu-

tion of the school specified that courses would be offered in English as well as in German.

Even though the first teachers espoused a dispensational eschatology, the Statement of Faith did not state or require this orientation.³² The Statement of Faith did specify that the school stood on an interdenominational

foundation and that "the Bible definitely [taught] the doctrine of non-resistance."³³ The doctrinal statement was to serve as "a guide for the teachers to follow," and was attached to the constitution.

The Board of Directors

In the fall of 1939, the new secretary, P. J. B. Reimer, gave a press release to two weekly newspapers, the *Steinbach Post* and *Mennonitsche Rundschau*,³⁴ in which he outlined briefly the history of the school. He pointed out that two years after the 1936 beginning, it was decided to establish a society which would be responsible for the operation of a "nonpartisan Mennonite Bible School."³⁵ In a similar article prepared for the yearbook on the occasion of the silver anniversary of the school, Reimer introduced a factor which does not appear in the minutes of the organization: that for some reason the Mennonite Brethren Church declined to give official church support to sponsor the school. Consequently, the seven founders were obliged to look elsewhere for support.

According to P. J. B. Reimer a number of brethren, including Reimer, from the different churches in Steinbach were approached and invited to cooperate in this new inter-denominational movement.³⁶

A seven-member Board of Directors was chosen from a slate of nine nominees to administrate the affairs of the institution. Elected were P. J. B. Reimer (with 10 votes), P. Riesen (10), G. Kliewer (10), Jacob. G. Kornelsen (9), C.F. Barkman (9), H. Brandt (8), and J. G. Baerg (8). The board represented four Steinbach churches: the Mennonite Brethren, the Bruderthaler (EMB), the Kleine Gemeinde (EMC), and the Bergthaler (Christian Fellowship Church).

These board members were then asked to organize internally.³⁷ Peter Riesen became president, George



IN 1939 BOARD MEMBERS PLANNED AND CONSTRUCTED THE FIRST BIBLE SCHOOL LOCATED ON FIRST STREET IN STEINBACH.

Kliwer vice-president, and P. J. B. Reimer secretary-treasurer.

How does one account for this discrepancy of having a society already in operation in January of 1931 and the formation of a society in the fall of 1938? Was the secretary in error or was the matter of forming a society an ongoing and evolving process? It is likely that the first leaders of the school had already been in the process of recruiting members for a society and of drafting constitutional and doctrinal statements, preparing the way for an official organization. Then, these developments finally came together in a formal organization, on September 3, 1938. If so, what had been in practice for some years, crystallized into an organized entity in 1938. At any rate the records of subsequent years continue to affirm that the official organization of the Steinbach Bible School Society took place in 1938.³⁸

The Society and Its Members

The society had a rather small but gradually growing membership. Included were members from the various churches as well as Bible school instructors. The minutes of the society's meetings of this earlier period, even before the alleged official organization in 1938, regularly listed new members recruited since the previous meeting.

According to the constitution, the reception of new members was to take place at the first regular society meeting after applications had been received. New members were accepted, however, only if a minimum of 50% of the membership was present.³⁹ That process continued for several years.

In January of 1937, faculty member J. A. Guenther was assigned the task of acquiring a car to tour the constitu-

ency in the interest of the school.⁴⁰ With such efforts, the membership increased from 40 members in 1940 to 140 by 1944.

Members of the society were encouraged to attend the regular meetings and to exercise their voting privileges. The highest number of members at any one meeting recorded by 1939 was 13. A special provision was made for married couples. If a married member was unable to attend a meeting, the spouse could attend and vote for the one absent, providing the meeting was duly informed in advance.⁴¹

After June 1939, members were issued official membership cards and were given the task of recruiting new members. In the spring of 1938, toward the end of the second school year, society officers appealed to the constitution⁴² and initiated a special three-week membership drive. In response, members put forth a strenuous effort "to boost the roster in a significant way."⁴³

The school's operation was dependent on the society. Members invariably asked for the financial report at the regular meetings. Not infrequently, they were told, 'the cash box is empty' ("Die Kasse ist leer"). Teachers were not always assured of their salary, even though they received only a token amount per month.⁴⁴ The November, 1938 records indicate that remuneration for teachers could not be guaranteed. The school committee decided to make an initial payment of twenty-five dollars per month to each teacher and should the income permit, the monthly amount would be raised accordingly.⁴⁵ On such occasions leaders appealed to the members of the society by requesting further dues.

Early in 1939, attendance at society meetings may have been mounting for two reasons: (1) the roster of members was growing; and (2) the meetings invariably had the building of a new school on the agenda. The Febru-

ary 18, 1939 meeting did not only have eleven *members* present, but eleven *visitors* as well. Apparently people in the community were favorably disposed toward the building of a Bible school even though they were not officially members of the society.

The Bond, the official publication of the alumni association begun in the first quarter of 1954, also regularly reported the number of new society members, and continually encouraged members to pay their dues. In fact, delinquent members were notified that they "may not get an official invitation to [the] annual meeting"46

❖ HEADING FOR TRANSITION

There was continued excitement following the construction of a new school building in 1939.⁴⁷ Sixteen months following the dedication, Principal Baerg's report to the society noted that interest in the school was more evident *outside* of Steinbach than *in* the village itself.⁴⁸ The spacious facilities had motivated leaders to look for more students. Bursaries attracted other new students.⁴⁹ The fruits of such efforts were recorded in Baerg's statistical

Student Profile

| Churches | 1936-42 | 1941-42 |
|---------------------|---------|---------|
| MB | 52% | 40% |
| EMB | 16% | 19% |
| Kleine Gemeinde | 16% | 17% |
| Bergthaler | 6% | -- |
| Holdeman | -- | 5% |
| Steinbach Mennonite | -- | 5% |
| Chortizer | -- | 5% |
| unidentified | 10% | 9% |

report at the annual meeting on March 27, 1942. Statistics for the six-year period, 1936 to 1942 show a decrease in student numbers from Mennonite Brethren churches, but an increase from other churches.⁵⁰ The chart to the left reflects these changes.

The school also experienced growing pains. In that same report Principal Baerg admitted that that particular year had been the most troublesome of all; it had been hard to maintain a positive school spirit. He noted that higher enrolment required more regulations and the need for tighter controls on student quarters.

Denominational versus Interdenominational

As the work of the school continued to expand, the problem of funding became more acute. There were gifts from churches, ladies' aids, young peoples' groups, Sunday schools, and individuals. But since it was an interdenominational school, it was hardly a budgetary item for any of these groups.

From the outset, Steinbach Bible School has been an interdenominational school. It had been founded by leaders of the Mennonite Brethren Church but administered by an interdenominational society. Within a decade of its beginning, however, Steinbach church leaders were leaning toward local denominational affiliations.

On the one hand, participants in the school understood the value of denominational loyalties. A denominational school would have a ready financial support base, and would also train its leadership within its own theological tradition. As an EMB student of the 1941 class put it,

All of us realized that we needed a denominational school. If we don't have a denominational school we have our pastors all teaching a little shade of difference, and therefore can easily spawn divisions and accusations of heresy . . . and I think that most of these people [teachers] had a hidden agenda.⁵¹

On the other hand, the intention of making it interdenominational may not have been equally strong for all teachers or directors. In the early stages the Mennonite Brethren thought of the school as "their school."⁵² Some townspeople felt Principal John "Baerg thought it should be an Mennonite Brethren school."⁵³ But as one of those early students from the EMB congregation

explained, even denominational schools appreciate the support of other local churches to "help them pay for it, so you involve them . . . you have to involve them if you want their money."⁵⁴

When a variety of churches seek to work together, sooner or later the differences create tensions over doctrine and practice. One of these issues that resulted in such tension had to do with the mode of baptism. There was little difference in other beliefs between the MBs and the EMBs, yet the former were insistent, in fact, "dogmatic about the mode of baptism."⁵⁵ Other churches felt immersion was not necessarily *the* biblical mode and that even the early Anabaptists had baptized each other by pouring. After much study on the issue, Kleine Gemeinde minister Ben D. Reimer concluded, "The EMB, the Kleine Gemeinde, and the Pentecostals have a 'lot of straw.'"⁵⁶

Aside from the theological differences, there were also substantial cultural differences between the Mennonite Brethren and other Steinbach Mennonites. The MBs, known as Russlaender, had emigrated from Russia in the 1920s, while the other churches, labelled 'Kanadier', were descendents of the 1874-75 migrations to Canada. Sociologist E. K. Francis describes that tension in the following way:

The two Mennonite groups were divided by cultural and class differences. In the eyes of the native Mennonites, the newcomers appeared worldly, overbearing and unwilling to do manual labor. The Russlaender people, on the other hand, found their benefactors, on whose good will they were depending, uncouth, backward, miserly and, above all, ignorant and uneducated.⁵⁷

Such theological and cultural differences were symbolized, if not embodied by the first principal, John G.

Baerg, of Mennonite Brethren background and his Kleine Gemeinde successor, Ben D. Reimer.

Tensions between Baerg and a couple of Bruderthaler leaders were also evident. On the eve of Baerg's final year as principal, he is alleged to have strongly challenged A. D. Penner and J. D. Penner to join the Mennonite Brethren congregation instead of forming another new church.⁵⁸ In view of the existing circumstances the two leaders preferred to form another church, the Emmanuel Mennonite Mission Church in 1943.⁵⁹

A few years after the founding of the school, the Mennonite Brethren influence waned. Understandably, there was accompanying pain and the proportion of Mennonite Brethren students in the school decreased.⁶⁰ The reputation of the Mennonite Brethren school at Winkler as well as improved economic conditions⁶¹ took an increasing number of Steinbach Mennonite Brethren students to Winkler. Similarly, the Bruderthaler Gemeinde (EMB) started sending its students to Grace Bible Institute.⁶²

Self-Perpetuating Board

From the outset the supervision of the institution was entrusted to the Bible School Committee followed by a seven-man Board of Directors. Although board minutes for 1943-53 are missing, there is evidence that this governance arrangement continued into the 1950s. An application form in use in 1950 states:

The work and activities of the Steinbach Bible Academy are supervised by a committee of eight. Of these, seven directors are elected by the Bible Academy Society. The society is composed of Christian men and women who are interested in the extension of God's Kingdom and the furtherance of the gospel at home and abroad.⁶³

Of special interest is the fact that women exercised membership rights in the society when they did not yet enjoy such privileges and responsibilities within their local churches.

New Board

In 1953 "the original Society was dissolved and a new constitution was written and a self-perpetuating board was organized."⁶⁴

With the prospects of an increased enrolment,⁶⁵ the Steinbach Bible Institute board recognized that it would be necessary to enlarge its support base. In 1954, for example, it was estimated that it would cost between \$4,000 and \$5,000 to run the school, and that 40 per cent of this would have to come from donations.⁶⁶

But there were concerns other than financial. There was a developing understanding of the biblical importance of the church. This raised an obvious question; should the school not be accountable to the church?

With that awareness, the SBI Board began appointing members to an Advisory Council,⁶⁷ and as time

progressed, the board enlarged this body.⁶⁸ These men were expected to offer counsel to the board, and to promote the school in their respective churches.

As the board wrestled with the issue of establishing a closer contact between the churches and the institution, three suggestions were made. One was "that we change

our constitution to the effect that we ask the churches to elect their member to our Advisory Council instead of having the board appoint them."⁶⁹

Board members made an attempt to get the advisory council members more involved in the work of the school. In the spring of 1958 the board agreed "that each advisory council member receive promptly a copy of the minutes of each board meeting."⁷⁰ A month later the board asked advisory council members to invite church members interested in the school to attend the annual meeting. How encouraged the board was when seventy visitors attended!⁷¹ The SBI board meeting on October 24, 1960 gave the first indication that advisory council members also attended SBI Board meetings. Interest and participation in the school's affairs were mounting in the churches.

Another phenomenon that caused leaders in 1960 to think in terms of "church relatedness" was the uneasiness stirring within the Western Gospel Mission, with which the school was closely connected. Ben D. Reimer had been a key founding member. Once small churches came into being under that agency, workers and leaders faced new questions. How should these mission churches relate to other churches? They asked, "Is something missing organizationally?" The matter was resolved in February 6, 1961 when two-thirds of the mission churches became the responsibility of the EMC and one-third of the EMMC.⁷²

But there were also individual pressures to make SBI a church-related school. Former Steinbach mayor A. D. Penner vividly recalls the day when two teachers and a board member came into his office at his newly-constructed auto business, urging him and his brother "to sign that SBC would be an EMC school."⁷³ Penner adamantly refused to sign.



THE BOARD OF DIRECTORS, 1954-61.
STANDING: ARCHIE PENNER, ABE F. PENNER, PETER J. B. REIMER, PETER K. BARTEL.
SEATED: ED LOEWEN, BEN L. REIMER, GEORGE K. REIMER, BEN D. REIMER.

TRAINING SERVANT LEADERS: A HISTORY of STEINBACH BIBLE COLLEGE

Then came an official offer from the Evangelical Mennonite Conference. In the early spring of 1960, the Conference Executive Committee drafted a 4-page proposal to the Board of Directors of the Steinbach Bible Institute. If accepted, the school would be placed under EMC administration and SBC would be changed "from an interdenominational school to a church school."⁷⁴

We ask you to consider negotiations which will place the administration of the Steinbach Bible Institute into our hands, however, not without due consideration of all Christians involved, nor without financial settlement wherever such is necessary and feasible. We propose to consult all major donors of other denominations to make such settlements where necessary. Such moneys which will be requested by these donors will then be paid to Christian institutions or missions as directed by them.⁷⁵

The offer to reimburse previous SBI donors suggests the seriousness of this proposal.

It will be impossible for us to build on an independent administrative foundation the school which we need for our future, for a number of reasons, of which not the least is the reluctance of any church to raise the large sums of money necessary for building an acceptable, accredited educational institution.⁷⁶



NINE OF THE 14 MEMBERS OF THE BOARD OF DIRECTORS, 1967.

The "long discussions" at subsequent board meetings⁷⁷ give some indication of how hard the members wrestled with this issue. It goaded them three months later into making a counterproposal in which the EMC offer was declined. Instead, the board recommended that Steinbach Bible Institute be placed into the hands of bonafide Mennonite churches beginning with three Steinbach churches. This decision was made by a board motion voted on by ballot. The proposal read:

That the Board of the Steinbach Bible Institute transfer the property, administration and operation of the Institute to the Emmanuel Mennonite Mission Church, the Evangelical Mennonite Brethren Church and the Evangelical Mennonite Conference on a per member basis with reference to responsibility and administration and finances, etc., according to the Bible Institute Proposal to the churches as of June 20, 1960 as considered; and that the respective churches elect or appoint their board members before July 1, 1961; and that the present Board be their official Board till that time, and that any church or conference have the right to withdraw from that corporation within a period of two years from the date of the acceptance of this proposal, by the Institute and without financial obligations.⁷⁸

This counterproposal recommended that a new Board of Directors be elected by the respective churches on the basis of one member for each 300 church members or one-half fraction of 300. Furthermore, it requested that in its teaching, aims, doctrine, and administration the



THE 1986 SBC BOARD OF DIRECTORS INCLUDED REPRESENTATIVES OF CMC, EMC, EMMC, STEINBACH CHRISTIAN FELLOWSHIP AND STEINBACH EMB CHURCHES. THE PAINTING OF THE SBC LOGO WAS COMMISSIONED BY THE ALUMNI AND COMPLETED BY ALUMNUS MARGRUIE HIEBERT KRAHN.

Steinbach Bible Institute remain an interdenominational school serving all churches.⁷⁹

The proposal was presented to each of the churches named, and where approved, the churches were asked to elect or appoint their board members before July, 1961.⁸⁰

The new board structure representing these churches started in 1961 with a two-year trial period.⁸¹

This new structure required constitutional changes. An ad hoc committee was established in the fall of 1961 to write a new draft. It began its work by asking "a dozen or more" schools for their constitutions to help them draw up their own.⁸² This was more difficult than expected. In the winter of 1962 the committee realized that some administration policy was required before the constitution could be

drawn up.⁸³ Its objective was to co-ordinate staff, churches, board, executive, and students.⁸⁴

The constitutional revision was in process from 1961-64. Control of the institution was officially transferred to a newly structured Board of Representatives elected from and by the constituent churches.⁸⁵ In the spring of 1965 the Constitution Committee asked the churches to react in writing to the recommended changes.⁸⁶ A month later the

board asked the conferences and individual churches to sign a form stating their agreement and acceptance of the Statement of Faith and the proposed Constitution (1965) of the Steinbach Bible Institute.⁸⁷

Eventually other Mennonite churches and conferences were invited to join. The EMMC, for example, was approached in 1964. Its request to have only one representative for every 600 members was granted, so they elected their first representatives at the July 1966 Annual EMMC Convention. Eventually the Bergthaler churches of Steinbach, Grunthal, and Morris also joined, as did the Chortitzer Mennonite Conference, so that by 1979 seven denominations and church groups were represented on the SBC Board.

But by 1982 some churches began to withdraw. Some failed to elect new representatives, while others served written notice to withdraw. By 1996 SBC was owned and operated by three Mennonite conferences and one congregation: the Evangelical Mennonite Conference (EMC), the Manitoba churches of the Evangelical Mennonite Mission Conference (EMMC), the Chortitzer Mennonite Conference (CMC), and the Steinbach EMB Church. Although the board invited the Sommerfeld Mennonite Churches with a baptized membership of 4,225 in twelve congregations to participate, they were not prepared to commit themselves. The new constitution not only gave churches the right to appoint board members, it also increased their number.

During the 1970s the size of the board ranged from a minimum of 11 to a maximum of 23. At times the board struggled with some absenteeism. Not all elected representatives took their commitments seriously. At the beginning of the 1969 school year board members were reminded:

If the school is to be for the Lord, the Board members should feel obligated to attend [Board meetings] so a quorum will be there on time to start meetings. . . . send out response cards along with the notice [of meetings] so the chairman will know whom to expect for a year to start out.⁸⁸

HARVEY PLETT (FOREGROUND) PRESENTS HIS VISION FOR THE SCHOOL TO THE BOARD OF DIRECTORS, IN THE LATE 1970S.



AN SBC BOARD-STAFF RETREAT AT CAMP ARNES IN SEPTEMBER 1984 ENABLED BOARD AND STAFF TO BECOME BETTER ACQUAINTED WITH EACH OTHER.

Some members may not have known what was expected of them, while others did their very best, but seemed ill at ease discussing board matters for an academic institution. They felt they were not qualified to handle matters of that nature. This need for improving board qualifications was a long-standing one. William Wilson, Assistant Director of the American Association of Bible Colleges, in a visit to the college in the spring of 1988 took note of the administration's attempt to rectify this situation.

In an effort to lessen the possibility of getting individuals on the board . . . who may not be well-versed in higher education, the conferences are provided a detailed explanation of the qualifications desired in a board member, as well as the responsibilities to be assumed by the appointee.⁸⁹

A year later (1989) the board spelled out more clearly its position regarding absenteeism. If a board member was absent for more than two board meetings in one year without cause, the chairperson of the board was to write a letter of concern to the member's conference or church, and to the member in question.

The newly structured board met regularly, as often as twelve times a year. To facilitate its business, the board in 1963 chose an executive consisting of the three officers of the board plus two members without portfolio. However, "it was again decided to have the principal as a member on the Executive."⁹⁰ This committee generally met early on the day of the board meetings to streamline the agenda for the board meeting. Some members living at a distance from Steinbach found it difficult to be present at all meetings. When standing committees were formed and roles more clearly defined, the number of meetings per year was reduced. By 1996, the board was meeting only five times per year.

In order to dispense with business more efficiently the board created standing committees as the need arose.⁹¹

These committees met to study needs and make recommendations to the board.

❖ SUMMARY

Although Steinbach Bible School always had a Statement of Faith, it never subscribed to a narrow theological position. The earlier teachers, however, generally held to a dispensationalist, premillennial view with a well-defined scheme of end-time events. Those of later years have generally moved towards an Anabaptist reading of Scripture⁹² and frequently towards an amillennial understanding of end-time events.

The primary purpose of the new Bible school under the leadership of John G. Baerg was to train Sunday school teachers for the local churches. Later, under Ben D. Reimer, students were infused with a passion for world missions.

A rather significant change was the move from a school, owned and governed by a society composed of interested individuals to one owned and governed by specific local churches. This change reflected a growing appreciation for the centrality of the church in Kingdom ministry.

In the early years of the school, the separate roles of board and administration were not well defined. The board frequently dealt with administrative details such as finding living quarters for students. School personnel, on the other hand, were given board status, including the right to vote.

Although many far-reaching changes have obviously taken place, the commitment to the centrality of the Bible continues to be foundational to Steinbach Bible College.



EMC, CMC, EMMC, Board and College representatives laid hands on Ben Eidse as he was installed as the school's first Chancellor in 1995.



*Ah, to build, to build! that is the noblest art of all arts.
—Longfellow*

Educational institutions are incomplete without facilities. Buildings serve obvious basic, utilitarian needs. They age and deteriorate. Needs change. Student numbers increase. These factors give rise to the need for replacements, renovations and additions.

The history of facilities, however, reflects much more than such practical, mundane truths. Buildings are testimonies to social, economic and theological realities and mark the changing community values of various historical periods. The history of Steinbach Bible College facilities is no exception.

Major building projects frequently function as historical watersheds in the lives of communities. They may draw communities together and upon completion offer opportunities for community celebrations.

On the other hand, the need for major decisions involved in building projects offers potential for tensions. The resulting controversies often surround strong-willed leaders. Decisions that are made during such crucial times set long term institutional direction.

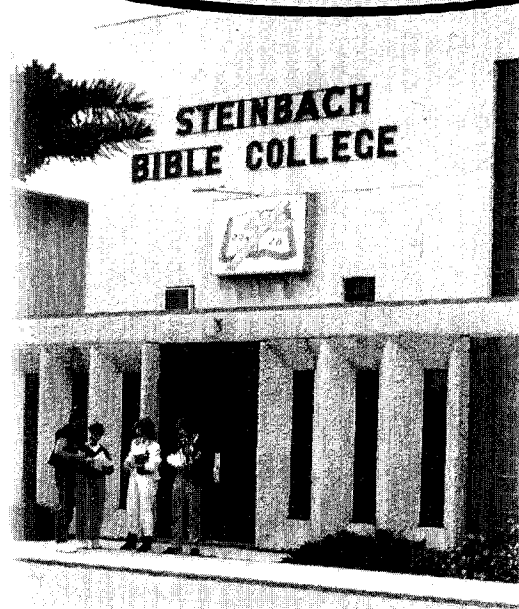
The role of the high school department has been secondary to that of the college through most of its history. There has been a gradually developing vision for the high school as a separate entity with its own purpose and identity. The two departments are increasingly seen as two equal partners. The history of the changing relationship between the high school and college is somewhat reflected in the various building plans.

Each of these general principles will be illustrated by the historical survey in this chapter.

Chapter Three

FROM SUNDAY SCHOOL ROOMS TO COLLEGE CAMPUS

PLANNING AND CREATING FACILITIES



This page: UNTIL 1989, BOTH college and high school divisions SHARED A SINGLE ENTRANCE TO A JOINT ADMINISTRATIVE AREA.

Opposite page: CONSTRUCTING THE 'new school' ON THE OUTSKIRTS OF STEINBACH IN 1955.

❖ THE CONSTRUCTION OF THE FIRST SCHOOL BUILDING

Possibly no one event united the constituency and provided a rallying point as did the building of the new school.

Initially classes were held in the Steinbach Mennonite Brethren Church, a small building located on the corner of First (Mill) Street and Lumber Avenue. Backstage, a Youth for Christ drop-in centre, is presently located there.

The availability of the MB church in the fall of 1936 was welcomed. It offered students and teachers a centrally located facility. Inadequate heating, however, was one of the accompanying frustrations. Such problems had not been very noticeable during the first year when only one class was in session. However, they became more pronounced the following years when a second and third class were added.

These concerns were first addressed in February 1938 when five men—P. J. B. Reimer, H. A. Brandt, J. A. Guenther, J. G. Baerg, and C.F. Barkman—were chosen to inspect the old hospital with the prospect of renting it for use as a

school. A month later, however, they reported that the hospital was not for rent, although it was for sale. The asking price was \$2,000, payable over four years with-

out interest. The men chose not to pursue this option.

The society was grateful for the use of the MB Church facilities, but its leaders always remained alert for other options. The men agreed to "keep on looking for a suitable place."¹ Since they had not found a satisfactory alternative by May, they accepted the church's offer to stay for another winter.

When the third class was added in the 1938-39 school year the Mennonite Brethren church facilities were taxed to the limit. Two classes were held in the sanctuary while the third or graduating class met in the "small, dark baby room; in that place there were often cold feet."² Since that room was not only crowded but also too cold, P. Riesen was asked to approach the church board "regarding a hole in the chimney,"³ so that a small stove might be installed.

Classroom partitions consisted of curtains strung on a wire across the room. The partitions in the sanctuary took care of some visual distractions, but did virtually nothing to eliminate the noise problem. "The serious note which reigned in one class, would often be made of none effect by the jovial expression in the other."⁴ The situation required the understanding and graciousness of all concerned, not least of all, the teachers.

At its January 14, 1939 meeting the Bible School Committee established a building commission consisting of G. Kliever, P. J. B. Reimer, C.F. Barkman, H. Brandt and J. G. Baerg. These men were serious about building: P. J. B. Reimer offered a lot; P. Riesen, Jac. T. Loewen, G. Enns, and P. T. Loewen each offered 1000 board feet of lumber; and H. Brandt offered to install the heating.⁵

Two weeks later H. Brandt chaired the first meeting of the building committee in the basement of the post office. Principal Baerg presented a plan for a one-story building, 40 feet by 50 feet, with basement. It was to be

THE REGEHR HOUSE OR BOY'S DORMITORY ON STEINBACH'S MAIN STREET ACCOMMODATED SINGLE MEN AND THREE MARRIED COUPLES.



THE DOWNTOWN MEN'S RESIDENCE OFFERED SUCH A FAMILY ATMOSPHERE THAT SOME GUESTS FELT FREE TO HANG THEIR PURSES ON COAT HOOKS.

divided into three classrooms and a small teachers' lounge. The committee agreed to meet again a week later when the contractor, A. L. Reimer, could also be present.

At the February 4, 1939 meeting, the contractor was asked to present a cost estimate of the proposed building, with the understanding that construction was to proceed only to the point where the building could be used. In two weeks A. L. Reimer advised the society meeting that the total cost would be \$2200. Without a basement, it would be \$500 less. A total of 25,000 board feet of lumber would be required. G. Kliewer thought it should be possible to find twenty-five brethren who would each donate 1000 board feet.

Even with those offers, the men deliberated over what course to follow in the process of obtaining a facility. J. G. Baerg emphasized the fact that "the idea to build a school had not been planned; it virtually just happened. Students and others have been praying for this particular meeting."⁶ A. Regehr suggested there ought to be much more publicity about the project. Two other brethren indicated that the Kleine Gemeinde—then called the Southend Church, and later the Main Street EMC—might be available for classes next year. After frankly expressing their opinions in a thoroughgoing discussion⁷, they supported a motion that the society build a new Bible school.⁸

From that point they forged ahead. The next society meeting was set for March 18 in the Kleine Gemeinde Church. It was to be announced once in the *Steinbach Post* and twice in the local churches. G. Kliewer impressed upon society members the great need for a school building. Each of the congregations, he said, really needed their church buildings for themselves. Among society members, the general consensus was that the MB Church facilities, as well as those of any other church, were very unsuitable for three classes.⁹ Another



STUDENTS RETURNING TO THE STEINBACH BIBLE ACADEMY, AFTER A GRADUATION REHEARSAL AT A LOCAL CHURCH, IN 1943.

member believed the society should recruit more new members. The result was that the five-man building commission was given the responsibility of contacting the church boards of the participating constituent Mennonite congregations to solicit their counsel and support for the building project.

Location

Several important questions remained unanswered. For instance, where should the school be built? At a special meeting of the society it was decided to build the school on one of the lots in Block 7 near the Bruderthaler Church,¹⁰ provided this would be approved by a majority vote of the membership at a meeting to be held in six days.¹¹ By that time, lot proposals had come in. J. R. Barkman offered a whole lot for \$450; half a lot was also available for \$225, payable at \$50 per year. P. D.

Reimer offered two lots for sale, one for \$165 and the other for \$180, both in the proximity of the Bruderthaler Church. But the meeting could not come to a decision. It would make another try "after the busy season."¹²

The issue was finally resolved on September 5, 1939.¹³ Shortly after this a basement was dug by horse-drawn scoop and the foundation was poured at the corner of Reimer Avenue and Mill Street (1st Street), between the Bruderthaler and Mennonite Brethren churches, and between the 'old' and 'new' public schools.¹⁴ "Who could have found a better spot?"¹⁵

however, felt they would do better by approaching twenty *members* to contribute \$100 each. He volunteered to be the first one.

Cash receipts often came from Sunday schools, youth groups, sewing circles and memberships fees.

By October 1939, construction was well under way. But with winter coming, calls for extra help were made. The directors said, "Many hands make light work."¹⁶ With the extra pledges received, they decided to complete the upper level classrooms to the point where they would be presentable. Although not completed until the following year, part of the basement was designated to serve as auditorium.¹⁷

According to J. N. Wittenberg, several persons distinguished themselves in the construction. Among them was John A. Guenther, "the soul" of the building project. He dug the basement, pushed heavy wheelbarrows of concrete, and after-hours he could be found at C.T. Loewen's, planing boards. Secretary Peter J. B. Reimer exercised his gift in soliciting funds and in keeping records which were always "clear and hopeful."¹⁸

There were many contributions in kind. Fifteen loads of gravel were donated and 5,000 board feet of lumber were pledged, besides firewood and labour.

The support from churches was beyond expectation. Directors of the society were especially encouraged when they saw the excitement with which former students participated in the construction project.

In 1940 the total invested in the building project amounted to \$3600. Of this, the society was owing \$1700 to creditors.¹⁹ A school auction was held November 11 with minimal response since an enormous snowstorm kept even Steinbach residents from venturing out.



ALUMNUS PEARL (DUECK) PLETT '56 says, "We played a lot of volleyball outside."



Funding

Paying for the new building was a tough challenge. Society members were left with two questions: How would the funds be obtained and how far afield should they go in their solicitation?

Members decided to extend their constituency to include all of the Mennonite community on

the east side of the Red River, known as the East Reserve. Pledges, donations in cash and in kind, and even auction sales were the chosen means of raising the funds the society needed.

To solicit funds through pledges, cards were printed and distributed. Besides the \$100 cash already in, another \$500 was anticipated through pledges. Mr. Bergman,



School Dedication

Dedication ceremonies for the new school took place in the afternoon of November 26, 1939. It was a "gorgeous day,"²⁰ so people did not mind standing outside the new school until the official opening, the climax of the dedication ceremonies.

The service began in the nearby Bruderthaler Church, packed for the occasion. Guest speaker was Rev. A. H. Unruh, principal of the Winkler Bible School. Basing his message on 1 Samuel 3, he impressed on his audience the significance of a Bible school for their times. Visiting ministers from various Steinbach churches brought greetings and best wishes. After listening to two songs by the school choir, the audience left the Bruderthaler Church and made its way to the front of the new school. There the contractor, Abram Brandt, who had replaced A. L. Reimer, made a few remarks and then handed the keys over to the president of the society. He promptly unlocked the doors, and those gathered for the celebration raised their voices in song and filed into the new school. After they had quieted, Rev. Jacob W. Reimer made "a few well-chosen comments" and spoke "a sincere" dedicatory prayer.²¹

The school was now ready for use. People were impressed with its three large, bright classrooms, teachers' room, and 10-foot corridor.²² The classrooms could accommodate from 60 to 75 students.²³ The evening classes which had been conducted by Rev. Jacob W. Reimer in the M. B. Church for the past several years could now be held in the largest classroom of the Bible school. Tuition was no longer charged for the evening classes. Instead, expenses were to be covered by freewill offerings. No one was to be excluded from these evening classes due to lack of funds.²⁴

Although functional by the fall of 1939, the building had been completed only as far "as absolutely necessary."²⁵

The following summer the outside of the building was completed, except for painting and a few other details. A concrete basement floor was poured and pews were built so the basement could serve as an auditorium. Daily chapels, as well as school functions, such as annual Christmas programs, fellowship meetings, and other public gatherings were conducted here. An auction held "two days before the graduation exercises on March 30, 1941" netted \$100, just enough to finish the roof.²⁶

Facility needs were determined largely by student enrolment. During the late 40s and early 50s, enrolment dropped. In 1947, for example, there were 29 students in day classes, plus another 11 in evening classes for a total of 40 students. The following year there was a total of 37 students, and in 1949 the enrolment dipped to 24 day students and 10 evening students. However, that year the school added a collegiate department enrolling 17 students in Grades IX and X, for a combined total of 51 students.

Those years were rather discouraging for the school. Instructors and students were concerned that the school might have to close again as it had in 1932. Looking back on those years, alumnus John Martens says that within the school, the low enrolment had been regarded as a kind of virus. Rev. Wittenberg apparently referred to it as "tuberculosis". However, in the following years, 1952-54 the student enrolment jumped from 35 to 80, a number already exceeding the maximum for which the school had been built. Rev. Wittenberg attributed that reversal to "faithful prayer, diligent witnessing, and a firm faith."²⁷

With the increased enrolment, facilities were strained to the limit. Eighty-nine students registered for the 1954-55 school year.²⁸ Writing in the yearbook, student Lorraine Neufeld recalls:

Coats were hung three on one hanger. Classrooms were overfilled. The Grade XII class was forced to settle in the laboratory. The typing room—well we simply would not call that a room.²⁹

I remember living together with four other girls in the upstairs of a private home. We were two girls per bedroom sharing three rooms and doing light housekeeping.

~ ELVINA THIESSEN HAMM '56

Sometimes we couldn't find suitable accommodations and had quite a walk to school. And we had to cook all our own meals. When we moved into the dorm, our meals were prepared for us, but the social life was the biggest difference.

~ CATHY THIESSEN EPP '56

The school wasn't nearly finished for our third year, but it was great to be together in one building.

~ ANNE THIESSEN TOEWS '56

It was quite an experience living as a married couple in the men's residence.

~ BILL KEHLER '56

Harvey Plett, also a student at that time, recalls, "We were sitting on the stairs studying."³⁰ It was a challenge for students and teachers alike to observe the motto of the school, namely to "Keep the unity of the Spirit in the bond of peace," (Ephesians 4:3). Gladwin Plett, the first president of the alumni, also comments on this situation in the association's 1954 issue of *The Bond*:

You graduates who attended the Institute when enrolment was around sixty will believe us when we assert that the school is just a bit crowded already. Going downstairs you want to be careful or you will stumble over the men's galoshes. Only one-half of the flight of stairs going to the main floor is available for pedestrian traffic, the other half is loaded with sisters' overshoes. The overcoats are hanging double, and very often one hook has three or even four customers. To top it, the library is congested when one of the classes has a free period—students have been sitting in the hall and studying. When Mr. Dugard gives his voice lessons, things are almost out of hand.³²

It therefore came as no surprise to the constituency that the Bible Institute board was already looking for other building sites in the early 50s.

❖ THE MOVE TO NEW GROUND

There was a need not only for classroom space but also for student housing. The increase in enrolment made heavy demands on student housing in town. The school administration also sensed that having students scattered across town affected the school spirit and complicated supervision and control of the student body.³³

Choosing the Site

In 1954 three board members were instructed to "look over the available sites"³⁴ and report to the next meeting. Ben D. Reimer was in favor of building out of town along the highway, but he faced considerable opposition. People said that was "far too far out of town." "Oh no," he responded, "It is going to be a big school someday. On the highway where people can see us!"³⁵ Under consideration was a piece of land now occupied by the Steinbach Golf Course, but the two-mile walk was considered too far for students coming from the town of Steinbach.³⁶

Board members decided unanimously to "purchase one of the two lots north of the transformer station of the Manitoba Power Commission from Mr. Abraham Bergman"³⁷ along PTH #12. The northern lot, constituting twelve and one-half acres, was purchased on May 3, 1955 for \$3,500. To this day, the Bergman family remains "grateful and humbled that their land should have become the property of a Bible College."³⁸

The board was concerned that the site accommodate at least 120 students and provide the possibility of doubling the size of the building, if necessary.³⁹ The chosen site met that qualification.

Nine months later, members raised a further concern, namely, "that no undesirable establishments might be placed in the near neighbourhood of our school site."⁴⁰

This concern was addressed by purchasing the other ten acre lot from Mr. A. P. Bergman at \$500 per acre, with a down payment of \$1,000 and \$1,000 every six months until paid in full. Broader experience and vision led faculty member Archie Penner to recommend the purchase of this additional land. Penner's sojourns at larger American campuses permitted him to envision what Steinbach Bible Institute might one day become.⁴¹

The Construction

Archie Penner drafted plans for the new school with an adjoining three-level student residence. He was also employed as the contractor responsible for turning those plans into reality.⁴² Work began in May 1955 by drilling an artesian well to a depth of 95 feet and by hauling gravel. The following month the basement was completed and further construction began shortly, even before the architect's drawings were ready.⁴³ Several prospective students, coming from as far as Gladstone, Manitoba, worked on the project to earn their tuition. Many volunteers, working long hours, helped the project progress quickly. As many as eighty men helped on a single day.

With such active participation, the spring and summer of 1955 brought into being a fine-looking, modern, red-brick building with large classrooms and improved facilities.⁴⁴ According to Archie Penner, there is no other local structure employing a similar construction technique. The building has cavity walls of imported clay bricks: two tiers joined with metal ties, then filled with insulation. The bare red bricks were stuccoed years later.⁴⁵

During the first month of classes in the fall of 1955, the noise of pounding hammers and buzzing saws often interfered with studies. But student John Toews con-

cluded that adjusting to the noise might "prove a valuable experience later on the mission field."⁴⁶

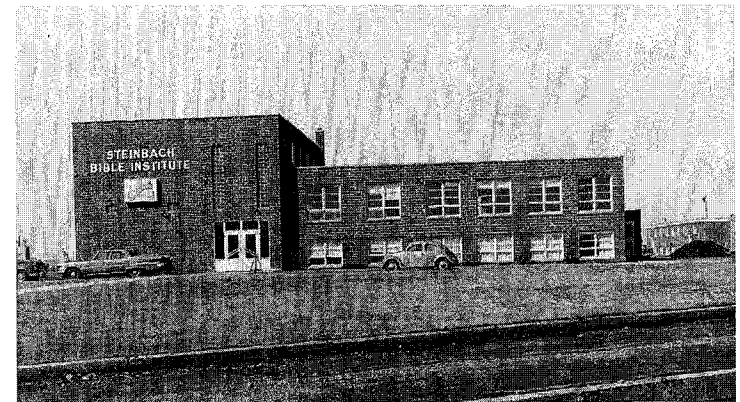
The flat roof of the new building seems to have been a constant source of problems. Even before the dedication ceremonies were held, the board noted that "As our roof is not water-tight it was decided to have it fixed as soon as weather conditions permit."⁴⁷ In the meantime, the male students were in charge of periodic snow removal.⁴⁸

Dedication Day

In preparation for dedication ceremonies students tidied up the place. Loudspeakers were set up in the classrooms where seating for the expected overflow crowd was arranged. Sunday afternoon, January 8, 1956 six hundred people attended the ceremonies. Following the service, students gave guided tours of the facilities, and in the evening there was an "open house" at which visitors were served a light lunch.

Featured speakers at the dedication were Don P. Shidler, president of the Gospel Missionary Union, and Rev. Jacob H. Friesen, bishop of the Evangelical Mennonite Mission Church.⁴⁹ Rev. Archie Penner presented a building report and Principal Ben D. Reimer gave the dedicatory prayer.⁵⁰

Funds were still needed. Although two pledge offerings were taken on Dedication Day, one in the afternoon and another one in the evening, a second loan of \$10,000 was made at the local Credit Union. Board members



The 'new school' was constructed of imported red bricks using a cavity-wall technique. About 65% of the taller portion was used as a dormitory and the lower section as classrooms and chapel, dining room and kitchen, heating, administration and library.

were able to obtain that loan without having co-signers.⁵¹ Six weeks later, the board decided to undertake house-to-house canvassing for more donations for the school.⁵²

❖ EXPANSIONS ON THE HIGHWAY NO.12 SITE

Several major facility expansions were undertaken from 1961-1989. The expansions included student residences, gymnasium, a chapel, music building and a library/administration building. Each expansion will be examined briefly.

Staff & Student Housing

The matter of student housing was a serious issue which was previously raised in 1947 when the school was still at the First Street location. The Bible Academy Society⁵³ was in the process of raising \$5,500 to purchase the well-built, spacious J. E. Regehr residence for a men's dormitory.⁵⁴ At the time, there was also a rented⁵⁵ ladies' dorm for seven women supervised by Helen Goertzen. Students not housed in the school

residence found board and room in private homes in Steinbach. Some students did light housekeeping in rented rooms or apartments.

In addition to classrooms, administrative offices and dining facilities, the building completed in 1955 also provided housing for 56 students (four to a room). All single students, except

those living at home, were expected to live on campus. Exceptions could be made by submitting a written request to the registrar.⁵⁶

In the early 60s, enrolment at the Bible Institute approached 200. Of these students, a goodly number commuted or found housing in town. But rental facilities were not readily available in the community.⁵⁷ With the anticipation that enrolment might climb to 300,⁵⁸ the administration faced some major challenges. On the one hand, it needed to provide more space for student housing and classrooms. On the other hand, it was wrestling with a possible change of ownership from an independent society to a church-controlled board. The board said:

We cannot very well go ahead with our building project until the counter proposal⁵⁹ to the churches has been accepted. This is to be pushed so that we will be ready in the near future to proceed with the preparation work for the plans.⁶⁰

The south side of the 1955 building provided limited student housing for both men and women. But five weeks after dedicating that building, the board already talked of enlarging the dormitories by another 3,200 square feet, possibly even with a basement.⁶¹ These first facilities were taxed to the limit. Ordinarily, four persons were assigned to one room, but just before students moved into the new dormitory in 1962, there were six to a room.⁶²

Before the 1962 student residences were on the drawing board, other facilities were provided. The student housing situation was alleviated somewhat when the school purchased a large two-story house in 1956. This well-built 1919 frame structure had been the home of John K. and Elisabeth Loewen, prosperous dairy farmers in the Giroux area.⁶³ The Loewen's son Issac sold the house

Wooden porches kept wintry winds and chills out of the dormitory built in 1962. The building to the right of the dorm housed the Music Department for several years.





The high school dormitory, second building from the left, was built in 1989. A board fence in the right foreground encloses an ice rink built by students in 1990, using workday funds.

to the school for an undisclosed amount in 1956 after he had built a new bungalow on the family property.⁶⁴ The house was moved to the SBI campus in January, 1956 where it served well as a dormitory for over thirty years. Eventually it was sold for \$500 because new building codes made it financially prohibitive to continue as a student residence. It was moved off campus in 1989 to become a private family dwelling.⁶⁵

A second "white house", similar to the first, had been home to another Loewen family, the C. T. Loewens, located on Main Street in Steinbach. The family donated their home to the Institute,⁶⁶ and in the spring of 1958 it was moved to the campus. It was placed adjacent to and due east of the first one, so the two "white houses" rested side by side as dormitories and staff housing for over a quarter of a century. No doubt staff and alumni have interesting and varied memories of life in these quarters. The house was sold in 1995 for \$8,500 to become a restored private dwelling.⁶⁷

While on campus these two dormitories were renovated several times.⁶⁸ Both received a coat of stucco in the summer of 1975.⁶⁹

In the meantime, Stony Brook Motel, slightly north and across Highway #12 from the main building, became available for part of the year as a student residence.⁷⁰

Debating whether it was feasible to consider facilities available for only a certain part of the year, the board was hesitant to act. When the motel offer expired, other plans became necessary.

Minutes indicate the board struggled long and hard with decisions concerning the campus building program. At least nine different plans for providing student housing were considered between 1959-60. Before one plan was implemented, another would be proposed. These plans included not only physical facilities, but also the possibility of screening and limiting the number of students. However, when discussions ended, the board concluded that "the time to prepare workers for the Kingdom is short, and that [it] should make every effort to accept all students."⁷¹ So the drive to build continued.

At the end of the 1958-59 school year, the construction of a new

Aerial campus view (looking west) in the 1970s, after the construction of the gymnasium. The first faculty dwelling, built by BEN D. REIMER in 1958, was located just west of the school.



dormitory constituted a major item on the board's agenda. Archie Penner, B. L. Reimer and George Loewen were elected to the building committee. Three months later, the measurements of the facility were set at 40 feet by 120 feet.⁷² Those plans, however, seem to have been halted in favor of first having a capable architect draft a 5-year plan.

Dorm life has probably been one of my best experiences. I remember the mad dashes and long lines for the showers early in the morning as well as many late nights visiting and socializing. The gentlemen downstairs may remember our stampedes for the phone and doorbell only as very loud, but we remember them fondly. Being a resident assistant in my final year gave me an opportunity to work on my leadership skills, so dorm became just as much of a learning experience as school.

- ANGELA THIESSEN '96

A new building committee, elected in February 1961, submitted yet another proposal. It suggested adding a third story above the administration, classroom, and library areas of the school. However, the campus planning committee intervened, stressing again that long-range plans for construction on campus be drafted before implementing piece-meal plans. Furthermore, it recommended that any new units should be built in such a way that future additions could be made.⁷³

The board then looked into the possibility of moving several houses onto the campus. The City of Winnipeg was expropriating and selling houses to make way for the construction of the St. Vital Bridge. Two tenders were obtained from Metro with the intent of bidding on two old

houses. These were to be inspected, but again no bids were submitted.

There was a constant tension between existing needs and available resources.⁷⁴ Added to these problems was the announcement in May of 1961 that the Town of Steinbach would not be bringing in a disposal system within the next five years.⁷⁵ This meant that in addition

to any necessary renovations to existing houses, the school would need to provide its own water and sewage disposal unit. Consequently, when the board reconsidered this option in the light of increasing costs and decreasing enrolment, members declined to proceed.⁷⁶

Building a New Dormitory

In June 1961, the building committee recommended the construction of two dormitories with space for 160 students within the next three years. These were to cover a surface of 4,680 square feet on two levels instead of three. A two-story building 40 feet by 120 feet was finally built.

The construction of the new two-level dormitory in the summer of 1961 allowed the resident section of the main building to be renovated for high school classrooms and offices for instructors. The move into the new residential facility was made at the beginning of the second semester of the 1961-62 year. The completed structure was assessed at \$42,000 for insurance purposes⁷⁷ and dedicated in October 1962.⁷⁸

The need for student housing was frequently a board agenda item. The community seemed to be aware of the need for additional housing and offers of buildings were made from time to time. In the summer of 1965, administrator C. Wilbert Loewen announced that the old K. R. Barkman residence was being offered as a gift and that P. B. Reimer offered to move it on to campus for \$1500. The old Kornelsen School was available as well. But the board drafted a courteous letter saying "these buildings do not fit into future plans of the school."⁷⁹ In the early 1980s the Nurses Residence of Bethesda Hospital in Steinbach became available. The building was to be moved from the property to make way for new development. It was initially offered to the College for one dollar.⁸⁰ Politicians, however, intervened

and claimed that since it was a public building it had to be put up for tender. For some reason, SBC never put in a bid, and so the 35-year-old building was demolished and hauled to the local landfill site at a cost of \$7000.00.⁸¹

In 1996 the residence which had been built in 1961 was renovated. Instead of men on the lower level and the ladies on the upper floor, the complex was divided vertically. In that way the men and women occupy half the building on both levels with a co-ed lounge between the two sections, allowing for healthy, co-ed interaction.

Housing for staff and married students was also needed. House trailers were used by married students, so that by October 1960 there were ten house trailers on campus. For electric services, a pole had to be erected between every two trailers.⁸²

Steinbach's largest employer, Loewen Windows, donated a bungalow the company had been using for offices. After placing the building on a basement and making renovations, the school was able to provide additional housing for staff. In addition, another bungalow was built for staff housing and the school purchased B.D. Reimer's house when he left the school, providing additional staff housing.

High School Dormitory

Another area of need for student housing was in the high school. For many years high school and college students shared the same residences. The age and maturity differences, however, pointed to the need for separate housing. This became possible when in the fall of 1988 the college moved into its new administration and library facility. The hut that had served as temporary classrooms for several years was moved onto a wooden basement on the lane occupied by three faculty residences and renovated into a high school



MUSIC DIRECTOR HENRY HIEBERT, LAYING THE SEWER FOR THE TRAILER COURT IN THE 1960S.

dormitory. Female students lived on the upper level and male students downstairs. Each group was under the supervision of dorm parents. In the spring of 1996 the high school dorm was closed and during the summer was renovated into married student housing.

The Gymnasium

The educational facilities built in 1955 were crowded shortly after their completion. Both the high school and Bible departments required more space. Even multi-purpose facilities had reached their limit. The large room in the basement of the school building, for example, served as chapel, dining hall, and classroom. Cramped quarters were most noticeable in the classrooms and library.

Students also needed space for recreation. As the Dean of Students noted in the 1964 first semester report to the board: "Our students need more exercise. The question is: 'Should we consider building a gym-auditorium in the near future?'"

The initial plans of August 1969 were not to add to an existing structure, but to construct a separate high school building with a library. This was to be modeled

We enjoyed being house-parents, because we were able to help students by fixing things and by taking time to visit with them. Sometimes Virginia did some mending for the boys. Other times, we invited them in when they found a reason to come to the door when they smelled Virginia's baking.

- JAMES '76 AND VIRGINIA DYCK



THE MULTI-PURPOSE GYMNASIUM, ACCOMMODATED SPORTS AND RECREATION, GRADUATIONS, YOUTH CONFERENCES AND FUND-RAISING EVENTS.

after the multi-flexibility complex of the Red River School in Grand Forks, North Dakota.⁸³ Those plans, however, had to be redrawn several times in order to remain within the \$200,000 ceiling set by the board.⁸⁴ Although these plans had been presented to the constituents, the \$100,000 required in pledges before construction could begin were not coming in.

Early in 1972 those plans were discarded. Harvey Plett, President at that time, says:

We were pressured for space for a number of years and so we decided to work towards a high school building which would include a gym. Before the plans were completed, the enrolment had dropped and so we shifted the plans to construct just a gym.⁸⁵

The new plans were presented to the donors who had contributed to the project because the planners felt the idea of a gymnasium would find more ready acceptance with the constituency.⁸⁶ Donors affirmed the change in plans.

On March 20, 1972, the building committee⁸⁷ proposed that the board proceed with building a gymnasium though the government had turned down its application for a winter works project grant.⁸⁸

The sod-turning ceremony took place during the regular chapel hour on Monday, May 15. Board chairman Henry Kornelson, Dean of Bible Ben Hoeppner, and student body President Frank Goertzen did the honors. Steinbach Mayor A. D. Penner brought greetings and Rev. Cornie Plett gave the message.⁸⁹

After the sod-turning, construction began. Although SBI instructor and building supervisor Henry P. Dyck did not see the gym completely finished until a year later, it was ready for use by the fall of 1972. Ben Hoeppner is credited for suggesting that the gym and existing building be connected with a concourse.⁹⁰



A SOD-TURNING CEREMONY FOR THE GYMNASIUM WAS HELD ON MAY 15, 1972.

Dedication ceremonies were part of an open-house weekend October 27-29, 1972. Workers were under tremendous pressure to get things ready. Celebrations were to start with a festival of praise at 7:30 Friday evening, but it was 6:00 p.m. before the electrician had the lights connected. In spite of unfavorable weather, 200 people attended. But the acoustics were terrible! One frustrated Alf's Electric volunteer worked hard all day Saturday to remedy the situation. By Sunday the sound was much improved. Saturday afternoon an estimated 600 young people from various constituent churches converged in droves on the SBI campus for a volleyball tournament. Besides enjoying fun and food they toured the campus and took in the evening service.

Rev. Gordon Johnson of the Rio Grande Bible Institute of Edinburg, Texas challenged an almost full house at the Sunday afternoon dedication service.⁹¹ The Declaration of Dedication expressed the sentiments of the directors, faculty, and staff:

The Declaration of Dedication indicated the primary function of the new building. Soon, however, some felt there was too much sport and that activities had passed from recreation to competition. By early 1979, the board observed that the school was "heavily involved in basketball tournaments," whereas, "an earlier policy seemingly stated that SBI should act as an independent school and select only a given number of tournaments to participate in."⁹² The board stressed an intramural sports program that would foster spiritual, academic, and moral character.

That assessment may have been made in the light of the limited recreation opportunities at the school in previous years. At that time, space for ping-pong and checkers was available in the maintenance shop.⁹³ In addition, students in the 50s and 60s had participated in year-round outdoor volleyball and football.

Construction expenses had exceeded estimates. The cost of the gym had reached approximately \$108,000 by the end of 1972, yet it was considered a "tremendous asset." In fact, it received such good usage by students, community, and church groups alike,⁹⁴ it was soon necessary to set guidelines for usage and rental fees.

The Music Building

The construction of the gymnasium was actually the first phase of a campus development plan which anticipated several other buildings, including a library building, music facilities, more dormitories, and a maintenance plant.

This larger development plan emerged from questions raised by an incoming music professor, Lee Bartel. When board chairman Henry Klassen interviewed Bartel, then a music student at Brandon University, to recruit him for teaching music at Steinbach Bible Institute, Klassen told him plans were on the drawing board for a new music building. This would replace the renovated music facilities in the old garage building near the dormitory.

Declaration of Dedication

It has pleased the Lord Almighty to make it possible for us to erect this building. This is a gift of His grace.

We gratefully commit ourselves to use this building to the glory of God. It will be used for the development of healthy bodies, fit to preach the Word. It will be used for Bible conferences, workshops, evangelistic campaigns, music concerts and other activities that will build the kingdom of God.

In the name of the Lord Jesus Christ, we the Board of Directors of the Steinbach Bible Institute, dedicate ourselves to use this building to the glory of God.

We, the staff of SBI, dedicate ourselves to Christ as instruments for His use in the training of those students that are and will be enrolled at the Steinbach Bible Institute.

We commit ourselves to use this building to the glory of God.

In the Name of the Lord Jesus Christ, we make this commitment.

— READ AT THE SBC GYM DEDICATION SERVICE

College and high school students have enjoyed several decades of intramural and competitive sports in the gym.



The garage facilities lacked several important attributes: they were not conducive to building a strong music department; they did not meet the standards of the Canadian safety code, so fairly extensive renovations would have to be made. Also, the facility lacked the necessary climate controls to enable pianos to remain in tune. Humidity in the building was low in winter and

high in summer. And, because the garage was some distance from the gym and main building, music students had to put on/take off coats for moving between buildings in the winter.⁹⁵

The new facility had been planned as a bungalow with one large classroom, a few practice rooms, and an office. Lee Bartel, by then hired as music teacher, started asking questions. "Do you not also need a chapel? Should there not also be a greater separation between the high school and Bible departments?"⁹⁶ He then suggested that the whole campus development needed rethinking. The result of that rethinking process was a plan designed by Lee Bartel and Dennis Friesen, a draftsman at C. T. Loewen & Sons in Steinbach.

The new plan called for a music building adjacent to the gymnasium including a 365-seat chapel with stage and balcony, several practice rooms, a music library and listening room, and a choral rehearsal room behind the chapel stage.⁹⁷ The interior was designed by C. T. Loewen & Sons and an acoustics engineer from a California firm planned the chapel acoustics.

Reactions to the music building were mixed. For many the building was "symbolic of new energy and a step forward toward a different kind of outlook." But there were those who differed. Some took exception to the color scheme. Others regarded the building as "a temple to the goddess Diana," so there was "a lot of negative feedback from the churches." Yet, according to Bartel, that \$310,543 structure is today "one of the best acoustical recital halls in Manitoba, without a doubt."⁹⁸ Harvey Plett too says, "The chapel [was] acoustically engineered so that no public address system [was] needed. Speaking at the normal level [was] adequate for all to hear."⁹⁹

A service of thanksgiving and dedication was held on February 19, 1978.¹⁰⁰ The event initiated a number of significant musical performances. John Gonder, piano instructor at the college, presented the first recital in the new chapel. Next, the college began a series of concerts for the Christian family. That was followed by an annual four-concert recital series including at least one big-name event in each concert season. George Beverley Shea, the San Francisco Guitar Quartet, the Hugget Family, and organist Hugh Maclean were some of the guest artists.

Despite the creation of fine facilities for music education, there was some tension about the college music program. According to the board and school administration, the intention of the music program was to train

people for “music in the churches.” The music faculty also had that purpose in mind. But administration and the music faculty differed somewhat on the definition of ‘church music’ which resulted in tension from time to time.¹⁰¹

The chapel has, however, served the college well for various aspects of its program. It has served the educational program as college classroom (1988-1995) and drama and high school band rehearsal room. As recital hall, it has housed performances such as annual Christmas and spring concerts, and drama and musical productions, not to mention bi-weekly piano and frequent voice recitals. Additionally, it has been used by constituency and community, for youth conferences, leadership seminars, and has been used for periods of time by newly founded churches.

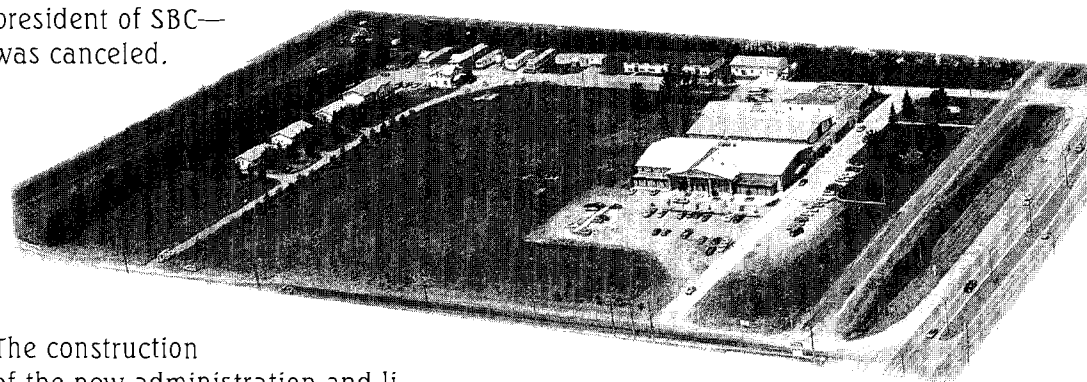
The Administration/Library Building

As early as 1960 the SBC board engaged an architect to draft a campus-wide development plan for the next twenty years. This scheme included dormitories, a library building, an administration building and eventually, a separate high school facility. At the same time, discussions with the American Association of Bible Colleges (AABC) regarding accreditation for the college were in process. That dialogue influenced campus development plans. This brought into focus a new question. Was it time for a separation of the high school and college departments, and consequently for building plans to reflect this separation?

A pressing need, after provision for student housing, gym and chapel/music facilities had been achieved, was for a library and classroom. In June 1986, Lee Bartel, upon return from his sabbatical, was appointed as Director of Development. He was asked to draft the college’s AABC Self-Study Report in preparation for

accreditation. Bartel began questioning the wisdom of raising funds for a library/classroom building and the plan was revised to provide a library and administrative offices. Fund raising for this project was done under the SERVE Project (Steinbach Bible College **E**xpanding & **R**enovating with **V**ision and **E**fficiency). Plans called for the full cost to be covered by donations and pledges. The formula the board accepted was fifty per cent cash and fifty per cent pledges before beginning the construction.

Sometimes creative means of fund-raising were suggested. One board member even offered to raise money by swimming across Lake Winnipeg. The board carried a motion which encouraged, promoted, and cheered him on,¹⁰² but for various reasons,¹⁰³ the project of that board member—Stan Plett, now president of SBC—was canceled.



The construction of the new administration and library building was completed in the fall of 1988 just in time for the new school year. College personnel found it exciting to move from the cramped library and faculty offices at the north end of the complex into the spacious new facilities at the south end. In fact, many faculty members were part of the book brigade which transferred the entire library shelf by shelf from one end of the complex to the other.

THE CAMPUS IN THE EARLY 1990s AFTER THE CONSTRUCTION OF THE COLLEGE LIBRARY/ADMINISTRATION BUILDING.

The new facilities included the much-needed library and spacious well-equipped offices for college faculty and administration. But the plan produced only one college classroom holding thirty students. That has given rise to ongoing controversy. For some people that reflected misplaced priorities and a lack of consideration for the students. In that respect the high school fared better. The move of the college department into the new building freed a significant amount of space in the old wing for high school classrooms as well as teachers' offices. This move further facilitated separation of the college and high school divisions.¹⁰⁴

The main section of this two-level structure has 6,580 square feet of space. Besides a reception area and secretarial work space, the first level includes 14 administrative and faculty offices, and a 150 square-foot walk-in fire-proof vault. The second story has an attractive



JOHN AND GLEN KOOP, TWO OF THE 22 IN THE JACOB KOOP FAMILY WHO HAVE ATTENDED, GRADUATED FROM OR TAUGHT AT SBC, VISIT IN THE NEW LIBRARY WHICH WAS DEDICATED April 9, 1989.

5,236 square-foot library with sufficient room for 22,000 books and some 50-60 patrons, not to mention its accessibility via lift.

What were the reasons for some choices made in the construction? According to then President Ben Eidse,

"We at times changed the architect's plan based on our theology and philosophy."¹⁰⁵ The original plans had called for larger offices for various administrators. Eidse argued that the gifts of all members of a Christian community ought to be valued equally, so the only rationale for variations in office size ought to be pragmatic needs, such as a need for housing additional files, and not the so-called status of the position. Consequently, even though faculty and administrative offices vary in size from 97 to 155 square feet, the president's office is modest. The intention was to reflect the Anabaptist servanthood concept of leadership.

❖ PROVISION OF A HIGH SCHOOL

In 1947, eleven years after the beginning of the Steinbach Bible School, John J. Peters headed up the first Grade IX, X, and XI classes of the Academy. The next year Grade XII was added.

Through the years, the Bible school has attempted to be relevant to its generation. In 1936 students as young as fourteen were admitted.¹⁰⁶ Some had not even completed elementary school. That naturally limited the type and amount of work that could be expected. Alvin Janz, who had completed grade eleven, says that for him Bible school had been "a breeze." The goal at the time was to prepare Sunday school teachers for the area churches.

Government policy, as well as constituency needs, helped bring in a high school division in 1947. The Public Schools Act required Manitoba children to attend public school till age fourteen. In addition, families qualified for family allowance¹⁰⁷ only if their children were in school.¹⁰⁸ This motivated many young people to finish high school before joining the work force.

Mennonite young people not employed on farms often looked to areas of employment that required high school standing. Teaching and nursing were two venerated career choices in Mennonite communities. For teacher training, applicants needed high school standing, although a special concession was made for permit teachers. For those going into nurses' training the minimum requirement was a grade eleven standing.

A further need developed in many local churches. It was not uncommon for high school students to take baptism classes and join the church during their senior matriculation year. As more and more high school students were added to church membership, the profile of the congregation changed. People preparing for ministry realized that having only an elementary school education was not enough anymore. This provided an incentive for church workers to pursue secondary education in a Christian environment.

Therefore, providing high school instruction was very valuable for some Bible students. When the first six Grade XI¹⁰⁹ high school graduates¹¹⁰ joined the four Bible graduates, the high school had become an integral part of the institution. Bible and high school students attended the same chapel services, had joint student committees and were pictured in the same yearbook. Graduates of the high school were considered alumni of the school just as were the Bible students.

Although the high school offered the complete provincial curriculum during the October to June school term, mature students taking the two-semester Bible program could enroll in the high school for a special third term offered during the months of May and June. This spring "short course," sanctioned by the Department of Education, allowed mature students to obtain their grade eleven and/or grade twelve standing by taking courses in the remaining few months of the high school year. High

school training became accessible to students for whom it had been out of reach during their teen years. However, the addition of these extra courses to their workload severely taxed the energy of the high school staff.

Such sociological changes, together with the renewal movements in the churches, spawned a new interest in



VOLUNTEER LABOUR BY CONSTITUENT SUPPORTERS KEPT THE COMPUTER LAB, CONSTRUCTED IN 1994, WITHIN BUDGET.

further education. Scores of young people converted through evangelistic services conducted by men like Ben D. Reimer, Archie Penner, Ben Friesen and Cornie Loewen, developed a new focus for their lives and eagerly accepted the challenge to commit themselves to serve the Lord. Leaders like Reimer, Penner and Friesen, who were closely connected to the school, encouraged those newly committed to the faith to study at Steinbach Bible School.

Due to such practical needs, the high school department grew. In subsequent years there was a concern over the ratio of high school students to Bible school students.¹¹¹

Since the mid-1980s, steps have been taken to further separate the two departments. Various factors have prompted this move. As the college moved towards accreditation, the AABC emphasized the need for greater separation of the two divisions. Since the high school has private school status receiving government funding, finances needed to be kept separate. It was also thought that greater separation would help each division develop its own identity, thereby enhancing its appeal to potential students. The steps taken towards separation have not been without emotional struggles, but they have served both divisions well in that each has gained its distinctive identity.

Evidence of this increasing separation came on August 1, 1991 when the high school received its own name: Steinbach Christian High School. There is presently only one combined weekly chapel, a shared fund-raising work day sponsored by the combined student councils, and an all school Christmas banquet. In 1996 each division began producing its own yearbook, available at the end of their respective school years.

The Public Relations Department served both the high school and college divisions till 1995, and the Student Services Department did so until 1996. Since then the

public relations requirements as well as student services have been provided separately by each department.

An additional step in the separation process has been the termination of the high school campus residence program at the close of the 1995-96 school year.

❖ SUMMARY

Buildings, of course, do more than meet immediate practical needs. They reflect the culture of the day. The various building projects provide insights into changing constituent values, as well as reflect a changing vision of ministry and corresponding training needs. The history of the SBC campus development illustrates that reality.

The first building in 1939 on First Street reflected a sense of community and the meeting of basic needs. Believers from various churches in Steinbach who had experienced renewal united in lifestyle and purpose. This was evident especially among the young people to whom crossing denominational lines was not of great significance. The society capitalized on this mood by emphasizing the interdenominational nature of the school. By 1942 five denominations were represented in the society and seven in the student body.¹¹² Some of the churches however, did not support this ecumenical spirit.

By the time the new campus was built in 1955, the same excitement the society had experienced in the 1939 building project was evident but the profile of the support had changed. The MBs, who initially lent widespread support, drew back. The firm leadership provided through an MB man, John G. Baerg, gave way to the dynamic EMC man, Ben D. Reimer, who was known in circles where neither the MBs nor the EMBs had any

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

representation. He provided leadership in relocating the school to the north end of town.

The EMC influence and support became increasingly prominent. With time the school was placed into the hands of three Mennonite conferences and a number of individual churches. It was the board appointed by these churches that continued the expansion of the campus by building the gymnasium, music building, and most recently, the library/administration building.

The latest building project came fifty years after the first. The commitment to train church workers for its mission, and to teach the values of stewardship, servanthood, and community, have remained strong through the years.

But other values have changed. The present generation seems to need more space. It is difficult to understand how students in the early years coped with the cramped quarters. Generally speaking, the buildings constructed today are more sturdy than those built previously and are being contracted to specialized sub trades. Some of these features must be attributed to increasingly stringent building codes as well as better financial support from the churches, businesses and individuals. Consequently, buildings have also have become more costly.

The construction of the gym portrayed a basic shift in thinking about recreation. Paul's words to Timothy "for bodily exercise profiteth little"¹¹³ were understood as recreation having at least limited value. It served a purpose for physical health. Once the activity exceeded those limits and became competitive it was regarded by some as not only a waste of time and a boost to individual pride, but as dangerous and counterproductive to spiritual growth and ministry.

By 1996 recreation had come to be seen as having holistic value benefiting body, soul, and spirit. Inter-

college competition was generally seen as positive. Christian athletes are frequently held up as models, yet a degree of discomfort with highly competitive sport remains.

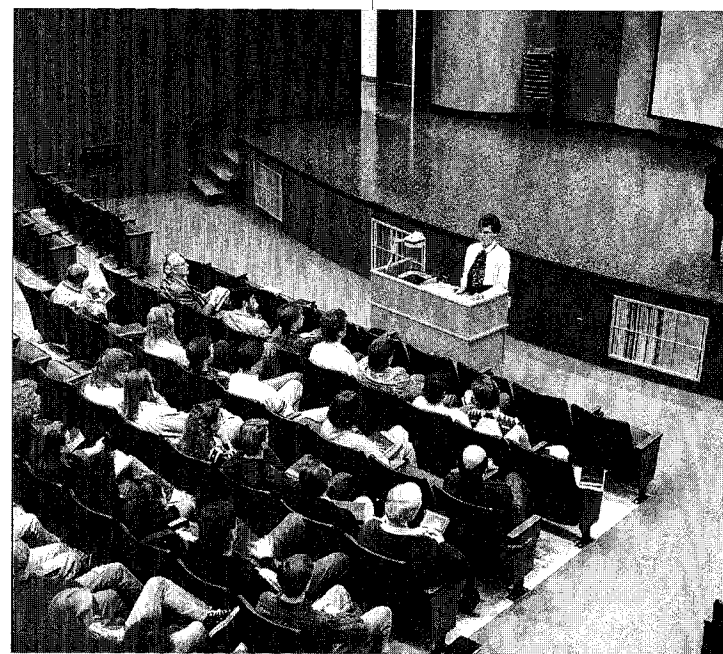
But buildings are symbolic as well as functional. The music building portrays a striving for excellence;¹¹⁴ other buildings symbolize a balance in the Christian life. But all reflect strong faith in God and His cause, as well as the biblical, cultural values of stewardship, frugality, vision, hard work, and determination.

The concept for the design of the south side of the library-administration building was that of the Manitoba Legislature, focused in a gable in the shape of a triangle closed at the bottom and supported by pillars. Although the face of the college building was not completed exactly as drafted, the design resembled the neo-Roman architectural style which portrayed academic and college-like appearance.¹¹⁵

That, it was hoped, would reflect a college worthy of gaining accreditation with the Accrediting Association of Bible Colleges.

It is evident that the vision and dreams of the institution's leaders were accompanied by a practical drive. Sixty years through struggles and striving, the leaders of Steinbach Bible College and constituents have fashioned a memorial which in effect says, "Thus far has the Lord helped us" (1 Samuel 7:12).

LIBRARIAN MYRNA FRIESEN SHARED
HER FAITH STORY IN CHAPEL IN 1992.





"The genuine masters of their craft. . . have thought of nothing but of doing their best by the vessel under their charge. To forget one's self, to surrender all personal feelings in the service of that fine art, is the only way for a seaman to the faithful discharge of his trust."

— Conrad

The pioneer work of creating a school required leaders with a strong, independent spirit. Both John G. Baerg and Ben D. Reimer were such pioneers. However, the next stage of development for Steinbach Bible College called for a different kind of leader—the team leader. This was especially true for an Anabaptist school supported by churches with a deeply rooted theology of servant leadership. Increasingly the distinctive contributions of each of the leaders is measured by their success in motivating team players and accomplishing school goals through team effort.

❖ THE LEADERS OF THE SCHOOL

In its sixty years, five chief administrators, all ordained ministers of the gospel, have guided the institution: John G. Baerg (1936-44), Ben D. Reimer (1945-64), Harvey Plett (1965-83), Ben Eidse (1983-92) and Stan Plett (1993-).

Several men served on an interim basis: J. N. Wittenberg and Ben D. Reimer shared leadership responsibilities between the principalship of Baerg and Reimer (1944-45); a Presidential Committee comprised of C. Wilbert Loewen, Harvey Plett, and Ben D. Reimer served in the interim between the terms of Ben D. Reimer and Harvey Plett (1964-65); Arden Thiessen was Acting President between the presidencies of Harvey Plett and Ben Eidse (1982-83); Stan Plett, Cornie Martens and Ron Janzen formed a three-man committee which assumed this

Chapter Four

FROM PRINCIPAL TO PRESIDENT

LEADING THE
SCHOOL



This page: GERT GIESBRECHT SERVED AS ADMINISTRATIVE SECRETARY/RECEPTIONIST FOR SEVENTEEN YEARS.

Opposite page: THE 1962-63 STUDENT COUNCIL WAS ADVISED BY TWO FUTURE PRESIDENTS OF THE INSTITUTION: HARVEY PLETT (FAR LEFT) AND BEN EIDSE (FAR RIGHT).

administrative function between the presidencies of Ben Eidse and Stan Plett (1992-93).

John G. Baerg

When the Steinbach Bible School opened its doors in 1936, it was staffed by two Mennonite Brethren (MB) teachers: John G. Baerg, a 1935 graduate of Winkler Bible School, who taught in German, and John A. Guenther, a graduate of BIOLA (the Bible Institute of Los Angeles) who taught in English. With the addition of second and third year classes, additional staff were recruited. Jacob N. Wittenberg, a third MB faculty member, was invited in August 1938 to come and teach in German. Rev. H. P. Fast of the Steinbach Bruderthaler Church also joined the faculty as part-time teacher. Fast, who succeeded Guenther, was chosen especially for instruction in English. His presence, however, contributed much more. As head of the United Christian En-

deavour Society, he attracted many young people from various area churches, giving the school a distinctly interdenominational flavour.

Baerg and his colleagues were integral members of the Bible School Society as well as instructors at the school. Like other society members, they had voting privileges and were involved in discussions concerning construction of the first school building in 1939. They were also given administrative responsibilities. That first year Baerg was appointed principal and Guenther was given the task of obtaining a car to canvas for the school. Since the school was in session for only three months of the year, teachers found additional employment elsewhere for the remainder of the year.

When Baerg came to Steinbach in 1936 as a recent Winkler graduate, he used that school¹ as a model for the school in Steinbach. Like its prototype, the Steinbach school joined the Evangelical Teacher Training



THE 1941-42 STUDENTS WERE
TAUGHT BY JOHN G. BAERG,
JACOB WITTENBERG AND
HENRY P. FAST.

Association (ETTA)² after the school's first year of operation in 1937.³ The objectives of ETTA—"to strengthen and advance evangelical Christian education"⁴—meshed well with those of a Bible school established only shortly after the introduction of Sunday schools in Steinbach. The emphasis on training Sunday school teachers continued throughout the eight years of Baerg's principalship.

Offering instruction in High German was also a priority for Baerg. As a member of the Mennonite Brethren Church who had recently migrated from Russia, he retained "an instinctive understanding that Germanness was basic to Mennonite survival."⁵ Like his Russlaender MB peers, Baerg saw a close relationship between retaining the High German language and maintaining one's faith.⁶ For this reason, well over half of the courses offered were initially taught in High German.⁷

Students of that era contend that they were given a solid education. They cite particularly Baerg's instruction in Theology, Wittenberg's teaching in Bible Geography, and Fast's leadership in Music.

During summers, students were encouraged to apply their learning in ministries such as Daily Vacation Bible Schools throughout Southeastern Manitoba. Baerg, too, was expected to interrupt his work on the family farm at Dominion City to supervise DVBS classes.

As head of the school, Rev. Baerg was a man of order and principle. Alvin Janz, a student of the 1941 class, remembers him as a strong leader. Janz says, Baerg "was not one that was very vocal, but he was forceful . . . in the way he ran the school . . . When he had thought through a matter he could bring it out rather forcefully."⁸

Students from the initial years cite an exception to

Baerg's reputation for firm discipline. They recall their bachelor principal circumventing the school rule prohibiting dating. He occasionally took Martha Neufeld, a nurse at the local hospital, for a stroll along Steinbach boardwalks. Students were denied such privileges. Principal Baerg married the nurse in 1941, but former students still remember the perceived discrepancy.

During what was to become Baerg's last year at the school, a new faculty member challenged Baerg's emphasis on the preparation of Sunday school teachers. Ben D. Reimer, a young, innovative Kleine Gemeinde minister found Baerg's perspective too narrow. Ministry should not be confined to the local church. He "made it plain that Christians were responsible for the evangelization of the world."⁹ Christian education ought to prepare young people for missions and for personal evangelism.

Another point of tension between Baerg and Reimer was the mode of baptism. For Baerg, a Russlaender who was "one hundred percent an MB man,"¹⁰ there was only one mode—immersion. For Reimer, a Kleine Gemeinde who had undertaken careful biblical study on baptism, the mode was not important.

During one Practical Hour, Gilbert Reimer and Marvin Thiessen sang "I'll Fly Away." Henry G. Rempel's critique included, "Brethren, we need to be careful in the selection of the songs we sing." After that Archie Penner, with his legendary dislike of western music, got up and said, "Well, I knew we were producing missionaries in our school, but I didn't know that we had two ready for the hillbillies in the Ozarks." Then Ben D. Reimer responded, saying, "My heart rejoiced when the brethren sang that song. I could just see those slaves on the plantations in the south after a hard day's work. They would come home in the evenings and sing these gospel songs, 'Some glad morning I'll fly away.'" Later, while passing the boys in the hall, Archie Penner whispered unobtrusively, "I really enjoyed that," and kept on walking as though nothing had transpired.

- MARVIN THIESSEN '56

Baerg remained committed to his stance and questioned Reimer's views as well as his teaching qualifications. In Baerg's opinion the Kleine Gemeinde "didn't know anything about the Bible," so he questioned board member Ben L. Reimer as to "why Ben D. Reimer was even in the school if he was not qualified."¹¹

The disagreements between the two caused quite a stir both among students and within the community. A former board member recalls it as "a big hassle."¹² Since the minutes of both the society and MB Church for these years are missing¹³ one hears varying interpretations of the conflict between these two men. Some attribute it to differences in denominational background or the differences in the migration history of the two groups represented by Baerg and Reimer. Others attribute it to differing personalities. They cite numerous examples of Russlaender and Kanadier working harmoniously both in the community and on the Society board.¹⁴

MB participation in the school declined at this point. Improved road conditions made it easier for MB students to attend the Bible school in Winkler. Yet the foundational work of men like Baerg set a high standard for training young people for ministry.

In 1944 Baerg finished his eighth and last year as principal of the school. That fall he left for Hillsboro, Kansas to continue his training at Tabor College with the intention of returning to teach. The return to teaching never materialized. Instead, "the Lord took him into the pastorate."¹⁵ He served five years part-time in Ebenfeld, near Hillsboro; eight years in Mountain Lake, Minnesota; eighteen years in Virgil, Ontario; and eight years in Clearbrook, British Columbia.

Interim Year (1944-45)

When John G. Baerg left for further studies in 1944, J. N. Wittenberg was approached concerning the principal-

Page through one of my Dad's old Bibles is for me, a breathtaking experience. Right now I have three of them laid out on my desk. Each one is worn out—the cover gone or hanging by a thread; tattered pages from Genesis, the concordance, and the Pauline epistles coaxed from their bindings. Each one is a Holman black face edition of the King James Version of the Holy Bible.

From as far back as I can remember this Bible was Dad's study text, his source of inspiration, and his constant companion. Other translations and editions lined his shelves, but this one, validated by a lifetime of faithful use, was truly his own. I don't know how many Holman Bibles he owned, successively, beginning in 1939 when he was initiated into serious Bible study at Winnipeg Bible Institute. With each successive Bible the words were burned more deeply into his mind and heart.

Appropriately, Dad carried his "sword" in his right hand. I can see him now, striding toward some podium, steps firm and bearing purposeful, with no other visible preaching help but his Holman Bible. Whether the message was to be given in German, Low German or English, this Bible was fully adequate—he could "read" all three languages out of the same book.

Countless times, ready to set out or to return home, Dad would place his Bible on the top of his car while he unlocked the door. Usually he remembered to retrieve it before he got in. But not always. One day his Bible could not be found. Retracing the day's events, he concluded that this time he had failed to

rescue it from its perch. It must have slipped off on a stretch of bumpy road or at one of many possible turns. Several years later this conclusion was verified when the lost Bible was returned with the finder's profuse apologies for the long delay. By that time its successor was showing signs of wear.

Turning the worn pages of Dad's old Bible—numerous clues date this one from the 1940's, years that saw the first exciting surge of SBC enrolment as well as the first wave of students preparing for missions overseas—I am drawn into his mind and heart by the evidence of close reading. Lines underscore and connect words and phrases, circled words and margins filled with notes show a personalized map of much-loved territory. Between the pages I find intriguing bits of history: a blank Credit Union cheque with a hastily-scrawled 5-part sermon outline on the back; a poem, "Go as a witness for Jesus"; a visiting speaker's sermon outline, dated February 24, 1948; a program bearing the Steinbach Bible School stamp; slips of paper noting questions from the audience; and the chorus which he taught the students, *Let's Talk About Jesus*, written in his characteristic hand.

The truths Dad read, memorized and taught he also applied to his own life with rigorous faithfulness. Grippled by the message, he was energized to share it with everyone. To commit the Word "to faithful men, who shall be able to teach others also" was his constant joy. As I hold his Bible I remember and I thank God for the legacy passed on to me.

—DOREEN (REIMER) PETERS

ship. Although Wittenberg adamantly refused to accept that position, he agreed to a one-year interim position as co-principal with Ben D. Reimer. In the fall of 1945, Ben D. Reimer was appointed principal.

Ben D. Reimer

Steinbach Bible School board member Peter J.B. Reimer first approached Ben D. Reimer on a beet field in the fall of 1943. "PJB"¹⁶ challenged "Ben D." to fill the teacher vacancy left at the school by the departure of Henry P. Fast who had terminated his pastorate and left town after a split in the Bruderthaler Church.¹⁷ Reimer agreed to instruct the subjects Fast had been teaching, but for only one year. He readily sensed a call to preach, but felt unqualified to teach.

But he did both. For almost a quarter of a century Reimer's life was passionately devoted to the Bible School, his own Kleine Gemeinde church, as well as to interdenominational ministries.

From the very outset of his ministry, Reimer demonstrated a zeal for evangelism both at home and abroad. He had been converted as a 19-year-old at an evangelistic meeting, so he knew the effectiveness of such meetings. As a minister he participated wholeheartedly in such meetings at the Steinbach Tabernacle¹⁸ in spite of some ministerial opposition. Numerous Kleine Gemeinde congregations invited him to conduct revival services, while the Blumenort congregation did not. People there took exception to Reimer's two emphases: the assurance of salvation and the Christian responsibility for world evangelism.

There were many conversions in the churches where Reimer ministered. By his own assessment they were "tremendous revivals,"¹⁹ dramatic, yet genuine. Reimer recalled that during one testimony period six women would be on their feet at one time ready to tell of what

God was doing in their lives.²⁰ Sometimes more than a hundred made decisions for Christ at a single crusade. Revival meetings conducted in Rosenort, in spite of some leadership opposition, had a powerful effect for change in the community and church. Even Steinbach residents started attending those services. And in some communities the one-week campaign was extended to two and even three weeks. Many of the new converts caught the evangelist's vision and felt called to the Bible School.

Reimer's vision and drive, already evident during his first year at the school, may have made working relationships during his first year and Principal John G. Baerg's last (1943-44) somewhat difficult. Their differences, particularly concerning the purpose of the school, polarized students and community along denominational lines. When Reimer's interpretations began to be propagated in the school, some MBs became rather concerned about the direction in which Reimer was taking the school. However, Reimer's involvement in the institution sparked a new interest for Bible training in Kleine Gemeinde congregations as well as in other churches, even west of the Red River.

During Reimer's 20 years as principal—the longest term of any of the heads of the school—the school experienced several significant changes: it began annual missionary conferences (1947); it added a high school division (1947); it re-located to a new campus and built both a new school (1955) and dormitory (1961); it involved the student body in outreach ministries like Sunday school teaching, Daily Vacation Bible School, and evangelistic services, not only in Southwestern Manitoba, but also in Southwestern Ontario and Western Saskatchewan; and it instilled in many students a heart for missions.

Very little can be found in Board records about curriculum revisions during most of Reimer's time as principal. This is not to suggest that there were none, for that was

left up to the teachers and may not have been an agenda item at board meetings. Whatever changes were made, two things remained: SBI was a mission school and the main text book was the Bible.

In order to meet student needs, instruction was offered at two levels. Such complicated instruction affected both content and teaching method. Level I did not require high school standing; Level II did. The courses and teaching were adjusted accordingly.

Toward the end of Reimer's tenure, efforts were made to revise the curriculum. This may have been prompted by Archie Penner's counsel while he was in Iowa. He urged faculty, students, and board to define their goals much more clearly. He asked that an educational philosophy be formulated and the faculty establish uniform assignment and grading standards. On December 28, 1962 faculty devoted the day to a curriculum workshop at which three papers were presented and discussed.

Reimer's successor, Harvey Plett, spoke about this in 1966, before he took office as president.

Many students have been waiting for proposed curriculum revisions. Plans call for a first stage revision for the coming year. The aim of the proposed revisions, *about which the faculty have talked and planned for several years*, [italics mine] is to strengthen our missions emphasis and teaching, deepen understanding of the Biblical message and to increase the teaching of valuable study tools to our students.²¹

The missionary activity of SBI graduates in many parts of the globe could be considered as one indicator of the impact of the Reimer era. In eleven years (1953-64) the number of SBI graduates and students involved in missions increased from 34 to 106, or by 311 percent!²²

Reimer's missionary zeal resulted in the founding of the Western Gospel Mission in 1946. The close link between

the Bible School and the Mission placed scores of students into remote towns and rural areas in discipleship and church-planting ministries. Numerous localities today have a gospel witness as a result.

Reimer was always "breaking new ground."²³ He was the first Kleine Gemeinde individual to attend Winnipeg Bible Institute, a non-denominational school, in 1937. Two years following graduation he was elected a minister in the Prairie Rose congregation. He started the first youth ministry among the Kleine Gemeinde in South-eastern Manitoba. His progressive spirit also led him to introduce family planning seminars for both men and women in the 1940s.²⁴ Later, Reimer's pioneering spirit led to three years as a missionary in Paraguay.

As an innovator, Reimer, though encouraged by some, was often criticized by his own colleagues and church people. He recalled Rev. Henry R. Dueck's encouraging counsel when he was first elected to the ministry in 1942. On that occasion Dueck had encouraged him to be true to God's word to him and not allow opinions of others to sway him.²⁵

Reimer cherished that word of counsel. It strengthened his resolve to be true to his call. Evangelism and missions remained the passion of his life. This permeated and impacted the entire school. Reimer became a role model for many who admired his drive, commitment, charisma and willingness to take risks.

Some saw Reimer as having a "Lone Ranger" approach to ministry. His aggressive "in your face" style was seen by some as abrasive. Others admired the practical emphasis in his teaching and his willingness to model what he taught. In the months when school was not in session he frequently took students with him on evangelistic campaigns. He demonstrated a rugged determination which inspired students like Marvin Thiessen and Larry Thiessen in their evangelistic ministry.

At the school, Reimer taught a variety of courses: Synthesis, Romans, Missions, Homiletics, Christian Doctrine, Personal Work, Bible Introduction and Pedagogy.²⁶ Gladwin Plett, an alumnus of 1953, remembers,

In tandem with Bible, B. D. Reimer must be honored for the emphasis he put into the Personal Work class. Of course we all aspired to emulate him in this strategic ministry.²⁷

Apparently, Reimer always intended to continue his formal studies to keep abreast of changes and increasing demands in education. His brother-in-law, Rev. Archie Penner, had taken several years of graduate training. The faculty regarded him as "the learned one," who served as a good role model. But, being the practitioner that he was, Reimer never did return to formal studies.

In March 1964 he tendered his resignation from principalship to become effective a year later, but he continued teaching.²⁸ In February, 1966 Reimer requested a year's leave of absence.²⁹ That summer the EM Conference sent him on a mission trip to Paraguay.³⁰ There Reimer received notice from the Board that his teaching services at SBI would no longer be required.³¹

Eighteen years later, on September 23, 1983, at the installation of Ben Eidse as president, the board acknowledged the long and faithful service of Ben D. Reimer. Besides his ministry, two Ben D. Reimer Scholarship Funds of over \$8000 were established. The accruing interest of the endowment continues to provide financial



RECOGNITION FOR MANY YEARS OF FAITHFUL SERVICE WAS GIVEN TO BEN D. AND MARGARET REIMER BY BOARD CHAIRMAN ED REIMER AT THE INSTALLATION OF BEN EIDSE AS SBC PRESIDENT IN 1983.

assistance for SBC students committed to Christian ministry, especially to evangelism and missions.

The first award is the Ben D. Reimer Missions Scholarship of \$300 awarded to a missions major student considered by faculty to have a well-balanced Christian character and to have demonstrated spiritual leadership. This award is given in recognition of Mr. Reimer's contribution and leadership in calling the churches to fulfill the Great Commission.

The second scholarship, also \$300, is given to a student who demonstrates outstanding zeal in practical Christian service. The selection is also made by the faculty on the basis of consistent Christian living, general deportment, and evangelistic fervor. The scholarship is given in recognition of Mr. Reimer's drive for reaching the lost for Christ.³²

At Reimer's graduation from Winnipeg Bible Institute in 1940, WBI principal George Blackett, had said,

We are happy about our 1940 graduation class. It is the largest ever—26 members—and it may prove to be the best. The future will tell that. We have high hopes for each one of them. We believe they will be true witnesses for Christ in whatever sphere of labor.³³

Reimer appears to have fulfilled those aspirations. Many SBC alumni today hold conference leadership positions, serve as missionaries or live active, faithful lives because of Reimer's commitment to being a "true witness for Christ."

Transition - Presidential Committee (1965-66)

When Ben D. Reimer resigned from principalship he continued teaching. He was a member of the transitional leadership committee together with C. Wilbert Loewen and Harvey Plett during the year that the Board was looking for a new leader. The leader who stepped down and the leader to be appointed were both committee members.

Dr. Harvey G. Plett (1966-1982)

Appointed as instructor and Student Dean in 1962, Harvey Plett assumed the presidency of Steinbach Bible Institute in 1966.

He came to the school in the fall of 1953 shortly after becoming a Christian. He came for one year but remained an additional two years, and graduated from the Bible Institute in 1956 having completed the requirements for an ETTA diploma. A high school dropout, he also finished senior matriculation requirements that same year. He credits his mentor, Dr. Archie Penner, with encouraging him to take further studies which led him into the teaching profession, the pastoral ministry, and in 1990 to a Ph.D. in history.

When Plett was asked to become president of the school, he "was happy with [his] student dean work, also happy teaching. . . . feeling as though [he] was just getting into it and . . . didn't want to change for just one year."³⁴ He accepted the presidency on the condition that it would be for more than one year. That "more-than-a-year" became fifteen years which Plett describes as "an enjoyable time of working with young people."³⁵

Over the years, Dr. Plett has taught numerous courses, most recently in the area of counselling. He has served in leadership roles such as Academic Dean for four years, Dean of Students for twelve years, and President from 1966 until 1982. His term as President was interrupted by a sabbatical teaching year in 1974-75 at the Bergstrasse Bible School in Seeheim, Germany.

During Plett's sabbatical, 1974-75, an Administrative Committee composed of Henry Klassen, Board Chairman; Henry Fast, High School Dean; D. K. Friesen, Business Manager; and Arden Thiessen, College Dean; formed a team to lead the school.

When Harvey Plett's daughter Kaylene was born, we students gift-wrapped sunflower seeds equivalent to the weight of the baby and placed the box on the teacher's desk prior to a Church History class. Mr. Plett was advised to use the seeds to keep him awake as he rocked his new daughter at night.

- LENA BRANDT JANZEN '66

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE



A COMMITTEE REPRESENTING THE HIGH SCHOOL, BUSINESS OFFICE, BOARD, AND BIBLE DEPARTMENT ADMINISTERED THE COLLEGE IN 1974-75 WHILE PRESIDENT HARVEY PLETT SPENT A SABBATICAL YEAR IN GERMANY.

Plett's goals as president centred on combining the pursuit for academic excellence with training for ministry. These goals were based on his philosophy of Christian education:

First, in order to be a good Bible student you have to study the Bible at a good academic level. This provides a sound basis for the study of the Word. A sounder footing can lead to better spirituality. For me academics and spirituality are not in conflict. Rather, doing a better job of studying the Word can help us apply it to the world more effectively.

And secondly there is the matter of fitting into the times. When I came to the College as a student in 1953, only a few people in our conference had a BA. When I returned as a teacher, I was probably the second person in our conference with a Master's degree. That, of course has changed radically. Higher education is now more acceptable in our conference and is one of the realities we have to consider when educating our young people.³⁶

On this basis, Plett articulated his goals for the school as follows: improving the academic level of the institution, arranging for transfer of credits to other Bible colleges, keeping the curriculum focused on the Bible, maintain-

ing a strong missions emphasis, and preparing workers for the church.

Improving the academic level, for Plett, related to choosing qualified faculty, ensuring courses were offered at a high academic standard, seeking accreditation with the American Association of Bible Colleges and achieving credit transfer agreements with selected Christian liberal arts colleges.

Plett regarded the selection of a well-qualified staff as integral to attaining a credible academic level. Studying at Goshen College (BA 1959), Bethel Seminary in St. Paul, Minnesota and Goshen Biblical Seminary (MDiv 1962), had helped him to sense the value of good Christian scholars. Seeing the high regard of University of Minnesota (MA 1970) faculty for his Mennonite History professor—Goshen College President Harold S. Bender—had confirmed not only the value of higher education, but the quality of instruction he had received under this historian. His theology also confirmed that training for Christian ministry had to exhibit a commitment to excellence.

The presence of seminary-trained scholars like Archie Penner, Ben Eidse, and Ben Hoeppner ensured that Plett and his colleagues could create and build their vision on a good foundation. Yet Plett was concerned about academic credibility, so he worked at refining the level of education at the school.

The development of higher, more standardized objectives, Plett felt, would further improve the academic level at the institution. In practical terms, this meant ensuring the preparation of course syllabi, standardizing the course workload and encouraging the development of meaningful, quality assignments.

INSTRUCTORS INFLUENCED STUDENTS BEYOND THE CLASSROOM. HIGH SCHOOL TEACHER Ed REIMER (NOT SHOWN) SHARED A DORMITORY ROOM WITH PETE ENNS, HENRY KOOP AND HENRY DUECK IN AN ERA WHEN SENIOR STUDENTS WERE ASSIGNED TO MENTOR FIRST YEAR ROOMMATES.



Plett believed that an improved academic standard would not only enrich the internal workings of the institution and improve the calibre of ministry by alumni; it would also qualify the institution for accreditation and facilitate the transfer of academic credits to other reputable institutions.

Accreditation with the American Association of Bible Colleges was pursued at various points in Plett's presidency but never completed. However, Plett regarded the name change from Bible Institute to Bible College in 1977 as an acknowledgment of the transition toward higher academic standards. From his vantage point, "The program didn't change that much from Institute to College; the name was changed to reflect what we had been doing—becoming a college."³⁷

Because the transfer credits he had received for his SBI studies at Goshen College had whittled his three year degree program down to two, Plett understood their value. Consequently he followed in the footsteps of his mentor Archie Penner in pursuing SBC transfer credit status with several Christian liberal arts colleges. These included Goshen College at Goshen, Indiana; Bethel College in Newton, Kansas; and Tabor College in Hillsboro, Kansas. By the late 1960s and early 1970s, the

Bible Institute had been granted transfer credit privileges at these and other similar institutions.

Like his predecessors, Plett desired to build a curriculum focused on the Bible. The aspiring church worker needed a strong core of required Bible courses of both an introductory and exegetical nature. This resulted in up to forty hours of required biblical studies, which

made up about a third of a three-year program. Plett's goal was "to produce students who would have a solid exposure to and knowledge of the Bible."³⁸

Surrounding this biblical core were practical Christian education courses like Principles of Teaching, Psychology, and some history courses, particularly Church History. Also integral to this curriculum were an Anabaptist History course and a required course in music. Knowledge of the basics of music had enriched Plett and he felt exposure to historic musics would temper young students' experience of contemporary musical styles.

Like his immediate predecessor Ben D. Reimer, Plett wanted to foster a strong missions emphasis. The two men agreed on the importance of missions, but differed in their understanding of what that emphasis entailed. Plett characterizes Reimer as focused on foreign missions and personal evangelism, while he focused on missions as life witness: "You're a missionary wherever you go." Plett regarded the change as "a rhetoric change from 'Unless you've been called to stay, you need to go abroad', to 'Everyone is a missionary wherever he goes'."³⁹

Although Plett cites "preparing workers for the church" as a concluding objective, church ministry has always been foremost in his life. He and his wife Pearl were already elected as a ministerial couple at Prairie Rose EMC in Landmark after his first year of seminary in 1959. An opportunity to honour that commitment influenced Plett's decision to come and teach at the Bible Institute in 1962.

As president of the Institute, he encouraged young people to make church ministry a priority and to train for that ministry at SBI.

He observes:

Students graduating from Bible School were quickly put to work when they went back [to

Informal interaction at staff picnics balanced the lively theology discussions in the staff lounge, both of which fostered a spirit of community within the institution. PHOTO: 1964.



their churches], so we encouraged potential leaders, especially in the 60s—when most EMC ministers were still trained at SBI—and the 70s . . . because at that time Bible College training was adequate for local church ministry. Some became church leaders, and some chose other vocations but became active in the church.⁴⁰

Students were prepared for these ministries both through courses such as Sunday School Administration, Hermeneutics, Homiletics, Pastoral Theology, and Personal Work and through involvement in church ministries. The latter included Sunday school teaching, particularly outreach Sunday schools, and group singing by men's quartets and ladies' trios in as many as sixty churches annually. Particularly the course on personal work "got many people witnessing." In reference to other changes, Plett notes:

In the 70s most of the students came to study with a desire to go do some kind of service, but that has changed. The spirit for service is not as strong as it used to be. Also, education is now accepted. At that time, only those who really wanted to serve came to study.⁴¹

Another dimension of Plett's goal was to help the constituency accept the school as their conference school. He regrets that "that has never totally happened." He thinks constituent perception of faculty as "homegrown" and the school's identification with Anabaptism have hindered some from fully accepting and supporting the College. Yet, the churches have always supported the school financially and have consistently invited faculty to speak in their churches.

By his own admission, Plett's administrative duties interfered with his inclination towards the classroom.⁴² And yet, a staff person who worked under his administration for many years said,

I don't think that I could have wished to work for a better man than Harvey. He gave leadership; he was kind; he was understanding. Yet he had ideas, and when he didn't agree with me he told me so. . . I appreciated that. It was a good experience.⁴³

Within the past decade, Plett's role at the College has changed. When Eidse assumed presidency of the institution in 1983, Plett remained on staff as academic dean partially at the urging of Eidse, but also at the invitation of the board and in response to his own perception that this constituted good Anabaptist theology. Since that time, Plett has spent several years as dean of students. In 1995, he was appointed head of the newly-created Counselling Department.

According to Plett, he has remained at the institution for over thirty years, because, "It's like the children of Israel . . . when the cloud moves, I'm willing to move. And I haven't seen the cloud move yet."⁴⁴

Interim President (1982-83)

In the year following Plett's resignation from the leadership of the school, Arden Thiessen served as interim president for one year while serving also as academic dean.

Ben Eidse

Eidse accepted Christ at the age of fifteen, and lost no time in witnessing to his new found faith to siblings and friends, many of whom he led to the Lord and disciplined. Even at this young age he prepared for Christian service by memorizing Scripture, taking courses on soul-winning, and by preaching. Ben graduated from Steinbach



ADMINISTRATIVE SECRETARY MARTHA HIEBERT BEGAN COMPUTERIZING ALUMNI ADDRESSES, DONOR LISTS AND STUDENT RECORDS IN 1987.

When Ben Eidse introduced computers to SBC in 1983 to improve record keeping, the college purchased four computers, including an IBM PC, two TRS80 model 3 and one model 4 Radio Shack computers.

Dad appreciated how computers are changing the way we learn, so he helped bring those changes to SBC. Because he valued applied knowledge, he welcomed media which gave priority to application over memorization. Wanting to satisfy his natural curiosity also led him to the vast resources of the internet. Consequently, Dad worked hard to bring computers to SBC and to provide access to them for everyone. Through computer-virus epidemics and hardware updates, he helped keep SBC current with new technologies.

— Faith (Eidse) Kuhns



Bible Institute in 1950, having completed the three year program in two years. At the school the student body valued his abilities and he found himself "elected into nearly every committee of the school." His peers described him as "rather inclined to look serious outwardly but all smiles underneath. An ardent personal worker."⁴⁵

Since farming did not particularly appeal to Ben, he spent the summers in ministry at Kamsack and Pelly, Saskatchewan under the Western Gospel Mission. He considered the ministries in these assignments as preparation for foreign missionary service.

At a Missions Conference at the Bible Academy in the 1940s, Ben sensed God calling him to foreign missions. In November of 1953, the year after his marriage to Helen Reimer, Ben and Helen became the first missionaries of the newly formed Evangelical Mennonite Conference Board of Missions. They went to Zaire under the auspices of the Congo Inland Mission, now the Africa Inter-Mennonite Mission.

Even while in Zaire, Ben kept close contact with the school. During furloughs or leaves he was either study-

ing elsewhere or teaching at SBC. With his penchant for late nights and his ability to handle a heavy workload, he completed a BA degree (Goshen 1959), and an MA degree in New Testament (Wheaton College 1960). He recently pursued doctoral studies in Scotland. Unfortunately this goal was interrupted by his wife Helen's illness in 1995.

When Eidse reflects on his involvement with SBC as president, he stresses the importance of "having a vision, then seeing the steps for accomplishing that vision."⁴⁶ His vision is reflected in the mission statement published in the College catalogue. It emphasizes the development of "mature and committed men and women for church-related ministries" and the provision of "foundational biblical and general courses for students interested in other vocations."⁴⁷

To be relevant, Eidse felt, a Bible college needed faculty and staff who demonstrated both professional competence and ministry involvement. As a result, he affirmed faculty like Glen Koop, Jack Heppner and Doreen Klassen in pursuing cross-cultural ministry and research.

Professional competence, Eidse felt, could be nurtured and demonstrated in varying ways. Eidse often spoke with pride about the accomplishments of his colleagues. Eidse was pleased with the work of Ron Janzen, the Business Administrator who not only processed rental arrangements but was on hand to welcome and provide orientation. Unlike those who criticized faculty who moved on to larger institutions after completing graduate studies, Eidse marveled that "as small a school as we had, would have a faculty person like Lee Bartel who would be invited to teach at a large university."⁴⁸ He applauded the accomplishments of faculty members Jack Heppner and Doreen Klassen who published scholarly books.⁴⁹ He had a knack for "finding out what people were good at and encouraging them in it."⁵⁰

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

Yet Eidse's concern for faculty went well beyond encouraging their professional development. Cultivating spiritual depth underlay his concern for each individual at the institution. Many faculty persons recall going to Eidse's office for consultation and prayer when faced with a perplexing challenge.

Eidse, whose watchword was "excellence", felt that personal and institutional growth not only required planning; it must be evaluated periodically to assess its direction and progress. To develop more skills in this area, Eidse, on the recommendation of then Board Chairman Dr. Ed Reimer, took a course on evaluation. This training offered him tools to develop an evaluation strategy for the College. He consistently shared with faculty and staff his understanding gained through various leadership courses and seminars.

The evaluation process, Eidse felt, should begin with a self-evaluation. This would encourage each individual to look at their own job descriptions, evaluate personal strengths and weaknesses, and develop a plan for improvement.

According to Eidse, although faculty and staff were willing to evaluate themselves, they were somewhat reluctant to evaluate one another's performance. Yet the process introduced into the college began regular evaluation for administration, faculty, and staff.

To ensure a high level of teaching, Eidse resumed the pursuit of accreditation. He thought that

...to produce a better quality of work as a school we needed a gauge, so we pursued accreditation with AABC. There were a lot of negative feelings about accreditation by people who said, 'We don't want them to push us into a mold,' but I didn't see it that way. I thought we could use the evaluation process to help us improve the calibre of work we did at the school.⁵¹

This vision carried the College through the application process, the attainment of candidate status in 1987, and to the eventual full accreditation status in 1991.

Eidse's curricular concerns emerged from his experience as a missionary in Zaire. He says,

Although I had taken many Bible courses and studied personal evangelism at the Bible School, I soon realized how poorly equipped I was to do cross cultural evangelism. I looked at what the missionaries were doing, but the missionaries had not been effective. Nor did I feel I was doing anything to change the situation. I thought that as missionaries we needed to be in contact with the people's outlook on life before we could bridge the gap between their beliefs and the scriptures.⁵²

Awareness of this need led to a major curriculum revision which fell within the AABC guidelines but was

A Call to Youth! along with the *Four Spiritual Laws* and a brochure on finding God's will for one's life were enclosed in the 1968 SBI Information Packet.



tailored to meet the needs of students preparing for ministry.

The importance of new college facilities, separate from high school facilities, also emerged from the accreditation process. But Eidse contends the two divisions "couldn't separate until Lee Bartel came and redrew the plans"⁵³ which initially included only classroom space and a library. The new plans were centred around an administrative space for the college, thus giving it not only conceptual but physical separation from the high school. This separation was thought necessary for the independent growth of each division.

Relevance, for Eidse, also pertained to "keeping the generations together."⁵⁴ This was nowhere more evident than in the area of music. Eidse, who had pioneered the use of indigenous forms of worship in Zaire, encouraged the use of contemporary Christian music which would appeal to youth but be acceptable to the older generation. This attracted youth to events like the annual Youth Alive conference.

STUDENTS WELCOMED INVITATIONS TO FACULTY HOMES. IN THIS PHOTO THE 1961-62 ROOM CAPTAINS OF THE LADIES RESIDENCE PARTICIPATE IN A SOCIAL EVENING AT THE BEN D. REIMER HOME.



With respect to finances, Eidse was well aware that income from increased enrolment would not be sufficient to meet financial needs. Necessary changes included liquidation of capital debt, establishment of a stronger, long-term support base and improvement in financial accountability.

When Eidse assumed the presidency in 1983, the College had accumulated a considerable capital debt. He was determined to liquidate

that debt and raise funds for the proposed library/administration building while maintaining a steady cash flow into the operating budget. It was the foresight of Lee Bartel, who crafted the SERVE fund-raising project, which enabled the College to meet all three objectives.

In preparation for fundraising, Eidse says he first "needed time to meditate on it—a spiritual retreat—[because] it was a spiritual experience: thinking, planning and praying to sense from God what should be our next step."⁵⁵ Fund-raising for Eidse went beyond financial concerns. He regarded his visits with potential donors as "pastoral visits" and spoke with joy of donors who welcomed these visits. For Eidse, ministering to the needs of the supporting constituency always overrode the fiscal results. And yet, Eidse's prayers for discernment, his ability to encourage board members to participate in fund-raising, and his willingness to invest himself fully in the task at hand, soon brought the college onto a more firm financial foundation.

His insistence on excellence touched every area of institutional life including the need for responsible accounting. Because "there was a problem with financial reporting to the Board, [he] wanted a qualified professional accountant to check SBC's accounting."⁵⁶ Henry Friesen, a chartered accountant from Virden, was asked to rework the accounting system and in 1990 Ron Janzen, an accountant, was hired⁵⁷ as Business Manager. This gave to that office the necessary professional expertise.

Eidse was also concerned that the college remain abreast of changes in technology. After the school's first computer was purchased in the fall of 1983 he asked Martha Hiebert to learn how to operate it. For Martha, "this [was] probably one of the biggest changes" in her twenty years at the school.⁵⁸ It proved to be a most valuable asset for facilitating the work of the president and business administrator.

The comments of one long-time employee express what many others felt.

Working with Ben Eidse was a great experience. I admired him for so many things: his exemplary life of faith, his positive attitude and optimism, his steadfast belief in the power of prayer, his enthusiasm as a teacher and the keen interest he took in each student, his inexhaustible energy, and his open door policy—he always took time to listen and to give a word of encouragement and a prayer.⁵⁹

In the fall of 1995, two years after Eidse's retirement from the presidency, he was appointed as the first chancellor of Steinbach Bible College. As chancellor he is involved in ministry within the College and to the constituency. This ministry includes advice and counsel to the president, strengthening relationships with present and potential College supporters and in general representing the College to the constituency.

Interim Administrative Committee (1992-93)

Interim Academic Dean Stan Plett, High School Principal Cornie Martens, and Business Administrator Ron Janzen assumed the leadership function of the institution between the presidencies of Ben Eidse and Stan Plett. As chairman of the committee, Plett had already formulated the principles which later guided him in his presidency.

Stan Plett

Stan Plett assumed the presidency in the summer of 1993, but had been familiar with SBC for many years. Not only was he a student at the school in the early 60s, he also taught in both the high school and Bible departments in the late 60s, and later served on the SBC board. When he came to the College in 1991, he served as interim academic dean for two years. During his

second year in that office he was also chairman of the Presidential Committee which administered the institution while the board was looking for Ben's successor as president. Following that year, Stan was appointed president, as of August 1, 1993.

Stan's vision for the College developed during his high school teaching career, a two-year mission assignment in Belize, and a ten-year period of pastoring in Rosenort, Manitoba. From this perspective, he developed a vision for "eroding the walls that separated the institution from the churches."⁶⁰ His vision for both the College and the churches included a more direct input of resources by the College into churches. He hoped that by such input, along with other forms of partnering, the churches would claim a greater degree of ownership of the College. The churches needed to see SBC "as not only another option, but as their school."

Theologically, Stan's vision was for a school unashamedly Anabaptist. He saw this theological emphasis as distinctive from the cultural trappings of a narrowly defined Mennonite mentality. The Anabaptist orientation too, he thought, would save the school from being seen as mainstream evangelical on the one hand or exclusively denominational on the other. What is important is biblical theology, not "man-made" denominational structures. Plett felt SBC needed a church-oriented theology, with its emphasis on individual and corporate life modeled after the life and teaching of Christ.



AFTER SERVING AS INTERIM ACADEMIC DEAN FOR TWO YEARS, STAN PLETT (SECOND FROM LEFT) WAS APPOINTED PRESIDENT OF THE COLLEGE IN 1993.

These theological perspectives were already foundational to Plett's contributions as academic dean and continued to shape his vision for the school during his presidency. They were consistent with the outlook of his mentor Ben Eidse who had nudged him over the years to "keep SBC in mind," then appointed him as interim academic dean while "sowing the seeds" for Plett to prepare for a call to the presidency.⁶¹

Plett's commitment to the Bible college model is combined with a commitment to academic excellence. Courses are offered at a university level and credit transfer privileges with universities are appreciated, but the orientation of SBC continues to be the church, not secular institutions. His vision for holistic education integrates the academic, experiential and practical.⁶² All are imperative for church ministry preparation.

His vision for developing graduate-level training in Anabaptist theology for constituent church leadership resulted in the establishment of the Center for Anabaptist Studies in 1992-93. The center was to provide opportunity for potential and constituent church leaders to take graduate training within their theological tradition. This was to help them challenge non-church oriented theologies, and hierarchical leadership patterns inherent in other traditions. To date the Center has offered the following courses: Renewal Movements Within Anabaptist History by Dr. Terry Hiebert, Canadian Anabaptism by Dr. Royden Loewen, Anabaptism and Cross-Cultural Missions by Dr. Jon Bonk, The Historical Foundation of Anabaptism by Dr. Harvey Plett, and Theological Foundations of Anabaptism by Dr. Archie Penner. However, the venture "has not been as successful as [Plett] had hoped."⁶³

The concept of Christian Community Education, on the other hand, was developed to resource the churches and to increase the visibility of the College within the



HARVEY PLETT, APPOINTED HEAD OF THE SBC COUNSELING PROGRAM IN 1995, HAS COUNSELED MANY COUPLES AND INDIVIDUALS IN MORE THAN 30 YEARS AT THE COLLEGE.

community and constituency. Presently, Stan says, "Steinbach churches see the college as a constituent college and constituent churches see it as a Steinbach college." From this vision to extend SBC influence beyond the walls of the institution, *SBC On the Road* seminars were developed for constituent churches. On-campus evening courses were offered to Steinbach area congregations. This has resulted in courses ranging from computers to counselling. The most popular *SBC On the Road* Seminar, a one-day workshop for Sunday school teachers co-taught by Glen Koop and Gordon Penner, was offered seven times within two years.

Plett's particular vision is for SBC to be involved in training constituent church leadership within the Anabaptist tradition. His own calls to leadership have come through the church rather than from personal initiative. It is this concept of community—of listening together to God's call, of reaching out to the hurting, of experiencing true fellowship—which fuels Plett's vision for his continuing role as president of the institution.

In the early fifties, when I was a young preschooler, my parents took me to a Bible School graduation in the old Tabernacle. We sat on one of the front benches, so I had a good view of the choir. I watched entranced as they sang "Master, the Tempest is Raging." The sounds of the chorus built up as Dr. Penner's clenched fists beat the air. As I watched him, I decided that when I grew up I too wanted to become a conductor.

- LEE BARTEL '66

Archie Penner

In terms of team coaches, mention should also be made of Archie Penner. Even though the board approached him more than once to take up leadership of the school, he decided not to do so. Instead, he chose to exercise his influence from the sidelines. The board valued his input, even when he was not directly connected with the school. But he never left his commitment and fervor in doubt. Alumni and others who have attended his lectures can readily visualize him periodically inclining his head, raising a clenched fist, closing his eyes, grimacing his face, and spewing out a passionate plea. Although officially retired, Dr. Penner continues to write and to offer an occasional short course at SBC.

❖ OTHER INSTITUTIONAL LEADERSHIP

Administrative Committee

The Administrative Committee, chaired by the president, serves as the chief internal administrative body at SBC. It consists of the President, the Academic Dean, the Dean of Students, the Business Administrator, Community Relations & Development Coordinator,⁶⁴ and the Principal of the high school.⁶⁵ These are the senior administrators of the school.

Each of the members of the administrative committee is responsible to assist the president in implementing board policies for their respective department. The committee is accountable to the president who conducts regular performance reviews with each senior administrator in the final year of the three-year terms to which they are appointed.⁶⁶

The constitution, which was rewritten at the time the Mennonite churches took ownership of the school in the mid-sixties, called for an administrative committee. But

it was not brought into being until the fall of 1975.⁶⁷

At the first meeting the committee clarified its function. The matters which had previously been on the agenda of the faculty meetings were now presented first to the administrative committee and finally ratified by the faculty and staff. It agreed that decision-making would be done on three different levels: 1) Department; 2) Administrative Committee; and 3) Staff. In addition, it said that

Each department will work autonomously. They will be on equal levels. As individual departments they will work out a budget for each school year. They will present their budget to the business manager. The business manager will then bring it to the administrative committee where it will receive final approval.⁶⁸

The Administrative Committee meets weekly, and the volume of business it handles has increased considerably over the years. It handles all administrative affairs of the school and streamlines business matters for faculty and board meetings.

The format and responsibilities of the administrative committee have basically remained the same, except that when the public relations office was being restructured in 1993-94 the office was not represented on the administrative committee.



SBC's first Youth Ministries Coordinator, John Schellenberg, chats with Community Relations and Development Director Gordon Daman. PHOTO: 1993.

Academic Dean

The Academic Dean is responsible for the leadership and direction of the College training program and teaching faculty. In the College's historical development, the Registrar's office preceded that of the Academic Dean. When the Bible School Society operated the school, the secretary-treasurer of the Society processed applications and registrations.⁶⁹ With time, applications were simply to be mailed to the school,⁷⁰ and it is likely that the teachers then became more involved in the application and registration process.

When the enrolment increased, a more structured arrangement became necessary. Archie Penner is listed as the first registrar in 1947,⁷¹ although the office as such had not yet been formally instituted. It was made official in 1953.⁷² He was in charge of that office for several years until Ben Hoeppner was appointed Dean of Bible in 1966, at which time the Registrar's duties transferred to the Dean's portfolio. Mr. Hoeppner carried those dual responsibilities for twelve years (1966-78). He handed his task over to Arden Thiessen who also served under that arrangement for another five years (1978-83).

In September 1987, an Academic Affairs Committee was organized to assist the Academic Dean in his responsibilities of planning the academic program for the College, and operating the Student Ministries program (Field Education and Internship).

After 1983 the duties of Academic Dean and Registrar became two separate offices. Three men have served in the capacity of Academic Dean: Harvey Plett, 1983-87 Jack Heppner, 1987-91 and Stan Plett, 1991-93.⁷³

Dean of Students

Before student residences were provided, students had to shift for themselves; however, the school did provide a list of homes that had "rooms to let" and which welcomed the small income this provided.

In 1947 the first dorm, the former J. E. Regehr home at 328 Main Street, was purchased for a men's residence.⁷⁴ Later another home was rented to for use as a ladies' dorm. House parents or "dorm mothers" were provided, as well as regulations and schedules.

The role of Dean of Students began to take shape after the school moved to the new campus in 1955. Besides providing a residence for students, the main building on the new campus also provided a room for the "Dean's suite, generally occupied by a married couple."⁷⁵

In the following few years, efforts were made to provide rooms for all students on campus. The two white houses that were purchased, the new students' residence, and some recently built staff houses, plus the addition of several trailers, helped to form a little school village. Even with those measures, there was a shortage of housing for married students.

The purpose of the Student Services Department is to assist students with non-academic needs, helping them become well established in their Christian faith and character and to strengthen them in their commitment to Christ. The aim is that together they would form a model Christian community.⁷⁶

In 1961 and 1962 there were two deans; one for women and one for men. Their involvement in the lives of students was so pronounced that faculty "recommended that the deans assist in the processing and screening of all applicants for admission."⁷⁷

Sometimes the positions of deans were difficult to fill.⁷⁸

COLLEAGUES GORDON PENNER, JERRY HILDEBRAND AND JACK HEPPNER CONFER SHORTLY AFTER HEPPNER COMPLETED *SEARCH FOR RENEWAL*, A HISTORY OF THE EMMC, IN 1987.



By 1965 deans began to use proctors⁷⁹ and house parents.⁸⁰ This was seen as a valuable training program for leadership. Several Resident Assistants (RAs) were chosen, the number depending on the size of the student body. Deans met with the RAs for leadership training on a regular basis. The president told the constituent churches

Both deans spent much time this year in discipling/training the RAs. There was good interaction in the sessions. They were a good learning experience and strong relationships developed.⁸¹

Increasingly, RAs were given additional responsibilities. Ten RAs were appointed in 1985. Besides helping students adapt to dorm living, they also planned and led weekly Bible studies, dorm socials, and other activities. Deans met every two weeks with the RAs to discuss their experiences and to study lessons in leadership.

The program was proving to be effective and further changes were implemented in 1987 with the addition of a third dean to the Student Services Department. The first two became responsible for students in the residences while the third served as coordinator of Student Services and took responsibility for off-campus and married students.⁸²

Student Services personnel also administer the English Entrance Test given to all first-time students. The deans are qualified to administer the Taylor Johnson Temperament Analysis Test to help them in counselling students. The subscription to the *Movie Morality Guide* provided by Student Services helps students in making appropriate video rental choices.

Each year Student Services staff assign new students to faculty members who are responsible to contact them, make them feel welcome and offer assistance. Once a month the Tuesday residence prayer meeting groups are

invited into the homes of faculty and staff. The students enjoy this and it helps staff members get to know the students.

Business Administrator

The increase of campus facilities in 1955 and again in 1961⁸³ required increased maintenance. Initially the faculty handled the administration while student gratis work helped meet maintenance needs. In 1960 the first maintenance man was hired, and in September 1963 C. Wilbert Loewen began as the first Business Manager. Except for five isolated years,⁸⁴ SBC has always had a Business Administrator, although the job description has changed.

After Dave K. Friesen had served on the board for six years (1965-71) he joined the staff as Business Manager. In 1975, however, the portfolio was divided into administration and stewardship. John Wiebe became the Business Manager (1976-85) and Friesen became the Director of Stewardship (1975-86) specializing in the writing of wills for constituents. From 1986 to 1990 Friesen again assumed responsibility as Business Manager and Stewardship Director, completing nineteen years of service with SBC.

With the increase in the volume of business and financial transactions, the board took steps to implement sound accounting procedures. Gert Giesbrecht did the accounting for many years, backed by Dick Eidse's audits until a three-member Audit Committee was established in November 1964, with one member from each of the three constituent conferences.⁸⁵ It also served as a channel of communication between the auditors and the board and as management's advisor in matters of finance, accounting and internal control.⁸⁶ This committee



ESTATE and will planning by FORMER BUSINESS ADMINISTRATOR David K. FRIESEN benefited both CONSTITUENT MEMBERS AND THE College.



BUSINESS ADMINISTRATOR RON JANZEN, WHO JOINED THE COLLEGE IN APRIL 1990, INSTITUTED TRAINING SESSIONS FOR SUPPORT STAFF.

was made one of the board standing committees in November 1987.

In September 1985 the board asked Henry Friesen, a chartered accountant from Virden, to review the school's entire accounting system, recommend changes, and supervise the implementation of the proposed changes.⁸⁷ One of the changes was the implementation of the new One-Write system which took effect in January 1986. During his six year term on the board, Friesen also helped the board write financial reports,⁸⁸ and assisted with the SERVE project.

The good work Friesen had done in reworking the accounting system was solidified in 1990 when the board hired⁸⁹ accountant Ron Janzen as Business Manager. The department was restructured and streamlined. The entire support staff, including office personnel, campus facilities, and all financial accountability of both high school and college were placed under the responsibility of the Business Administrator. When Lori Toews Friesen succeeded Ron Janzen in October 1994,⁹⁰ the office continued to offer professional expertise with Christian commitment.

Director of Public Relations & Development

The school's enrolment peaked in the early 60s and then gradually declined. That was a serious concern to Principal Ben D. Reimer. In his last annual report to the board he made a strong appeal for soul-searching and careful study to discover reasons for this decline.

A weakness that should be checked is shown not only in the drop in Bible enrolment, but also in the increasing number of students enrolling in non-Mennonite Bible Schools.... Maybe we need a balance in our missions emphasis, evangelical clarity, or some other truth more or less omitted in other areas. But the fact still reveals a weakness in our

Institute. Why are we failing to draw them? Is it our lack of presentation? Is it a lack in our staff? Is it a lack in our accommodation? Is it a lack in the course [sic] offered? Or is it a lack of spiritual impact? These and other questions it seems need our careful study, and correction where necessary."⁹¹

Any decline in enrolment can certainly not be attributed to a lack of effort by students and teachers. Quartets and singing groups went out on weekend outings as far as Flin Flon, Manitoba, Swift Current and Endeavor, Saskatchewan, and Red Lake, Ontario. One year the Chorale traveled 2,200 miles into Saskatchewan, Montana, and North Dakota, promoting the school.

However, more was needed. Faculty and board members saw the need for a man who could devote all his time to the public relations ministry.

Ben Friesen

The first man to devote full-time to that ministry was Rev. Ben Friesen. He became the Public Relations (PR) trailblazer at SBI.

At that time the work of PR and evangelism was combined. The job description required Friesen: 1) to promote the educational ministry in the constituency and beyond with deputational programs, literature, and practical work during the school year; and 2) to preach the gospel through evangelistic and revival meetings, missions conferences, and visitation.

Initially Friesen was appointed for one year beginning April 1, 1965. His performance was then evaluated, and he was reappointed for another year. In his first year he visited eighty churches in Manitoba, Saskatchewan, British Columbia, and Montana, conducted eleven blocks of meetings with the focus on either missions, evangelism, or deeper life, and preached 200 times. That year his department recorded 40,000 miles in travel.

Friesen was so effective that his own denomination asked him to work in the interest of the EMC Extension Committee while he did his PR work for the school. A one-year arrangement was agreed upon in April 1967 with the EMC paying one-third of his salary.

Doing justice to both roles may not always have been easy but wherever he went he was free to represent both EMC and SBC. One of his travels took him to northern Alberta. When he noticed the large Mennonite community in the La Crete area and the opportunities for evangelism, Friesen came home to his church leaders and said, "We must send some workers up there."

In response, Menno and Elvina Hamm and Melvin and Eva Penner, all SBC alumni, moved to La Crete in 1968 to teach in the public school. Both couples became actively involved in the Bergthaler Church, which conducted its services in German. The Penners returned to Manitoba in 1971. Since there was a significant English-speaking segment in the community which was not being ministered to, the EMC sent Elmer and Lena Hamm (a brother to Menno) and their family to La Crete in 1973 to begin a church work in the English language. That EMC congregation has grown to 236 members.⁹² Menno Hamm taught in the community for nineteen years, also serving the church, first as deacon and later as lay minister and Elmer Hamm pastored the church for ten years.

Ben Friesen continued in this dual role until he terminated his ministry with SBI in 1973. The yearbook was dedicated to him with this note:

During this time he held the positions of Public Relations Manager, Christian Service Director, as well as Dean of Students the last two years. Many enjoyable youth conferences, deputation group tours and the wide publicity of our school can be accredited to his efforts.⁹³

In June of 1974 the SBI Board found itself again at the crossroads.

Either we engage a FT [full-time] man and increase our activity and enlarge what we have done or cut back and work PR on a limited scale with the present staff. The reason for this either/or is because it seems we have run our present pattern long enough for its effectiveness. Also economically this matter requires one or the other.⁹⁴

Henry Hiebert

For the next five years the Public Relations responsibilities were divided among several people until Henry Hiebert was appointed full-time to the position in August, 1979.

Hiebert attempted to restructure the PR department according to AABC standards. In his proposal to the board, he emphasized both the formal and informal aspects that go with the office. His proposal was accepted with some modifications and explanations. Hiebert served in that capacity for four years (1979-83).

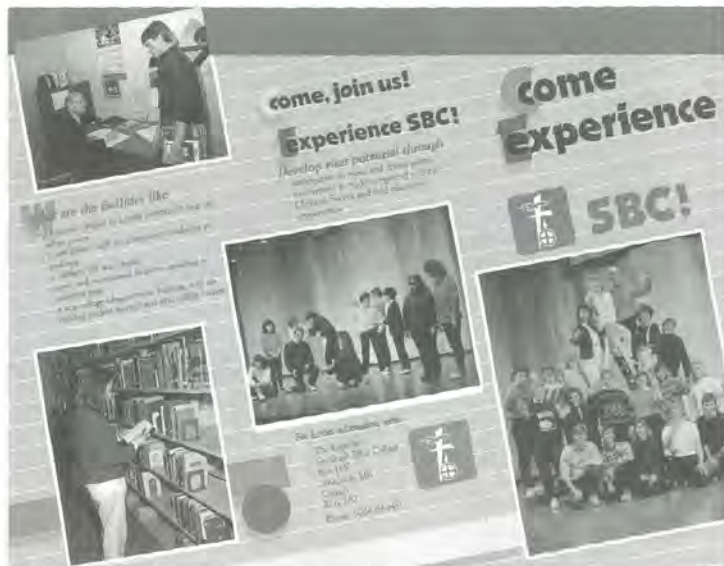
LeeRoy Bartel

Following Hiebert's stint, the board judged the PR position not to be a full-time job. Consequently, responsibilities were again shared by several faculty members. Rev. D.K. Friesen, who joined the team as Business Manager in 1971, took over stewardship and fund-raising, LeeRoy Bartel was assigned publication and advertising, Gerald Loewen gave leadership to deputational work, and Harvey Plett handled alumni relations.

When the College enrolment dipped in 1986, the Board suggested that three areas needed "strong attention,"



A 1968 PONTIAC WAS PURCHASED FOR \$2400 IN 1969 TO ASSIST SBI WITH DEPUTATION, CHRISTIAN SERVICE AND PUBLIC RELATIONS.



SBC public relations materials of the 80s challenged young people to "TO LEARN TO LIVE AND SHARE THE CHRISTIAN FAITH in today's world."

the first of which touched on PR. Members believed that the absence of a PR person was to blame. President Eidse told the board, "We feel very keenly the absence of a Director of Development in relation to recruitment efforts."⁹⁵ The other two reasons cited for the lower enrolment were the lack of accreditation, and the poor condition of the physical facilities.

Gordon Daman

In 1988 the Board Executive recommended that Gordon Daman be employed as Director of Student Recruitment. Increasing student numbers was the Board's major concern at the time, and that responsibility was included in the PR duties. Therefore, the position was renamed Director of Public Relations.⁹⁶

At 19 years of age, Gordon was the "new kid on the SBC block." He had already distinguished himself as an employee of the Manitoba Egg Producers Marketing Board. During the interview, board members were impressed with his testimony and vision for the SBC position. President Eidse saw great potential in the young man, and upon his recommendation the Board agreed to employ him for one year. Except for one year (1991-92) when Gordon took a leave for studies at SBC, he served SBC until the summer of 1996, consistently demonstrating versatility and enthusiasm.

In the fall of 1993 the PR Department was placed under a larger umbrella. Development was added to the PR

office. The title for the enlarged office became Coordinator of Community Relations and Development. The mandate now included not only publicity in the traditional sense, but a process was to be established by which perceptions and needs expressed in the constituency would be channelled back to the College.

The PR Department has tried in various ways to fulfill its mandate. It makes extensive use of the print media. *In Touch*, formerly *The Servant*, informs both the broad constituency and the alumni. Musical ensembles and drama teams⁹⁷ regularly visit schools and churches. The coordinator is responsible to plan youth events. *Youth Alive* was an annual fall weekend youth retreat featuring well-known youth workers focusing on spiritual impact, but including fun and entertainment. A Saturday night concert and Sunday morning service completed the event. This weekend youth event has been replaced by *Impact*, which targets youth who are serious about discipleship. *Discovery Days* is geared to give high school students a feel for college life. Grade 10-12 students are invited to spend a night on campus and attend classes the following day at no charge.

The use of communication technology has been gaining ground at SBC. Radio spots, the occasional business-sponsored *Program of Hymns* over Radio Southern Manitoba, and video productions have all been used to raise public awareness of SBC.

Development includes all forms of fundraising.⁹⁸ Although the President is responsible to see that financial goals are met,⁹⁹ the Community Relations & Development Coordinator functions as his executive assistant.

The Community Relations & Development Coordinator, together with the President, seeks to develop partnership models with constituent conferences. The recently developed Church Planting track, by which students would spend a two years in the college and two in a

church planting experience with a constituent church planter is one example. Planned Giving, Youth Ministries, a Publication department, personnel shared by the college and constituent conferences are other potential areas of partnership.

The Public Relations Department is responsible to recruit students for the college. Research and experience demonstrate that students recruit new students better than do paid "salespeople".¹⁰⁰ Student Ambassadors are being trained to handle the recruitment program through the year and especially during the spring and summer months.

❖ SUMMARY

When the Bible school began, there were three teachers and a board of directors comprised of seven men; sixty years later the institution has a full-time faculty of twenty men and women and six part-time teachers, a music conservatory with five part-time instructors, and a support staff of eleven.¹⁰¹

The board has also changed. For many years teachers were centrally involved in board decision making; in fact they were voting members. In 1966 the board still requested that the president of the school be a member of the board. In the last twenty years the Board qualifications have improved. Included on the board are educators and business people well-qualified to take initiative. At present there are twenty men and women on the board of directors representing the three sponsoring conferences.

A primary function of the board is to select quality leaders to provide continuity, yet to bring fresh new ideas. Each of the leaders brought something distinctive to SBC. With John G. Baerg it was training Sunday school teachers for the churches. Ben D. Reimer will be remembered for his emphasis on evangelism and missions. Harvey

Plett brought a broader theological dimension and articulated more clearly the Anabaptist distinctives for the school. Ben Eidse impressed people with his pastoral care, the drive for long-range planning and his efforts to complete AABC accreditation. Stan Plett seeks to strengthen the ties between the constituent churches and the institution through Christian Community Education, as well as to strengthen the school's commitment to discipleship with an Anabaptist perspective.

With expansion of the school, additional recruits joined the leadership team. This resulted in not only a division of labor, but also in a stronger organizational framework. An Administrative Committee, an Academic Dean, and a Business Administrator, together with the personnel in the business office, provided a much firmer internal control. The promotional activity of public relations extended the influence and awareness of the school well beyond its borders. Increased enrollment also called for strong Student Services leadership and student government which, in working together with the faculty, facilitated the day-to-day administration and operation of the institution.

George Enns, lived six miles from Steinbach in the Burwalde area. During the two years that he completed Grades IX and X in Steinbach Collegiate, he commuted by horse and buggy, or sleigh. Sometimes he walked the six mile stretch. He had a weekly routine. Early Monday morning George packed his weekly supply of eggs, "Klopps" (cooked hamburgers), oatmeal, bread, butter, cookies, and coffee his mother had prepared, and the laundry she had done on Saturday. He would then make his way to the Sobering house where he did light housekeeping (a term used to describe students' rooming situation). On Fridays after classes he went downtown to survey the hitching posts (because he recognized the horses) to see if anyone from his district was there with whom he might hitch a ride for the return trip home. George's lifestyle continued that way during his last two years in Bible School (1938-40).

— JERRY HILDEBRAND



"History is constantly repeating itself, making only such changes of program as the growth of nations and centuries requires."

—Garfield

Throughout its sixty-year history Steinbach Bible College (SBC) has been "offering a program of Bible as its core and the training of Christian church workers as its purpose."¹ This changeless foundation has, however, seen many changes in application. This combination of "staying the same" and "readiness to change" creates ongoing tension.

Curricular changes dot the historical landscape of SBC. The first Bible School Committee recognized very soon the need for revising and strengthening its educational program.

On a few occasions the course revisions accompanied a school name change.² In 1947, when a high school department was added, the German name *Die Steinbach Bibelschule*³ became *Steinbach Bible Academy*. This name was chosen to reflect the two departments. In 1953 the school, to be consistent with other similar schools, was renamed Steinbach Bible Institute.

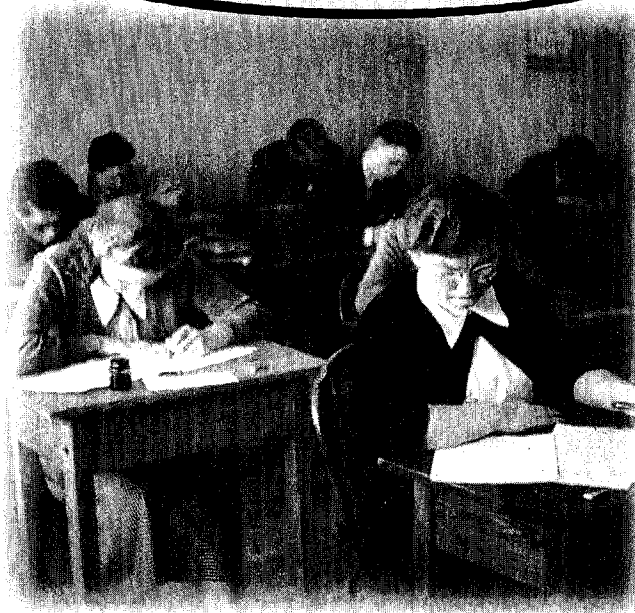
On July 1, 1979 another name change followed curricular changes. In the wake of curricular revisions in 1977, in preparation for granting degrees in 1978, the name was changed from "Institute" to "College."

Although curricular revisions were made continuously over the sixty year period, they were pronounced at particular historical junctures of the school. These significant revisions will be traced in this chapter.

As a college, SBC is committed to academic excellence. Curricular changes made in pursuit of such excellence involve among other things, a modern, well-stocked library, qualified professors, and academic respectability granted by other colleges and agencies. At SBC this

Chapter Five

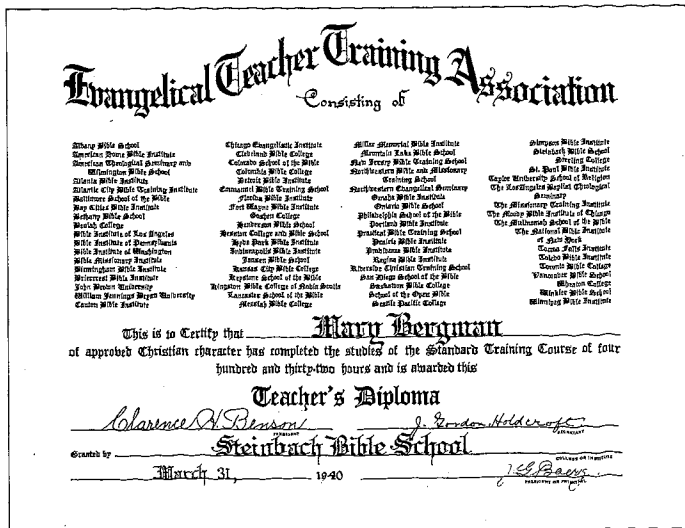
FROM CATECHISM TO COUNSELING COURSES



DEVELOPING A MINISTRY-CENTRED CURRICULUM

This page: PEN AND INK WERE STILL USED FOR TAKING NOTES IN THE "old school" IN 1952.

Opposite page: STUDENTS WHO HAVE SUNG IN SBC CHORAL GROUPS HAVE FOND MEMORIES OF CONDUCTORS LIKE GEORGE DUGARD, HENRY HIEBERT, BILL DERKSEN (SEATED FAR RIGHT), RUDY SCHELLENBERG AND JAKE KLASSEN.



THE ETTA DIPLOMA CONFIRMED THAT STUDENTS HAD COMPLETED A STANDARD TRAINING COURSE OF 432 HOURS.

pursuit has been closely related to the long and rocky road to accreditation by the Accrediting Association of Bible Colleges (AABC).⁴

As a school rooted in an Anabaptist heritage, SBC has always been committed to practical Christianity. Any focus on doctrines, creeds or theological reflection unrelated to practical ministry reflects a fragmented gospel. Practical ministry at SBC includes, among other things, music, drama and missions.

Academic excellence and practical Christianity have occasionally been seen to be in conflict. Steinbach Bible College, however, has embraced both. Doctrinal purity and academic excellence on the one hand is balanced by the development and exercise of practical ministry gifts on the other.

❖ ACADEMICS - CURRICULUM

When objectives of SBI were set by the founders of the school,⁵ and later were reaffirmed and reinterpreted,⁶ two fundamentals were emphasized: SBI was a mission⁷ school and the Bible was to be the main textbook.⁸ That dual emphasis determined the framework for the original curriculum and the subsequent revisions.

Evangelical Teacher Training Association (ETTA)

The educational focus in the early years had a three-fold purpose: to introduce young people to the Scriptures, to

ground them in the faith, and to equip them for service in their local churches.⁹ Special emphasis, however, was given to building Christian character and preparing Sunday school teachers.¹⁰

In the 1930s Sunday schools were relatively new in the churches and school districts in the Steinbach area. Introducing them into some locales was not without frustrations and difficulties.¹¹ This was true on both sides of the Red River (West Reserve and East Reserve).

After only one year of operation, officers of the Bible School Society requested that the school become a member of the Evangelical Teacher Training Association (ETTA) "as soon as possible."¹² ETta-approved education, it was argued, would help equip teachers for Sunday schools. Six months after the application was made, a letter dated December 14, 1937, informed the school of its acceptance as a member of the Association.¹³ After this the Society continually reminded the constituency that the school had membership in the ETta. This membership was a big help for a small school, since the Association already had developed a three-year curriculum.

ETTA membership also brought with it a familial affiliation with other evangelical educators. When the school was notified that the New Jersey Bible Training School in Camden, New Jersey had also become a member, John Guenther was asked to acknowledge the card as well as to wish the New Jersey school God's blessing.¹⁴

As an active member of the Association, the Steinbach Bible School was expected to follow ETta's three-year curriculum. Each year's program had its own focus but complemented those of other years. The preliminary first year Certificate Program was designed for lay leadership training in local churches. It consisted of six

courses in Bible survey and Christian education. For the Advanced Certificate Program, students took an additional six advanced courses in addition to the first year courses. The third level, the Higher Education Program was offered only in institutions of higher learning that held active membership in the ETta.

At each level, certificates were awarded to students successfully completing the courses. Upon satisfactory completion of the three-year program, students were granted a diploma.

The ETta curriculum was taught in the Steinbach Bible Institute until 1970.¹⁵ Two factors contributed to the discontinuation of the ETta program. New faculty members were not familiar with the program. It was also felt that the academic level of the ETta program did not meet the developing standards of the school.

Language of instruction

Language of religious instruction was a very important matter for the Mennonites east and west of the Red River. The 1940 SBS Prospectus listed twenty-six courses in German and fourteen in English within the school's three-year program. Although the school was bilingual from its beginning, Rev. Baerg instructed only in German while John A. Guenther taught solely in English.

Offering instruction in both German and English had been the intention of the society from the outset.¹⁶ Some courses were taught in English, while others--such as Archaeology, Natural History, Cults, Bible Geography, and Ethics--were offered in German.¹⁷ Until 1944, two teachers taught exclusively in the German language and one in the English language. But that year the board decided to reverse that arrangement. This was to accommodate the wishes of first year students and facilitate the school's mission efforts.¹⁸

In the early years of the school, both teachers and the board recognized that for church ministry, students would still need High German. Consequently, in February 1938, the Society began looking to other Bible schools, as far away as Tabor College in Kansas, for a teacher who could teach in the German language.¹⁹ At the same time, however, the administration readily recognized that most students had at least some public high school education and were more proficient in English than in German. For that reason, the school announced that in order to meet students' needs, "more attention than usual"²⁰ would be given to offering instruction in English. This reflects some of the linguistic tensions at that time.

Admittedly, by the late 1940s the German language was rapidly "becoming extinct" in the community.²¹ Yet, the German class was one most students enjoyed, "not because [they found] the language interesting, but because [their] teacher [was] interesting."²² J. N. Wittenberg, the principal German instructor, taught in a memorable, entertaining way. Students still remember the challenging exercise of puckering up their lips and

I recall the introduction of a Sunday school in my home school district near Winkler, Manitoba. As a new Christian I and two other teachers were asked to teach, and I was also to serve as superintendent. I attended a few disturbing meetings where one individual insisted that the Sunday school be conducted in the High German language even though the children could not read or understand it. Some parents identified Christianity with the High German language, and insisted that any religious instruction given to children be in German. Others insisted that the clergy had been granted exclusive rights for spiritual instruction. They took exception to unordained "greenhorns" handling the Word of Truth. Still other parents saw Sunday school as a subtle way of religiously manipulating their pliable children. They feared that conversions would divide their families; and sometimes this did happen. There were those who thought too much attention was given to the children. In Old Colony churches, for example, children did not go to church until they were young adults, took baptismal classes, and were baptized.

— JERRY HILDEBRAND, SBC Faculty

saying, "Huebert's Peter treibt die Huehner ueber den Huegel in das Huehnerhaus."²³

When Wittenberg retired from teaching in 1956 due to illness,²⁴ Ben Hoeppner inherited the responsibility of teaching German, but only as a second language. After Wittenberg left, all instruction was offered in English.

Language was a problem not only for the students, but also for the members of the society. In one of the society's important meetings in which building a new Bible school was discussed, the secretary noted the reception of seven new members, then added that it was "erlaubt Plautdeutsch [zu] sprechen" (permissible to speak Low German).²⁵ This accommodated those who had difficulty speaking High German.

THE 1943 DVBS WORKERS,
SUPERVISED BY JOHN G. BAERG.



Memories of Mr. Wittenberg

Classroom Experiences

Wittenberg would read to his classes which were always held in German. Whenever he met a difficult word, he would pause and ask students what the word meant. One day it was the word "Baechlein." Cornie Harms, who always had the answers, replied, "It is a little ram!" Wittenberg laughed until he cried.

--MARVIN THIESSEN, 1956

I remember when he told us about the early Mennonite charismatics in Russia saying, "Hallelujah, Praise the Lord, Amen."

--DANIEL WOLFE, 1956

Students were expected to behave like Christian men and women at all times. Whistling was not allowed. One day I stayed in our classroom after school to finish up some homework. I was the only one there and started whistling without thinking of what I was doing. After a few minutes Mr. Wittenberg came out of his office next door and looked into the room. I looked at him in a friendly manner without being aware that I had done anything wrong. Mr. Wittenberg merely nodded his head at me and left. It didn't dawn on me till later just what had occurred.

--MARION HOUGHTON, 1946

Memories of Mr. Wittenberg

Favourite Sayings

"Da ist die Wurtzel!" (*"That is the root [of the problem!]"*)
—ED REIMER, 1956

"Der Weise laechelt nur." (*"The wise one only smiles, [they don't laugh]"*)
—HARVEY PLETT, 1956

"Naechst Gott dank ich den Honig fuer meiner Gesundheit." (*"Next to God I thank honey for my health."*)
—BETTY FRIESEN STARK, 1956



"Don't walk with your hands in your pockets. Don't walk looking down to the ground. Lift up your heads. Life is wonderful."
—BILL KEHLER, 1956

"Time is money", was frequently heard as he waited for a student to answer his question.
—MENNO HAMM, 1954

JACOB N. WITTENBERG

Specialization & Levels of Instruction

By the fourth year of operation, plans were in progress to add new courses to the curriculum. These included Prayer, Homiletics, Notation, Christian Evidence, Mennonite Catechism and Mennonite History. Students now were offered not only a wider selection of courses, but a curricu-

lum which focused on their own distinctive history and beliefs. Baerg says, "Naturally, the program in this school was patterned after the Winkler Bible School, also the curriculum."²⁶

Students who completed the courses prescribed by the school, in addition to those required by the ETТА, received a diploma from the Steinbach Bible School as well. Because the ETТА and Bible school programs were integrated, students completing the three-year course would graduate with two diplomas. Students could study part-time, and take any courses which would fit into their timetable.

Until the early 1960s, the faculty was the final decision-making body on curriculum matters.²⁷ Board members relied heavily on the Bible school instructors with knowledge and experience in post-secondary education. Men like Archie Penner,²⁸ Ben Hoepfner, and Ben Eidse, who had studied at institutions like Wheaton College and Goshen College, often made suggestions to the Board and set direction in terms of curriculum and academic policies.

As members of the board became more experienced they also began to have a greater input into curriculum planning. Before classes began in 1960, the board noted that "the school curriculum has already for some time been slated for considerable changes and expansion."²⁹ The proposal then was that the curriculum have five areas of concentration: 1) General Bible; 2) Christian Education; 3) Missions; 4) Sacred Music; and 5) Pastoral work.

Several decisions within the next two years addressed curricular concerns. The faculty decided to appoint a



FACULTY AND STUDENTS CARRIED THEIR BIBLES WITH THEM TO GRADUATION SERVICES UNTIL THE EARLY 1960s.

Mary Loewen's teaching was practical. She helped us develop skills for starting children's clubs, teaching Sunday school, and administering a Sunday school program. I really benefited from her teaching.

—ANNE THIESSEN TOEWS, 1956

I was really challenged to study the Word of God more methodically. That was the biggest thing I learned: not only content, but methods of study.

—BILL SCHELLEBERG, 1956

registrar in September 1961 to spearhead the updating of curriculum.³⁰ Within a few months the board appointed a committee, which among other concerns,³¹ was "to investigate the two-level system and accreditation."³² This committee worked diligently; by the March 1962 board meeting, it had met seven times.³³

One of the outcomes of these discussions was a December workshop designed to lay a basic foundation for further SBI curriculum development.³⁴ The Curriculum Committee invited three faculty members to present papers. Ben Eidse spoke on "Relevancy of the Curriculum of the SBI to the Present and Foreseeable Future Needs of the Total Program of the Church." Ben Hoepfner's paper was entitled "Pros and Cons of Accreditation of the SBI", and Ben D. Reimer dealt with "Pros and Cons of a Winter Bible School."

Most students applying to SBI in the early 1960s had not completed high school. However, increasing numbers had graduated from high school and were prepared to study at a college level. Curricular discussions led to the development of a curriculum with two academic levels; Level I instruction was for students who had not completed high school. As a result of their interest in Bible study, many later completed high school. Level II or college level instruction presupposed high school graduation. Such a bi-level curriculum tailored the academic program to the educational background of incoming students.

Curriculum revision discussions also dealt with the length of the school year. Should SBI move from a six month to an eight month school year? Since this was in keeping with the AABC accreditation requirements, the board decided on an eight month year in 1964.³⁵

Diploma & Degree Program

In 1965, SBC entered a new era with a new constitution, a new president, and a newly defined relationship

between the Bible Institute and the High School. The two departments were to continue on the same campus, be administered by the same board, and served by the same faculty. In March 1965 the faculty proposed that the Bible department standards be raised to Bible college level.³⁶ Discussions were invariably accompanied by the fear of it becoming a liberal arts college. The statement "We must . . . jealously guard our school from becoming just another liberal arts school",³⁷ voiced by faculty in 1965, expresses a common reaction.

In a report to the constituent churches in 1967, supporters were told, "In the Bible School we have just completed a new revision of courses to meet the emerging need of students and the church. We seek to remain alert so as to develop a curriculum that will be true to the school motto and help the church fulfill its God-given task."³⁸

In 1970 the school initiated a two-year Bible school program. The three-year program with a six-month school year was converted to a two-year program of nine months per year. The students spent just as much time in the classroom in the two year program with nine months per year as in three years with six months per year. The new Bible school year had three terms instead of two. Besides providing the equivalent of a three-year college program, this new arrangement offered variety



IN THE 70's, CLASSES MET IN THE DINING HALL.

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

and flexibility. Some saw this as setting the stage for a full college program.³⁹

During the winter of 1975 the faculty presented a request to the board that the Bible Institute be upgraded to college status. The board appointed a Status Committee to undertake a study "of the complete status" of the Bible department.⁴⁰ This four-man committee, composed of D. J. Gerbrandt from the EMMC, Peter Broesky from the CMC, Allan Friesen from the Board of Directors and EMC, and Harvey Plett from SBI, began its work in November 1975.

The SBI Board met on June 17, 1976 to consider the following recommendation of the Study Committee:

It is recommended that the SBI retain its present campus site, a diploma program, its biblical Anabaptist orientation,⁴¹ and its high school sector. In addition, it is recommended that the SBI Bible department shorten its year to the regular Canadian Bible college or university year, and develop a 2-year diploma program, a 3-year General Bible degree program, and an in-depth 4-year Bachelor of Theology program. The fourth year is to emphasize seminars and practicums in the student's major field.⁴²

The 2-year diploma program was designed for students who wanted to study for personal enrichment or for more effective service as lay people. The 3-year BRS program was intended to serve as a foundation for further training, and the four-year degree program to prepare students for specific church ministries.

This recommendation was forwarded to the churches for consideration. Responses from the various churches were returned by the October 1976 board meeting. The Evangelical Mennonite (EMC), Chortitzer Mennonite (CMC) and Evangelical Mennonite Mission (EMMC) conferences were all in favor, as were the Steinbach Evangelical Mennonite Brethren (EMB), Morris EMB and Steinbach

Bergthaler churches.⁴³ Though some churches had not responded, the support of those who did, was accepted as an affirmation of the recommendation.

The faculty promptly moved into action. On January 20, 1977, the Dean of the Bible department, Ben Hoepfner, presented to the Board a program of studies together with the philosophy and objectives of the school.⁴⁴ Philosophically, it was an upgrading process. Faculty was concerned that high school graduates would be academically challenged and stretched. Courses such as Archeology and Biblical Languages were added to strengthen the Theology and Missions departments. The overall college program, however, was to remain biblically sound.⁴⁵

In subsequent discussions, board members recognized that changing the status of the school entailed a few pre-requisites. It would necessitate changes in facilities, academic entrance requirements and length of school year. It would also require an adequate library. Students would need senior matriculation or mature standing as a basic entrance requirement. The new college school year would run from September to the end of April, divided into semesters of fourteen weeks each, with a two-week intersession between the two semesters.⁴⁶ By April of 1977, the college catalogue containing the new program was at the printers.

In his annual report to the board that spring, President Harvey Plett acknowledged, however, that the program was an expansion rather than a change. SBI had offered



A dispensational chart on the walls of Steinbach's Tabernacle reflects the theological orientation of many Mennonites at the time of this graduation in 1952.



STUDENTS IN 1943-44 TOOK A SHORT MUSIC COURSE WITH K. H. NEUFELD OF WINKLER (FRONT ROW, THIRD FROM LEFT) WHO WROTE THE MUSIC FOR THE SBS SCHOOL SONG.

a junior college program for a number of years and now expanded it to a degree program.⁴⁷ Two of the new programs were four-year programs: the Bachelor of Theology (BTh) and the Bachelor of Church Music (BCM).

Moving Toward Accreditation

Early in 1979 the SBC Board again pushed for accreditation.⁴⁸ There had been pressures from various sources for almost a decade.⁴⁹ President Harvey Plett told the board it was important that accreditation be pursued immediately.⁵⁰ Doing so made further revisions necessary.

The primary needs centered on streamlining the programs introduced in 1977. The College found that it was not economically feasible to continue offering the four-year program⁵¹ due to lack of students, and recommended the program be dropped until there be a greater demand for it. The president saw "difficulty" with the

four-year program, but "good results" in the three-year program.⁵² Consequently, the other programs were to be reworked and strengthened.

For the next four years (1980-84) the institution operated under considerable tension. There were other issues that required attention, so work on the curriculum took second place. For instance, having obtained applicant status from the AABC in 1979, faculty were occupied with other aspects of a self-study. Deadlines could not be met and the College asked for an extension.⁵³ The president resigned, an interim committee was appointed, and a presidential search ensued. The constitution was under revision. All this put the school in a state of uncertainty. When the new president took office in 1983 he reported to the board, "Curriculum changes were minimal this year, but will receive considerable attention next year."⁵⁴

Changes in curriculum were also accompanied by an increasing focus on faculty effectiveness. The calibre of teaching was to keep pace with the revision of curriculum. To bring this about, the college administration developed policies and procedures for faculty evaluation on a regular basis. Its purpose was to reinforce good performance and to identify and work on areas that needed improvement.⁵⁵ In March, 1985 the board followed President Eidse's suggestion "that the board delegate several of the board members to evaluate the president," and agreed to develop tools for board evaluation. By June the ad hoc evaluation committee had done its job.⁵⁶

The AABC recommended three major divisions in the curriculum: Bible/Theology; Ministerial/Professional; and General Education.⁵⁷ Board member James Penner noted there was to be a broadening of curriculum by including more liberal arts courses, monitored Christian service, and supervised internships.⁵⁸ At the same time, the college Academic Affairs Committee entertained the idea

of introducing graduate programs for professionals,⁵⁹ and AABC recommended that a concentrated one-year program was to be included with the curricular revision.⁶⁰

In June 1987 President Eidse expressed to the board a readiness to revise the curriculum.⁶¹ In March 1988 the Academic Affairs Committee proposed to the board that missions, Christian education, and the pastoral training program be placed in separate tracks under the umbrella of a Church Ministries major. This curriculum revision reflected the school's theological commitment to the centrality of the church. It also eliminated "unwarranted program distinctions".⁶² Included in this proposal was a General Studies major providing emphases in biblical studies, pre-seminary training, or general studies.⁶³

The core of Bible/Theology courses were identical within both majors.⁶⁴ The new curriculum was implemented in the fall of 1989.⁶⁵ Academic Dean, Jack Heppner, considered it to be "a major new phenomenon—the best curriculum possible given our circumstances".⁶⁶

Recent Developments

To meet AABC requirements, the College was required to complete a follow-up self-study by the fall of 1996, five years after receiving full accreditation.

The revisions to curriculum made since SBC gained full accreditation in 1991 include, in addition to individual course changes, the addition of three new tracks in the Church Ministries major: Youth Ministries, Counselling and Church Planting.

This revision was made possible by reducing core requirements to give students more elective options.

After studying AABC standards, the University of Manitoba decided in 1992 to extend credit transfer privileges for U of M approved courses to AABC schools.⁶⁷

❖ ANABAPTIST STUDIES

SBC has recently established a Center for Anabaptist Studies offering selected graduate courses in that field of study. This was partly in response to requests from the leaders of constituent conferences and churches. It was sensed that the commitment to evangelical Anabaptism was gradually being eroded. Many ministers have studied in non-Anabaptist schools, and frequently find little incentive to teach or emphasize Anabaptist distinctives.

The College was seen to be in a unique position to meet that need. The courses, offered at a graduate level, are not part of the College curriculum, but are designed for students who already have their undergraduate degree.

The program has two tracks. Track One provides an intensive one or two-week session at the Center. The plan was to offer select courses and not a complete graduate program. Credit transfer arrangements were negotiated with other graduate schools. Students enrolled in those institutions could take these courses as part of their complete program of studies. Five such courses have been offered since May, 1993.

Faculty and staff of 1964-65.





The office clock reminded several decades of students to get to class on time.

Track Two has the lay leaders of constituent churches in mind. Its distinctive feature is increased accessibility since classes are conducted in constituent churches. The program does not require as much of the student's time. It is offered at reduced fees and a lower academic level to accommodate those who do not have Bible college training.

❖ APPLIED ACADEMICS

Applied academics does not eliminate the need for classroom instruction but includes a strong practical component to the program. Quality classroom education is only one aspect of effective training for ministry. The other is supervised, practical ministry training.

Music Department

Singing and music have always been a significant component of the SBC program of studies. This was reinforced by the growing interest in music in the Steinbach area as noted by Steinbach historian Gerald Wright.

Attitudes towards music began to change radically in the Steinbach community during the 1930s. After the Second World War choral singing became immensely popular, and that enthusiasm has continued into the 1990s.⁶⁸

Choir & Theory

Choirs and singing groups were an integral part of the early curriculum. With only nine students--6 females and 3 males--enrolled during the first year of operation, a

school choir was hardly possible. The following year an enrolment of 28 students--15 females and 13 males--allowed for a well-balanced choir which sang at special events. The school choir sang two songs at the dedication of the first school building in November 1939.

John A. Guenther, a colleague of Principal Baerg, started the first school choir and taught notation in the fall of 1937. For some unknown reason, Rev. Guenther could not continue with the choir. John G. Baerg then took on the role of conductor for the remainder of that school year.⁶⁹ Rev. H. P. Fast, also musically inclined, assisted. However, Peter Martens, a musically gifted student, was later employed to direct the group. The choir, as well as the various singing groups, were much appreciated in ministries offered to area churches.

Another musician, conductor, and composer, K. H. Neufeld, came from Winkler for a one-month module in 1944 to instruct music and conduct the school choir. At one point he challenged students to write a school song. The lyrics written by Margaret Wiebe Sorenson '44⁷⁰ were selected and set to music by Mr. Neufeld. The tune "a catchy German school song that was so popular in those days,"⁷¹ was frequently sung on special occasions.⁷²

Special singing groups developed voluntarily during the first few years. This pattern continued until 1959 when the faculty began forming singing groups, with students selected by audition.⁷³

Although Rev. Guenther had briefly taught music notation in 1936, music courses became part of the curriculum only in 1941. Since then, they have continuously been listed in the program of studies.⁷⁴

None of the faculty in the 1940s had extensive music training. From 1945-1947 and again in 1951-52 Archie Penner taught the music courses and conducted the school choir.



POSING FOR A PHOTOGRAPHER ALLEVIATED ANXIETIES AS THESE YOUNG WOMEN AWAITED THEIR SIGHT-SINGING EXAM WITH MUSIC INSTRUCTOR ARCHIE PENNER IN 1946.

From 1941-52 all students were required to take music courses. These included Notation, Rudiments of Music, Conducting and Choir. Some students deeply appreciated this opportunity, while others disliked it. Jake Bartel says, "I couldn't carry a tune, and I detested conducting".⁷⁵

Private Instruction & Electives

Music program requirements changed during the years 1952 to 1961. The demands for change came not from constituent churches but from the administration and faculty. Due to increased enrolment, course electives could be introduced. In addition to music courses in the curriculum, students could choose to take private lessons in voice and piano.

Mr. George Dugard, the primary music instructor in this period, succeeded Archie Penner in 1952-53. Dugard had his ARCT⁷⁶ diploma in vocal music and had a reputation both in Winnipeg and Steinbach as "an outstanding singer and conductor."⁷⁷ He carried an unusually heavy teaching load. Beside weekly instruction at the Bible Academy, Mr. Dugard taught some fifty vocal

students in Winnipeg, Steinbach, and Altona, and directed a choir in Winnipeg.

George Dugard had become a believer through the witness of an Anglican clergyman and a Baptist layman. Before that he enjoyed dancing and playing in a jazz orchestra. After his faith commitment he developed a biblically-based philosophy of music. He maintained that the human voice is by far the most beautiful instrument,⁷⁸ and impressed upon his students the importance of music in God's eyes. He thought that when the

morning stars sang together . . . at the very dawn of creation, God could not wait very long for music. Man came later! Singing [was] the first of the arts mentioned--and the last; . . . Singing is the only one of the arts mentioned as continuing in heaven.⁷⁹

He noted "there [will be] no more preaching in heaven, but there [will be] plenty of singing!"⁸⁰ Singing, Dugard claimed, was as "universal as the sunshine--but not always as bright."

Toward the end of this period (1959) a music department was established. This opened the door for the development of the music program, and allowed students to graduate from the institution with a major in sacred music.

The Music Major

The first Music Major students entered the program in 1962 and nine students graduated three years later. Henry Hiebert was the first full-time faculty member in charge of the music program. A resident faculty member, he was always available to music students and ably represented the music department at faculty meetings.



MANY STUDENTS HAVE STUDIED VOICE WITH RUTH OOMMEN SINCE SHE JOINED THE SBI MUSIC DEPARTMENT IN 1973.

Henry Hiebert is to be credited with establishing the new music department. His influence did much to strengthen the music curriculum during his six years at the school. In 1962, after many discussions about upgrading the music program and facilities at both faculty and board levels, Hiebert, together with Ben Eidse and Ben Hoepfner, restructured the music curriculum tailored to a college program. "Out of this emerged the clearest music philosophy up to that point."⁸¹ Music was to be considered a vital part of SBI training. Music reflects a philosophy of life as well as a system of theology and as such has always played an important role in world evangelism. The committee called for the appointment of a full-time resident music director with a music degree or its equivalent. Three months later, Hiebert was appointed as full-time music instructor.

Music Facilities

From the founding of the school in 1936 until 1964 all music instruction had been offered in the regular classrooms. Space had been adequate, especially after the move to the new campus in 1955. Due to the increased student enrolment of the late 50s and the expanded music program begun in 1959, the music practice facilities in particular became crowded.

In his first year, Henry Hiebert's office was located in a tiny room underneath the stairs leading up to the present high school office. The following year the west half of the maintenance shop was renovated to provide a room for choral and voice lessons. Two years later Hiebert requested more practice rooms and the board asked him to

draft plans. The proposal was to either build a new 56' x 30' building or to renovate the other half of the maintenance shop at an estimated cost of \$1400-\$1600. At the recommendation of the board, the student council assumed the costs of that renovation project. The Building and Grounds Committee supervised the construction work done personally by the music director, Henry Hiebert, during the summer of 1964.

The completion of that project provided a separate music building with five practice rooms, a classroom and an office for the director. The facilities were a great improvement but were still problematic due to lack of humidity and temperature controls. Sound conditions were poor. Pianos quickly went out of tune. Space was still inadequate. Choir rehearsals and large music classes had to be conducted in the larger school chapel which also doubled as a dining room.

These facilities served until the chapel-music building was built in 1977.

Music Performance

In the early years Choir was a required course for all students. As a result, a solid tradition of choral singing was established. The tradition of a school chorus open to all students continued for many years. It was featured at special functions such as Christmas concerts and graduations.

In 1959 the Chorale was formed. The members of this special choir, performing more difficult music, were selected by audition. The Chorale began regular deputation concerts in churches. The largest Chorale of 37 singers was formed in 1963-64 when school enrolment peaked. The Chorale functioned regularly except for three years when there was no director, 1967-68 and 1972-74.

Combining teaching and deputation was a challenge for

THIS LADIES TRIO WAS ONE OF SEVEN DEPUTATION GROUPS BESIDES THE CHORALE IN 1964. DID THEY REALLY SING FROM *SONGS FOR MEN*?



the directors. The selection of music with educational merit, challenging to the group and acceptable for performances in constituent churches was no easy task. Vocal ensembles fared better. Duets, trios, quartets and mixed ensembles of various sizes often formed spontaneously. Faculty also encouraged the formation of such groups for ministry, outreach and recruitment. In 1963 the school had nine such groups.

The Chorale faced other complications. On the one hand, small churches found it difficult or impossible to host such a large group. There were meals to prepare and overnight billeting needs. Consequently, the larger churches benefited most from the Chorale performances. The ensembles, on the other hand, were accommodated more easily, but the pressure to form such groups sometimes resulted in performances of lesser quality.

Public Relations Director, Ben Friesen, recalls the tension that existed between him and the music department. As the PR director, he was concerned about getting into the churches with singing groups soon after the beginning of fall classes. But Music Director Bill Derksen was, in Friesen's opinion, a "very precise music teacher." He claimed that the groups "were not yet ready to perform."⁸²

Friesen gained a new appreciation, however, for Derksen's concern when he and a ladies trio from the school visited the Baptist church in Ashern. For some reason the trio had great difficulty with their songs that evening. But the real embarrassment came after the service when a trio from that church had an after-service practice. The quality of that trio's singing far outshone the school's trio. Friesen realized that as representatives of the school they had to pay more attention to performance quality.

The music program at SBI has inspired several gifted students who have continued with further music studies in other institutions. Others joined community choirs that

handled challenging pieces of music, by composers such as Bach, Schubert, Schuetz, and Handel. The Sacred Music Society directed by George Dugard, and community choirs directed by Henry Hiebert and Bill Derksen welcomed SBC students to join their organizations, even though these were not a part of the SBC program.

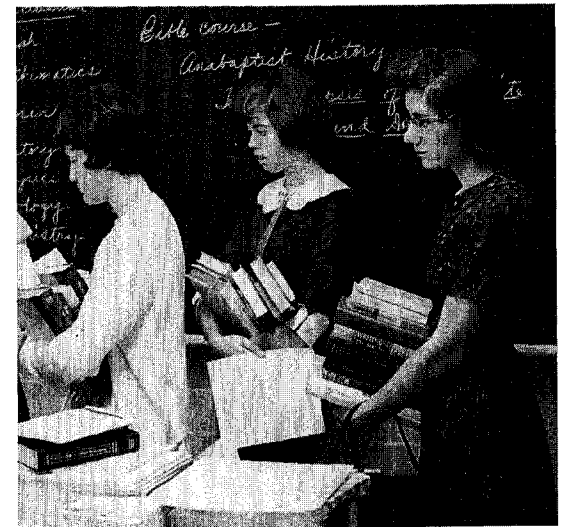
Degree Program & Music Building

LeeRoy Bartel had just graduated from the School of Music at Brandon University in 1975 when he was hired to head up the SBI Music Department. Bill Derksen, while on tour with the choir in Brandon, had challenged him to come to the SBI. That encounter convinced Bartel to accept the offer. He held the position for ten years.

His first part-time responsibilities, with two other part-time teachers in the SBI Music Department, soon became full-time. In his second year (1976-77) he was instrumental in bringing to the school other qualified music personnel such as Gary and Dorothy Froese. The three worked together efficiently in articulating a philosophy of music and putting the courses in place. The 4-year Church Music degree program was ready when SBI offered its first college-level courses in 1977.

For Bartel, the designing and construction of the music-chapel building in 1977 was a significant achievement. Following the dedication of that building on February 19, 1978, Bartel brought quality music performances to SBC by accomplished musicians such as pianist Jon Gonder and soloists like Merrill Womach, Kim Wickes, and Sonya Machnik.

Following these successes, the music department fell on



STUDENTS WAITING TO PAY FOR THEIR BOOKS AT REGISTRATION IN OCTOBER 1966.



Students participating in a theology seminar with instructor Jack Heppner in 1993.

hard times. Opposition and resistance to the aggressive manner and type of music the personnel were promoting was mounting from both constituent churches and faculty. As a result, two-thirds of the music teachers resigned in 1978. This left Bartel severely shorthanded. He recalls, "In 1978-79 I had the most depressed years I have ever had in my life,"⁸³ and wondered whether he should have left as well.

However, having started this much, he felt he should not let it fall apart. Bartel pulled up courage and began stabilizing the music department.

Rudy Schellenberg, who was completing music studies in Detmold, Germany, received a phone call from LeeRoy, his boyhood friend. LeeRoy invited him to teach at SBC, even if only for one year. Rudy responded positively in July 1978. But instead of teaching for only a year, he devoted fifteen years to music at SBC, with the exception of two years (1987-89) when he studied for his doctorate at the University of Cincinnati. During his years at SBC he conducted the high school choir, oratorio choir,⁸⁴ chamber choir, chorale, and Children of Light, and served as head of the Music department from 1985-1993.⁸⁵ In appreciation for his services, the 1984-85 yearbook was dedicated to him. The tribute says,

He not only teaches us how to sing, he makes musicians of many. He's one of the people who is always ready for a good joke and can tell a joke, but at the same time is dedicated to use music for God's honour and glory.⁸⁶

Doreen Klassen was also recruited by LeRoy Bartel to help rebuild the music department at SBC in the late 1970s. Klassen's first year at SBC was in 1978-79 as a

part-time teacher. The following year she became the first woman to be appointed to a full-time position on the SBC faculty. Doreen taught not only music, but also anthropology and drama courses. She had a special interest in ethnic music and impressed upon students the importance of understanding music as one element of an integrated culture of a people group.

Doreen was on the SBC faculty for fourteen years (1978-96), interrupted by the four years (1989-93) of sabbatical and leave of absence during which time she pursued further studies.

Missions

Steinbach Bible College has always emphasized practical ministry training. For many, this meant missions. In the school's sixty-year history, Rev. Ben D. Reimer stands out as the missions man of the institution. This is not to ignore many others who have sought to maintain that emphasis and make missions relevant. All of Ben D. Reimer's successors have had cross-cultural missions experience. Harvey Plett saw short stints of service in Germany and Lithuania. Ben Eidse was connected with the Africa Inter-Mennonite Mission over a period of forty years, serving as a missionary in Zaire. These forty years were interrupted several times due to health problems, studies, and teaching responsibilities. Stan Plett served for two years with the Gospel Missionary Union at King's College in Belize.

Of the faculty, Jack Heppner, Academic Dean, had four years of missionary service in Bolivia under the EMMC. Jerry Hildebrand served in South Brazil for three terms under World Team. Other faculty members have had a variety of cross-cultural assignments. Doreen Klassen was involved in anthropological research in Africa with the Shona people. Glen Koop, former Dean of Students and Registrar, had a two-year term of service in Lesotho

under the auspices of the Africa Inter-Mennonite Mission. Gord Penner served for a year at King's College in Belize. Myrna Friesen spent two summers at the Lithuanian Christian College in Klaipeda, teaching English as a second language and assisting in library development.



FOR BEN D. REIMER, THE MISSION AND GOALS OF SBI AND WESTERN Gospel Mission WERE IDENTICAL. HE COMMUNICATED HIS PASSION FOR WINNING THE LOST TO STUDENTS BY INVOLVING THEM IN HIS MINISTRY. PHOTO: 1961.

Missionaries have regularly been recruited to teach missions courses. Many missionaries representing constituent conferences and a variety of interdenominational mission representatives have challenged the student body during chapel services and in the school's mission conferences.

Drama

Like the parables of Jesus, drama can be an effective vehicle for the communication of Christian truth. Drama has opened up new opportunities for worship and church ministry.

Drama was used for Christmas and Easter programs already in the early 1950s. Dorothea Kehler writes, "The highlight of the evening [Christmas program] was the cantata pageant, *The Shepherd*, which presented anew God's promise as predicted through the prophet Isaiah."⁸⁷ Ed Reimer remembers performing isolated pieces such as the pageant *The Prodigal Son*, together with musical interludes, in February 1955. Music was provided by Elvira Hamm at the piano, Menno Hamm with the piano accordion, while Archie Penner preached the sermon. Reimer recalls other early attempts at drama in Lowe Farm, Wesley Chapel, and the new EMC church in Winnipeg, but adds that the drama performances of 1996 have come a long way since then.⁸⁸

On at least one occasion some members of the audience took exception to a drama performance. The Board then advised the faculty "to provide strict supervision of the types of drama presented by the Bible student body."⁸⁹

The value and possibilities for drama in Christian ministry gained a new impetus for SBC students when a drama group, *The Covenant Players*, made a chapel visit to the school. In fact, first year student Garry Koop joined *The Covenant Players* as a result.⁹⁰ From the students' perspective, SBC drama performances were largely connected with music. Since not all students were gifted in music, some felt another outlet for ministry should be found for them.

As a discipline, drama first made its SBC appearance in 1983 when a few Chorale

NEW CREATION drama groups frequently performed "The Stone Wall" by Ingrid Rogers to challenge audiences to break down walls of prejudice.

INSET: Students presented a 'declamatorium' (chancel drama) on the fruit of the spirit in the spring of 1941.



members began to perform dramatic skits during concerts. Director Rudy Schellenberg included some drama pieces in a music ensemble used for deputation. The *Snabotinam*⁹¹ written by Garry Koop was presented at a missions conference, and *Lucy*, based on a story by Beryl

Giesbrecht, premiered at Youth Alive.⁹² The following year more Chorale members began to participate in drama. But it was all extra curricular and no academic credit was given for the students' efforts.

At first, drama became an option for Christian Service requirements. As interest in drama increased, students petitioned to have it included as a regular credit course.⁹³ Doreen Klassen provided faculty support for this request and eventually it gained academic credit.

Drama got an added boost when *Drama in the Church* was taught as an Intersession course in January 1986 by Albert Labun, the high school department English teacher. That year a group, simply known as *The Drama Group*, traveled together with the Chorale on deputation.⁹⁴ But by the following year Angi Plett felt the status of the group warranted a name. She suggested *New Creation*.⁹⁵

With the development of drama, actors were chosen by audition at the beginning of the school year. Sensitivity to the needs of different target groups resulted in the formation of two separate groups. Drama groups soon devel-

oped itineraries independent of the Chorale.

Christian Service

Christian Service represents the outreach ministries students offered in the surrounding communities. In essence, it is practical training which has been called by several different names over the years. It began with the label *Practical Work*. Later it became known as *Christian Service*, and is now identified as *Field Education*.

Ministries of this nature have always been practiced by the school. In the early years, they were carried on during the summer months as well as during the course of studies. During the school year, students conducted week-day clubs, Sunday schools, and weekend programs in churches. The school even constructed a small building in East Steinbach with the intention of starting a church.

During the summer months, singing groups accompanied their teachers in gospel preaching campaigns to remote areas of Manitoba and Saskatchewan. Other students taught Daily Vacation Bible School in rural Manitoba schools. According to *The Star*⁹⁶ of 1947, "Work like this has taken place in many other schools [public] during the summer. The principal of the Bible School organizes them."⁹⁷

Since the goal of the school at that time was to train Sunday school teachers, "practically half of the students



CO-TEACHER EVELYN LOEWEN ENNS
PHOTOGRAPH'S ELVERA FRIESEN PENNER
TEACHING DVBS.

The Daily Vacation Bible School (DVBS) classes were conducted just like public schools, with singing, Scripture reading and prayer followed by the roll call each morning. The session itself featured a Bible lesson and Scripture memorization. Recess offered a welcome break between sessions, consisting of games on the school grounds, weather permitting. The second half of the morning generally was comprised of craft work.

During the afternoons DVBS workers made visits to homes in the community, got acquainted with residents and witnessed to them. Evenings were devoted to preparations for the following day. After two weeks, the classes concluded with a program to which parents and friends were invited. Pupils showed the audience what they had learned, and teachers presented awards to deserving students.

—ELVERA (FRIESEN) PENNER, 1947

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[were] Sunday school teachers."⁹⁸ George Unger also mentions evening services conducted on a bi-weekly basis in school districts like Chortitz, Hochstadt, Ekron, and Willowridge where "the gospel story in song, recitation, and word" were presented. Other students were courageous enough to make house visitations in Steinbach on a regular basis.

For several years the students and faculty conducted a Practical Hour during the noon hour each Wednesday. This played a vital part in preparing the students for ministry. After 1947, when the high school became a part of Steinbach Bible Academy, the entire student body was divided into five groups which performed by turn. During this hour students gained confidence to speak in front of a group; something they needed when going out on ministry assignments. This practice continued until the mid-sixties. For many students *The Practical Hour* helped remove inhibitions of performing before a mixed audience.

There were ministries in which students served with school instructors. Jake K. Bartel enjoyed doing colportage work selling Bibles and Christian books under the auspices of the Western Gospel Mission. Evangelistic services were brought to the Manitoba Home for Girls in Winnipeg. Every two weeks several ladies accompanied Rev. Ben D. Reimer to the home. He would either preach a message or show a film or slides and the ladies served with music.⁹⁹ Others found a ministry working under MCC in the Brandon Hospital for Mental Diseases.¹⁰⁰ A singing group accompanied Archie Penner on biweekly evangelistic services to Pine Falls and Seven Sisters Falls.

Such ministry fervor continued well into the 70s. According to the 1969-70 Report to the Constituent Churches,

The school continues to emphasize missions and Christian service. During the school year we have visited 75 churches. Students were

engaged in assignments such as tract work, house visitation, candy stripping, editing a youth paper, patterning,¹⁰¹ Union Gospel Mission, [and] institutional singing in places like the Ste. Anne Hospital.¹⁰²

Students took on more and more responsibilities, including the preaching on the Chorale programs. The Kindale School for the handicapped requested students to assist in a Physical Education program, and plans were underway to develop an outreach to youth in Steinbach.¹⁰³ Beside the calls for conducting Sunday schools and Good News Clubs, Practical Work included the unique ministry of teaching a nine-year-old boy to crawl.¹⁰⁴

In order to meet AABC requirements the Christian Service program underwent a major revision in the late 1980s. The AABC Evaluation Team came to SBC in April 1987. The team pointed out deficiencies in the educational component of outreach ministries. It noted that there was no counseling or supervision by the departments. Nor was there any planned correlation between field work and course work. Assignments were determined largely by and changed at the will of the student. Some students did the same service assignment every semester regardless of how long they were enrolled. Furthermore, the records for

My three years at Steinbach Bible Institute were the most blessed years of my life. Some of the lessons I learnt were not "book" lessons. They were lessons on trusting God for finances, or physical strength, learning to practise the reality and inner presence of God, and many others, which I realized only as the years go by.

—BERNADINE TOEWS PLETT, 1956

I fully expected Theology to be boring, but in Dr. Archie Penner's theology class I realized there was nothing quite as exciting as the study of God.

—GLORIA DUECK, 1986 AND 1989

We had lots of fun in Harvey Plett's counselling class, yet he made us think seriously about what the church faces today with regard to divorce and remarriage.

—MINNA THIESSEN, 1996

Through SBC the Lord has taught me how to relate to and work with others whose opinions differ from mine.

—PHILIP REIMER, 1996

Christian service activities reflected only the number of assignments, not the quality of work accomplished. Consequently, the records provided no help in referencing future work opportunities or ministries.¹⁰⁵

These deficiencies were to be corrected before the College could expect full accreditation. In response, a Christian Service Committee was appointed by the faculty in September 1987. It consisted of the Director of Christian Service, two additional faculty members and a representative of the student body.

Field Education and Internships

With such changes a further delineation of Christian service ministries was made. Two types of ministries were named, *Field Education* and *Internship*. The former dealt with the weekly assignments expected of all students.¹⁰⁶ *Internship* denoted a more intensive practicum in line with a student's major. This was of a longer duration and done in a church or another service agency under the supervision of an experienced church leader.

On October 19, 1988 the faculty adopted the new SBC Field Education program. Faculty advisors were appointed to monitor student performances. Students gained practical experience in three Church Ministries Tracks: Pastoral, Christian Education (CE) and Missions. The internship program requirements involved six weeks of full-time or eight months of part-time supervised ministry. Field Education assignments were calculated as part of the student's course load.

Internship became a requirement for all Church Ministry degree students in the fall of 1992. Two years previously, it was offered but not required. The greatest difficulty the director faced was to find qualified supervisors and willing churches.

Academic credit is now given for both Field Education and Internship.

Library

Students of the early 1940s chuckle as they remember their tiny library. The aim of the school and the profile of the student body has changed since those days. Two of the students in 1940-41 had completed Grade VI, six had Grade VII, five had Grade VIII, four Grade IX, one grade X, two grade XI, one Grade XII, and one had completed three years of schooling in Russia.¹⁰⁷ But most of them were classified as mature students. Nevertheless, these academic differences had to be taken into account in assigning the students' work load.

The first mention of a library is made in *The Star* by 1947 graduate, George Unger. "The rapidly growing library, which was only opened a few months ago, and already contains more than 200 volumes, has aroused my interest."¹⁰⁸ Briefly discussing the make-up of this library, Unger's first-year classmate Matilda Reimer says:

Some of the authors of these books are: Dr. Ironside, Dr. Harry Rimmer, Dr. John R. Rice, O. Hallesby, Dr. Arthur Brown, and Dr. Appleman. . . . We have books on 'the Bible and Science', Bible expositions, a number of commentaries on the whole Bible including one set of forty volumes by Dr. W. B. Riley and one set of thirteen volumes by James Smith. Then there are some biographies of some true men of God like Gipsy Smith, etc.¹⁰⁹

In the following years, this situation changed. By the end of the 50s aggressive steps were being taken to improve the library. Board minutes report that the principal stressed "that our library should be improved further. Immediate need is the Canadian Encyclopedia."¹¹⁰ The Board asked Archie Penner to prepare a list

SBC STUDENTS OVER SEVERAL decades of enjoyed theological discussions and studying ROMANS WITH DR. ARCHIE PENNER.



of books to the amount of \$600 for the 1960-61 year and \$500 per year thereafter.¹¹¹

But increasing the library holdings brought to the surface other problems. One was lack of space. With enrolment nearing 200 in 1960-61, the library was very crowded.¹¹² This left little room for additional stacks. At one point the Building Committee had recommended adding a third story to the north wing of the main building, but that never materialized.

The increase in the number of books also required that they be catalogued and that the filing system be kept up to date. That called for many additional hours of work.

Until 1954, students were appointed to library duties.¹¹³ Archie Penner was anxious to see the library expanded and organized, so in 1954 he introduced a new faculty member, Ben Hoeppner, to library work.¹¹⁴

In 1961 Hoeppner was placed in charge of the library and served in that capacity for six years. Library expansion required continual effort. The board noted that new books had not been added to the library as planned.¹¹⁵ Thus money for additional books was now budgeted.¹¹⁶

Hoeppner closely monitored the library expansion progress. In his October 1963 report to the staff and board he suggested a goal of 5,000 books. At the end of the 1963-64 school year Hoeppner again reminded the Board, "In view of the fact that the board has passed the recommendation of taking immediate preliminary steps toward affiliation and accreditation with AABC, the 5,000 volume objective is essential."¹¹⁷ At that point the library held about 3,000 books and about 200 new books were purchased per year. He asked that the number of purchases be increased.

The improvement was slow but consistent. By the time of the 1965-66 Annual Report, the library had 4,416 books processed according to the Dewey Decimal System. In

the following year the school received an unexpected gift of 200-300 books, primarily in the field of Anabaptist history, from the estate of the late K. J. B. Reimer. President Harvey Plett could then announce that the school had reached its goal of 5,000 books, and that the school was "now ready to study more closely affiliation with AABC,"¹¹⁸ since it had met the objective for library acquisitions.

There was always both a push and a pull in the plans for library expansion. The push came from the AABC; the pull came from the administration who were concerned about other needs. In February 1990, the accrediting association told the College it needed to add \$30,000 worth of books in the following three years. Fund-raising banquets were held in several centres during those three years, with the proceeds going towards the purchase of library books. In addition to requiring a certain number of holdings, AABC stipulated that the librarian be professionally trained and be granted college faculty status.

The First Full-Time Qualified Librarian

Succeeding Ben Hoeppner as librarian were other faculty members Neil Friesen (1967-71)¹¹⁹ and LeRoy Barkman (1976-78). Myrna Friesen, however, was the first to meet AABC requirements, holding a degree in Library Science.

Myrna first came to SBC in 1969 as a high school teacher and office worker. In 1973 she began working part-time as librarian, continuing until 1976. A study leave in 1976 allowed her to complete her B.A. degree from the University of Manitoba and her BRS degree from Mennonite Brethren Bible College. Returning in 1978 she again served as part-time high school teacher and part-time librarian. She was appointed full-time librarian in 1984. The following year she completed her Master of Library Science (MLS) degree.

Expansion

In order to meet accreditation requirements, the library set a goal of 20,000 volumes. It has grown well beyond that goal and has a circulation of 10,255 per year. Besides serving students, faculty, and staff of both the College and High School, borrowing privileges are extended to alumni and members of the surrounding communities.

In addition to the collection of books, the library subscribes to 162 college-level periodicals, the majority of which support the college program offerings. A special room is designed for the storage of audio-visual equipment and materials.

The library is gradually being computerized, utilizing a computer with CD ROM drive. In 1992 the library provided computer access to the holdings of the University of Manitoba, the University of Winnipeg and St. Boniface College. Barcoding all library volumes and automating circulation is the next step in library computerization.

The library carries large collections of music with a specialty in ethnomusicology, and in Anabaptist/Mennonite studies. The latter section contains a special collection of family genealogies.

❖ ACCREDITATION

The decision to pursue accreditation with AABC and the process entailed has consumed much time and energy. Some faculty members with graduate studies experience were aware of the benefits of accreditation. The church constituency, on the other hand, was largely unfamiliar with the concept and was therefore apprehensive of its effect.

Ben Hoeppner pointed out that to gain accreditation with the American Association of Bible Colleges (AABC), the school must be Bible-centered, sound in educational

practices, and have an eight-month school year.¹²⁰ Standards also applied to the way in which the school handled its business affairs, especially finances, student services, and relations with the constituency.¹²¹

The accreditation process consists of three stages: applicant status, candidate status, and fully-accredited status. For each stage the school is required to complete a self-study.

Pilgrimage Towards Accreditation

The first steps to academic credibility had been taken in 1937 when Steinbach Bible School applied for membership in the Evangelical Teacher Training Association (ETTA), an organization founded in 1930 "to strengthen and advance evangelical Christian education."¹²² At the time, ETTA was the preferred unofficial accrediting association for North American Bible schools. Acceptance as a member school required the institution to offer the specified courses for its three-year diploma program.

Academic credibility was further enhanced in 1947 when the Steinbach Bible School added the high school department. Senior matriculation became an entrance requirement for the school's college division in 1977. The academic level of Bible school instruction increased as the qualifications of incoming students increased.

As early as 1962-63, SBI entertained the idea of becoming a member of the American Association of Bible Colleges (AABC). In one of the three papers presented to the Board and the faculty at a curriculum workshop at the school, Ben Hoeppner outlined the pros and cons of accreditation.¹²³ Ten months later the Board agreed that Ben D. Reimer and Ben Hoeppner should alternately attend AABC meetings in Chicago.¹²⁴ Further interest was shown in continuing correspondence with AABC. The association

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suggested that SBI start a self-examination system.

Apprehension and a note of caution accompanied this process. Ben D. Reimer suggested that a thorough study be undertaken before pursuing accreditation, and recommended that Frank C. Peters of the Mennonite Brethren Bible College be consulted for more information. Archie Penner, who was in Iowa at the time, was asked to attend the AABC conference in Chicago. He responded that "accreditation should be actively and immediately sought."¹²⁵ Penner suggested that Harvey Plett, Ben Friesen, and another man undertake the institutional self-study.

Six months later, however, Archie Penner raised serious questions about college status for SBI. Again he wrote the school with these questions,

Will our churches be permitted to move ahead to the college level with our institute? Will the constituency we serve be able to bear the cost of college level training? Will it be to the best interest of our missionary programs of conferences involved? Could we set up a joint program with one of the colleges in Winnipeg (MBBC)? If we did, would the MBs swallow up our institute?¹²⁶

The Board agreed to explore the possibility of a joint program with MBBC. This was done and in December of 1967 a proposed agreement between MBBC and SBI was formalized. It stated that MBBC would give students graduating from SBI's three-year program two full years of credit. This made it possible for a student to earn a BRE degree in one year or a BTh in two.¹²⁷

The road leading towards accreditation with AABC was a rough one. Even though the Board had appointed a Self-Study Committee, there were weighty issues it did not feel capable of handling. The board therefore invited advice, criticism, help, and above all, prayers. It asked Archie Penner to give guidance, but through subsequent

conversations with him, the process was dampened. Accordingly, the chairman of the Presidential Committee reported to the board in January 1966 that

The conversations with Mr. Archie Penner took the enthusiasm out of the self-study. We are, however, continuing and interest has been revived somewhat.¹²⁸

Efforts toward accreditation continued. When the library reached the stipulated number of 5000 volumes later that year, President Harvey Plett stated the school was ready "to study more closely affiliation with AABC" and "to complete the self-study" begun a year earlier.¹²⁹

But the matter of accreditation received a lower profile for several years. In its place the matter of upgrading from an institute to a college took priority. Following his return from the 1977 AABC meeting in Chicago, Harvey Plett told the board, "As soon as we meet the requirements we will apply for accreditation."¹³⁰ The constituency was consulted and there was strong support for moving toward college status. In January, 1979, almost two years later, the board decided to proceed with the accreditation. That involved a change in programs which took effect that same year.

Dr. Foster from AABC visited the school in June, 1979. He expressed several concerns regarding the school's accreditation. There was the need for: 1) separation of high school and college; 2) steady and increased enrolment; 3) continuity in faculty and administration; 4) evidence of consistent constituency support; 5) clearly defined role of the music department; 6) reducing the large number of diploma students who did not have full high school standing; 7) reducing the heavy work load of the Academic Dean; 8) the librarian to have training



PROGRAMS AND COURSES DESIGNED TO MEET THE NEEDS OF EACH ERA GAVE STUDENTS NUMEROUS OPTIONS. ACADEMIC DEAN ARDEN THIESSEN ASSISTED DICK UNRAU WITH REGISTRATION IN THE FALL OF 1980.

and faculty standing; 9) growth in library holdings, with special attention to college-level content.¹³¹

The College now had quite the agenda to work on! In November, 1979 it was granted applicant status to begin its first self-study and head for the next stage. In January 1981 the self-study was still very much in progress, and it was expected to be completed within six months. However, after Dr. Mostert made a campus visit on May 28 and reviewed the status and the self-study, the application was suspended. The self-study had not been completed within the given time frame and the College had too many other crucial matters¹³² that required attention. The whole process reverted back to square one, although the work already done would still stand the college in good stead. This is how the two years (1979-82) looked to an officer of the AABC:

During that time the college had significant administrative instability and experienced several years of financial decline in that there was a current operating deficit of \$142,000. . . little if any progress had been made toward a self-study evaluation to meet AABC requirement for submission of an acceptable self-study three years following the granting of applicant status.¹³³

In spite of discouragements, the College did not give up. Ben Eidse, the new president, made concerted efforts to see the accreditation process through to completion. AABC representatives made regular annual visits to the campus to encourage and assist with the process. The College obtained Applicant Status again in the fall of 1984.

Moving Toward Candidate Status

In the process, however, other deficiencies cropped up. For instance, the College did not have a physical educa-

tion program headed by a trained physical education instructor. AABC also did not approve having staff and board members on the same committees. Nor could it understand why the SBC Board met so often. The constitution needed to state specifically that the president of the College could not be chairman of the board.¹³⁴ Curriculum shortcomings constituted another hurdle. AABC standards called for three major divisions in Bible education: Bible/Theology, Ministerial/Professional, and General Education (liberal arts courses). It also suggested four committees: Academic Affairs, Student Affairs, Library, and Christian Service.¹³⁵

With persistent efforts these obstacles were overcome. The various committees submitted their findings and recommendations to the self-study editor, LeeRoy Bartel, who was assigned to prepare the final draft. By the fall of 1987 he finished *A College Looks Forward*, the draft of SBC's first completed self-study. This document received a high rating by the accrediting association, which used it as a model for other institutions involved in the accreditation process. The AABC had no difficulty, therefore, in granting the school Candidate Status, the second stage in the accreditation process.

Toward Accredited Status

Meanwhile, the College was pursuing affiliation with other associations designed to improve the college program and accountability. In February 1968 the College became a charter member of the Association of Canadian Bible Colleges (ACBC). This association is not an accrediting body, but a fraternity of Canadian Bible colleges which meet annually for fellowship and professional development. In November 1985 the administration applied for the seal of the Canadian Council of Christian Charities (CCCC). Bearing the Council seal is a sign of good stewardship and sound financial management. It indicates that the school complies with estab-

lished standards and keeps up to date with government and accounting regulations. At the same time negotiations were carried on with Brandon, Waterloo, and Winnipeg universities to seek transfer of credit privileges.

Obtaining Candidate Status with high commendation from AABC encouraged SBC faculty to press on toward the final stage of full accreditation. Its energies focused on carrying out the recommendations outlined in the self-study. Five task forces were appointed to evaluate the different areas of the College's operations. The chairpersons of these five task forces, together with the president, academic dean, registrar and business administrator constituted the Steering Committee which was set up to direct this ongoing project. By the fall of 1990, the final report *In Pursuit of Excellence* drafted by Jack Heppner was on its way to AABC headquarters in Fayetteville, Arkansas.

AABC sent a five-man team to conduct an on-site campus assessment in April, 1991. On October 31 of that year President Ben Eidse and Academic Dean Jack Heppner, who was on a one-year missions leave with the EMMC in Bolivia, attended the annual AABC meeting in Indianapolis, Indiana to receive the news that Steinbach Bible College had been granted full accreditation status with the Accrediting Association of Bible Colleges.

The accreditation process itself was a positive development. It helped to sharpen vision, weed out inefficiencies, and widen the scope of courses offered at the college.¹³⁶

❖ SUMMARY

What does reflection on sixty years of curricular changes at SBC reveal? Underlying all the changes there has been consistency with the original mandate: the Bible is the central textbook used to train men and women as servant leaders for church ministry. This continues to be the central goal.

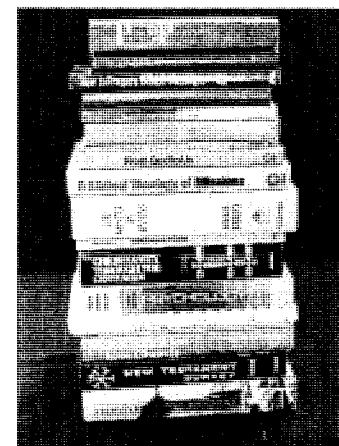
The initial English/German dilemma was almost completely resolved in the first ten years of SBC history.

There was a move from a generic evangelical curriculum initially offered by ETТА to one that reflects more specifically the evangelical Anabaptist perspectives of the SBC constituency. The ETТА curriculum offered at SBC was identical to the curriculum offered in a vast number of North American Bible institutes.

The preoccupation with standards of excellence and with the public recognition of such standards has been closely associated with the pursuit of AABC accreditation. This was achieved in 1991. This process consumed much energy and left many questions. Was the association dictating not only standards but program content? Was AABC a glorified ETТА and was SBC becoming an "AABC franchise"? Was it worth the cost? Today, however, both the process involved in achieving accreditation, as well as the product that has emerged, is generally seen as positive. It is widely agreed that church leaders require training at an established and recognized university level.

The SBC Anabaptist tradition is rooted in practical ministry. What is the place of practical ministry at a Bible college pursuing academic excellence? This has been an ongoing question. It is increasingly recognized that academic excellence, especially in matters pertaining to ministry, requires a practical component. The practical component in turn requires a sound theoretical base. Curricular changes have pursued a healthy integration of practice and theory.

Finally, there was a change of focus from training Sunday school teachers to training for missions. This has been broadened to training for various aspects of ministry. The many changes all seek to implement the original mandate: a combination of change and stability, which it is hoped, will continue.



Textbooks used in the 1980s addressed different questions than those in the ETТА curriculum.



"What wonderful things are events! The least are of greater importance than the most sublime and comprehensive speculations."

—Beaconsfield.

There was that memorable missionary conference sponsored by SBC. Two missionaries, Mr. Larson and Mr. Pierson, spoke about the need for missionaries abroad. There was what seemed like an irresistible tug on my heart. I knew God was speaking to me, and I dedicated my life to him for foreign mission service. . . . I was the only student who had completed Grade XII, so it was natural that I should be elected for leadership position. The first year I was assistant editor of the yearbook. Next year I was president of the student council and editor of the yearbook. In High School I had been a nobody. After all, I was just an unknown redneck from the other side of the Red River. I had never been elected into any committees. I didn't know I had any leadership abilities. This opportunity to recognize and develop my gifts I believe was one of the biggest contributions of SBC to my life.¹

Such is the personal testimony of Ben Eidse, former president and present chancellor of SBC. He and John Knight, 1990 College graduate, point to the impact that out-of-classroom ministry and learning experiences left upon them. John remembers:

For about two weeks prior to the Day of Prayer I was going through a struggle feeling that I had perhaps overloaded myself with courses this semester. Through the messages I heard on the Day of Prayer, plus my personal devotions, I came to the realization that unless I humble myself and ask for the help I need, I won't make it to the end of the semester. So for me the Day of Prayer was a reminder that God can only help me if I seek the help I need.²

Chapter Six

FROM TEACHING DVBS TO MISSION EXPOSURE



LEARNING
BEYOND THE
CLASSROOM

This page: The first annual missionary conference of the school was held at the Tabernacle in Steinbach in 1947.

Opposite page: Meals prepared by Bernie Toews and Gertie Klassen nourished many students and guests.

Were life at SBC strictly academic, it would be dull indeed. The extracurricular activities and special events lend grace and spice to college life. They also offer opportunities to interact with the constituency and the public at large.

Deeper Life Meetings

In 1979 President Harvey Plett reported to the Board of Directors,

Every fall we have deeper life meetings in the school. This year we joined with some 26 local churches and sponsored a rally called *Touch Down '79*. Tom Allen was the speaker.³

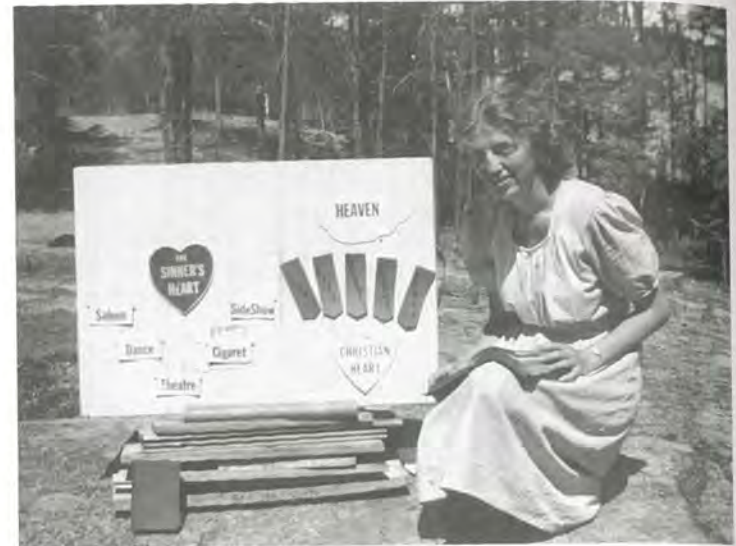
Such meetings were common in the 1960s and 70s. Administration records first make mention of them in 1963. The faculty passed a motion that Rev. William Falk be paid \$25 for traveling expenses incurred by the revival services.⁴ Other references appear in following years.⁵

The report of the administrative committee chairman to the SBI Board, November 1965, reads thus: "We began the school year with a series of deeper life messages by Rev. Ben Friesen, our public relations man."

Records indicate that such meetings were accompanied by great blessing.⁶ There is, however, no record of them after 1988.⁷ Other venues, such as youth conferences, were begun with the purpose of helping youth deepen their relationship with God.

Missions Conferences

Conference leaders and missionaries from mission agencies challenged audiences with the task of world evangelism. The Steinbach Bible Academy was instrumental in introducing mission conferences to churches in the Steinbach area as regular annual events.⁸



MARION HOUGHTON WAS ALREADY A MISSIONARY 'AT HOME' BEFORE SHE WENT TO ECUADOR.

It was during my first year of Bible school, which was Mr. Ben D. Reimer's first teaching year as well, that I felt the call of God upon my life to become a missionary. Mr. Reimer was very persuasive about the necessity of people going out and when we had our missionary conference in the spring, I was one of the first to dedicate my life for service wherever the Lord would send me. Even today, after being in a foreign country for almost forty years, whenever I hear the call, I wish I were young so I could go again!

--MARION HOUGHTON, 1946

Ben D. Reimer's challenges to be a "tentmaker" missionary still impact on my lifestyle. "Go ye" still is audible in my ears.

--BERNHARD ANDRES, 1956



ALUMNI IN MISSIONS-
DORIS FRIESEN,
1991; LESTER, 1964
AND DARLENE
OLBERT; AND HENRY
KLASSEN, 1956, AT
THE 1974 ALUMNI
HOME-COMING.

As a young man, I preached to the horses on the field. Then I felt led of the Lord to a school with an emphasis on missions. The missionary conferences, held twice a year, were great events. But missions permeated the school. In fact, we got the impression it was expected that students get involved in missions.

—HENRY KLASSEN, 1956

Don Shidler's workshops at missions conferences were fantastic, speaking to my life. They spoke to students about a real need for a turning point in our lives. Those workshops showed me the importance of following God's will for my life wherever I might be. I realized I didn't necessarily have to go overseas to follow God.

—ABE WIEBE, 1956

When I was a student, I desired to be a missionary abroad, so it was not hard to let my daughter go. I rejoice that my aspirations were realized through her.

—MARIANNE THIESSEN WIEBE, 1956

It is exciting to know most of my college grad class is involved in missions or else in church work, either officially or as lay people. SBC gave me a heart for missions and prepared me to be a servant.

—KAYLENE PLETT BUHLER, 1983 AND 1986

The morning and afternoon sessions were held in the SBA auditorium and the evening sessions in the Steinbach Tabernacle⁹ to accommodate larger crowds. Later the event was moved to local churches.¹⁰ After the new campus was built in 1955, the sessions were held in the school auditorium.

Initially, the conferences were of four days duration¹¹ and were combined with graduation exercises held at the end of the school year. For Steinbach and area churches, such missions emphasis was relatively new. Consequently, the two events enjoyed wide public support.

Eventually Steinbach churches began their own mission programs and conferences. This affected the attendance at the SBI's mission events which initially had enjoyed much community participation. The focus now shifted to the students.

With that change, the schedule of the conferences also changed. Until 1970 the missions conference, the commencement exercises, and the alumni day activities took place during the last week of of the school year. In 1970 the two year trisemester program was introduced. The faculty thought it necessary to reconsider the timing and format of the missions conference.¹² After that, the missions conference and commencement exercises were conducted on separate weekends. Faculty considered that to be a positive change. "The relaxed atmosphere due to no Homecoming or Graduation made it most enjoyable for staff."¹³



DON SHIDLER OF THE GOSPEL MISSIONARY UNION WAS A FAVOURITE GUEST SPEAKER AT THE SCHOOL IN THE 1950s. SHIDLER (SECOND FROM LEFT) SPOKE AT THE GRADUATION CEREMONIES IN STEINBACH'S TABERNACLE IN APRIL 1950.

In 1971 and 1972 the annual missions conference was held for two or three days in March, but after 1973 it was scheduled as a regular annual event during the first full week of February. The conference usually featured a missionary or a mission representative speaker, with an array of mission agencies displaying mission needs and opportunities.

Increasingly young people look for a hands-on experience. The conventional mission conference does not lend itself to practical involvement. Therefore, the traditional February missions conference has been discontinued in favour of a mission exposure and involvement. The first such exposure took place in 1994 when students spent two days in the inner city of Winnipeg helping at various mission agencies.

JANUARY INTERSESSION COURSES, BEGUN IN 1977, WERE TAUGHT BY FACULTY AND GUEST LECTURERS.

Intercession '82

Take advantage of this unique educational opportunity

Session I - January 4-8

Program: "The Minor Prophets" 1 cr. hr.
"Studies in Servant Theology" 1 cr. hr.
"Values Development" 1 cr. hr.

Faculty:



Bob Miller, B.A., M. Div.
Theology Graduate
of the University of
Toronto



David L. Johnson, B.A., M. Div.
Theology Graduate
of the University of
Toronto



John D. Smith, B.A., M. Div.
Theology Graduate
of the University of
Toronto

Session II - January 11-15

Program: "Institute of Scientific Creationism" 2 cr. hr.
"Johannine Epistles" 1 cr. hr.

Faculty:



Dr. Robert A. Johnson, B.A., M. Div.
Theology Graduate
of the University of
Toronto



Dr. David L. Johnson, B.A., M. Div.
Theology Graduate
of the University of
Toronto



Dr. John D. Smith, B.A., M. Div.
Theology Graduate
of the University of
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Dr. David L. Johnson, B.A., M. Div.
Theology Graduate
of the University of
Toronto

Cost: Tuition - \$35.00 credit hour,
Accommodation - \$32.00/week

STEINBACH BIBLE COLLEGE

Ministers Seminars & Interessions

In March 1969 the school conducted its first two-day ministers' seminar in which ministers dealt with effective preaching and discussed issues facing the church. It was deemed "a most successful venture,"¹⁴ and the event became an annual feature for the next nine years.

Attendance at these seminars was encouraging, reaching over 100, except in 1977, the final year, when it was "disappointing."¹⁵ It was then replaced by Intercession.

Intercession was a week of intensive study offered at the College in January between the two semesters. The change to a college program in 1977, with two semesters separated by a lengthy break provided the

opportunity for offering extra courses. It also provided an opportunity for inviting non-SBC faculty to contribute from their area of expertise. Regular college students could shorten their Christmas break and take advantage of these sessions to gain additional credits for course requirements. Non-college students could register for the week-long course for credit or personal enrichment.

The first SBC Intercession of two weeks duration was introduced January 2-14, 1978. Since then Intercession continued as a regular one-week program until it was discontinued in 1995.¹⁶ Since discontinuing Intercession, the Christmas break has been shortened. It is now possible to end the school year one week earlier while keeping the same overall class time.

Leadership Conferences

Replacing the ministers' seminars with Intercession however, did not meet all the needs. For that reason, leadership conferences were introduced primarily for constituent church leaders and SBC students.¹⁷

The first two-day leadership conference was held in April, 1984 with guest lecturer Warren Benson from Trinity Evangelical Divinity School in Deerfield, Illinois.¹⁸

The College sponsored the first five leadership conferences. In 1989 the three constituent church conferences together with SBC planned the conference.¹⁹ A two-year alternating pattern was adopted. One year a joint SBC/TriConference committee plans the conference with present church leaders as the target group. The next year SBC plans a leadership conference especially for the students.²⁰

Discovery Days

Discovery Days is a two-day event scheduled during the high school spring break. High school students are invited to spend a few days at the school free of charge, to introduce potential college students to SBC life. The youth arrive on Wednesday night for supper, take in activities outlined in the program, sleep in the college dorm, and attend regular classes the following day.

Twenty-five youth attended the first Discovery Days, March 26-27, 1991.²¹ It was considered successful and has continued as an annual event.²² Three students enrolling in 1993 claimed that they were especially influenced by attendance at Discovery Days two years earlier.²³ When the event was reviewed in May 1993 it was rated as "very successful and very positive."²⁴ In fact, it was deemed so successful that when Youth Alive was restructured in the winter of 1995, consideration was given to hosting the event each semester.²⁵



STUDENTS PARTICIPATED IN A SEMINAR ON LEISURE TIME AT THE Spring 1971 YOUTH CONFERENCE.



FOUR HUNDRED YOUNG PEOPLE, INCLUDING 261 REGISTRANTS, ATTENDED THE MARCH 1966 YOUTH CONFERENCE.

Youth Conferences

In early spring of 1964 the staff began plans for an annual youth conference. The conference was to encourage young people in high school and in other occupations "to become acquainted with the school, and perhaps choose this school for future training," as well as to deepen the spiritual life of the participants.²⁶

The first such conference, during the Easter recess, April 3-5, 1964, was reported to have been a "great success."²⁷ Sixty young people registered, with especially good representation from Morris and MacGregor, Manitoba. The second conference the following year drew



CHRISTIAN RECORDING ARTISTS like DAVID MEECE DREW YOUNG PEOPLE TO WEEKEND YOUTH ALIVE CONFERENCES AT THE COLLEGE IN THE 1980s.

One Youth Rally in particular stands out in my memory. Before that rally I made a trip home, 90 miles, in an old Volks-wagen, not in good condition. The snow was blowing so that I could hardly see the road at times and it was freezing cold. What was so urgent? I wanted my only sister to attend this rally hoping it would make an impact on her life.

—CAROLINE PENNER, 1966

185 registrants besides the regular students, and the year after that 261 in attendance seriously taxed the facilities. As many as ten people slept in one room. So for the subsequent conferences the school administration restricted the attendance by setting a minimum age limit of 16 and a maximum of 125 registrants.

In 1974 a new format was tried by changing to two one-day conferences, one held in winter and the second in spring.²⁸ But that pattern was short-lived. Two years later the conference reverted to a three-day weekend conference.²⁹

In 1977 the youth conference was named *Youth Alive*,³⁰ a name that expressed the nature of the meetings. In 1995 the name was changed to *Impact*. In addition to a name change, the focus was changed to discipleship training, geared more towards mature, serious, and committed youth and youth workers.³¹ At that time it was shortened from a three-day to a two-day event.



STUDENTS OF THE 1960S ENJOYED CHOIR TOURS.

Music Tours

The idea of SBI tours seems to have originated with Rev. Ben D. Reimer. In 1960 he asked for board approval to conduct "an experiment" of renting a bus for one week "for the purpose of ministering the gospel and deputation work for the school."³² This first such tour by the A Cappella choir, under the direction of Henry Hiebert, is described by Elvin Klassen and Reuben Friesen.

The much anticipated climax of the choir came in spring immediately after graduation. The school chartered a bus from Thiessen Bus Lines, operated by Henry Zacharias, a likable and capable driver. We toured western Manitoba and Saskatchewan . . . We found hearty Christian welcome, receptive homes and attentive audiences. Many people offered their help in accommodating us for the night and giving us good meals.

Varied experiences were ours during this trip. Some of these were: eating in cafes; getting up at four in the morning after staying up late at night; boys missing the bus and having to hitch-hike a few miles; and the bus running out of gas and coasting downhill.³³



SBC HAS A LONG HISTORY OF DRAMA PRESENTATIONS. This 'playlet' was PRESENTED AT THE 1958 GRADUATION IN THE SBI AUDITORIUM.

After hearing the very favourable comments on the choir programs, the board passed a resolution the following year that "we send out our Bible school choir again under the leadership of Rev. B. D. Reimer."³⁴ Expenses, however, were becoming a concern to the

students, so the board agreed that "we allow them to buy when necessary at reasonable rates meals on SBI expenses."³⁵

Besides the choirs, other music groups also toured with school staff during the summer months. Ministry groups frequently accompanied Ben Friesen, Ben D. Reimer, and Archie Penner.

Nor was it only music groups that toured. After drama became a part of the curriculum in 1989,³⁶ drama groups also took to the road, visiting churches, schools and youth conferences.

Although these tours have not directly generated funds, they have always been regarded as a ministry to the churches and have served to make the school more widely known. For that reason, they became a regular feature on the school calendar since they began in 1960. A positive by-product has always been the sense of bonding and camaraderie that develops among student participants. Students look forward to such opportunities; in fact, for many the hope of joining a tour group was one of the incentives to come to Steinbach Bible College.

Family Inspiration & Entertainment

The construction of the new chapel and music facilities in 1977 offered new ministry opportunities. A well-qualified staff was searching for new ways of providing music to serve the constituency. The dedication of the new facilities on February 19, 1978 initiated a series of musical events.

Of note were the "Concerts for the Christian Family." These featured an array of outstanding musicians, such as the highly acclaimed San Francisco Guitar Quartet, the nationally known Vancouver church organist and concert performer Hugh McLean, Korean-born singer

Kim Wickes, outstanding pianist Jonathan Gonder, and the world famous Mennonite Children's Choir.³⁷

This series of concerts featured a variety of programs for several years. After a few years the momentum with which the series began was

lost. The music ministry to the constituency, however, continued. Music department personnel like Gary Froese, Rudy Schellenberg, Doreen Klassen, and Jake Klassen continued to provide enriching musical events. Among these were the Christmas Carol Festivals and the Spring Concerts which have become a tradition at the school. Some of these events were so well attended that they were presented for two nights.³⁸ Masterpieces like Handel's Messiah, Mendelssohn's Elijah, and Bach's Christmas Oratorio have always been much appreciated.

More recently, members of constituent churches have been involved in Songfests. On two occasions they were part of the chorale's second-semester 1992 itinerary of visiting churches. Members of the chorale, joined by commu-

One summer a male quartet consisting of Marvin Thiessen, Henry Hiebert, John Dyck and John Martens accompanied Archie Penner on a ministry trip to Saskatchewan. Penner had an old 1952 Dodge with brake problems so they would often have to stop, add brake fluid and bleed the brakes. Soon they perfected a system: someone would jack up the car and Henry Hiebert would bleed the brakes. The problem worsened, so Penner inquired at a Swift Current garage about the price of the brake fluid. "Oh," the man said, "You can have that for a song!"

Penner went out to the car and said, "Come in boys. This man said we could have brake fluid for a song. Sing this man a song."

And so the boys stepped back and sang a song for the mechanics and customers at the garage. People soon removed their caps as they heard the message of the song. There was silence, and then the garage owner said, "Maybe you could sing us another one."

After they had sung a few numbers, Penner proceeded to pay for the fluid, but the garage owner said, "You called my bluff. Here it is." So they got their brake fluid for a song!

—MARVIN THIESSEN, 1956



Rudy Schellenberg, like several predecessors, established a community choir which annually performed oratorios and other larger choral works. Lee Bartel and Scott Bairstow were soloists in this performance of Mendelssohn's "Elijah" on March 17, 1984.

nity singers, reserved Sunday afternoon to practice for the evening performance. Sometimes the musical menu included instrumental pieces such as handbells or brass ensembles. A short devotional was given by a faculty member.

Practical Hour

In the early to mid 1940s, faculty instituted a Practical Hour. Faculty and

students remained at the school over the noon hour for lunch on Wednesdays. Following lunch each of the three classes would take turns presenting various programs. Gladwin Plett remembers those hours:

Wow! What an assortment of presentations were given--from a prayer meeting to a street meeting from teaching a Sunday school class to an evangelistic service (Billy Graham style). These presentations were put on by the



Students of 1952 ate their lunches during the Practical Hour.



For Elmer Bartel, outreach involved teaching a Sunday School class in East Steinbach in the mid-1950s.

students (after much soul-searching and prayer) and then evaluated by the faculty. Hard times, but educational.³⁹

In addition to the presentations that Plett listed for the Practical Hour, other students remembered a young peoples meeting, a Bible class, tract distribution, prison ministry, DVBS, a radio program and a missions meeting. Every student of the presenting group was required to have a part in the program. The constructive criticism following the presentations was a feature students found very beneficial.⁴⁰ They felt they could put into practice what they had learned. After 1947, when the high school became a part of SBA, the whole student body was divided into five groups. This prac-

tice continued until the mid 1960s. It helped many students overcome inhibitions of speaking to large, mixed audiences.

Day of Prayer

Prayer has always been central to school life. In addition to the worship services, there were men's and ladies' prayer meetings, dorm prayer meetings and missionary prayer bands. A one-hour course on Prayer, which began in the mid 1940s continued until 1977⁴¹ when it was integrated into a course called Spiritual Life.⁴² The Day of Prayer appears to have been an annual event for many years and continues to bless students and faculty each semester.

On the Day of Prayer students and faculty devote the entire day to singing, private meditation, input from speakers, and group prayer. It is a time of personal, spiritual reflection. At times relationships are mended. Many find new joy and excitement in the Christian life. "Following our day of prayer, one could sense a change in the attitudes and lives of the student body. There was a forgiving spirit and a greater bond of love."⁴³ Someone commented, "It was a stepping stone in the life of many a student."⁴⁴

In 1976-77 one day in each semester was given to this spiritual exercise.⁴⁵ In the first semester of 1983 it was emphasized that the Day of Prayer was for the college division only, and that "for the noon meal everyone is to bring a sack lunch."⁴⁶ But the following year this changed. On November 1, 1984 the College "for the first time in many years" included the high school in the entire day's activities.⁴⁷ This combined Day of Prayer was repeated on November 6, 1986 and again in the spring of 1987.⁴⁸ A few years later it was again limited to the college. Since then the high school has planned its own spiritual emphasis activities.⁴⁹

The staff and students generally leave the campus for a retreat centre or church for their Day of Prayer. This eliminates the temptation to engage in business or to finish pressing assignments.

Faculty Retreats

Faculty enjoyed annual pre-school weekend retreats as far back as 1967⁵⁰ to fellowship, to share, and to seek unity for the coming year.⁵¹ At times an outside resource person was invited to challenge the faculty. The retreats were especially meaningful for new teachers.

The retreats appear to have been conducted irregularly.⁵² Some years the faculty and staff simply got together for a social evening.⁵³ But the staff preferred a "retreat format over against a one evening social event."⁵⁴ On at least two occasions the board members were invited. They joined staff for supper on Friday and stayed for Saturday.⁵⁵ The staff felt that this provided a better opportunity for the teachers to get to know the board and vice versa. However, the last faculty/board retreat in 1985 was a disappointment. Fewer than half of the board members were in attendance.⁵⁶

When our friend James Matula had severe headaches, doctors discovered a brain tumour. Yet, when they operated, the doctors found no trace of the tumour. We felt it had disappeared in answer to prayer.

—JAMES, 1976 AND VIRGINIA DYCK

We remember Ben Hoepfner as a man of prayer. When he prayed you expected God to answer. One time Isaac was very far behind in assignments and couldn't see how he could finish them on time. He went to Mr. Hoepfner's office, and he suggested they pray. After prayer, he told Isaac to work on the assignments one at a time. Isaac did. The thoughts and words just came and all assignments were completed on time.

—ISAAC AND MARIE LYNNE (HEINRICH) HARMS, 1976

I will always remember the times all the students would get together for spontaneous prayer meetings. This was such a special time of sharing with one another and watching each other's prayers get answered.

—CARLANA BARKMAN, 1995-96



NEWSPAPER COSTUMES WON DAVE KLASSEN AND JANICE FRIESEN first prize in the "Steinbach Bridal College" competition at a fall GET-ACQUAINTED SOCIAL in the 1980s.

Student/Faculty Retreat

The Student/Faculty Retreat provides participants an opportunity for informal interaction, organized activities, and reflection. The aim is to help students, especially the first-year students, feel at home, and to nurture a family spirit. For that reason, the event takes place early in the school year.

The first annual student/faculty week-end retreat took place on September 25-27, 1987⁵⁷ and has continued as an annual event at Red Rock Bible Camp.

The Retreat Committee takes the initiative to plan this event.⁵⁸ The program begins Friday evening and ends at noon on Sunday. It consists of worship, group Bible studies, devotions, sports and a creative fun time on Saturday night. Two special highlights are the Pine Point hike and the couples canoe race.

School Spirit Week

School Spirit Week was introduced to foster school spirit and enthusiasm. Students plan a variety of activities ranging from chapels with a particular theme to out-of-the-ordinary student dress-up days.

Sometimes the hype which Spirit Week generated was hard to control. Students tended to take undue liberties. In April 1989 the student services department was asked to prepare a set of guidelines to govern the event.



CANOE RACERS START OUT IN AN ORDERLY fashion, hopeful for a good finish. WHAT A SURPRISE TO FIND SOMEONE AT THE FINISH LINE JUST WAITING TO TURN OVER EACH CANOE, dumping its occupants INTO THE COLD WATER.

On a lovely autumn weekend in September the SBC faculty and students drove to Red Rock Bible Camp for their annual retreat. Though the Retreat in 1996 had the same schedule and met at the same place as years past, there was plenty of room for surprises. The most memorable likely was the "baptism" participants in the canoe race received as they approached the finish line. Many had set out to win, but all were surprised and none too pleased with the prize— soggy clothes and the smell of algae clinging to them!

Who would have thought that anyone would be crazy enough to jump into frigid water in order to overturn each craft? Who would have thought that everyone would soon forget their dunking and be found sliding down the river later that afternoon?

The time and place may not have changed, but with so many new faces around SBC, the weekend was entirely unique. Whether splashing in the water or stomping around in the bush, everyone had a great time "following the Leader".

—Kristal Hickey, student 1996-97

Those guidelines defined "week" as a three-day, Wednesday to Friday, period. It was scheduled to take place annually the second full week of February. Time-tabled activities were limited to an hour a day. Three class periods were shortened by twenty minutes each to allow for that hour.

At the same time the event was given a new name and provided with a new rationale. Spirit Week became Discover Life Days.⁵⁹ Planning the event was the responsibility of the Social Committee.⁶⁰

An example of what took place during the three-day Discover Life program is reflected by the program in 1990. On Wednesday a "Foosball"⁶¹ tournament was conducted during the recess. Gari Blatz, Youth Pastor of the Gospel Fellowship Church, later reported on his hiking experience in the Badlands and the Grand Canyon. On Thursday, activities included boot hockey on the skating rink during noon hour, and a National Geographic film on exploration in Iceland.⁶² On Friday the student body watched a silent Charlie Chaplin film, heard reports by Rod Thiessen, the Physical Education instructor, on his mountain-biking in the USA and by Brenda Klassen, Dean of Women, on her hiking experience near Jasper, Alberta.

Accent Week

Discover Life Days was eventually dropped and replaced by Accent Week, a week filled with a variety of activities. One day it could be broomball or skating. The following days might focus on cultural activities such as singing, arts and crafts. There were exhibits by people involved in painting, pottery, macramé, and cake decorating. Vocational areas were highlighted by representatives from various professions: pharmacist, doctor, registered nurse, draftsman, interior designer, and agriculturist. Ethnic foods were featured. Mem-

bers of Parliament and other agency workers were invited as resource persons. One day was devoted to prayer.⁶³

Recreation Program

A Recreation Committee first appeared in 1953.⁶⁴ It was in charge of planning the social activities and the sports program during the school year.

Until 1972, when the gymnasium was built, the opportunities for recreation at SBC were quite restricted and equipment was substandard. Indoor activities were limited to socializing and table games, such as table tennis, checkers, and chess. The pictures in the year-books from 1948 to 1964 give ample evidence that the outside recreational activities in fall and winter consisted of volleyball, soccer, and skating. When the school year was lengthened to three terms, softball also was included.

From the "tongue-in-cheek" perspective of one student,

Our aim outside is to get that volley ball, with nothing in it, over the net. This is sometimes done in a queer way. The ball, if you can call it a ball, is tossed about from one eager player to another, sometimes over the sagging net to the other side but more often it flops to earth on the player's side.⁶⁵

After the gym was built, however, recreational activities took on a new look. They gained impetus when the high school division took out membership in the Manitoba High School Athletic Association (MHSAA), enabling students to participate at regional and provincial levels. Teams were formed, and coaching on a voluntary basis came from personnel outside the school.⁶⁶

The board was not prepared to offer unqualified approval. It felt that the school should be cautious about involvement in the Athletic Association.⁶⁷

The Spirit Week of March 11, 1976 was quite unique. In a morning chapel the emphasis was on loving one's neighbor. The noon meal provided an unexpected and unannounced test. Each student received a numbered ticket, the number representing a menu. Number 1 was only one glass of milk; 2 was a bowl of soup and crackers; 3 was a full meal; and 4 was a slice of bread. The idea was to see whether those who received much would share with those who received little. Very few shared. Later, when the meal was discussed many acknowledged their insensitivity and others expressed negative feelings about getting so little.

—FROM PRESIDENT'S REPORT TO
SBI BOARD OF DIRECTORS, II
MARCH 1976.

By 1975-76 the sports program had gained momentum. The president informed the board, "With the new gym, athletics is more and more becoming part of our program. Physical Education is offered as a credit course in the high school."⁶⁸ Several teams had been formed and were playing exhibition games. The high school and Bible departments had both participated in tournaments. And the president was waiting for a response from the board. From parents there was little negative response, although there was concern that decency and dress standards might conflict with values taught at home.⁶⁹

At the beginning of the 1980-81 school year, plans were underway to field an official volleyball team in

both high school and college, with the possibility of a college hockey team. Each was prepared to play in their respective league.⁷⁰ In the second semester, the school was fielding three basketball teams, besides running an aggressive intra-mural program.⁷¹

The number and kinds of teams varied from year to year. In September 1981, for example, a college boys' soccer team played in the Christian College League. By this time, staff personnel, although untrained, were taking on the coaching duties. Darlene Kaus, the high school English teacher, coached girls' volleyball while Peter Ulrich, conservatory guitar teacher, coached the boys' soccer.⁷²

Visitors to the gym and gym foyer will notice the display of trophies and banners announcing the victories of various teams.

When the College was seeking AABC accreditation, it was made aware of the fact that it did not have a Physical Education program that satisfied the AABC requirements. The College then took steps to employ a full-time, qualified Phys. Ed. instructor. Rod Thiessen was engaged in 1985 to teach Phys. Ed. for both the college and the high school.

Thiessen introduced the following philosophy of physical education to SBC:

The holistic philosophy holds to the idea that the spiritual, mental, socio-emotional, and physical components of the body are related, and work in harmony with rather than in opposition to each other. . . . Life skills are skills which will be useful in the maintenance of a healthy lifestyle and will include sport-specific skills as well as more generalized fitness and health skills. Our aim is not to glorify the human body but rather to glorify God through our bodies."⁷³



STUDENTS GILBERT REIMER, PETE LETKEMAN, HENRY DUECK AND HIGH SCHOOL TEACHER MENNO HAMM USED THEIR INGENUITY TO CREATE A DORMITORY RESTAURANT FOR A SPECIAL CELEBRATION IN THE MID-50s.

When Thiessen resigned from his responsibilities, the sports program at SBC lagged for a few years. Staff in both the college and high school, as well as volunteers from the community, did an admirable job sharing the coaching responsibilities. In the fall of 1993 Boyd Kliever, a Bible college graduate and qualified Phys. Ed. instructor, was employed.

In 1996 the College budgeted \$1300 to allow SBC teams to participate fully in the Manitoba Christian Colleges Athletic Association (MCCAA).⁷⁴

Year-end Events

Grad Sneaks

A Grad Sneak has become an institutionalized, annual graduating class activity. Grad Sneaks began when the class of 1986 kidnapped one of the faculty to some distant spot for a day or two of fun activities.

The Sneak respects no student, school or "hostage" timetable. Unexpectedly the first and second-year students discover one morning that all the grads and one professor are absent. The only ones who know are the Academic Dean and the spouse of the "hostage," both of whom are "sworn" to secrecy.

Before the selected day arrives, the location of the Sneak has been determined, the program arranged, the cache of food bought, and transportation organized. Then follows the relaxation, recreation, and even some serious discussions.

Graduation Weekend

Three events in particular have come to be associated with the graduation weekend: the graduation banquet, the alumni homecoming, and the commencement exercises. The undergrad classes are responsible for the grad



banquet. They decorate the gym for the occasion, decide on the menu, and are in charge of the program based on the theme for the evening.

In addition to the special music and speaker, the banquet program includes reading "The Last Will and Testament" of each of the grads as well as handing out awards.

At the Alumni Homecoming the graduates are inducted into the SBC Alumni Association. An effort is made to highlight the alumni from the previous corresponding decades. For instance, the grads of '46, '56, '66, '76, and '86 would especially be invited to welcome the 1996 graduating class.

GRADUATION BANQUET, 1962, HELD
IN THE STEINBACH EVANGELICAL
MENNONITE CHURCH FELLOWSHIP HALL.

The Commencement Exercise is the formal function at which the graduates receive their diplomas and degrees. Other features include the address by the valedictorian, the undergrad response and the commencement address. These are interspersed with music by the college chorale and other groups. The valedictorian is chosen by the graduating class and approved by the faculty, while the commencement speaker is chosen by the faculty with consideration given to the wishes of the graduates.

There have been fifty-eight graduations in the school's history. The class of 1941 was the smallest with only two graduates and the largest was in 1963 with fifty-two. However, it must be remembered that for the first thirty years (1948-78) the high school and Bible departments had combined graduation exercises. Due to the evolving separation, the college and high school have had separate graduations since 1978.

THE SBC logo designed by
HENRY K. FRIESEN WAS
GIVEN A 50TH ANNIVERSARY
DIMENSION IN 1986.



Before the gymnasium was completed in 1972, commencement exercises were held in various locations. The EMC and EMB churches and the spacious but spartan Steinbach Tabernacle provided sufficient seating for the large numbers attending. By 1960 the SBC Board agreed to supply each graduate and undergraduate with two complimentary tickets entitling them to invite their parents to reserved seating for the graduation service.⁷⁵

With the high profile the school enjoyed in the 1950s and 60s, there were occasionally two graduation services, one in the afternoon and



THE 1952 STUDENT COUNCIL.

another in the evening.⁷⁶ For several years, year-end activities included a Bible or missionary conference as well as the graduation.

❖ SUMMARY

In the school's sixty-year history, there have been a variety of SBC-sponsored events serving different purposes. They range from the serious, life-changing deeper life meetings, missions conferences, prayer days, and youth conferences to the more light-hearted spirit week and grad sneak activities. In addition there were many gatherings emphasizing the practical aspects of ministry as illustrated by the practical hour and the ministers' seminars. The family events planned by the music department provided wholesome entertainment and enrichment as well as challenges to aspiring "wanna-bes" in the arts. The sports program at SBC has extended itself well beyond the recreational stage. Beside providing opportunities for inter-school competition it helped develop life skills and promote

health and physical fitness. But there is also the memorable, never-to-be-forgotten occasion of walking across the stage to shake the hand of the president and receive that hard-earned degree or diploma on graduation day.

Every school struggles with developing and maintaining a balanced program. SBC is no exception.⁷⁷ Students have physical and social needs in addition to academic and spiritual ones. There are times for recreation and for laughter, just as there are times for prayer, Bible study and serious reflection. There is always a danger of losing perspective and becoming unbalanced.

When Billy Graham addressed the students at his alma mater, Wheaton College, he offered a piece of advice gained from his own experience. He said, "If I had to do it all over again, I would study more and preach less. Ask God for the same desire to study [as to preach]."⁷⁸ And Graham was not intimating that he had been "goofing off" while he was a student at Wheaton. Early he had been drawn into an evangelistic ministry. But he had come to realize that "there is a time for everything, and a season for every activity under heaven."⁷⁹



Mission display attracts students to explore opportunities for foreign service. PHOTO: 1969

An Unspiritual feeling in Homiletics

It was the 9:30 am class in the shortened spring semester of 1971. It was my turn to do a three minute sermon in class. I stumbled through the process, feeling very unsure of myself. Somehow I didn't feel holy enough to be a preacher. My ears glowed a crimson red as I sat down to wait for the inevitable "attack" from my peers and our professor.

As was our custom, I was given an opportunity "to put in the first knife." I confessed that I had not felt very spiritual. It seemed so hypocritical to be telling others what to do when I felt so dirty myself.

What followed surprised me. I was waiting for further condemnation from the professor, but he had a better idea. Wisely, he asked me what I might do if this were to occur in a "real" preaching situation.

Then he shared a very basic biblical truth with me and my classmates. I had given mental assent to this for a long time, but now I was ready to learn it in a deeper way. The ground was soft for seeding. This was a teachable moment.

"It only takes a moment to repent," he said. "There is no need to postpone the assurance that you are forgiven. Just confess any known sin and claim the forgiveness of God. Then preach with confidence!"

I sensed my professor was more than a professor at that moment. He seemed more like a fellow pilgrim. Many times I have thought of that truth since then. Many times I have felt unspiritual and then applied the blood of Christ.

Thank you, Mr. Hoepfner!

--Ralph Unger, 1971



*"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."*

—Longfellow

A school committed to serving the church requires church support. Without prayer, without financial gifts, without input of ideas on how to improve, without encouragement for students to attend, such a school would soon cease to exist. Steinbach Bible College is no exception. The College looks to churches and a variety of individuals and groups to provide such support. Former students who have had positive experiences frequently become the school's best supporters. Alumni associations are officially organized bodies specifically set up by graduates of schools to provide such support. The Alumni Association of the Steinbach Bible Institute was organized on December 29, 1953. This followed closely the renaming of Steinbach Bible Academy to Steinbach Bible Institute.¹

❖ THE ASSOCIATION

By 1954 the school had graduated sixty-one students. Until that time the band of constant faithful supporters had been the duly registered members of the Bible School Society. A number of these were also graduates. Whenever the school encountered financial difficulties, members of the society were asked for donations beyond the annual membership fee set by the directors. But when the society made way for a new administrative structure, the society membership was replaced by the Alumni Association. The tradition of membership fees, however, continued with the alumni for another ten years until a constitutional revision eliminating it was approved on March 28, 1964. Instructors as well as graduates were included in the alumni membership.

Chapter Seven

FROM STUDENT TO ALUMNUS



BECOMING SERVANT LEADERS

This page: Viola Giesbrecht Wall, 1985 winner of the Timothy Leadership Award, and her husband Vic have begun a church at Ribera, Colonia Fernheim in rural Paraguay.

Opposite page: The Graduating Class of 1996

The association had a five-fold purpose: to maintain and cultivate the fellowship of graduates; to pray for the school and its work; to support the school morally, spiritually, and financially; to uphold the missionary vision; and to worthily represent the school and its constituency.

❖ THE CONSTITUTION

The constitution of the Alumni Association has been revised a number of times. The 1953 draft served until it was revised in 1964. Another revision came in 1966. Subsequent revisions were made in 1968, 1976, 1981, 1985, 1993, with another one proposed for 1996.

ALUMNUS MARGARET WIEDE
SORENSEN WROTE THE TEXT FOR "O
STEINBACH BIBELSCHUL," THE
SCHOOL SONG SUNG AT MANY A
STUDENT AND ALUMNI EVENT.

Worte: Margaret Wiede
O Steinbach Bibelschul'.

1. O Bibelschul uns lieb und wert, Du hast uns manche Freud' beschert. Wir
2. Du bist 'ne Quell, dran labet sich, Die Seele die vom Duerstung apricht.
3. Wir konnten mit Geschwistern lieb, Die jedes Jahr der Herr uns gibt, In
4. O Steinbach Bibelschul so wert, Viel Gutes hast du uns gelehrt, Viel

durften Jesum Christum schau'n, Er fuehrte uns auf gruene Au'n.
wird gestillt das sehnend Herz, Das dich erwählt im Marterscherz,
inniger Gemeinschaft steh'n, Und zu Ihm im Gebete fleh'n.
Segen hast du uns beschert, Dafür sei Gott, der Herr, geehrt.

❖ MEMBERSHIP

The association provides three types of membership: active, honorary, and associate members.

Active membership: According to the first constitution all graduates became a part of the association, with voting privileges and the right to hold office. In 1964, however, the association decided that undergraduate students be allowed to become associate members.² The rationale seems to have been that this would broaden the financial and moral support base. In

1981 the constitution was again revised, this time allowing undergraduates to become members. The article reads: "All students who have attended SBS, SBA, SBI, SBC for one year (whether they continue to attend or not), who are in good standing with the College, and all faculty members, past and present, shall be active members of the association having the privilege to vote."³

Honorary membership: Persons who are vitally connected with the school or have rendered distinguished service to the school may become honorary members, but without the privileges of voting and holding office. To become an honorary member a person is nominated by the executive board and accepted by majority vote at the annual meeting. Among those who were given this honor are C. T. Loewen, Ben L. Reimer, Henry W. Kornelson, Don P. Shidler, J. N. Wittenberg, Archie Penner, P. J. B. Reimer, and C. Wilbert Loewen.

Associate membership: Spouses of active members automatically become associate members. They may not vote or hold office. However, spouses or fiancés of graduates are exempt from paying the homecoming fee.⁴

The association faced the difficult question of admitting non-Christian graduates. Two such students were among the high school graduates in 1970.⁵ The difficulty arose because all Bible and high school graduates of SBI are members of the alumni association. Does the alumni association admit non-Christians? At that time it was decided to include them.⁶

❖ PUBLICATIONS

The official bulletin (and newsletter) of the alumni association, *The Bond*, was initially printed bi-monthly

from 1954 to 1979. However, in November, 1963 the alumni executive recommended to the SBI Board that the school begin publishing the *SBI Bulletin* beginning January 1964. Pending the acceptance of that recommendation, the alumni executive further recommended to the alumni that *The Bond* be issued quarterly instead of bimonthly.

The recommendation was accepted.⁷ *The Bond* regularly carried alumni news and school reports until 1979 when it was discontinued.

Nevertheless, alumni news continued to be circulated, but in another format. The 1981 revision of the constitution stipulated that the alumni section of the college periodical, *The Servant*, serve as the official publication of the association to be mailed to members. The four-member executive was responsible for that section, but it appointed an alumni editor. Ralph Unger filled that role for *The Servant* in 1980 and served for approximately one year. When he moved to Birch River, Manitoba, distance made it impossible for him to continue as editor. From November 1981 until December 1982 the executive was without an alumni editor. Lorena Reimer took on the task in January 1983 and served until June 1984, when Helen Eidse assumed that responsibility. She served faithfully in that capacity for ten years, until she suffered a stroke in the fall of 1994.

After having kept the constituency and alumni informed for seventeen years, the last of the 79 issues of *The Servant* came off the press in the summer of 1994. *The Note Pad*, an SBC information insert for church bulletins, resource pamphlets and posters continued to serve the constituency by helping to create awareness and by offering school news. The alumni continue to be served by another periodical, *In Touch*, which focuses on grad classes by decades corresponding to the year of current

grads. Accordingly, in 1996 the paper concentrated on all grad classes of years ending in 6--1946, '56, '66, '76, '86, and '96.

❖ PROJECTS

Although an important purpose of the alumni is to provide fellowship and prayer support for the institution, another is to provide material support. This is done largely through projects. Ideally, an increasing membership should provide increasing support for the school.

If donor labels were attached to all the items the alumni have furnished for the school, one would see the alumni name at almost every turn. During the late 1950s when the school maintained a weekly radio broadcast the alumni provided a high-quality AMPEX recorder and paid for air time. Shortly after that the alumni installed the intercommunication system and the program signal system (automatic bells).

Members also saw the need for the grounds to be groomed. They paid for landscaping, a lawn mower, salary for a caretaker, a curb and paving of the entrance road, sidewalks and a canopy for the front entrance. They provided furniture and equipment for staff and students: lounge furniture, coffee makers, school and classroom signs and furniture for teachers' offices. A Gestetner duplicator, spirit duplicator, file cabinet, folding machine, typewriter, and a postage meter rental featured among necessary equipment provided for office personnel. Educational equipment included a chapel

THE BOND



Oct - Dec.

1974

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"The Bond" served as the alumni newsletter for many years.



THE ALUMNI ASSOCIATION
PLANS A CLEANATHON IN
THE 1980s.



THE DORMITORY
RECEIVED SPECIAL
ATTENTION AT THE SBI
CLEANATHON ORGANIZED
BY STUDENTS ON
MAY 11, 1973.

organ, several pianos, classroom maps, slide projector and screen, chalkboards for classrooms, a table for the overhead projector, and contributions over several years for library books.

In a residential setting the food service department impacts all students. Alumni helped finance the walk-in freezer, paid for two gas ranges, a range for the gym kitchenette, a dough mixer, and kitchen flooring.

The association was also mindful of incoming students. Several scholarships were established. Students going on mission assignments were entitled to student scholarships of a token amount, and the Gil Reimer scholarship was established after Gil, a missionary in Panama, was murdered in 1974.

There is a much esteemed alumni project that continues to bear historical witness to all who pass through the corridors

approaching the College chapel. In June 1989 the school asked the alumni to take on the project of framing and hanging pictures of all the graduating classes in the school's history. The estimated cost was \$75.00 per



STOVE DONATED TO THE KITCHEN BY ALUMNI IN THE EARLY 1960s.

picture. Librarian, Myrna Friesen, was in charge of mounting and displaying pictures of 58 graduating classes.

It is easy to recognize and record material changes. More difficult is the task of identifying the alumni prayer partners or those who have encouraged and directed young people to invest time in the study of the Word at a crucial crossroad in their lives. In spite of the obstacles faced in seeking to maintain a vibrant alumni association, many good things have happened. Unfortunately the association has not functioned since 1994. There is no president and the board has not met; consequently, there are no minutes for the years 1994-96. Have the elected representatives abdicated? Is the alumni association in a state of demise? Or must we look for new structures?

❖ LOCAL CHAPTERS

Maintaining a vibrancy in the alumni association has been, and continues to be, a very difficult challenge. The change from students enjoying the family closeness in residence to the dispersion following graduation, together with life's other accompanying constraints and obligations, is not conducive to building a strong alumni. Several factors have to be overcome. Some graduates continue studies in other institutions and come to belong to other alumni associations. Consequently, loyalties are divided. For others the purposes of the alumni are realized in other areas of Christian ministry. Fellowship, for example, is found in the local church and in Christian groups closer to home. Some alumni frankly admitted they did not sense the need for fellowship with other alumni. Various approaches to improve the association have been tried in its 42-year history.

The purposes of the alumni association have been modified over the decades. Initially the purpose of the organization was to maintain and cultivate fellowship of graduates. It was felt this would result in more prayer support, as well as motivate alumni to offer practical assistance. It was difficult however, to get the fellowship established.

In 1964 it was decided to form local alumni chapters in areas having five or more graduates.⁸ This goal was incorporated into the constitution of 1966. Local chapters were to meet twice a year for fellowship. One chapter, however, felt that some of its features were too much a duplicate of the Homecoming event.⁹ And even with the chapters that were functioning well, alumni found getting together too demanding. "Try to liven up our chapters. Get some news items,"¹⁰ said the executive. At a subsequent meeting in August, 1968, the executive suggested that *The Bond* remind alumni of the purpose of local chapters; "... that it was more a time of fellow-

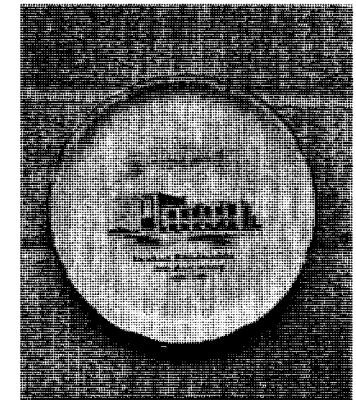
ship and getting acquainted with new members than a fund-raising agency."¹¹

The local-chapter approach worked better in some areas than in others,¹² but always with difficulty. At the annual business meeting of the alumni in June 1973, the executive asked whether Homecomings should be continued,¹³ and observed that the chapters needed to be revived. At the same time, however, the executive was not prepared to spearhead the effort. They asked, "Could the Class president or public relations [director] at the school promote this?"¹⁴

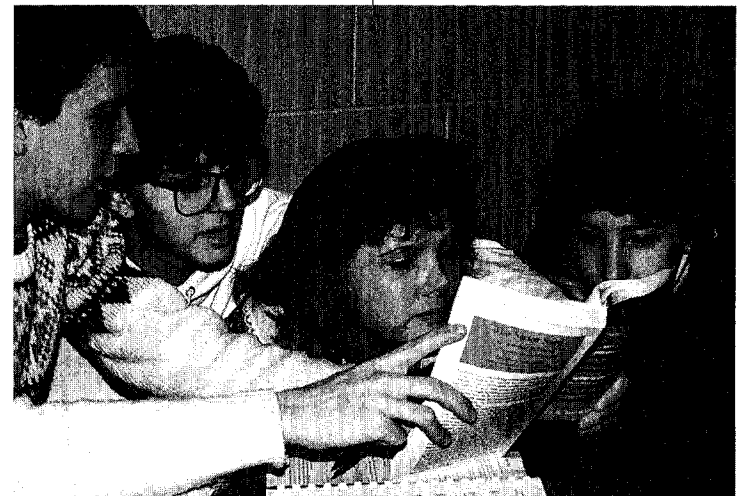
The 1976 the Homecoming participants decided to eliminate local chapters in favor of regional periodic meetings.¹⁵ Sixteen regions stretching from British Columbia to Ontario were identified: two in each of the provinces of British Columbia, Alberta, Saskatchewan; two crossing the Manitoba and Saskatchewan borders; three in Ontario; and five in Manitoba.¹⁶

The regional structure has been in place for the past twenty years. However, the regional chapters have also not lived up to expectations. Therefore, the alumni executive proposed another change. In addition to meeting for fellowship, the chapters were to cultivate interest in prayer for the school, solicit material support, and listen to alumni concerns and suggestions for the school. However, members were also expected to become acquainted with new members in their area and to encourage one another in fund raising and student recruitment.¹⁷

ANNIVERSARY PLATES COMMEMORATED THE 30TH YEAR of the school.



THREE OF THESE FOUR MUSIC GRADS TEACH MUSIC. ALL ARE INVOLVED IN MUSIC MINISTRY IN THEIR LOCAL CHURCHES.



❖ HOME-COMINGS

After the alumni association was officially organized in December 1953, a regular time for its annual meetings was set. The graduation weekend was the most logical time and place for the gathering. At the annual meeting

In the fall of 1983 I started grade 10 at SCHS (a division of SBC). During my high school years I was very involved in music ministry at my church. After graduation from SCHS and enrolling at SBC, I continued to be involved at church. In my home I taught private piano, guitar, theory and a program called *Music for Young Children*.

Jacqueline Brandt, a fellow graduate and I work together as music coordinators at church. With our combined efforts we have planned several special services, directed choirs of various kinds, developed young talent, and organized new groups.

I am thankful for the training and sense of direction I received at SBC. My musical training has been invaluable to my teaching at home as well as benefitting my involvement at church. But what I am most grateful for is the Bible training I received alongside the music training. This gave me a deeper challenge to live a Christian life in everything I do. I took this challenge and prayed that God would use me through my teaching at home, as well as through my ministry at church. I have learned that I need to place God first and give Him my time if I am going to be effective in ministry.

—TERESA GIESBRECHT, 1990

the alumni, with its fond memories of student days, welcomed and officially received the new graduates as members.

That annual event was initially referred to as the alumni banquet but soon (1958) came to be known as *Homecoming*. The first of these evening banquets, generally preceded by the annual business meeting, was begun in 1955.

Starting in 1956 the alumni banquet was held in conjunction with the graduation banquet because the graduating class was expected to be present at both events.

Special singing, workshops, panel discussions and recreation provided variety for the event. The program also included a challenge to commitment and faithful service by a featured speaker.



OVER THE YEARS ALUMNI HAVE REMINISCED WITH CLASSMATES AT ANNUAL ALUMNI HOMECOMINGS. IN THIS PHOTO ALUMNI REGISTER FOR THE 1974 HOMECOMING.

The items most often on the business meeting agenda included roll call, reading and adopting the minutes, reception of graduates into the association, constitutional changes, matters relating to the official publication *The Bond*, Alumni projects for the school, and the election of officers.

Reports of Homecomings invariably mention fellowship and reminiscing as highlights. Homecoming was to strengthen SBC family bonds. As one alumnus put it, "It's the time when all the former graduates of the school come back, and walk around as if they own the place."¹⁸

Since all students who have attended at least one year at SBI are considered alumni, the membership has grown to around 5000 in its sixty-year history.¹⁹ Of this number 876 have graduated from the Bible department.²⁰



THE GRADS OF 1956 LEAVING ON THEIR GRAD OUTING THE DAY AFTER GRADUATION.



ALUMNI GATHERING IN THE SCHOOL LOUNGE.

The attendance at Homecomings, of course, does not approximate those figures. Small attendance may be due to a variety of reasons. Several members have passed away while others are ailing in health. And for some, making it to a Homecoming every year is impractical or impossible due to distance.

When Helen Eidse became the alumni editor, she focused on select graduating classes. The graduates from these classes were to make serious efforts to attend particular Homecomings, and Helen encouraged them to organize reunions during the homecoming weekend.



HARVEY KROEKER, MENNO HAMM, HENRY HIEBERT AND JOHN MARTENS PAYING A PARKING TICKET AFTER A GRADUATION DINNER AT THE HOMESTEAD IN WINNIPEG IN 1954.

AN ALUMNI BANQUET IN
THE 1960s.



HELEN EIDSE (far right), ONE OF
SEVERAL ALUMNI NEWS EDITORS FOR
"THE SERVANT," AT AN ALUMNI
HOMECOMING



FELLOW STUDENTS REMEMBER
GILBERT REIMER'S LOVE FOR THE
"HALLELUJAH CHORUS." PETER
LETKEMAN '56 SAYS, "HE'D
LISTEN TO IT 15-18 TIMES IN
SUCCESSION."

Memory goes to those
that are no longer
with us, especially to
Gilbert Reimer, my Good
News Club partner. When
he joined Gospel Mission-
ary Union, he said, "Face
it Wolfie, when you join a
mission you become pub-
lic property."

—DANIEL WOLFE, 1956

TRAINING SERVANT LEADERS: A HISTORY of STEINBACH Bible College



Top Left: The Class of 1971 quartet singing at Alumni Homecoming 1991.

Top Right: Many friendships were nurtured around the white and brown trays in the SBC dining hall. Photo: 1972.

Bottom Left: Dorm life sometimes meant helping each other in emergencies. For example Maryann Eidse Loewen being assisted by a friend. Photo: 1964.

Bottom Right: Students of 1985-86 used their workday money to purchase a 15-passenger van for the school. Student Council President Wes Reimer officially handed the keys over to Business Manager John Wiebe.



GIL AND JEAN REIMER WITH THEIR CHILDREN GLEN AND BETTY LOU. PHOTO: 1973

On their third term Gil and Jean Reimer were involved in home Bible studies particularly with the people of Panama City. A week before he met his death, Gil and his brother Clifford saw many young people rededicating themselves to the Lord at camp.

After the camp closed on a Monday morning Gil's brother Clif took some boys up-country towards the Costa Rican end of Panama, while Gil took a load of campers back to Panama City where he and his wife lived in a rented apartment.

That same evening a new week of camp began with Jean as one of the Camp Directors. Gil came out to the camp that evening to teach an evening Bible

class. Later his Bible and notes were found beside the telephone in their apartment.

After the class Gil returned to their apartment in the city, and must have entered it. Family and friends did not realize that Gil was missing until Wednesday morning. The maid who had received no answer when she came to clean the Reimer apartment alerted her pastor, who in turn mentioned it to Jean.

Everyone was uneasy, so it was reported to the Canal Zone Police and the Panamanian National Guard. At first the officers suggested that since his wife was out of town, Gil might have taken a little trip to visit his friends.

The following Sunday, February 17, 1974, a Canal Zone policeman on patrol came across Gil's body. The police then realized the fears of the family were justified. No obvious reason for his death emerged.

Upon the suggestion of Lucille Wiens, a fellow-graduate of Gil's class of 1962, the SBI Alumni Association executive established a Gil Reimer Memorial Bursary Fund in 1974. Interest from the approximately \$8,000 fund is available to college students who plan to work full-time in foreign missionary service, preferably in Panama or another Central American country.

❖ HOMEGOINGS

Strong bonds are established on the college campus which to an extent are carried over to the alumni. When one of its members passes on to be with the Lord, especially when due to an unexpected or violent death there is a collective sense of shock and grief.

The first alumnus to die such a death was Gil Reimer, a missionary to Panama with Gospel Missionary Union. His death at the hands of assassins in February 1974, sent waves of shock and horror through the school and constituency.

Several other alumni have met violent deaths in automobile accidents: Lena Loewen Hoepfner (1944) was struck by a truck as she and her friend were crossing Main Street at Lumber Avenue in Steinbach on October 1, 1979. She died hours later; Danny (Dano) Olfert (1990) was swept away by flood waters on June 12, 1990 when the van he was driving plunged into the gaping hole of a washed-out approach to a bridge crossing George Creek, near Prince George, BC.; Peter W. Martens (1940), retired after over thirty years in the ministry, died on September 6, 1995 in an auto mishap when he became disoriented on the twinning highway between Winkler and Morden, Manitoba; Darryl Peters (1993), the 27 year old pastor of the Community Bible Fellowship (EMC) in Swan River, Manitoba, was instantly killed when his car was broadsided by a truck as he turned onto the church yard on November 5, 1996.

❖ SUMMARY

The early record of the SBC Alumni Association shows that it was an ardent supporter of the institution. It still has the potential for undergirding the College.

However, times change and the association must change. Alumni membership is presently under review.

The association adjusted the requirements for active membership and continues to study the matter. After 1953 those with junior matriculation became active members in the association. The ongoing separation of high school and college made it necessary to redefine membership. Should the membership remain open to students who spend only one year in college or should graduation be required? This is a question which needs to be addressed.

The association executive has been looking for College personnel to become more involved in providing leadership. As people with vision and commitment take on the challenge of revitalizing the association, it has the potential to become once more a strong supporting arm of the Steinbach Bible College.

SINCE HIS GRADUATION IN 1965, WALTER SAWATZKY HAS ALERTED THE WORLD TO THE SITUATION OF EVANGELICAL CHRISTIANS IN THE FORMER SOVIET UNION.



MAILBOXES HAVE ALWAYS BEEN A FAVOURITE GATHERING SPOT.
PHOTO: 1974.

What God has begun He will complete



History maketh a young man to be old, without either wrinkles or grey hairs, privileging him with the experience of age, without either infirmities or inconveniences thereof.

—Fuller

The history of Steinbach Bible College is an example of a pilgrimage of faith—Christian faith in action, involving not just a few individuals, but thousands of participants. By faith the faculty and staff carried out the day-to-day work, while the society and board members, by faith nurtured a supportive constituency. By faith students came, hoping to grow, and left strengthened in their faith, prepared to serve God. Behind the scenes, donors expressed their faith by materially supporting the College, and many saints faithfully lifted prayers to God (including some grandmas who indicated that they were praying daily for the school). The SBC pilgrimage of faith continues with the momentum of those who have gone before.

❖ TRAINING CHRISTIAN WORKERS

From its original intent to train Sunday school teachers, the College has enlarged that focus to include training for cross-cultural missions and vocational church work. How successful the College has been is evidenced by the lives and influence of many alumni who serve in churches and in mission activity, both in Canada and abroad.

In addition, hundreds of alumni serve God effectively in secular vocations, be that in the home, in the office, on the farm or elsewhere. Their Bible college training has helped them develop and share their faith. Simultaneously they voluntarily serve in their churches.

Chapter Eight

FROM FAITH TO FAITH



KEEPING THE
VISION

This page: YOUTH ALIVE CONFERENCES OF THE 1980s WERE REPLACED IN 1995 BY IMPACT, A DISCIPLESHIP WEEKEND. PARTICIPANTS SYMBOLIZED THEIR COMMITMENT TO A LIFE OF DISCIPLESHIP BY LIGHTING A CANDLE.

Opposite page: WHAT GOD HAS BEGUN HE WILL COMPLETE! THE THEME CHOSEN BY THE GRADUATING CLASS OF 1988.

❖ HIGH SCHOOL

The desire of young adults to complete their high school education led to the opening of the high school department in the late 1940s. Many students took advantage of this opportunity, either before or after their Bible school training.

As the number of adults in the high school decreased, the number of young people wanting a Christian basis for their high school education increased. Steinbach Bible College has served the needs of the constituency well by offering the high school program.

In succeeding years the addition of more facilities at the College enabled a gradual separation of the two departments. This process of separation is continuing. At present they share the same campus and function as equal partners.

❖ CURRICULUM

The curriculum at Steinbach Bible College has always been Bible-centred, whatever the emphases in other areas of instruction. A review of the courses taught over the years eloquently witnesses to the centrality of Scripture. Graduates of the College have received an intensive exposure to the contents of the Bible.

As the College grew, the curriculum also expanded to include a significant number of courses in related academic and practical fields of study, such as teaching, preaching, music, counselling and a variety of people related ministries.



"Mission Exposure" of the 1990s continues the missions emphasis of earlier decades through a two-day involvement of students and faculty in inner city ministries in Winnipeg.

Mission Exposure

Seventy-five Steinbach Bible College students have a new appreciation and understanding of inner-city Winnipeg after participating in Mission Exposure '96, February 8-9. Coordinated by Inner City Youth Alive, the two-day venture focused on the theme "Building Bridges" but included tearing down walls.

Walls of stereotyping and racism were torn down as students listened to Dale Missyabits speak about "Native Spirituality". Bridges were built during a training session with Kent Dueck.

THE BIBLE REMAINS AT
THE CENTRE OF SBC'S CURRICULUM.



First year student Andrea Dyck said she began to "realize how much God is needed in my life as well as in others' lives."

Literal walls were torn down as SBC students worked alongside inner-city youth in a renovation project which will provide a drop-in centre and workshop for Inner City Youth Alive. Bridges were built as students and inner-city youth shared meals, played boot hockey and interviewed community residents about how to improve living conditions in the city's core area. Alan Brydges, a second year student commented, "Most people were easy to talk to and shared their concerns for the community."

During times of reflection at Aberdeen Evangelical Mennonite Church, students shared the impact of getting out of their comfortable lifestyles and testing their faith in an unfamiliar urban setting. Another participant, Bob Loewen, concluded, "Mission Exposure was definitely a humbling experience. It is difficult to identify with people who have needs beyond my description. I'm left to ponder and to sort through my experience. How do I respond? Do I simply withdraw and stay within my comfort zone? I feel the urge to respond in some fashion, but how or where do I begin?"

Participants will continue to ponder how to tear down walls and build bridges.

—MARILYN DUECK, LUANN HIEBERT COLLEGE STAFF

Curriculum change is somewhat like a tricky juggling act. On the one hand, the College is owned and supported by a particular church constituency which trusts the College to promote its ideals. On the other hand, the College needs to identify with the youth culture in order to attract young people to the College. The College must somehow bridge the gap between the two groups.

The curriculum has been increasingly influenced by a distinct Anabaptist hermeneutic, resulting in a theological emphasis on the centrality of the church and the supremacy of Jesus as Lord. The understanding of Christ's Lordship extends not only to doctrine, but lifestyle. Christians are to follow His example, which includes a distinct, nonresistant love ethic.

❖ FACULTY AND STAFF

To achieve a sixtieth anniversary means that many people have given much to the school. This is particularly true of the staff and faculty. They have always worked for salaries substantially lower than what they would have earned at secular institutions. They did so because they considered it the mission to which God had called them, and so have served without regrets.

❖ FACILITIES

The facilities have expanded as the College developed. It began in a church basement, but soon moved into its own building on First (Mill) Street, adding a dormitory



STUDENTS PRAY TOGETHER NOT ONLY ON THE DAY OF PRAYER, BUT THROUGHOUT THE YEAR.



STUDENTS OF THE 1990s CONTINUED TO COMMIT THEMSELVES TO FULLTIME SERVICE. TRICIA REIMER (left) AND HUSBAND BRIAN BEGAN SERVING IN LESOTHO UNDER AFRICA INTER-MENNONITE MISSION IN 1992. GLORIA DUECK SPENT ONE YEAR AFTER GRADUATION WITH VENTURE TEAMS INTERNATIONAL IN BRAZIL.

on Main Street in Steinbach. The facilities have grown to the present complex of buildings on some twenty acres of land on the northern edge of Steinbach.

A vital component of the facilities is the library, the heart of every institution of higher learning. The growth of the College library has been and remains a priority.

❖ THE FUTURE

It is helpful for the college to look to the past in order to understand the present.

It cannot, however, afford to rest on its laurels. The final chapter has not been written. The school is pressing on; the future lies ahead. Admittedly, the course is uncharted, but that creates the excitement of blazing a new trail.

As the College faces the beginning of the third millennium, it encounters an exciting world. The College will need to seek continuously to present the message of the Gospel as relevant to the culture of the day. It needs to critically analyze the culture in order to effectively bring the light of the gospel to bear on the developing situations.

Some goals will need to remain constant. These include maintaining a Christ-centred faith, a Bible-focused curriculum and an evangelical Anabaptist church-centred theological orientation.

As the new millennium approaches, the College faces the question of whether to continue as a Bible college or to give in to pressures to turn more to a liberal arts or

vocational curriculum. This struggle will not be easily resolved.

Surveys indicate that youth today cry for relationships. Living in a college dormitory is an excellent laboratory for relationship development and learning what church life is all about. As society becomes increasingly pagan, Bible colleges will fill a role in basic faith formation while at the same time promoting academic excellence.

Two other areas challenge the College in the years ahead: partnering with the churches and integrating a healthy balance between book learning and learning by practical experience. The development of church leadership requires both academic excellence and practical training. As the College combines the two components effectively, its alumni will be better prepared to take a lead in Christian service.

With vision, unity and hard work, by both the College personnel and the constituency, the training of "Servant Leaders" will continue well into the third millennium.



COUNSELING MAJOR MARIA DOERKSEN BECAME THE FIRST FEMALE STUDENT COUNCIL PRESIDENT IN THE FALL OF 1996.

TRAINING SERVANT LEADERS: A HISTORY of STEINBACH Bible College



Top Left: Students of the 1990s formed spontaneous music groups like the Bugle Boyz, 1992-93.

Top Right: Faculty spoke the language of youth with this rap performed at Youth Alive '88.

Bottom Left: A band, percussion and electronic sound gave 1995-96 "Free Servant" a more contemporary sound. Like its predecessors--"Gospel Belles Trio," "Way of Life Double Quartet" and "Children of Light"--the new group spoke the musical language of youth for its era.



Bottom Right: Annual fall retreats at Red Rock Bible Camp allowed faculty and students of the 1990s to develop the close relationships which have characterized SBC over the years.

Top Left: Youth Alive "ON THE ROAD", begun in 1995, brought youth conferences to LA CRETE, ALBERTA and AYLMER, ONTARIO.

Top Right: A Baldwin grand piano purchased in 1994 joined the YAMAHA grand purchased in 1970 to accommodate an increasing number of senior piano students.

Bottom Left: In the 1990s, student praise and worship bands began leading choruses in chapel using skills developed through a Christian worship course, one of the successors to the PRACTICAL HOURS.

Bottom Right: Offering babysitting during an evening parenting course enabled couples to participate.



TRAINING SERVANT LEADERS: A History of Steinbach Bible College



Top Left: SBC's first team to enter the NABC volleyball tournament (in Edmonton in 1995) was commended for its Christian spirit of sportsmanship.

Top Right: Although they never missed a turn in the road to end up in a cornfield as did a deputation quartet in the 50s, students of the 1990s found touring with the SBC school bus to be unquestionably 'learning beyond the classroom.'

Bottom Left: In the 1990s the dining hall still provides students with nutritious food and a place to meet with friends.

Bottom Right: Students in the 1990s make good use of the well-stocked library facilities.



ENDNOTES

Chapter One

¹ .. Steinbach Bible College Board Minutes, 18 January 1979, 3.

² .. The school has changed names several times. It started out as Steinbach Bible School, then changed to Steinbach Bible Academy in 1947, to Steinbach Bible Institute in 1953, and to Steinbach Bible College in 1977. In the book the reference to the school will be Steinbach Bible College, unless a more accurate name becomes necessary for historical purposes.

³ .. The first Mennonites to arrive in Manitoba between 1874 and 1879 were known as the "Kanadier," while those who left Russia after the Revolution between 1923 and 1930 are the "Russlaender." The time gap of about half a century between these two migrations served to create notable distinctions in the outlook on life between these two Mennonite groups.

⁴ .. Pierre Berton, *The Great Depression*. (Toronto: McClelland & Stewart, 1990): 9.

⁵ .. Barry Broadfoot, *Ten Lost Years 1929-1939*. (Toronto: Doubleday Canada Ltd., 1973): viii.

⁶ .. This is taken from the expression Pierre Berton used to describe the Depression: "a watershed era that scarred and transformed the nation."

⁷ .. Author's telephone interview with William Neufeld, author of *From Faith to Faith* (Winnipeg: Kindred Press, 1989).

⁸ .. Peniel was popularly called the Winkler Bible School.

⁹ .. Margaret Epp, *Proclaim Jubilee! A History of Bethany Bible Institute*. No publication details.

¹⁰ .. Manitoba Mennonites used the expression 'dit sied' and 'yant sied', literally meaning 'this side and the other side' with reference to the side of the Red River on which they lived.

¹¹ .. Gerald Wright, *Steinbach: is there any place like it?* (Steinbach: Derksen Printers, 1991): 28.

¹² .. Refer to endnote # 3.

¹³ .. Gerald Wright, *Steinbach: Is there any place like it?* (Steinbach: Derksen Printers Ltd., 1991): 51.

¹⁴ .. Gerald Wright, *Steinbach: Is there any place like it?* (Steinbach: Derksen Printers Ltd., 1991): 43. The community's spiritual leaders considered the motor car to be a symbol of sinful pride.

¹⁵ .. Gerald Wright, *Steinbach: Is there any place like it?* (Steinbach: Derksen Printers Ltd., 1991): 53.

¹⁶ .. same as # 15.

¹⁷ .. Gerald Wright, *Steinbach: Is there any Place Like it?* (Steinbach: Derksen Printers, 1991): 51.

¹⁸ .. Gerald Wright, *Steinbach: Is there any Place Like it?* (Steinbach: Derksen Printers, 1991): 1.

¹⁹ .. The Steinbach congregation began in 1897, but belonged to a denomination founded in 1889 in the United States. The denomination has carried different labels. At the outset it was called the United Mennonite Brethren in North America, though it was popularly known as the "Bruderthaler Conference." During WWI the name was changed to Defenseless Mennonite Brethren of Christ in North America. In 1937 it was renamed the Evangelical Mennonite Brethren. (See Leland Harder, *Steinbach and Its Churches*, 46.). More recently the conference has chosen to detach itself from its Mennonite identity by calling itself the Fellowship of Evangelical Bible Churches (FEBEC).

²⁰ .. Literally the 'little congregation' or 'little flock,' now known as the Evangelical Mennonite Church. The denomination was known as the Kleine Gemeinde until 1952 when it adopted the name The Evangelical Mennonite Church.

²¹ .. This included some 60 families.

²² .. "Reserve" is a term denoting a large tract of land set aside by the Canadian Government for a period of time to be occupied by the settlers it had invited to come to Canada. The settlers were granted the right to divide up the land according to their own plans, "which hardly varied at all from village to village or from the Russian steppes to the Manitoba plains." Even the villages were given the same names.

²³ .. According to Clarence Hiebert, the Holdeman people frequently used the word "prove," by which they meant "a kind of mystical waiting on the spirit" to have clear discernment about what the real spiritual situation is. This may include fact gathering, interviewing, praying, Bible reading, etc., in the process of "proving" or "discerning." *The Holdeman People: The Church of God in Christ, Mennonite, 1859-1969*. (Pasadena, CA: William Carey Library, 1973), 165.

²⁴ .. Leland Harder, *Steinbach and Its Churches*, 1970, 38.

²⁵ .. Leland Harder quoting P.J.B. Reimer in *Steinbach and Its Churches* (Elkhart: Mennonite Biblical Seminary 1970): 39. A few of the examples of such "legalistic tendencies" are the following: "Inventions like the telephone, top buggies, bicycles and curtains before the windows were forbidden. Musical instruments, higher education, sport and entertainment, part-singing and the use of songs other than the church approved hymns in the *Gesangbuch*, as well as smoking and card-playing were considered harmful and consequently, also forbidden. Missions were frowned upon. As for their church services, the sermons were read and there was no audible praying."

²⁶ .. Delbert Plett, *Profile of the Mennonite Kleine Gemeinde*. (Steinbach: DFP Publications, 1987): 126.

²⁷ .. Gerald Wright, *Steinbach: Is there any Place Like it?* (Steinbach: Derksen Printers, 1991): 43.

²⁸ .. Leland Harder, *Steinbach: and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 39.

²⁹ .. Leland Harder, *Steinbach: and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 39.

³⁰ .. Leland Harder, *Steinbach: and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 42.

³¹ .. Leland Harder, *Steinbach: and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 43.

³² .. Leland Harder, *Steinbach: and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 44.

³³ While the Holdeman group had little direct involvement with the Steinbach Bible School, the actions of one of its elders affected the school. Jacob F. Barkman, one of two ordained to the ministry in 1921 by this congregation, became an influential figure in directing young men into Alternative Service during World War II. Consequently, male student enrolment at the Steinbach Bible School was depleted in mid-term when men were sent into service camps for conscientious objectors.

³⁴ .. see endnote #19

³⁵ .. H. F. Epp, "Evangelical Mennonite Brethren," *Mennonite Encyclopedia* II, 262-4.

³⁶ .. Leland Harder quoting Travis Reimer in *Steinbach and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 46.

³⁷ .. Leland Harder, *Steinbach and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 47-48.

³⁸ .. Leland Harder quoting Travis Reimer in *Steinbach and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 50.

³⁹ .. Leland Harder, *Steinbach and Its Churches* (Elkhart, IN: Mennonite Biblical Seminary, 1970): 50.

⁴⁰ .. Mennonite Brethren historian A. H. Unruh says of Reimer: "His knowledge of the Bible he acquired primarily through diligent, untiring searching of the scriptures. He loved the Bible, and his research in it was the work he loved most. He was particularly eager to study the scriptures with his fatherly friend and brother Johann Fast of Ruecknau. For years these two came together daily, often even twice a day, read God's Word and became absorbed in it. So God sent him many a revelation in his word." A. H. Unruh, *Die Geschichte der Mennoniten-Brudergemeinde 1860-1954*. (Hillsboro, KS: General Conference of the Mennonite Brethren Church of North America, 1955): 826-827.

⁴¹ .. A. B. Simpson founded the Nyack Bible Institute in Nyack, NY in 1882, while Moody began the Moody Bible Institute in Chicago in 1886.

⁴² .. Dr. Joseph Schmidt, *Why Bible Institutes?* (Omaha, NB: Grace Bible Institute, 1965): 4.

⁴³ .. Schmidt, quoting A. C. Gaebelein, 2.

⁴⁴ .. It began in 1927 under the name of Jarvis Street Baptist Bible Institute. No author. *By His Grace to His Glory*. (Toronto: Toronto Baptist Seminary and Bible College, 1987): 18.

⁴⁵ .. Jake Bartel, "Why Bible Schools?" *Steinbach Bible School Bulletin*, 1.2, (1946): 1.

⁴⁶ .. Jake Bartel, "Why Bible Schools?" *Steinbach Bible School Bulletin*, 1.2, (1946): 1.

⁴⁷ .. Taken from an "Application For Admission" included with the Steinbach Bible Academy Bulletin, Vol. V Number 2, April-May-June, 1950.

⁴⁸ .. *Steinbach Post*, 26 September 1931, 8. Student Elizabeth Engbrecht, however, adds that Henry P. Fast of the Bruderthaler Gemeinde also taught music and took some Bible courses.

⁴⁸ .. "Eine erfreuliche Tatsache ist es, dass sich das Beduerfnis, mehr in die H. Schrift eingefuehrt zuwerden, unter unserem Volke steigert, den Beweis dafuer liefern die in den letzten Jahren eroffneten Bibelschulen." *Steinbach Post*, 26 September 1931.

⁵⁰ .. Although, "the Bible School movement among Canadian Mennonites did not begin in the 1930s, . . . no decade witnessed greater attention to that educational medium." (Frank H. Epp, *Mennonites in Canada 1920-1940*. Toronto: Macmillan, 1982): 466.

⁵¹ .. *Steinbach Post*, 26 September 1931, 8.

⁵² .. The *Yearbook of the Steinbach Mennonite Brethren Church* marking its 50th anniversary has a picture of the 1931-32 class with four male and nine female students, as well as three teachers. The caption reads: "The MB Bible School in 1931-32. The teachers are Mr. Ediger, Rev. J. W. Reimer, and Henry Fast."

⁵³ .. The churches of the *Allianz* (Alliance) separated from the Mennonite Church in Russia because of their position on baptism, communion, and discipline. The *Allianz* practised only immersion, refused to take communion with the unconverted, and exercised church discipline. In the emigration to Canada members of the *Allianz* churches joined the Mennonite Brethren.

⁵⁴ .. *Steinbach Post*, 25 February 1932. A student of that first class, Elizabeth Engbrecht, has a photograph which confirms the number of students in the class. The closing program of the school was held on Sunday, February 21, 1932 and not on April 13, 1932 as the Jan-Feb 1989 *Servant* suggests.

⁵⁵ .. *Steinbach Post*, 25 February 1932.

⁵⁶ .. Author's telephone interview with Neufeld, an MB author, 15 May 1995.

⁵⁷ .. William Neufeld, *From Faith to Faith*, (Winnipeg: Kindred Press, 1989): 179.

⁵⁸ .. *Steinbach Post*, 15 December 1932, 8.

⁵⁹ .. "Geleitet von Rev. Jac. W. Reimer finden fuer diesen Monat jede Woche an den Abenden Montag, Dienstag u. Donnerstag Bibel Erklarungen statt. Sie werden in der MB Kirche abgehalten mit Unterstuetzung von der Brudertaler Gemeinde und einigen anderen Teilnehmern." *Steinbach Post*, 3 January 1934, 8.

⁶⁰ .. "Rev. Jakob W. Reimer kann seiner Gesundheit halber schwerlich die Versammlungen besuchen, doch unter Selbstzwang leitete er bis jetzt noch drei Bibelanbende (sic) in der Woche." *Steinbach Post*, 17 January 1934, 8.

⁶¹ .. Minutes of the Board of the Mennonite Brethren Church, 7 August 1935, 2061, Item #7.

⁶² .. Responsible for the announcement was "Das Bibelschul Komitee des Jugendvereins." *Steinbach Post*, 28 August 1935, 8. The Jan-Mar 1947 issue of the *SBS Bulletin* (4), speaks of the "United Christian Endeavour Society," and I take that to refer to one and the same organization.

² .. "25 Years of Progress," *The Star*, 1961.

³ .. John A. Toews, *A History of the Mennonite Brethren Church: Pilgrims and Pioneers*. A. J. Klassen, ed. (Fresno: Board of Christian Literature, 1975), 115.

⁴ .. "Geleitet von Rev. Jac. W. Reimer finden fuer diesen Monat jede Woche an den Abenden Montag, Dienstag u. Donnerstag Bibel erklarungen statt. Sie werden in der MB Kirche abgehalten mit Unterstuetzung von der Brudertaler Gemeinde u einigen anderen Teilnehmern." *Steinbach Post*, 3 January 1934, 8.

⁵ .. Author's personal correspondence from Martha Baerg, 16 May 1995.

⁶ .. *Steinbach Post*, 31 August 1939, 4.

⁷ .. Author's telephone interview with Neufeld, 15 May 1995.

⁸ .. *Steinbach Post*, 31 August 1939, 8.

⁹ .. *Steinbach Post*, 31 August 1939, 8.

¹⁰ .. Personal correspondence from Martha Baerg, 16 May 1995.

¹¹ .. *Steinbach Post*, 16 October 1940, 8.

¹² .. *Steinbach Post*, 26 September 1931, 8.

¹³ .. An announcement in *Steinbach Post*, 28 August 1935, made on behalf of "Das Bibelschul Komitee des Jugendvereins".

¹⁴ .. The Bible School circular giving information about the school and courses that were being offered.

¹⁵ .. The Baergs called it "the Steinbach MB Committee" and "the Committee for the promotion of the Bible School" in a personal letter, 16 May, 1995.

¹⁶ .. "Dedication," *The Star*, 1954.

¹⁷ .. The classes began on 23 November 1936.

¹⁸ .. "Neue Mitglieder: Nach mehrseitiger Besprechung wurde beschlossen in diesem Schuljahr keine neue Vereinsglieder in dem Verein aufzunehmen, da das Schuljahr fast halb vorueber und zudem die Aufnahme neuer Mitglieder die Arbeit erschweren duerfte." A rough draft of the Society minutes, 11 January 1937.

¹⁹ .. "Beschlussen eine weitere Auflage von \$3.00 pro Mitglied zu machen um die ungezalhten Schulden zu decken." Item 4, Society minutes, 11 January 1937.

²⁰ .. "Bibelschulvereinssitzung" minutes, 4 June 1937.

²¹ .. Minutes, 4 June 1937.

²² .. Minutes, 20 September 1937.

²³ .. Minutes, 20 September 1937.

²⁴ .. Minutes, 20 September 1937.

²⁵ .. Minutes, 14 October 1937.

²⁶ .. Minutes of an afternoon meeting held in the home of C.F. Barkman, 18 December 1937.

²⁷ .. Minutes, 20 September 1937. "Es wird vorlaeufig keine Wahl der Beamten vorgenommen . . ."

²⁸ .. Minutes, 18 December 1937. "Beschlussen dass eine Wahl der in den Statuten vorgesehenen Beamten ist so bald sich 20 Glieder dem Verein angeschlossen haben."

²⁹ .. *The Star*, 1947, 19. This is verified by the Society minutes, 3 September 1938. They also specify that the members of the Directory organize internally ("Beschlussen dass das gewaehlte Direktorium unter sich organisiere"). Before September 3, 1938, a meeting is identified as a "Bibelschulsitzung" (Bible School meeting) or with an abbreviated form "BS." After September 3, 1938, the administration refers to itself by different names: either "Das Schulkomitee" (The School Committee provided for in the Constitution) or as "Direktorium" (Board of Directors). This name was used for the first time on March 4, 1939, and consistently after that. A meeting was then identified as a "Direktorensitzung" (Directors' Meeting). The lowest attendance at a directors' meeting was three members.

³⁰ .. The Board of Directors was the governing body of the school. It gave direction for the operation and maintenance of the school. The officers of the Executive were three board members who carried out directives of the Board or in the name of the Board. The School Committee consisted of board members living close to the school to whom the principal or teachers could turn when special needs or eventualities occurred. Technically speaking, members of the Executive might also be on the School Committee, depending on where they resided.

³¹ .. Recruiting members was difficult, as could be expected. Besides giving moral and prayer support to the entire Bible School venture, membership involved a financial commitment and cash was not readily available. In fact, the constitution specified that members of the society who failed to pay their dues at least one month before the end of the school year were thereby saying that the cause of the society was no longer a concern of theirs. With that, they automatically excluded themselves from membership. "Ein Mitglied welches einen Monat vor Schulschluss, nach einmaliger Aufforderung von der Verwaltung, seinen Beitrag nicht eingezahlt hat, bezeugt damit dass es die Sache des Vereins nicht als die Seine ansieht, und scheidet automatisch aus." Art III, 4.

³² .. A hermeneutical approach by which the subject matter of the Scriptures (OT & NT) is divided into seven distinct time periods of unequal length from the creation of Adam in Genesis to the new heavens and new earth in Revelation. In a dispensation God deals with humankind in a particular way with respect to sin and shows what people's responsibility is in each period. The approach originated with J. N. Darby and was promoted especially through the Scofield Bible and the end-time charts by Clarence Larkin. Dispensationalists had a particular preoccupation with end-time events.

³³ .. *Steinbach Bible School Catalog*, 1946-47, 1.

³⁴ .. The Society secretary was instructed to place a news relaease in the *Steinbach Post* and *Mennonitische Rundschau*, 30 August 1939. The identical article appears in both papers. See *Steinbach Post* 30 August 1939.

³⁵ .. *Steinbach Post*, 30 August 1939, p. 8 "eine unparteiische mennonitische Bibelschule."

Chapter Two

¹ .. The school register. Nine students enrolled in the first year and twenty-seven in the second.

- ³⁶ .. *The Star*, 1961.
- ³⁷ .. Minutes, 3 September 1938.
- ³⁸ .. *Steinbach Post*, 1 October 1941, (5) and September 13, 1944, and the first yearbook of the Steinbach Bible School, *The Star*, 1947, 19.
- ³⁹ .. Constitution, article III, 1, f.
- ⁴⁰ .. "Um Interesse fuer die B.S zu wirken, wird beschlossen auszufahren und mit (sic) Ansprachen fuer die B.S. Sache. Br.J.A Guenther wird gebeten eine Car zu besorgen damit sobald als moeglich ausgefahren werden kann." Minutes, 11 January 1937.
- ⁴¹ .. Minutes, 3 September 1938.
- ⁴² .. Article III.1.c "Vollberechtigte Mitglieder duerfen alle Personen werden, die Mitglieder einer organziertern Gemeinde sind, und willens sind ... fuer die Bibelschule zu werben." (Full-fledged membership is open to all who are members of an organized church and who are willing to canvass for the school.)
- ⁴³ .. Minutes, 26 March 1938. The article of the constitution referred to says, "Vollberechtigte Mitglieder duerfen ... und willens sind ... fuer die Bibelschule zu werben."
- ⁴⁴ .. Note the following entries in the financial journal of March, 1940: "Salary to J.G.B \$13.00, Wittenberg \$12.00 for March \$1.00 for Feb., Guenther \$13.00" (for a total of \$39.00). But that apparently was only part of the salary, for in July of that year the entry shows, "Salary balance to J.G.Baerg & money order (apparently sent to him by mail) \$11.00 ... Salary to J. N. Wittenberg, balance \$10.00." Other salary entries are also given in varying amounts: On April 6, Baerg, Wittenberg, and Guenther each received \$2.00; a week later Wittenberg received another \$4.00; twenty days later Baerg got \$5.00, etc.
- ⁴⁵ .. Minutes of the Bible School Committee, 26 November 1938.
- ⁴⁶ .. *SBS Bulletin*, (Jan-Mar) 1947, 7.
- ⁴⁷ .. The construction of physical facilities will be discussed in chapter 3.
- ⁴⁸ .. Society minutes, 29 March 1941.
- ⁴⁹ .. Minutes of Executive Board, 25 October 1941.
- ⁵⁰ .. Minutes of the annual meeting, 27 March 1942.
- ⁵¹ .. Author's recorded interview with Alvin Janz, 20 February 1996.
- ⁵² .. A picture with the caption in the 50th anniversary yearbook of the Steinbach Mennonite Brethren Church, 1977, 3.
- ⁵³ .. Author's recorded interview with Mr. A. D. Penner, 12 September 1995.
- ⁵⁴ .. Author's recorded interview with Alvin Janz, 20 February 1996.
- ⁵⁵ .. Travis Reimer quoted in Leland Harder, *Steinbach and Its Churches*, 50.
- ⁵⁶ .. From notes made by Doreen Reimer Peters in an interview with her father: "I said after much study that EMB, Kleine Gemeinde, and Pentecostals have a lot of 'straw', (eg insistence on immersion)." It was

Reimer's understanding that these churches were majoring on minors, on non-essentials; they were using building materials which would not stand the fiery test before the judgment seat of Christ.

- ⁵⁷ .. E. K. Francis. *In Search of Utopia: The Mennonites in Manitoba*. (Altona: D. W. Friesen, 1955), 212.
- ⁵⁸ .. Author's personal interview with A. D. Penner, 12 September 1995.
- ⁵⁹ .. The decision to separate from the Evangelical Mennonite Brethren and form the Emmannuel Mennonite Mission Church, was reached on July 11, 1943. (Author's telephone conversation with EFC secretary Susan Giesbrecht on July 6, 1995). At the time of its affiliation with the Evangelical Free Church of America, the church was renamed Emmanuel Evangelical Free Church. (Harder, *Steinbach and Its Churches*: 54.
- ⁶⁰ .. The percentage of MB students for the first eight years is as follows: 1936-89%; 1937-50%; 1938-74%; 1939-46%; 1940-36%; 1941-45%; 1942-38%; 1943-48%. The year after John G. Baerg left, it dropped sharply to 17%.
- ⁶¹ .. William Neufeld draws this conclusion in his discussion of the Steinbach Bible School in *From Faith to Faith*, 179
- ⁶² .. Grace University was born in prayer as a group of ten Mennonite ministers met in Omaha, Nebraska, on June 1, 1943. The school, originally known as Grace Bible Institute, was founded as, and remains as, an interdenominational institution. *Grace University, Alumni Association 1996 Directory*, page v.
- ⁶³ .. Application Form for admission to Steinbach Bible Academy, an insert in the *Steinbach Bible Academy Bulletin*, v.2 (April-May-June), 1950.
- ⁶⁴ .. From the "Preamble to the Proposed Constitution of the Steinbach Bible Institute," (1964), 1. A board of directors of an organization which is not elected, but which appoints new members to fill vacancies as they occur.
- ⁶⁵ .. "By 1954 the enrolment increased to over capacity, 90 students were enrolled." Taken from a brief "History of the SBI" following the SBI Finacial Report of May 12, 1962 by D. B. Eidse in the 1961-1980 Annual Reports binder.
- ⁶⁶ .. SBI Board minutes 1 November 1954, 1.
- ⁶⁷ .. SBI Board minutes, 19 June 1954.
- ⁶⁸ .. Evidence of this appears in several SBI Board minutes, such as 7 June 1956, 10 January 1957, 1 December 1958, 23 March 1959, 12 December 1961.
- ⁶⁹ .. SBI Board minutes, 5 July 1957, 1.
- ⁷⁰ .. SBI Board minutes, 3 March 1958.
- ⁷¹ .. SBI Board minutes, 19 April 1958.
- ⁷² .. Dave Schellenberg, "A Brief Report on the History of the Western Gospel Mission," June 1996, 6. The EMMC is the Evangelical Mennonite Mission Conference which had a number of its members working at several places under the Western Gospel Mission, and it seemed only natural that when a parcelling of churches took place, the EMMC would be included.
- ⁷³ .. Author's tape-recorded interview with A. D. Penner, September 12, 1995.
- ⁷⁴ .. SBI Board minutes, 28 March 1960, 2.
- ⁷⁵ .. *A Proposal of the Evangelical Mennonite Conference to the Board of*

Directors of the Steinbach Bible Institute, 3. There is no date on the document, but it was presented to the SBI Board on March 14, 1960.

- ⁷⁶ .. *A Proposal of the Evangelical Mennonite Conference to the Board of Directors of the Steinbach Bible Institute*, 2.
- ⁷⁷ .. SBI Board minutes of 28 March 1960 and 16 April 1960.
- ⁷⁸ .. SBI Board minutes, 7 February 1961.
- ⁷⁹ .. Copy of resolution passed at a Board Meeting of the Steinbach Bible Institute, 20 June 1960.
- ⁸⁰ .. SBI Board minutes, 7 February 1961, 1.
- ⁸¹ .. Finance Committee Report to the Executive Board, 7 May 1963. "Whereas the two year trial period of running the SBI on a conference basis is up July 1, 1963, we recommend that we ask the members conferences to evaluate the situation and take a stand now."
- ⁸² .. SBI Board minutes, 10 October 1961, 1.
- ⁸³ .. SBI Board minutes, 13 February 1962, 2.
- ⁸⁴ .. SBI Board minutes, 5 March 1962, 1.
- ⁸⁵ .. Stan Plett, *History of Academic Planning--Steinbach Bible College 1964-91*, 1.
- ⁸⁶ .. SBI Board minutes, 11 May 1965.
- ⁸⁷ .. SBI Board minutes, 8 June 1965, 1.
- ⁸⁸ .. SBI Board minutes, 14 August 1969, 1.
- ⁸⁹ .. William Wilson, Assistant Director of AABC, *Consultation Report*, 22 April 1988, 2.
- ⁹⁰ .. SBI Board minutes, 9 July 1963, 1. At that time the Executive Committee consisted of the three officers of the board plus two members without portfolio. The attendance record in the minutes would lead one to believe that the principal was that fifth member.
- ⁹¹ ..In 1996 they included the following: Personnel, Finance, Campus Development, High School, and Academic Affairs.
- ⁹² .. An Anabaptist reading of Scriptures could be briefly summarized as follows: 1. Theology is based primarily on the New Testament; 2. The Old Testament is interpreted through the "eyes of the New Testament"; 3. The gospels are understood to teach not only major doctrines such as incarnation and atonement but as descriptions of present Kingdom living; 4. Jesus' death is seen as central, but his life and teaching are seen as a model for his disciples to follow. This is the major basis for the Anabaptist commitment to non-resistant love; 5. The believers' church is seen as central. There is no place for a church-less Christianity.

Chapter Three

- ¹ .. Minutes of 18 February and 26 March 1938.
- ² .. *The Star*, 1951, 5. In a brief history of Steinbach Bible Academy, J.N. Wittenberg says: "Die 3. Klasse war in dem kleinen dunklen

Frauenzimmer; dort gab es oft kalte fuesse."

³ .. Minutes of the Society's Board of Directors, 14 June 1939, 1. "Wegen Heizung, beschlossen dass den Gemeindevorstand vorzustellen wegen Loch im Schornstein zum kleinen Ofen einstellen in kleinen Stube. Br. Riesen ersucht das vorzustellen."

⁴ .. *The Star* 1951, 5. "Herrschte in einer Klasse ernste Stimmung, so wurde sie oft beeinträchtigt durch die heitere Stimmung in der anderen und umgekehrt."

⁵ .. Building Committee Minutes, 14 January 1939, 2.

⁶ .. Society Minutes, 18 February 1939, 1. "Bruder Baerg betont dass der Gedanke vom Bau nicht geplant worden ist sondern fast von selbst entstanden ist. Die Schueler und andere haben fuer diese Sitzung gebetet."

⁷ .. The expression used is "gruendliche Besprechung."

⁸ .. Br. Baerg schlaegt vor, Br. Guenther unterstuetzt, dass der Verein es sich zum Ziel setzt eine neue Bibelschule zu bauen. 11 Stimmen dafuer, Angenommen." Society minutes of 18 February 1939.

⁹ .. *Steinbach Post*, 30 August 1939, 4.

¹⁰ .. Minutes of the special meeting of the Society held in the MB Church on 27 June 1939.

¹¹ .. That meeting was set for Monday 3 July 1939 in the Mennonite Brethren Church.

¹² .. Minutes of the Society Meeting of 3 July 1939.

¹³ .. This is the first meeting "after the busy season." P. J. B. Reimer writes in the *Steinbach Post*, 31 August 1939, 4: "At that meeting it must be decided on which of the recommended places the school shall be built."

¹⁴ .. The 'old' school refers to the Kornelsen School which was located on the site of the present Post Office on Main Street and Reimer Avenue, and the 'new' school was the Steinbach Collegiate Institute located at the corner of Second Street and Reimer Avenue.

¹⁵ .. *Steinbach Post*, 27 September 1939, p. 8.

¹⁶ .. *Steinbach Post*, 18 October 1939, p. 3. "Viele Haende machen leichtes Werk."

¹⁷ .. The upper level measured 52' x 40' while the lower offered 52' x 28' for an auditorium. The remainder of the lower level was reserved for storage rooms and furnace.

¹⁸ .. J. N. Wittenberg, *Steinbach Bible Academy Yearbook* (1951), 5. "Lehrer Johann Guenther war die Seele bei dem Bauen, bald schleifete er mit einem Pferdegespann das Kellergeschoss aus, bald fuhr er die schweren Zementkarren, dann wurden nach 6 Uhr bei C. T. Loewens Bretter gehobelt, so war er ueberall immer dabei. Es ist bei dem Bauen auch viel freiwillige Arbeit getan worden. Der Sekretar des Vereins, Br. P. J. B. Reimer, hatte besondere Gaben, das notwendige Geld zu finden und herbeizufuehren, auch klare hoffnungsvolle Kassenberichte zu geben."

¹⁹ .. *Steinbach Post*, 8 January 1941, 5.

²⁰ .. "Es war ein wunderschoener Tag, und so standen die Leute alle

gern etwas im Freien vor der Schule." *Die Steinbach Post*, 6 December 1939, p. 5.

²¹ .. P. J. B. Reimer. *Steinbach Post*, 6 December 1939, 5.

²² .. A sketch of a floor plan with the Society Minutes of 3 July, 1939. The size of the three classrooms were 20' x 18', 22' x 22', and 22' x 28', while the teachers' room of 264 sq. ft measured 12' x 22'.

²³ .. P. J. B. Reimer. *Steinbach Post*, 6 December 1939, 5.

²⁴ .. Announcement in *Steinbach Post*, 4 September 1940, 5.

²⁵ .. "Das Schulgebäude wurde im Herbst 1939 nur so weit fertig gestellt wie es unbedingt notwendig war." *Steinbach Post*, 8 January 1940, p. 5.

²⁶ .. *Steinbach Post*, 4 June 1941, 4.

²⁷ .. "Zu einer Zeit meinte man, dass unsere Schule TB haette, weil sie so wenig Studenten hatte. Durch treues Beten, fleissiges Zeugen und festen Glauben ist sie davon geheilt worden. Die Zahl der Studenten ist im Laufe der letzten drei Jahre gestiegen von 35 auf 70, dazu noch 10 Studenten in der Hochschulkabteilung. Somit ist das Schulgebäude zu klein geworden." *The Star*, 1954, 46.

²⁸ .. There is a discrepancy between the numbers reported by P. J. B. Reimer in the *Steinbach Post* (6 December 1939, 5) and those reported by student Lorraine Neufeld in *The Star* (1955, 2). Lorraine reported that the school had been built to accommodate some 45 students.

²⁹ .. Lorraine Neufeld, "Endeavoring to keep the Unity" *The Star*, 1955, 42.

³⁰ .. Faith Eidse, *Mennonite Mirror*, June, 1977, 13.

³¹ .. Students were required to address each other as "Brother" or "Sister _____," using the surname only.

³² .. *The Bond*, Jan-Mar, 1954. *The Bond* was the official quarterly publication of the Alumni Association. The first issue was published in the first quarter of 1954 and continued until at least 1979.

³³ .. "Dieses letzte Jahr was das bewegteste Jahr soweit. Es war schwer den Geist der Schule hoch zu halten. Quartiere der Schueler werden strenger kontrolliert werden muessen. Groessere Schuelerzahl erfordert mehr Regeln." Minutes of Board of Directors, 11 March 1942.

³⁴ .. Minutes of the Board Meeting, 19 June, 1954.

³⁵ .. Personal interview with former board member A. D. Penner, 12 September, 1995.

³⁶ .. Mennonite Mirror, June 1977, 13.

³⁷ .. Minutes of Board Meeting, 24 February, 1955.

³⁸ .. Telephone conversation with Helen Bergman, daughter, on 3 January 1996.

³⁹ .. Minutes of Board Meeting, 14 March, 1955.

⁴⁰ .. Minutes of Board Meeting, 20 February, 1956.

⁴¹ .. Faith Eidse, *Mennonite Mirror*, June, 1977, 13.

⁴² .. Telephone interview with Archie Penner, 5 February, 1996.

⁴³ .. *The Bond*, Vol 1 #4, Spring, 1955: "This building measures 56' x 100'. One end 56' x 64' is two stories high, and the other end 56' x 36' is three stories high. The building will contain classrooms, library, offices, kitchen, dining room, chapel, and dormitory space for about 70 students." A mini-suite for the dean of students was also in the three story section.

⁴⁴ .. A floor plan of the original building appears in *The Bond*, 2.1 (Summer 1955) 5.

⁴⁵ .. Interview by Doreen Klassen with Dr. Archie Penner. See also *The Servant*, (Jan-Feb 1986) 2.

⁴⁶ .. John Toews, "Building the New School," *The Star*, 1956, 40.

⁴⁷ .. SB1 Board Minutes, 27 December, 1955, 2.

⁴⁸ .. Several attempts to correct it were made in the years following. The editor of *The Bond* describes one of those attempts:

The board passed a resolution to have it fixed; consequently on June 11, the tearing-off process was begun. But no sooner had evening come, then the rains came also. Literally torrents of water gushed into the library, Room 202, and unavoidably, the basement auditorium, [the present dining room] resulting in an estimated damage of \$380 ... students and teachers responded to the challenge with a 24-hour mop-and-bucket brigade.

It was then that board members contemplated adding a third story on top of the existing library/classroom/administration portion to provide much-needed library space and to give opportunity to construct a brand new roof.

But the problem was not so easily resolved. Fifteen years later, the Building Committee reported, "Our present school roof is allowing rain to have its way." And three years after that, in 1973, President Harvey Plett also reported to the board that "the roof in the highest portion of the Administration Building has to be fixed."

⁴⁹ .. This Mennonite denomination originated in 1937. It was called the Rudnerweide Mennonite Church. It changed its name to Evangelical Mennonite Mission Conference of Canada in 1952, now better known as the EMMC.

⁵⁰ .. *The Star*, 1956, 40-41.

⁵¹ .. Minutes of Board Meeting, 27 December 1955.

⁵² .. Minutes of Board Meeting, 20 February 1956.

⁵³ .. In 1947, when a high school department was introduced, the name of the school was changed from "The Steinbach Bible School" to "Steinbach Bible Academy."

⁵⁴ .. *Steinbach Bible Academy Bulletin*, April-May-June, 1947, 1.

⁵⁵ .. *Steinbach Bible Academy Bulletin*, July-September, 1947, 4.

⁵⁶ .. *Prospectus* 1957-58 of the Steinbach Bible Institute, 9.

⁵⁷ .. According to the Town of Steinbach records, the town had a population of 3,739 in 1962. At that time there were only 32 rental units available in the town. (Margret Penner of Vic Penner Realty.)

⁵⁸ .. Board Minutes, 29 March 1960.

⁵⁹ .. The EMC had made a proposal to the SBI Board offering to take ownership of the school. The SBI Board, however, submitted a counter proposal by which the school would come under the direction of several Mennonite churches.

⁶⁰ .. Board minutes, 21 November 1960.

⁶¹ .. Board minutes of 20 February and 27 August 1956.

⁶² .. Principal's report, 12 May 1962 and confirmed in a telephone conversation with Gert Giesbrecht, 13 February 1996.

⁶³ .. The exact location was two miles north and one half mile east of the Ridgewood School.

⁶⁴ .. Mrs. Rosaline Loewen, in a letter received 20 March, 1996 says, "I don't know the selling price, but I know it was a donation in part, as we received a sizeable income tax deductible receipt."

⁶⁵ .. The location of that private dwelling is at Lot 3 Plan # 23472 (730 Traverse Road), a quarter mile north of Ste. Anne, Manitoba on the old highway.

⁶⁶ .. The owner, Corny T. Loewen, who was a resident in the Resthaven Nursing home for over nine years before he passed away in 1960, had willed this house to his four daughters. The daughters, together with other family members, decided to donate it to the school.

⁶⁷ .. For another \$7,000 it was moved off campus in December 1995 to Lot 3 Funk Drive (sec SE 22-6-7e) in the La Broquerie Municipality.

⁶⁸ .. *The Bond*, July-September 1974, 6.

⁶⁹ .. *The Bond*, July-September 1975, 8.

⁷⁰ .. Board minutes, 12 September 1960. Melvin Reimer offered the motel for student housing for the months the school was in operation for one-third the value of the motel. The school could buy a one-third share in the motel or pay rent.

⁷¹ .. Board minutes, 28 April 1959.

⁷² .. Board minutes, 29 August 1959.

⁷³ .. Board minutes, 28 April 1961.

⁷⁴ .. Discussions included changing the square footage several times: 3,200 to 2,280 to 4,800; consideration of building another teachers' residence, and temporary student housing.

⁷⁵ .. Board minutes, 26 May 1961.

⁷⁶ .. Board minutes, 13 October 1964.

⁷⁷ .. Board minutes, 13 March 1962.

⁷⁸ .. Board minutes, 9 October 1962.

⁷⁹ .. Business Administrator's Report to the SBI Board, 13 July 1965.

⁸⁰ .. But to move the residence to the campus was to cost SBC \$100,000.

⁸¹ .. Peter Pauls, long-time administrator of the Bethesda Hospital, interview with author.

⁸² .. Board minutes, 24 October 1960.

⁸³ .. Building Committee Report, Board Minutes, 14 August 1969, and President's Report to Board of Directors, July 1969. It envisioned a main auditorium 60' x 120', plus an additional 24 feet for a stage and corridor, plus a 52' x 80' two-story section at the front for classrooms and facilities, with extra space on the sides.

⁸⁴ .. Board Minutes, 12 February 1970.

⁸⁵ .. Doreen Klassen interview with Harvey Plett, 24 June, 1996.

⁸⁶ .. Board Minutes, 22 January 1972.

⁸⁷ .. The Campus Development Committee had been set up as a temporary committee. But in June 1975, the Interim Administrative Committee recommended to the Board that in view of the ongoing nature of the needs of campus development, the Campus Development Committee become a permanent standing committee.

⁸⁸ .. Special Board Meeting re: building plans, 20 March 1972.

⁸⁹ .. *The Bond*, April-June 1972, 2.

⁹⁰ .. *The Bond*, October-December 1972, 5.

⁹¹ .. *The Bond*, October-December 1972, 5-6.

⁹² .. Board minutes of 18 January 1979.

⁹³ .. Board minutes 1 December 1958.

⁹⁴ .. President's report to the board, 14 December 1972.

⁹⁵ .. Henry Hiebert, telephone interview with the author.

⁹⁶ .. Author's interview with Lee Bartel, 14 December 1995.

⁹⁷ .. *The Star*, 1977-78.

⁹⁸ .. see endnote #96.

⁹⁹ .. *The Star*, 1977-78.

¹⁰⁰ .. Item 5 of the 1977-78 Annual Report of the president to the Board of Directors.

¹⁰¹ .. Author's interview with Henry Klassen, then chairman of the board, who interviewed Lee Bartel before his appointment to SBC faculty.

¹⁰² .. Board minutes 20 March 1987.

¹⁰³ .. After a thorough discussion concerning Stan Plett's safety, ability, the school's involvement and the implications this might have for the college, the board felt a lawyer should be consulted to check the legal aspects of the project, as well as the medical precautions and consultation. The swim never materialized.

¹⁰⁴ .. *The Servant*, XII.1 (September-October 1988), 8.

¹⁰⁵ .. Doreen Klassen interview of Ben Eidse, 4 June 1996.

¹⁰⁶ .. In the 1936-37 school register one student with that age, Liese Rempel, is listed.

¹⁰⁷ .. This policy was introduced by the Canadian government on July 1, 1945.

¹⁰⁸ .. This information was provided by the Constituency Office of David Iftody, Liberal MP for Provencher.

¹⁰⁹ .. Grade IX had a see-saw experience at SBI. It was included at the outset in 1947 till 1949. When the high school began again in 1953, after a brief interlude of two years, only Grades X and XI were taught. Offering Grade IX was again considered by the SBI Board in 1956, but no decision was made. Instead, it asked "the teachers to discuss this further in one of their faculty meetings." But in 1962 Grade IX was given a trial year. M/S/C "That the Executive investigate the adequacy of facilities, the number of applicants, whether the teachers would accept the extra load, and that it be only a trial season." But when the high school enrolment almost doubled to 73 students, the Board again questioned whether it should continue with Grade IX as a measure to control the high school enrolment. It continued for a few years, but under the unwritten rule that the maximum high school enrolment be limited to a ratio of one high school student for every two Bible school students. The grade IX class discontinued after the 1964/65 school year and did not resume until 1993.

¹¹⁰ .. High school students graduated with Grade XI standing till 1964. At that time the faculty recommended to the SBI Board that Grade XI graduation be dropped in favor of a Grade XII graduation, (Faculty Report to the SBI Board, 9 June 1964, 1.)

¹¹¹ .. Board Minutes of 12 February 1963. The recommendation was that the maximum high school enrolment be in a ratio of one high school student to every two Bible school students.

¹¹² .. Minutes of Society Meeting, 20 February 1942, 1. At the time about 60 percent of the students came from the MB and EMB congregations; the other 40 percent from other churches in Steinbach.

¹¹³ .. 1 Timothy 4:8 (KJV).

¹¹⁴ .. In Lee Bartel's estimation, the music/chapel is "an excellent building; certainly one of the best acoustical recital halls in Manitoba, without a doubt."

¹¹⁵ .. Lee Bartel, recorded interview with the author, 14 December 1995, now recorded in notes p. 9.

Chapter Four

¹ .. The Winkler Bible School, founded in 1925, became one of the "models" for Bible school curricula. It was patterned on the first Mennonite Bible school in Russia, founded in 1918 at Tschongraw. This school's curriculum was in turn patterned somewhat after that of the German Baptist Seminary in Hamburg which Johann G. Wiens, a Winkler teacher, had attended. See John A. Toews, *A History of the Mennonite Brethren Church: Pilgrims and Pioneers*. A. J. Klassen, ed. (Fresno: Board of Christian Literature, 1975), 113-114.

² .. ETTA is a Wheaton, Illinois-based agency founded in 1930.

³ .. Society minutes, 4 June 1937.

⁴ .. "Concerning E.T.T.A." *Vacation Bible School: A Current Approach to a Proven Program* (Wheaton: ETTA, 1977), inside back cover.

⁵ .. John B. Toews, "The Russian Mennonite Intellect of the Nineteenth Century," *P.M. Friesen & his History: Understanding Mennonite Brethren Beginnings*, No. 2, Perspectives on Mennonite Life and Thought, Abraham Friesen, ed., (Fresno: Centre for Mennonite Brethren Studies, 1979), 24.

⁶ .. Toews, 24. Toews argues that first, Mennonites, like other Germans in Russia, "viewed themselves as a kind of diaspora looking towards their German homeland . . . for the sustenance of their identity" and second, they assumed "that in a social, economic, and cultural sense the surrounding Slavic world was inferior to the Mennonite-German heritage and could add little or nothing to it."

⁷ .. The 1940 Prospectus lists twenty-six of the courses in its three-year program in German and fourteen in English. If one can assume that subjects listed in German would also be taught in that language, then 65 percent were taught in German and 35 percent in English during the school's fourth year of operation.

⁸ .. Author's interview with Alvin Janz, 20 February 1996.

⁹ .. Doreen (Reimer) Peters, notes of an interview conducted with her father, Ben D. Reimer, shortly before his passing, 1 September 1994.

¹⁰ .. Author's interview with former SBI Board member A. D. Penner, 12 September 1995.

¹¹ .. Doreen (Reimer) Peters, interview notes.

¹² .. Author's interview with A. D. Penner, 12 September 1995.

¹³ .. Bible school minutes for the years 1943-53 have not been located. Steinbach MB Church minutes for 1943-45, presumably taken by Jacob N. Wittenberg, appear to have been cut out of the notebooks which contain other church minutes of that era.

¹⁴ .. A list of Society members in 1936-37 has 50 individuals, including 9 women. The Society contains a mix of Russlaender (38?) and Kanadier (12?), at least 14 Kleine Gemeinde, 17 EMB, 10 MB and several Holdeman and General Conference Mennonites. List provided by Geo. H. Enns, 24 June 1996.

¹⁵ .. Personal correspondence from Mrs. Martha Baerg, 16 May 1995.

¹⁶ .. Because many Mennonite men in leadership in the 40s and 50s had the same surnames, not to mention given names, they often used initials to distinguish between and among themselves.

¹⁷ .. The church, which had peaked at 306 members in 1940, lost 70 members with this split.

¹⁸ This was a large Quonset hut constructed by the Steinbach business community around 1942. It was built for large gatherings that could not be accommodated in other town buildings. Political meetings, evangelistic crusades, and song festivals were conducted in this 60' X 100' facility which could seat at least 1000 people. It was located at the corner of Second Street and Barkman Avenue. The building was in use for about 18 years, then demolished.

¹⁹ .. Doreen (Reimer) Peters, interview notes.

²⁰ .. Doreen (Reimer) Peters, interview notes.

²¹ .. Harvey Plett, "Looking Upward and Forward," SBI Bulletin, July 1966, 4.

²² .. Statistics on SBI missionaries (1953-67). The first number in the "net" column equals the total number of missionaries. Then are subtracted the spouses who have not studied at SBC.

| Yearbook | Couples | Singles | NET |
|----------|---------|---------|--------------|
| 1953 | 16 | 10 | 42-8 = 34 |
| 1954 | 18 | 12 | 48-10 = 38 |
| 1955 | 17 | 12 | 46-8 = 42 |
| 1956 | 16 | 16 | 48-10 = 38 |
| 1957 | 20 | 14 | 54-11 = 43 |
| 1958 | 25 | 15 | 65-15 = 50 |
| 1959 | 32 | 9 | 73-14 = 59 |
| 1960 | 35 | 11 | 81-17 = 64 |
| 1961 | 40 | 17 | 97-20 = 77 |
| 1962 | 42 | 18 | 102-22 = 80 |
| 1963 | 46 | 16 | 108-22 = 86 |
| 1964 | 48 | 22 | 118-12 = 106 |
| 1965 | 37 | 19 | 93-13 = 80 |
| 1966 | 35 | 21 | 91-13 = 78 |
| 1967 | 42 | 24 | 108-18 = 90 |

²³ .. This description was given in the life story of Mr. Reimer presented by several of his children at his funeral service at the Steinbach EMC, 4 September 1994.

²⁴ .. Students who attended these seminars point out that it was Reimer's concern and compassion for the poor with large families which prompted him to conduct such meetings. He instructed both men and women but not in mixed audiences. Instead, it was "women only" and "men only." The planning approach emphasized was the rhythm method.

²⁵ .. From notes supplied by Doreen (Reimer) Peters based on an interview she had with her father, Ben D. Reimer.

²⁶ .. *The Star*, 1954, 8.

²⁷ .. Personal note to the author by Gladwin Plett, SBI graduate of 1953.

²⁸ .. SBI Board Minutes, 10 March 1964, 2. This can also be verified from the response the Board made to Reimer's resignation in a letter dated 20 March 1964.

²⁹ .. The Board considered it a well-deserved sabbatical with two-thirds salary for 10 months (The Executive had recommended it be for 16 months).

³⁰ .. SBI Board minutes, 14 September 1965. A previous 6-week trip to Paraguay was in September and October of 1965 when the school graciously lent him to the EMCs "to attend to important matters in the Mission."

³¹ .. SBI Board minutes, 14 February 1967.

³² .. *The Servant*, Sept-Oct 1983, 4.

³³ .. The interdenominational evangelical school was initially located in Winnipeg but later moved to Otterburne, Manitoba. In 1990 it was renamed Providence College and Seminary.

³⁴ .. Doreen Klassen interview with Harvey Plett, 24 June 1996.

³⁵ .. Klassen interview with Harvey Plett.

³⁶ .. Klassen interview with Harvey Plett.

³⁷ .. Klassen interview with Harvey Plett.

³⁸ .. Klassen interview with Harvey Plett.

³⁹ .. Klassen interview with Harvey Plett.

⁴⁰ .. Klassen interview with Harvey Plett.

⁴¹ .. Klassen interview with Harvey Plett.

⁴² .. Author's recorded interview with Harvey Plett, 26 March 1996.

⁴³ .. Author's interview with Ben Friesen.

⁴⁴ .. Doreen Klassen interview with Harvey Plett.

⁴⁵ .. *The Star*, 1949, 12.

⁴⁶ .. Doreen Klassen interview with Ben Eidse, 4 June 1996.

⁴⁷ .. *Steinbach Bible College 1986-87 Catalogue*, 6.

⁴⁸ .. Lee Bartel was invited to become the head of the Music Education program at the University of Toronto in the fall of 1988.

⁴⁹ .. Jack Heppner, *Search for Renewal: The Story of the Rudnerweider/ Evangelical Mennonite Mission Conference, 1937-1987* (Winnipeg: EMMC, 1987); Doreen Klassen, *Singing Mennonite: Low German Songs of the Mennonites of Manitoba* (Winnipeg: University of Manitoba Press, 1989).

⁵⁰ .. Doreen Klassen interview with Ben Eidse.

⁵¹ .. Klassen interview with Ben Eidse.

⁵² .. Klassen interview with Ben Eidse.

⁵³ .. Klassen interview with Ben Eidse.

⁵⁴ .. Klassen interview with Ben Eidse.

⁵⁵ .. Klassen interview with Ben Eidse.

⁵⁶ .. Klassen interview with Ben Eidse.

⁵⁷ .. Mr. Janzen was hired by the SBC Board on December 1, 1989, but began work on April 1, 1990.

⁵⁸ .. Author's written interview with Martha Hiebert, 1 April 1996.

⁵⁹ .. Martha Hiebert, interview with author.

⁶⁰ .. Doreen Klassen interview with Stan Plett, 3 July 1996.

⁶¹ .. Klassen interview with Stan Plett.

⁶² .. Klassen interview with Stan Plett.

⁶³ .. Klassen interview with Stan Plett.

⁶⁴ .. This office combined the functioning of public relations and fundraising.

⁶⁵ .. The High School principal represents the interest of the High School in the Administrative Committee.

⁶⁶ .. Jack Heppner, "In Pursuit of Excellence" *Self-Study Report of Steinbach Bible College*, 1990, 16.

⁶⁷ .. Minutes of the Administrative Committee, September 3, 1975.

⁶⁸ .. Minutes of the Administrative Committee, September 3, 1975. A week later, however, this minute was corrected: "The business manager presents the complete budget to the Administrative Committee and here it receives approval before going [sic] to the board for finalization."

⁶⁹ .. *Steinbach Post*, 6 December 1939, 5.

⁷⁰ .. *Steinbach Post*, 30 September 1942, 5.

⁷¹ .. Steinbach Bible Academy Catalog, 1947-48, 2. Archie Penner, however, has indicated that at that time the position was rather loosely defined, and that Ben D. Reimer and he shared the responsibilities.

⁷² .. *The Star*, 1954, 10.

⁷³ .. Jack Heppner became part-time Registrar while Harvey Plett served as Academic Dean for four years (1983-87). Jack Heppner succeeded Harvey for four years (1987-91), then Stan Plett (1991-93) and again Jack Heppner (1993-96) served in the office of Academic Dean. Harvey Plett then served as interim Dean for one year (1996-97).

⁷⁴ .. SBA Bulletin, Volume 2 Number 2, April-May-June, 1947, 1.

⁷⁵ .. *The Bond*, Volume 2, Number 2, Summer 1955, 5. Later the dean's suite became the staff lounge.

⁷⁶ .. SBC Faculty & Staff Handbook, 1994-95, Gen-6-2.

⁷⁷ .. SBI Board Minutes, 12 February 1963.

⁷⁸ .. President's Report, June, 1968. "Our most desperate need is the dean of men and dean of women." SBI Board Minutes, 8 April 1971, "Dean of men and dean of women are badly needed."

⁷⁹ .. Proctors are assistants to the dean who inform them of what is going on in the dorms.

⁸⁰ .. Edwin Pletts were house parents for the men.

⁸¹ .. Ben Eidse, President's Report to the Constituent Churches, 28 June 1985.

⁸² .. President's Report, 24 September 1987.

⁸³ .. The Main Building was constructed in 1955 and the Student Residence in 1961. But in the intervening years two white houses and ten trailers as well as a few other buildings were moved on to campus.

⁸⁴ .. There was no business administrator during the years 1966-68, 1970-71, 1975-76, and 1985-86.

⁸⁵ .. SBI Board minutes, 10 November 1964. The three members contacted were Wilmar Fast from the Emmanuel Church, Ralph Guenther from the EMB Church, and Henry Dueck from the EMC.

⁸⁶ .. SBI Board minutes, 27 November 1987.

⁸⁷ .. President's report, 30 September 1985

⁸⁸ .. SBI Board minutes, 23 January 1986, 11.

⁸⁹ .. see endnote #57.

⁹⁰ .. SBC Board minutes, 14 October 1994, 1.

⁹¹ .. Principal's annual report to the Board 26 June 1965.

⁹² .. This is the 1995 membership.

⁹³ .. *The Star*, 1974, p. 17.

⁹⁴ .. President's report to the Board 13 June 1974.

⁹⁵ .. SBC Board minutes, 17 January 1986.

⁹⁶ .. SBC Board Minutes, 25 March 1988.

⁹⁷ .. There were several music groups including The Chorale, Children of Light, Free Servant, and The Bugle Boyz; there were several drama teams called New Creation.

⁹⁸ .. This includes financial appeals in order to meet annual budgetary requirements. It also includes appeals for long term support by means of bequests, free of interest loans, endowments, etc.

⁹⁹ .. Fundraising objectives are designed to help the President solicit funds from a variety of sources. A recent addition is the Partners Program comprised of supporters who have a special interest in the school and who contribute \$1,000 or more annually for the operation of the college.

¹⁰⁰ .. Operational Plan of the SBC Community Relations & Development Department, 1995-96, 7.

¹⁰¹ .. These numbers include the High School and College.

Chapter Five

¹ .. Lee Bartel, "A College Looks Forward: A Self-Study of Steinbach Bible College" (Steinbach: Steinbach Bible College, 1987), 1.

² .. There is, however, an exception. When the high school was reintroduced in 1953, the name Steinbach Bible Academy was changed to Steinbach Bible Institute, but the name change did not mark a change in curriculum. Rather, it was the name selected to better reflect what the constituency understood about the kind of training that takes place in institutions bearing that name.

³ .. This is the English translation of the German "Die Steinbach Bibelschule," the school's original name.

⁴ .. The name American Association of Bible Colleges was changed to Accrediting Association of Bible Colleges in 1995 to better reflect the nature of the organization while still keeping the acronym by which it has been known in its fifty-year history.

⁵ .. Steinbach Bible School Prospectus, 1944-45, 3. This is a general statement of what the school had established previously, because the same aim is spelled out in an ad in the *Steinbach Post*, 16 October 1940.

⁶ .. This was done a number of times, clearly in 1959.

⁷ .. In view of a difference in understanding of "mission" between Baerg and Reimer, the fact that an ad spelling out that aim appearing in the *Steinbach Post* in 1940 [even before Reimer came on staff] indicates that Baerg was not against missions even as Reimer was not against Sunday schools. It may have been more a matter of emphasis.

⁸ .. SBI Board minutes, 30 November 1959, 2. Principal Ben D. Reimer was giving his report to the Board.

⁹ .. *The Steinbach Post*, 16 October 1940. Under 'Objectives and Goal' in an ad "Die Steinbach Bibelschule."

¹⁰ .. SBI *Prospectus* 1944-45, 3.

¹¹ .. *Christlicher Familienfreund*, 2.4 (April 1936), 3-4. The decision to begin Sunday school classes in the Steinbach Kleine Gemeinde (EMC) was made at a meeting on 30 December 1925, of some 15 brethren, including the ministers, Klaas R. Friesen and Peter B. Kroeker. Gerhard G. Kornelsen, Jacob R. Barkman, and Klaas J. B. Reimer formed the first committee to spearhead this new venture. Two years later (1928) Sunday school started in the Kleeveid Kleine Gemeinde; in 1932 the same happened in the Blumenort congregation, in 1934 a Sunday school class began in the Ekron school; and on 19 January 1936 one was started in the Ridgewood school.

¹² .. Bible School Society minutes, 4 June 1937.

¹³ .. Letter from the ETTA, 14 December 1937.

¹⁴ .. Society Committee minutes, 27 January 1938, 1.

¹⁵ .. In interviews with graduates, the author learned that 1970 was the last year in which they received the ETTA diploma.

¹⁶ .. Bible School Society Constitution, Article II, 1937.

¹⁷ .. *1944-45 Prospectus*, 5.

¹⁸ .. *Steinbach Post*, 13 September 1944, 5.

¹⁹ .. Society minutes, 19 February 1938.

²⁰ .. *Steinbach Post*, 16 October 1940, 8.

²¹ .. "Class Report," *The Star* (1949), 10.

²² .. "Class Report," *The Star* (1949), 10.

²³ .. Literally, "Peter Huebert chases the chickens over the hill into the hen house."

²⁴ .. Wittenberg suffered from leukemia and passed away 21 June 1956. (*The Bond*, July-August, 1956).

²⁵ .. Society meeting minutes, 18 March 1939.

²⁶ .. Letter to author from Martha Baerg, 16 May 1995.

²⁷ .. Faculty minutes, 14 April 1961, quoted in Stan Plett's paper "History of Academic Planning, Steinbach Bible College 1964-91," 2.

²⁸ .. Archie Penner, letter to the SBI Curriculum Committee, dated 13 February 1962. Among the twelve pieces of advice to the committee members, he urges them to define their goals much more clearly, to formulate concrete rules and principles for faculty in terms of students'

assignments and grading (not to be afraid of giving an 'F'), to grant certificates for work done and sealed diplomas upon completion, to lengthen the school year to eight months, and to begin screening students (admit them no sooner than seventeen years of age).

29 .. SBI Board minutes, 6 September 1960.

30 .. Faculty minutes, 8 September 1961, quoted in Stan Plett's paper "History of Academic Planning, Steinbach Bible College 1964-91," 2.

31 .. SBI Board minutes, 5 March 1962. The other areas were curriculum, finance, public relations, personnel, and building and grounds.

32 .. SBI minutes, 2 January 1962, 1.

33 .. SBI minutes, 5 March 1962, 1.

34 .. Minutes of the Curriculum Workshop, 28 December 1962.

35 .. Administrator's Report to the Board, 1963-64.

36 .. Stan Plett, "History of Academic Planning Steinbach Bible College 1964-1991", 3.

37 .. Faculty minutes, 6 March 1965.

38 .. President's Report to the Constituent Churches, 1966-67

39 .. *The Bond*, January-March, 1970, 2.

40 .. Report of the Study Committee on the Status of the Steinbach Bible Institute.

41 .. From the very beginning, the institution has been resolutely Anabaptist (Mennonite). In fact, to become a member of the Society it was required that the individual belong to a Mennonite church. By the fourth year of operation, Mennonite Catechism and Mennonite History were included among the courses. All presidents of the school have been staunchly Anabaptist in orientation.

42 .. Annual SBI Report 1975-76.

43 .. SBI Board minutes, October 21, 1976.

44 .. SBI Board minutes, 20 January 1977.

45 .. Ben Hoepfner, telephone conversation with the author, 8 August 1996.

46 .. President's Report to the Board, 21 April 1977.

47 .. President's Annual Report to the Board, 1976-77.

48 .. SBI Board minutes, 18 January 1979.

49 .. The Board appointed a committee to investigate accreditation early in 1962. Many students were asking about accreditation in January 1963. In August 1964, C. Wilbert Loewen was instructed to write a letter initiating steps toward accreditation. Faculty pushed as well. A year later Archie Penner said, "Accreditation should be actively and immediately sought," and suggested names for a committee to do a self-study. In the spring of 1967 when the library holdings had reached a total of 5,000, President Harvey Plett pushed, saying, "The school is now ready to study more closely affiliation with AABC. We are planning to complete the self-study begun a little over a year ago."

50 .. SBI Board minutes, 18 January 1979, 3.

51 .. President's Report to the Board, 24 November 1979.

52 .. SBI Board minutes, 18 January 1979.

53 .. President's Report to the SBC Board, 18 June 1981, 2.

54 .. This was the Academic Dean's statement included in the President's Report to the SBC Board, 15 March 1984, 2.

55 .. President's Report to the SBI Board, 22 March 1985

56 .. Report of the Evaluation Ad Hoc Committee to the SBC Board of Directors, 28 June 1985, 1.

57 .. Ben Eidse, Letter to AABC, 27 September 1985, 3.

58 .. SBC Board minutes, 18 November 1985.

59 .. SBC Board minutes, 17 January 1986.

60 .. SBC Board minutes, 20 March 1987.

61 .. President's Report to the Board, 19 June 1987, 13.

62 .. SBC Board minutes, 25 March 1988.

63 .. William Wilson, "Consultation Report," 22 April 1988, 6.

64 .. This core consisted of a required six hours of Bible Survey courses, nine hours of Systematic Theology, nine hours of Old Testament, plus fifteen hours of New Testament book studies. The General Education requirements were also identical in each major, except that Homiletics was added to the Pastoral Studies major.

65 .. President's Report to the SBC Board, 23 June 1989.

66 .. Academic Dean's Report/Visions to the faculty, 31 August 1989.

67 .. President's Report to the SBC Board, 12 June 1992, 4.

68 .. Gerald Wright, *Steinbach--Is there any place like it?* (Steinbach: Derksen Printers, 1991), 133.

69 .. David Voth, author's interview, 4 April 1996.

70 .. *The Bond*, 1.1, (January - March 1954), 3.

71 .. *The Servant*, IX.4, (March-April 1986), 6.

O Bibelschul uns lieb und wert
Du hast uns manche Freud' beschert
Wir durften Jesum Christum schau'n
Er fuehrte uns auf gruene Au'n
Du bist 'ne Quell, dran labet sich
Die Seele die von Dursten spricht
Da wird gestillt das sehnd Herz
Das dich erwaeht im Marterschmerz
Wir konnten mit Geschwistern lieb
Die jedes Jahr der Herr und gibt
In inniger Gemeinschaft steh'n
Und zu Ihm in Gebete fleh'n
O Steinbach Bibelschul so wert
Viel gutes has du uns gelehrt

Viel Segen hast du uns beschert
Dafuer sei Gott, der Herr, geehrt.

72 .. Author's telephone interview with Margaret Wiebe Sorenson, 13 May 1996.

73 .. Author's telephone conversation with Henry Hiebert, 9 August 1996. Hiebert auditioned the first group, the Chorale.

74 .. Jake Klassen, notes prepared for the 1991 AABC self-study.

75 .. Personal interview with the author.

76 .. A person who has been awarded an ARCT degree is an Associate of the Royal Conservatory of Music of Toronto. This music degree is obtainable for either instrumental or voice.

77 .. Recorded interview with Marvin Thiessen. Marvin was a voice student of Dugard and sang in the Sacred Music Society directed by Dugard.

78 .. George Dugard, "An Appreciation of Music," *The Star* (1957), 12.

79 .. George Dugard, "Music . . . Whence . . . Whither," *The Star* (1958), 15.

80 .. *The Star*, 1956, 13.

81 .. Jake Klassen, notes prepared for the 1991 AABC self-study, 5.

82 .. Ben Friesen, personal interview with the author.

83 .. LeeRoy Bartel, personal interview with author, 14 December 1995.

84 .. This is a choir composed of SBC choirs and ensembles joined by singers from the community.

85 .. During Rudy's sabbatical, Doreen Klassen served as chair of the Music department.

86 .. SBC Yearbook, 1984-85, 4.

87 .. *The Star*, 1954, 37.

88 .. Ed Reimer, note to author.

89 .. SBC Board minutes, 12 May 1964, #6.

90 .. Telephone interview with Beryl (Giesbrecht) Brandt, 29 November 1996. The exact date of that visit by *The Covenant Players* cannot be determined. It happened during Beryl's second year at College, which was Garry Koop's first year.

91 .. "Manitobans" spelled backwards.

92 .. Beryl Giesbrecht Brandt, in a telephone conversation with the author 18 August 1996.

93 .. The student spearheaders for drama credit included Lyndon Berg, Lyndon Olfert, Tony Wolfe, Connie Dueck, Liz Neufeld, Paula Friesen, Darlene Doell, Susan Friesen, Lori Loewen, Angi Plett, Beryl Giesbrecht, Jake Ginter, Heather Plett, Rhonda Letkeman, and Greg Fehr.

94 .. 1985-86 SBC yearbook, 18.

- ⁹⁵ .. 1986-87 SBC yearbook, 15.
- ⁹⁶ .. *The Star* was the official name of the yearbook of the institution until 1977.
- ⁹⁷ .. *The Star*, 1947, 12.
- ⁹⁸ .. *The Star*, 1947, 17.
- ⁹⁹ .. *The Star*, 1951, 38.
- ¹⁰⁰ .. *The Star*, 1952, 30.
- ¹⁰¹ .. This is a medical term denoting "a physical therapy method used in treating children and adults with brain damage. The patient is guided through movements such as creeping and crawling, based on the theory that undamaged sections of the brain will develop the ability to perform these functions." (Taber's Cyclopedia Medical Dictionary, 1340.)
- ¹⁰² .. Report to the Constituent Churches 1969-70.
- ¹⁰³ .. President's Report to the SBI Board, 11 February 1971.
- ¹⁰⁴ .. President's Report to the SBC Board, 21 January 1984.
- ¹⁰⁵ .. Gary Matson, AABC Evaluation Team Report, 22-24 April 1987.
- ¹⁰⁶ .. Faculty minutes, 30 August 1990.
- ¹⁰⁷ .. The Steinbach Bible School Register, list of students for 1940-41.
- ¹⁰⁸ .. *The Star*, 1947, 18.
- ¹⁰⁹ .. *The Star*, 1947, 18.
- ¹¹⁰ .. SBI Board minutes, 30 November 1959.
- ¹¹¹ .. SBI Board minutes, 28 March 1960.
- ¹¹² .. In 1960-61, 183 students were enrolled during Semester I and 201 in Semester II.
- ¹¹³ .. *The Star*, 1952, 38, identifies Doreen Reimer and Dora Friesen, and *The Star* (1953), 40, mentions Peter Dueck (who was a teacher and a student) and Eva Plett as student assistants in the library.
- ¹¹⁴ .. Ben Hoeppner, telephone interview with author, 16 August 1996.
- ¹¹⁵ .. SBI Board minutes, 28 March 1960.
- ¹¹⁶ .. SBI Board minutes, 10 December 1963.
- ¹¹⁷ .. Ben Hoeppner, librarian, The Annual Report, 1963-64.
- ¹¹⁸ .. President's 1966-67 Annual Report to the Board.
- ¹¹⁹ .. There is no record of who the librarians were for 1971-72 and for 1972-73.
- ¹²⁰ .. Ben Hoeppner, "Pros and Cons of Accreditation of the SBI," paper presented at a curriculum workshop, 28 December 1962.
- ¹²¹ .. Harvey Plett, SBI Annual Report, 1978-79.

- ¹²² .. "Concerning E.T.T.A.," Vacation Bible School: A Current Approach to a Proven Program (Wheaton: ETTA, 1977), inside cover.
- ¹²³ .. Minutes of the curriculum workshop, 28 December 1962.
- ¹²⁴ .. SBI Board minutes, 8 October 1963.
- ¹²⁵ .. Penner's letter to the SBI Executive Board, 9 June 1965.
- ¹²⁶ .. SBI Board minutes, 27 December 1965.
- ¹²⁷ .. SBI Board minutes, 14 December 1967.
- ¹²⁸ .. Report of the Chairman of the Presidential Committee to the Board of Directors, 31 January 1966.
- ¹²⁹ .. The President's Annual Report to the SBI Board, 1966-67.
- ¹³⁰ .. President's Report to the SBI Board, 17 November 1977, 3.
- ¹³¹ .. SBI Board minutes, 21 June 1979.
- ¹³² .. There were three concerns barring the way to accreditation: 1) the constitution needed to be revised; 2) the school was looking for a new president; and 3) the operating deficit was too large. (President's Report to the Board, September 1982).
- ¹³³ .. Gary Matson, Consultation Report, August 1, 1984, 1.
- ¹³⁴ .. SBC Board minutes, 28 June 1985.
- ¹³⁵ .. President's Report to the SBC Board, 27 September 1985.
- ¹³⁶ .. *The Servant*, 15.2 (Winter 1992), 5.

Chapter Six

- ¹ .. Ben Eidse, "The Influence of SBC on My Life," *The Servant*, Vol IX Number 3, January-February, 1986, 8.
- ² .. John Knight, "Day of Prayer," *The Servant*, Vol XII Number 2, November-December, 1988, 3.
- ³ .. President's Report to the SBI Board, 4 October 1979, 2.
- ⁴ .. SBI Faculty minutes, 12 November 1963, 1.
- ⁵ .. *The Star*, 1965, 53. "From October 13 through the 15th Deeper Life Services were held in the SBI auditorium. Rev. O Hendrix, representing the Far Eastern Crusade, and Rev. Cliff Ratzlaff, missionary to Southern Rhodesia, were the guest speakers for the chapel services and special afternoon sessions."
- ⁶ .. President's Report to the SBI Board, 4 October 1979, 2.
- ⁷ .. Mention is still made of deeper life meetings in *The Servant*, Vol XII Number 1, September-October 1988, 4.
- ⁸ .. Although in the Steinbach Mennonite Brethren Church a Harvest Thanksgiving Festival and Missions Sunday was already an annual event, common in Mennonite Brethren circles. It was a practice started by the first

MB Church founded at Winkler in 1888. [from the author's telephone conversation with William Neufeld, 9 July 1996].

- ⁹ .. see chapter four, endnote #18.
- ¹⁰ .. SBI Board minutes, 14 March 1955.
- ¹¹ .. SBI Board minutes, 20 February 1956.
- ¹² .. President's Report to the SBI Board, 14 May 1970, 1.
- ¹³ .. President's Report to the SBI Board, 8 April 1971, 1.
- ¹⁴ .. President's Report to the SBI Board, 17 April 1969, 1.
- ¹⁵ .. President's Report to the SBI Board, 21 April 1977, 1.
- ¹⁶ .. In 1996 regular classes began January 2, so the course Theological Foundations of Anabaptism by Dr. Archie Penner was not taught in an interim week. Instead, it was offered in the evenings of that week as a course for the Center for Anabaptist Studies designed for post graduate students. In 1997 the same format will be followed except that regular College courses will be offered.
- ¹⁷ .. Minutes of the SBC Leadership/Tri-Conference Ministerial meeting, 6 April 1990.
- ¹⁸ .. *The Servant*, Vol VII Number 3, January-February 1984, 7.
- ¹⁹ .. College faculty minutes No. 10, 6 December 1989, 1.
- ²⁰ .. Minutes of the SBC Leadership/Tri-Conference Ministerial Meeting, 6 April 1990.
- ²¹ .. College faculty minutes, 20 March 1991, 1.
- ²² .. President's Report to the SBC Board, 21 April 1991, 2.
- ²³ .. College faculty minutes, 7 April 1993, 2.
- ²⁴ .. College faculty minutes, 25 May 1993, 2.
- ²⁵ .. Proposal "Youth Alive Thoughts" by the Public Relations Committee, 20 February 1995.
- ²⁶ .. C. W. Loewen, Administrator's Report to the SBI Board, 10 March 1964.
- ²⁷ .. SBI Board minutes, 14 April 1964.
- ²⁸ .. *The Bond*, January-March, 1974.
- ²⁹ .. Harvey Plett, President's Report to the SBI Board, 20 May 1976.
- ³⁰ .. Harvey Plett, President's Report to the SBI Board, 21 April 1977.
- ³¹ .. *In Touch*, Fall 1995, Vol. 2 Number 2, 1.
- ³² .. SBI Board minutes, 28 March 1960. Menno Hamm recalls that there were unofficial "tours" much earlier, though likely not as well organized. For example, in 1952 a male quartet accompanied Ben D. Reimer for several months, assisting in his meetings and DVBS in Saskatchewan and Manitoba. He further recalls, "If I am not mistaken we received free schooling the following year in exchange for our services."

- 33 .. *The Star*, 1961, "A Cappella Choir." (No page numbers available)
- 34 .. SBI Board minutes, 13 April 1961.
- 35 .. SBI Board minutes, 5 March 1962, 2.
- 36 .. Drama is listed for the first time under the course *The Church and the Fine Arts* in the 1989-91 College catalog, 30.
- 37 .. *The Servant*, Vol IV Number 2, November-December, 1980, 4.
- 38 .. *The Servant*, December-January, 1979, 3.
- 39 .. Gladwin Plett, personal letter to the Alumni Coordinator.
- 40 .. *The Star*, 1947, 18.
- 41 .. This was verified by consulting the record of marks file to determine the final year in which Prayer as a course was offered (1976) and when it was included under Spiritual Life (1977).
- 42 .. Ben Hoepfner, in a telephone conversation with the author, 11 July 1996.
- 43 .. *The Star*, 1957, 42.
- 44 .. "Day of Prayer," *The Star*, 1963.
- 45 .. *The Servant*, Vol VII Number 2, November-December 1983, 7.
- 46 .. College faculty minutes, 7 November 1983, 1.
- 47 .. *The Servant*, Vol VIII Number 2, November-December 1984, 6.
- 48 .. *The Servant*, Vol X Number 2, November-December 1986, 5.
- 49 .. College faculty minutes, 11 February 1987, 1.
- 50 .. Harvey Plett, President's Report to the SBI Board, 12 October 1967, 1.
- 51 .. Staff & faculty Meeting No. 1, 4 September 1984, 2.
- 52 .. *The Bond*, October-December, 1976, 5. "After an intermission of a few years the staff again had a retreat at Star Lake. It was a very enjoyable time of relaxing, fellowship, and challenge. Rev Alvin Stouffer of the Emmanuel Evangelical Free Church in Steinbach served as speaker."
- 53 .. President's Report to the SBC Board, 17 September 1982, 1.
- 54 .. SBC Board minutes, 25 January 1985, 3.
- 55 .. SBC Board minutes, 22 March 1985, 3.
- 56 .. President's Report to the SBC Board, 30 September 1985, 2.
- 57 .. College faculty minutes, 27 May 1987, 2 and 16 September 1987, 1.
- 58 .. College faculty minutes, 16 September 1987, 1.
- 59 .. College faculty minutes, 29 August 1989, 3.
- 60 .. College faculty minutes, 20 August 1991, 3.

- 61 .. A name given to a table football game.
- 62 .. This was a substitute or back-up for a cancer patient who was to give his testimony, but who could not come because of his illness.
- 63 .. *The Servant*, March-April, 1978, 2.
- 64 .. *The Star*, 1954, 31.
- 65 .. Mary Reimer, "Recess," *The Star*, 1952, 30.
- 66 .. Interim Administrative Report, 17 October 1974, 3.
- 67 .. SBI Board minutes, 17 October 1974, 1.
- 68 .. President's Report to the SBI Board, 22 January 1976,
- 69 .. SBI Board minutes, 22 January 1976, 1.
- 70 .. President's Report to the SBC Board, 27 November 1980, 1.
- 71 .. President's Report to the SBC Board, 22 January 1981, 1.
- 72 .. President's Report to the SBC Board, 18 September 1981, 2.
- 73 .. Rod Thiessen, "Philosophy of College Physical Education," Appendix #5 with SBC Board minutes, 14 March 1986.
- 74 .. Steinbach Bible College Self-Study Report, 1996, "Preparing Students for Life," 38.
- 75 .. SBI Board minutes, 28 March 1960.
- 76 .. SBI Board minutes, 14 March 1960.
- 77 .. *A College Looks Forward: A Self-Study of Steinbach Bible College*, (January, 1987), 97. "At times some students spend too much time in extra-curricular activities."
- 78 .. *Wheaton Times*, Vol. XXI No. 43, Thursday, October 24, 1985. This was a comment Graham made in an address in Edman Chapel at which the author, then a student at the Wheaton Graduate School, was present.
- 79 .. Ecclesiastes 3:1.

Chapter Seven

- 1 .. Henry Hiebert, Annual Report, 12 May 1962, "Alumni Association of the SBI Report." and Evelina Reimer, "The Alumni Association," *The Star*, 1957, 36.
- 2 .. Annual business meeting minutes, 28 March 1964.
- 3 .. Revised Constitution of the Steinbach Bible College Alumni Association, 19 Article II, Section I [Active Members], #1 and 2.
- 4 .. Minutes of the annual homecoming business meeting, 26 June 1976.
- 5 .. Alumni annual business meeting, 4 April 1970.

- 6 .. This is the affirmation made by Harvey Plett in a personal conversation with him on 29 May 1996. The minutes of the April 1970 business meeting list three options: (1) Recommend that only Christian students be graduated; (2) Change our constitution to admit only Christian members to the Alumni; (3) Admit non-Christians to become part of the Alumni. However, no decision was recorded.
The minutes make the following observation: "With the expansion of the high school there is always a certain proportion of applicants who are not Christians. This raises the question of what to do with Grade 12 students who qualify for graduation academically but are not Christians. Should only Christians [sic] students be accepted? Should non-Christians be accepted but not graduated? Should non-Christians be graduated?"
- 7 .. 1963-64 Alumni Executive Report by President Al Hiebert.
- 8 .. Letter to alumni members, 19 March 1964.
- 9 .. Alumni Executive meeting minutes, 21 September 1967.
- 10 .. Alumni Executive meeting minutes, 20 May 1968.
- 11 .. Alumni Executive meeting minutes, 12 August 1968.
- 12 .. A place like Steinbach, Manitoba fared much better than Burns Lake, B.C. Ben Friesen had been asked to organize a chapter there on one of his Public Relations trips. Upon his return he reported that in Burns Lake "members were too mobile" and that "there was no value in forming a chapter when this was the case." He reported that "the fellowship was good, but not too many were present; too few members to organize."
- 13 .. Business meeting minutes at the Homecoming on 21 June 1973, p.1.
- 14 .. Business meeting minutes at the Homecoming on 21 June 1973, p.2.
- 15 .. Minutes of Alumni Homecoming business meeting, 26 June 1976, p.2.
- 16 .. *The Servant*, Vol XVI #3, Summer 1993, p.12.
- 17 .. Steinbach Alumni chapter meeting, 19 September 1965.
- 18 .. Doreen (Reimer) Peters ('54), "Home Again," *The Bond*, Vol. V Number 6, March-April, 1959.
- 19 .. This number is an educated "guesstimate" and includes the high school enrolment. In 1984 there were about 4000 members, Alumni executive minutes, September 27, 1984, 2.
- 20 .. Prior to 1978, graduations included graduates from both high school and Bible Institute.

Appendix One

THE 1937 CONSTITUTION OF THE STEINBACH BIBLE SCHOOL SOCIETY

The Constitution of the Steinbach Bible School Society 1937

ARTICLE I Name

The name is "Steinbach Bible School Society"

The address is Steinbach, Manitoba

ARTICLE II The Purpose and Goal of the Society

The purpose of the Bible School Society is to maintain a Bible school called The Steinbach Bible School. This school assumes the responsibility, as one can conclude from the name, of offering persons desirous of delving deeper into the Holy Scriptures the opportunity of studying in both German and English.

ARTICLE III Membership

1. Membership is extended to all persons who are members of an organized congregation and who:

- a. Subscribe to the Bible School Society's statement of faith.
- b. Commit themselves to pray for the Bible school,
- c. Commit themselves to promote the Bible school,
- d. Agree to regularly pay the specified membership dues,
- e. Submit to the constitution and regulations of the society.

The acceptance of every new member takes place at the first regularly scheduled meeting following the receipt of the prospective member's application.

2. Membership dues may be paid in two instalments, half at the beginning of the school year and half in mid-term.
3. In the event that a member wishes to terminate membership with the Society, the member shall notify the authorities in writing of that intention, providing all payments in arrears have been paid up.
4. A member with membership dues in arrears one month before school closing, after having been duly notified by the administration, indicates thereby that the cause of the Society is no longer his/her concern, and is then automatically excluded from membership.
5. A person terminating membership relinquishes all rights to the properties of the Society.

ARTICLE IV The Administration

1. The management of the work of the Society and the administration of the Bible School is committed to a Board of Directors, consisting of seven (7) members.

The Executive of the Board comprises of the president, vice-president, and secretary-treasurer.

In addition to that, the Board of Directors elects a three-member (3) School Committee from among the Board members who live in the vicinity of the school.

2. The duties of the Board of Directors are as follows:

- a. Employing of teachers.
- b. Receiving of membership fees, tuition, donations, and other funds, and conscientiously administering the same.
- c. Providing the necessary material needs of the Bible School.
- d. Being helpful in finding board and room for students who apply.
- e. Summoning of membership and representative meetings which are to be held at least once a year, as well as special meetings to address special issues. From time to time the Board shall provide the outlying membership groups with a progress report of the school. (Every group shall constantly be informed by its representative what is being done, and any questions in this regard shall be addressed promptly.)

ARTICLE V Society Meetings

1. In all decisions, a simple majority vote shall carry.
2. A quorum consists of more than fifty percent (50%) of the membership.
3. All agenda items and decisions reached shall be duly recorded in the minute-book.

ARTICLE VI Society Resources

1. The funds of the Society consist of:
 - a. Tuition fees of the students
 - b. Membership fees
 - c. Donations
 - d. Monies from different sources
2. The treasurer shall keep account of all receipts and disbursements and enter them in appropriate records

ARTICLE VII Review & Auditing Committee

1. A three-member Review & Auditing Committee shall be elected to review the work of the Society, audit the financial records, and report on the same.
2. Members of the committee serve for one year but may be re-elected.

ARTICLE VIII Membership Fees

Membership fees shall be determined annually by the Society.

For 1937-38 the membership fees were set at \$2.00 at the Membership Meeting at the P. Riesen residence in Burwalde, Manitoba on September 20, 1937.

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

SBC Faculties

| Year | College | High School |
|------------|-------------------------------|------------------|
| 1936-37 | John G. Baerg | |
| | John S. Guenther | |
| 1937-38 | John G. Baerg | |
| | John S. Guenther | |
| | Jacob N. Wittenberg | |
| 1938-39 | John G. Baerg | |
| | John S. Guenther | |
| | Jacob N. Wittenberg | |
| 1939-40 | John G. Baerg | |
| | John S. Guenther | |
| | J. N. Wittenberg | |
| | Henry P. Fast | |
| 1940-41 | John G. Baerg | |
| | J. N. Wittenberg | |
| | Henry P. Fast | |
| 1941-42 | John G. Baerg | |
| | J. N. Wittenberg | |
| | Henry P. Fast | |
| 1942-43 | John G. Baerg | |
| | J. N. Wittenberg | |
| | Henry P. Fast | |
| 1943-44 | John G. Baerg | |
| | J. N. Wittenberg | |
| | Ben D. Reimer | |
| 1944-45 | Ben D. Reimer | |
| | J. N. Wittenberg (P) | |
| 1945-46 | Ben D. Reimer | |
| | J. N. Wittenberg | |
| | Archie Penner | |
| 1946-47 | Ben D. Reimer | |
| | Jacob N. Wittenberg | |
| | George S. Rempel | |
| | Archie Penner | |
| 1947-48 | Ben D. Reimer | John Peters |
| | Jacob N. Wittenberg | |
| | George S. Rempel | |
| | Archie Penner | |
| | P. Gerbrandt | |
| 1948-49 | Ben D. Reimer | G. H. Peters |
| SBA | Jacob N. Wittenberg | J. G. Toews |
| | Nettie Kroeker | Aramand Dufault |
| | P. Gerbrandt | |
| | Dr. M. R. Hodgson (First Aid) | |
| | Henry Kehler (First Aid) | |
| | Elsie Loewen (nurse) | |
| 1949-50 | Ben D. Reimer | David F. Siemens |
| | Jacob N. Wittenberg | Esther Siemens |
| | J. C. Schmidt | |
| | Ida Twining | |

| Year | College | High School |
|------------|-------------------------------|----------------------|
| 1950-51 | Ben D. Reimer | Isaac J. Warkentin |
| | Jacob N. Wittenberg | |
| | C. Wilbert Loewen | |
| | Archie Penner | |
| 1951-52 | Ben D. Reimer | |
| | Jacob N. Wittenberg | |
| | Archie Penner | |
| | C. Wilbert Loewen | |
| 1952-53 | Ben D. Reimer | Cornelius B. Buhler |
| | Jacob N. Wittenberg | (spring term) |
| | Archie Penner | |
| | Ida Twining | |
| | George Dugard (School Chorus) | |
| | Peter Dueck (English) | |
| 1953-54 | Ben D. Reimer | Cornelius B. Buhler |
| SBI | Jacob N. Wittenberg | Menno Hamm |
| | Archie Penner (1st) | |
| | George Dugard | |
| | Henry G. Rempel | |
| | Mary Loewen | |
| | Peter Dueck (Eng) | |
| 1954-55 | Ben D. Reimer | Menno Hamm |
| | Jacob N. Wittenberg | Edward Reimer |
| | Archie Penner | Clifford Reimer |
| | H. G. Rempel | Elizabeth Giesbrecht |
| | Ben Hoepfner | |
| | Mary Loewen | |
| | Ida Twining | |
| | George Dugard | |
| 1955-56 | Ben D. Reimer | Menno Hamm |
| | Jacob N. Wittenberg | Edward Reimer |
| | Archie Penner | Clifford Reimer |
| | H. G. Rempel | Elizabeth Giesbrecht |
| | Ben Hoepfner | |
| | Mary Hoepfner | |
| | George Dugard | |
| 1956-57 | Ben D. Reimer | Menno Hamm |
| | Archie Penner | Edward Reimer |
| | H. G. Rempel | Clifford Reimer |
| | Ben Hoepfner | Elizabeth Giesbrecht |
| | Mary Hoepfner | |
| | George Dugard | |
| | Henry Hiebert | |
| | Dr. J. B. Dick (First aid) | |
| 1957-58 | Ben D. Reimer | Menno Hamm |
| | Archie Penner | Clifford Reimer |
| | H. G. Rempel | Elizabeth Giesbrecht |
| | Ben Hoepfner | |
| | Mary Hoepfner | |
| | George Dugard | |
| | Sam Epp | |
| | Ben Eldse | |

Appendix Two

FACULTIES AND SUPPORT STAFF

Appendix Two

| Year | College | High School | Year | College | High School |
|---------|--|--|---------|---|--|
| 1958-59 | Ben D. Reimer Archie Penner H. G. Rempel Ben Hoepfner Mary Loewen George Dugard Sam Epp | Menno Hamm Edward Reimer Elizabeth Giesbrecht Agnes Lutke John Kornelsen Jake Heinrichs | 1965-66 | C. Wilbert Loewen Ben D. Reimer Ben Hoepfner Harvey Plett C. Wilbert Loewen Ben Friesen Harvey Barkman (pt) French Abe Bestvater (pt) Typing Werner Rempel (pt) piano | Edwin Plett Henry Friesen (dean) Bill Derksen Stan Plett Edwin Plett |
| 1959-60 | Ben D. Reimer Archie Penner H. G. Rempel Ben Hoepfner Mary Loewen Henry Hiebert Sam Epp Cornie Loewen (Spanish) | Edward Reimer Doreen Reimer John Kornelsen I. J. Warkentin Edwin Plett | 1966-67 | Ben Hoepfner Harvey Plett Neil Friesen Ben Friesen Abe Bestvater (pt) Typing Werner Rempel (pt) piano | Bill Derksen Edwin Plett Melvin Friesen Doreen Reimer Henry Friesen (pt) David Voth Ruth Reimer (pt) Mary Klassen (pt) Grace Brown (pt) Edwin Plett Melvin Friesen Menno Kroeker Mrs. Ted Klassen (pt) piano Anne Derksen (pt) piano Grace Brown (pt) Gert Giesbrecht (pt) Henry Fast (pt) Glen Klassen (pt) Martin Durksen (pt) Steve Imbach (pt) Edwin Plett (dean) Henry Fast Menno Kroeker Margaret Neufeld |
| 1960-61 | Ben D. Reimer Ben Eidse Archie Penner H. G. Rempel Ben Hoepfner Henry Hiebert Sam Epp Peter Martens (pt) Dr. Victor Dick (pt) Norman Friesen (pt) | Menno Hamm Edwin Plett Lena Dueck | 1967-68 | Bill Derksen Ben Hoepfner Harvey Plett Neil Friesen Ben Friesen Ben Eidse Edwin Plett Walter Reimer (pt) | |
| 1961-62 | Ben D. Reimer Ben Eidse Ben Hoepfner Henry Hiebert Mary Loewen (pt) Mary Klassen (pt) Sam Epp (pt) Dr. Henry Hildebrand (pt) | Menno Hamm Doreen Reimer Lena Dueck Gilbert Reimer (pt) | 1968-69 | Ben Hoepfner Bill Derksen Ben Eidse Harvey Plett Neil Friesen Ben Friesen Betty Friesen (dean) Ben Hoepfner Bill Derksen Ben W. Sawatsky Harvey Plett Neil Friesen Ben Friesen Martin Durksen Helen Friesen (dean) Harvey Plett Ben Hoepfner Bill Derksen Ben W. Sawatsky Neil Friesen Ben Friesen Martin Durksen Travis Reimer Gert Giesbrecht (dean) | Edwin Plett (dean) Henry Fast Menno Kroeker Leonard Barkman |
| 1962-63 | Ben D. Reimer Ben Hoepfner Henry Hiebert Ben Eidse Mary Loewen Harvey Plett Sam Epp | Lena Dueck Doreen Reimer Albert Hiebert | 1969-70 | | |
| 1963-64 | Ben D. Reimer Ben Hoepfner Henry Hiebert Harvey Plett Sam Epp C. Wilbert Loewen Dr. John Dick (pt) Archie Penner (2 wk course) | Doreen Reimer Henry Friesen Al Hiebert Peter Penner (pt) Pat Friesen (pt) | 1970-71 | | Henry Fast (dean) Menno Kroeker Bill Schroeder Edwin Plett Harry Enns Leroy Barkman Travis Reimer Mrs. Pete Schroeder (piano) |
| 1964-65 | Ben D. Reimer Ben Hoepfner Henry Hiebert Harvey Plett | Doreen Reimer Jake Peters Stan Plett Henry Friesen | | | |

TRAINING SERVANT LEADERS: A HISTORY of STEINBACH Bible College

| Year | College | High School | Year | College | High School |
|---------|--|--|---------|---|---|
| 1971-72 | Harvey Plett Ben Hoepfner Bill Derksen Ben Friesen Martin Durksen Gert Giesbrecht (dean) Henry Dyck | Henry Fast (dean) David Wiebe Bill Schroeder Bill Thiessen Ron Plett Mrs. Pete Schroeder (piano) | | Arden Thiessen Gertrude Giesbrecht (dean) Fred Friesen Jonathan Gonder Austin Stouffer LeeRoy Bartel Gary Froese Faith Rynders Judy Levesque | Martha Hiebert |
| 1972-73 | Harvey Plett Ben Hoepfner Bill Derksen Henry Dyck Ben Friesen Arden Thiessen Henry Schroeder (conducting) Ruth Oommen Gert Giesbrecht (dean) | Henry Fast (dean) Bill Schroeder Bill Thiessen Ron Plett Mrs. Anne Schroeder John Janzen | 1978-79 | Harvey Plett Arden Thiessen Glen Koop Ben Hoepfner Barry Thiessen Gert Giesbrecht (dean) LeeRoy Bartel Rudy Schellenberg Doreen Klassen Ruth Oommen Ruth Enns | Henry Fast (dean) Myrna Friesen Motilal Patram Cornie Martens Dave Reimer Martha Hiebert Gerald Barkman (Phys Ed) |
| 1973-74 | Harvey Plett Ben Hoepfner Henry Dyck Arden Thiessen Ruth Oommen Gertrude Giesbrecht (dean) | Henry Fast Bill Thiessen John Janzen Mrs. Pete Schroeder (piano) Mrs. Anne Schroeder (piano) | 1979-80 | Harvey Plett LeeRoy Bartel Henry Hiebert Ben Hoepfner Doreen Klassen Glen Koop Rudy Schellenberg Arden Thiessen Barry Thiessen Gert Giesbrecht (dean) | Henry Fast (dean) Myrna Friesen Hugh Huber (Phys Ed) Cornie Martens Motilal Patram David Reimer Ruth Enns (pt) Martha Hiebert (pt) Ruth Oommen (pt) |
| 1974-75 | Arden Thiessen Ben Hoepfner Ben Eidse Ruth Oommen Henry Dyck John Peters Gertrude Giesbrecht Harry Neufeld (pt) choir Leora Loewen (piano) | Henry Fast Bill Thiessen John Janzen Mrs. Anna Schroeder (piano) | 1980-81 | Harvey Plett LeeRoy Bartel Henry Hiebert (PR) Doreen Klassen Glen Koop Gerald Loewen Rudy Schellenberg Arden Thiessen Barry Thiessen Fran Harms (dean) | Henry Fast (dean) Myrna Friesen Hugh Huber (Phys Ed) Cornie Martens Motilal Patram David Reimer Peter Ulrich (pt) Ruth Oommen (pt) Darrel Loewen (pt) music |
| 1975-76 | Harvey Plett Arden Thiessen Ben Hoepfner Glen Koop LeeRoy Bartel Ruth Oommen (pt) voice Gertrude Giesbrecht (dean) | Henry Fast Bill Thiessen LeRoy Barkman Corinne Reimer (pt) Kathy Fehr (pt) piano Elvira Kroeker (pt) piano Mrs. Pat Plett (pt) piano Corinne Reimer (pt) Tim Reimer (pt) Phys Ed | 1981-82 | Harvey Plett LeeRoy Bartel Doreen Klassen Glen Koop Gerald Loewen Rudy Schellenberg Arden Thiessen Barry Thiessen (dean) Henry Hiebert (PR) | Henry Fast (dean) Myrna Friesen Darlene Kaus Cornie Martens Motilal Patram Peter Plett Fran Harms (dean) Martha Hiebert (pt) Darrel Loewen (pt) piano Leora Loewen (pt) piano Peter Ulrich (pt) band Henry Fast (dean) |
| 1976-77 | Harvey Plett Arden Thiessen Glen Koop Ben Hoepfner Gary Froese LeeRoy Bartel Gert Giesbrecht (dean) Peter Broesky (pt) PR | Henry Fast LeRoy Barkman Florence Friesen Gerald Barkman Marcella Dueck Edwin Plett (pt) Martha Hiebert (pt) Ernie Klassen (pt) | 1982-83 | Arden Thiessen | |
| 1977-78 | Harvey Plett Ben Hoepfner Glen Koop Barry Thiessen | Henry Fast (dean) LeRoy Barkman Florence Friesen Gerald Barkman Motilal Patram | | | |

Appendix Two

| Year | College | High School | Year | College | High School |
|---------|-------------------------|------------------------|---------|----------------------------|------------------------|
| 1983-84 | Ben Eidse | Myrna Friesen | 1987-88 | Rudy Schellenberg | Warren Hart (pt) |
| | Edward Friesen | Darlene Kaus | | Laura Penner (dean) | Willie Wiebe (pt) |
| | Doreen Klassen | Cornie Martens | | Ben Eidse | Henry Fast (dean) |
| | Glen Koop | Abe Penner | | Myrna Friesen | Warren Hart |
| | Gerald Loewen | Peter Plett | | Jack Heppner | Martha Hiebert |
| | Cornie R. Plett (dean) | Martha Hiebert (pt) | | Jerry Hildebrand | Cornie Martens |
| | Laurel-Ann Plett (dean) | Peter Ulrich (pt) band | | Doreen Klassen | Abe Penner |
| | Rudy Schellenberg | Darrel Loewen (pt) | | Jake Klassen | Peter Plett |
| | Henry Hiebert (PR) | Leora Loewen (pt) | | Glen Koop | Rod Thiessen (Phys Ed) |
| | Harvey Plett (pt) | Ruth Oommen (pt) | 1988-89 | Gerald Loewen | |
| | LeeRoy Bartel (pt) | Debra Toews (pt) | | Archie Penner | |
| | LeeRoy Bartel | Henry Fast (dean) | | Gord Penner | |
| | Ben Eidse | Darlene Kaus | | Laura Penner (dean) | |
| | Jack Heppner | Cornie Martens | | Harvey Plett | |
| | Doreen Klassen | Abe Penner | | Ben Eidse | Rick Ardies |
| | Glen Koop | Peter Plett | | Myrna Friesen | Henry Fast (dean) |
| | Gerald Loewen | Ken Austin (pt) | | Jack Heppner | Warren Hart |
| | Archie Penner | Martha Hiebert (pt) | | Jerry Hildebrand | Martha Hiebert |
| | C. R. Plett (dean) | Darrel Loewen (pt) | | Doreen Klassen | Ruth Janzen |
| 1984-85 | Elma Plett (dean) | Leora Loewen (pt) | 1989-90 | Jake Klassen | Cornie Martens |
| | Harvey Plett | Ruth Oomen (pt) | | Glen Koop | Abe Penner |
| | Rudy Schellenberg | Willie Wiebe (pt) | | Gerald Loewen | Peter Plett |
| | Ben Eidse | Henry Fast (dean) | | Archie Penner | Rod Thiessen |
| | LeeRoy Bartel | Cornie J. Martens | | Gord Penner | |
| | Jack Heppner | Darlene Kaus | | Laura Penner (dean) | |
| | Doreen Klassen | Diane Klassen | | Rudy Schellenberg | |
| | Glen Koop | Abe Penner | | Gordon Daman (PR) | |
| | Gerald Loewen | Peter Plett | | Sheila Ardies (pt) | |
| | Archie Penner | Martha Hiebert | | Millie Hildebrand (pt) | |
| 1985-86 | Harvey Plett | Ken Austin (pt) | 1990-91 | Leora Loewen (pt) | Henry Fast |
| | Rudy Schellenberg | Darrel Loewen (pt) | | Ruth Oommen (pt) | Terry Grieger |
| | Myrna Friesen | Leora Loewen (pt) | | Myrna Friesen | Ruth Janzen |
| | Elma Plett (dean) | Ruth Oomen (pt) | | Jack Heppner | Cornie Martens |
| | | Willie Wiebe (pt) | | Jerry Hildebrand | Dwayne Martens |
| | | Henry Fast | | Brenda Klassen (dean) | Abe Penner |
| | | Cornie Martens | | Jake Klassen | Deidre Plett |
| | | Darlene Kaus | | Glen Koop | Rod Thiessen |
| | | Abe Penner | | Archie Penner | |
| | | Peter Plett | | Gord Penner | |
| 1986-87 | | Martha Hiebert | | Harvey Plett | |
| | | | | Rudy Schellenberg | |
| | | | | Gordon Daman (PR) | |
| | | | | Leora Loewen (pt) | |
| | | | | Mary Jane Neustaedter (pt) | |
| | | | | Ruth Oommen (pt) | |
| | | | | Peter Ulrich (pt) | |
| | | | | Ben Eidse | Henry Fast |
| | | | | Myrna Friesen | Abe Funk |
| | | | | Jack Heppner | Terry Grieger |
| | | | | Jerry Hildebrand | Ruth Janzen |
| | | | | Brenda Klassen (dean) | Cornie Martens |
| | | | | Jake Klassen | Dwayne Martens |

TRAINING SERVANT LEADERS: A HISTORY of STEINBACH Bible College

| Year | College | High School | Year | College | High School |
|---------|----------------------------|-----------------------|---------|----------------------------|--------------------|
| 1991-92 | Gerald Loewen | Abe Penner | 1994-95 | Doreen Klassen | Dwayne Martens |
| | Archie Penner | Deidre Plett | | Jake Klassen | Gord Penner (dean) |
| | Gord Penner | | | Glen Koop | Deidre Plett |
| | Harvey Plett | | | Myra Kroeker (dean) | Harvey Plett (pt) |
| | Rudy Schellenberg | | | Gerald Loewen | Abe Penner |
| | Gordon Daman (PR) | | | Gord Penner | Louise Redekop |
| | Leora Loewen (pt) | | | Harvey Plett | Nancy Runke |
| | Mary Jane Neustaedter (pt) | | | Stan Plett | |
| | Ruth Oommen (pt) | | | Gordon Daman (PR) | |
| | Peter Ulrich (pt) | | | Sheila Ardies (pt) | |
| | Ben Eidse | Henry Fast | | Millie Hildebrand (pt) | |
| | Myrna Friesen | Terry Grieger | | Leora Loewen (pt) | |
| | Jake Ginter | Ruth Janzen | | Mary Jane Neustaedter (pt) | |
| | Jerry Hildebrand | Cornie Martens (dean) | | Ruth Oommen (pt) | |
| | Brenda Klassen (dean) | Dwayne Martens | | Peter Ulrich (pt) | |
| | Jake Klassen | Deidre Plett | | Ben Eidse | Henry Fast |
| | Gerald Loewen | Abe Penner | | Myrna Friesen (librarian) | Teresa Hildebrand |
| | Archie Penner | | | Jack Heppner | Boyd Kliever |
| | Gord Penner | | | Jerry Hildebrand | Cornie Martens |
| | Harvey Plett | | | Doreen Klassen | Dwayne Martens |
| | Stan Plett | | | Jake Klassen | Abe Penner |
| | Rudy Schellenberg | | | Myra Kroeker (dean) | Deidre Plett |
| | Gordon Daman (PR) | | | Glen Koop | Harvey Plett (pt) |
| | Sheila Ardies (pt) | | | Gord Penner | Louise Redekop |
| | Millie Hildebrand (pt) | | | Harvey Plett | Nancy Runke |
| | Leora Loewen (pt) | | | Stan Plett | |
| | Cameron Mackenzie (pt) | | | Gordon Daman (PR) | |
| | Mary Jane Neustaedter (pt) | | | Sheila Ardies (pt) | |
| | Ruth Oommen (pt) | | | Millie Hildebrand (pt) | |
| 1992-93 | Tricia Reimer (pt) | | 1995-96 | Leora Loewen (pt) | |
| | Peter Ulrich (pt) | | | MaryAnn Loewen (pt) | |
| | Myrna Friesen | Henry Fast | | Ruth Oommen (pt) | |
| | Jerry Hildebrand | Cornie Martens | | Peter Ulrich (pt) | |
| | Brenda Klassen (dean) | Dwayne Martens | | Myrna Friesen (librarian) | Lloyd Penner |
| | Jake Klassen | Abe Penner | | Jack Heppner | Henry Fast |
| | Glen Koop | Louise Redekop | | Jerry Hildebrand | Teresa Hildebrand |
| | Deidre Plett | | | Terry Hiebert | Boyd Kliever |
| | Gerald Loewen | | | Doreen Klassen | Dwayne Martens |
| | Archie Penner | | | Jake Klassen | Abe Penner |
| | Gord Penner | | | Glen Koop | Deidre Plett |
| | Harvey Plett | | | Myra Kroeker (dean) | Elroy Friesen |
| | Stan Plett | | | Gord Penner | Harvey Plett (pt) |
| | Rudy Schellenberg | | | Harvey Plett | Karla Kroeker (pt) |
| | Gordon Daman (PR) | | | Stan Plett | Emery Plett |
| | Millie Hildebrand (pt) | | | Gordon Daman (PR) | |
| | Leora Loewen (pt) | | | Mike Hiebert (PR) | |
| | Mary Jane Neustaedter (pt) | | | Sheila Ardies (pt) | |
| | Ruth Oommen (pt) | | | Millie Hildebrand (pt) | |
| | Peter Ulrich (pt) | | | Leora Loewen (pt) | |
| | Myrna Friesen | Henry Fast | | MaryAnn Loewen (pt) | |
| | Jack Heppner | Boyd Kliever | | Ruth Oommen (pt) | |
| | Jerry Hildebrand | Cornie Martens | | | |
| 1993-94 | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |

Appendix Two

SBC Support Staff

| Year | Kitchen | Office | Library Assistant | Maintenance | Business Manager Administrator | Custodian |
|---------|-----------------------|----------------------|-------------------|--------------------|--------------------------------|-----------|
| 1947-48 | Helen Goertzen | | | | | |
| 1948-49 | Mary Krueger | | | | | |
| 1949-50 | | | | | | |
| 1950-51 | | Mary Hoeppner | | | | |
| 1951-52 | Goldie Harms | | | | | |
| 1952-53 | Henrietta Friesen | | | | | |
| 1953-54 | Elizabeth Reimer | | | | | |
| 1954-55 | | | | | | |
| 1955-56 | Sarah Willems | Elizabeth Giesbrecht | | | | |
| | Mary Kroeker | | | | | |
| 1956-57 | Sarah Willems | | | | | |
| | Mary Kroeker | | | | | |
| 1957-58 | Sarah Willems | Elizabeth Giesbrecht | | | | |
| | Mary Kroeker | | | | | |
| 1958-59 | Elizabeth Reimer | Elizabeth Giesbrecht | | | | |
| | Sarah Falk | Agatha Fast | | | | |
| | | Margaret Neufeld | | | | |
| 1959-60 | Sara Falk | Agatha Fast | | | | |
| | | Margaret Neufeld | | | | |
| 1960-61 | Agnes Lutke dietician | Agatha Fast | | Alvin Brandt | | |
| | Joyce Loewen | Helen Harms PT | | | | |
| | Mary Warkentin | Margaret Neufeld | | | | |
| | Anne Hiebert | | | | | |
| 1961-62 | Mrs P.P. Wiebe | Helen Harms PT | | Jacob N Dyck | | |
| | Susan Neufeld | | | | | |
| | Tina Rempel | | | | | |
| | Eliz Reimer | | | | | |
| 1962-63 | Susan Neufeld | Helen Harms PT | | | | |
| | Annie Brandt | | | | | |
| | Gertie Neufeld | | | | | |
| 1963-64 | Mrs. Abe Neufeld | Helen Harms PT | | Herman Toews | | |
| | Abe Neufeld | Gert Giesbrecht | | | | |
| | Mrs. Bueckert | | | | | |
| 1964-65 | Mrs. Abe Neufeld | Gert Giesbrecht | | Abe Neufeld | | |
| | Mrs. Dick Toewes | Luella Rempel | | | | |
| 1965-66 | Mrs. Ben Friesen | Gert Giesbrecht | | Albert Friesen | | |
| | Mary Kornelson | Betty Banman | | | | |
| 1966-67 | Mrs. Ben Friesen | Gert Giesbrecht | | John Unruh | | |
| | Mrs. John Unruh | | | | | |
| 1967-68 | Mrs. Abe Giesbrecht | Gert Giesbrecht | | Abe Giesbrecht | | |
| | Mrs. Wilbert Loewen | | | | | |
| 1968-69 | Mrs. Abe Giesbrecht | Grace Brown PT | | Peter J. Gerbrandt | Henry Kornelson | |
| | Mrs. Allan Friesen | Gert Giesbrecht | | | | |

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE

| Year | Kitchen | Office | Library Assistant | Maintenance | Business Manager Administrator | Custodian |
|---------|--|--|-------------------|--------------------|--------------------------------|-----------|
| 1969-70 | Elizabeth Kroeker Gertrude Klassen Marg Penner Betty Reimer | Myrna Friesen sec Gert Giesbrecht acct | | Peter J. Gerbrandt | Henry Kornelson | |
| 1970-71 | Gertrude Klassen Mrs. Leonard Reimer Mrs. Arnold Fast | Gert Giesbrecht Myrna Friesen sec | | Peter J. Gerbrandt | | |
| 1971-72 | Gertrude Klassen Mrs. Pete Neufeld Mrs. Arnold Fast | Gert Giesbrecht Myrna Friesen sec | | | D. K. Friesen | |
| 1972-73 | Gertrude Klassen Mrs. Susan Neufeld Mrs. Anne Fast PT | Gert Giesbrecht Myrna Friesen sec | | | D. K. Friesen | |
| 1973-74 | Gertrude Klassen Mrs. Susan Neufeld Mrs. Anne Fast PT | Gert Giesbrecht Marion Reimer | | Ronald Dueck | D. K. Friesen | |
| 1974-75 | Gertrude Klassen Mrs. Susan Neufeld Mrs. Anne Dueck PT | Mrs. Marion Dueck Gert Giesbrecht | | Ronald Dueck | D. K. Friesen | |
| 1975-76 | Gertrude Klassen Mrs. Susan Neufeld Mrs. Anne Dueck PT | Bella Barkman Gert Giesbrecht | | | D. K. Friesen | |
| 1976-77 | Gertrude Klassen Mrs. Susan Neufeld Mrs. Anne Dueck PT | Bella Barkman Gert Giesbrecht | | David Friesen | John Wiebe | |
| 1977-78 | Gertrude Klassen Christel Matzke | Jack Wolfe (accountant) Gert Giesbrecht | | David Friesen | John Wiebe | |
| 1978-79 | Gertrude Klassen Anne Dueck Susan Neufeld PT | Gert Giesbrecht Emily Penner | | Abe Funk | John Wiebe | |
| 1979-80 | Gertrude Klassen Anne Dueck Mary Dyck | Gert Giesbrecht Emily Fast | | Abe Funk | John Wiebe | |
| 1980-81 | Gertrude Klassen Anne Dueck Edna Dueck Elaine Plett | Maryanne Friesen Shirley Giesbrecht | | Abe Funk | John Wiebe | |
| 1981-82 | Gertrude Klassen Anne Dueck Edna Dueck | Maryanne Friesen Shirley Giesbrecht | | Abe Funk | John Wiebe | Jake Fehr |
| 1982-83 | Gertrude Klassen Anne Dueck Edna Dueck Leona Klassen PT | Shirley Giesbrecht Leona Klassen PT | | Abe Funk | John Wiebe | Jake Fehr |
| 1983-84 | Gertrude Klassen Anne Dueck | Shirley Giesbrecht Henry Thiessen acct | Leona Klassen | Abe Funk | John Wiebe | Jake Fehr |

Appendix Two

| Year | Kitchen | Office | Library Assistant | Maintenance | Business Manager Administrator | Custodian |
|---------|--|--|-------------------|--------------|--------------------------------|--|
| 1984-85 | Anna Plett Bernie Plett Gertrude Klassen Anne Dueck Anna Plett | Shirley Giesbrecht | | Abe Funk | | Jake Fehr |
| 1985-86 | Anne Dueck Mary Krueger | Shirley Giesbrecht | | Abe Funk | | Jake Fehr |
| 1986-87 | Anne Dueck Mary Krueger Betty Penner Anne Thiessen | Shirley Giesbrecht Fran Harms | Bernadine Plett | Abe Funk | D. K. Friesen | Steve Stuart |
| 1987-88 | Anne Dueck Mary Krueger | Fran Harms Martha Hiebert Sharon Reimer | Sieglinde Hiebert | Abe Funk | D. K. Friesen | Steve Stuart |
| 1988-89 | Anne Dueck Mary Krueger Rose Penner Anne Toews PT | Fran Harms Martha Hiebert Sharon Reimer | Sieglinde Hiebert | Abe Funk | D. K. Friesen | Dave Klassen |
| 1989-90 | Anne Dueck Mary Krueger | Martha Hiebert Sharon Reimer Fran Harms | Sieglinde Hiebert | Abe Funk | D. K. Friesen | |
| 1990-91 | Anne Dueck Heather McNair Annie Penner Rose Penner | Martha Hiebert Sharon Reimer | Lois Loeppky | Abe Funk | Ron Janzen | Allan Janzen |
| 1991-92 | Donnalda Friesen Rose Penner Heather McNair Annie Penner | Bonny Peters Martha Hiebert Marilyn Dueck (pt) | Lois Loeppky | Abe Funk | Ron Janzen | Allan Janzen |
| 1992-93 | Donnalda Friesen Heather McNair Rose Penner Laura Friesen | Marilyn Dueck Emily Penner Bonny Peters Martha Hiebert | Lois Loeppky | John Friesen | Ron Janzen | Allan Janzen Henry Wall |
| 1993-94 | Donnalda Friesen Heather McNair Rose Penner Laura Friesen Anna Harder, volunteer | Marilyn Dueck Bonny Peters Marty Neufeld Martha Hiebert | Lois Loeppky | John Friesen | Ron Janzen | Henry Wall Jacob Harder, volunteer |
| 1994-95 | Donnalda Friesen Heather McNair Naomi Stoesz Rachel Schlamp | Marilyn Dueck Bonny Peters Martha Hiebert | Lois Loeppky | John Friesen | Lori Toews Friesen | Henry Wall |
| 1995-96 | Donnalda Friesen Heather McNair Lorna Wall Naomi Stoesz | Bonny Peters Marilyn Dueck Wilma Priebe Martha Hiebert | Lois Loeppky | John Friesen | Lori Toews Friesen | Henry Wall |

COLLEGE GRADUATES AND PROFILE BY OCCUPATION

SBC GRADUATES

1939-47

Bartel Jake
Bergman Mary
Driedger Katie
Dueckman Sara
Enns Annie C.
Enns Gerhard
Friesen Elvira
Friesen Mary G.
Friesen Mrs. C.K.
Friesen Olga
Friesen Tina
Giesbrecht Mary
Loewen Evelyn
Loewen Katherine
Loewen Lena
Loewen Marian
Martens Peter W.
Peters Tina
Regehr Mary
Regehr Tina
Reimer John K.
Reimer Margaret B.
Stoesz Susie
Thiessen Mary
Unger Cornelius
Unger George
Wiebe Aganetha P.
Wiebe Elizabeth
Wiebe Henry
Wiebe Lydia
Wiebe Margaret P.

1948

Friesen Margaret
Giesbrecht Jacob L.
Goertzen Helen
Reimer Helen W.

1949

Barkman Harvey
Barkman Mrs. Evril
Giesbrecht John
Koop Abe
Kroeker Lydia
Martens Peter
Reimer Louise
Schellenberg Dave
Wiebe Mary
Wiebe William

1950

Benny Eidse
David Dueck
Kroeker Menno

1951

Hanchar William
Reimer Melvin
Reimer Tina

1952

Friesen Dora
Harms John
Harms Margaret
Reimer Peter L.

1953

Buhr Agnes
Friesen Ben
Loewen Ramona
Plett Alvina
Plett Gladwin
Reimer Elvina

1954

Hamm Menno
Hiebert Henry
Kroeker Elda
Kroeker Harvey
Kroeker Nettie
Martens John
Plett Eva
Plett Mrs. Jean
Reimer Adeline
Reimer Doreen
Reimer Elizabeth
Reimer Lawrence
Wiebe Tina

1955

Dueck Melvin
Fast Edmar
Giesbrecht Elizabeth
Hamm Luella
Klassen Peter
Kroeker Mary
Neufeld Lorraine
Voth Elvira

1956

Andres Bernhard
Dueck Pearl F.
Dueck Peter U.
Friesen Betty
Friesen Edward
Giesbrecht John
Hamm Mrs. Elvina
Kehler Mrs. Dorothea
Kehler William
Klassen Elda
Klassen Henry F.
Koop Henry
Plett Edwin G.
Reimer Edward P.
Schellenberg William
Thiessen Anne
Thiessen Catherine
Thiessen Larry
Thiessen Marianne
Thiessen Marvin H.
Thiessen Susan
Toews Bernadine
Toews John
Wiebe Abraham B.
Wiebe Elma
Wolfe Daniel H.

1957

Barkman Helen
Brandt Jenny
Dyck Hilda
Falk Abe
Friesen Abe
Groening Edwin
Janzen Katie
Janzen Mary
Klassen Jack
Loeppky Sara
Reimer Clifford
Stoesz Erdmann
Wall Mary
Wiebe Mary

1958

Andres Edna
Dueck Alvina
Fast Agatha
Fast Anna
Fast Arnold
Froese Sara
Giesbrecht Eva

Giesbrecht Henry
Hamm Elvira
Harms David
Harms Helen
Klassen Lawrence
Kroeker Marlene
Martens Helen
Martens Jacob
Martens Sarah
Plett Cornelius

1959

Bartel Norman
Dueck Lena
Eidse Frank
Fast Milton
Friesen Neil
Froese Jake
Giesbrecht Henry
Groening Burton
Koop Harry
Koop John
Koop Melvin
Martens Mary
Martens Pete
Plett Olga
Thiessen Pete
Wiebe Harry

1960

Brandt Alvin
Dueck Norma
Dyck George
Funk Frank
Funk William
Giesbrecht Mary
Heinrichs Randall
Koop Mrs. Mary
Leiding Jacob
Loewen Arthur P.
Martens Ernie
Martens Virginia
Peters Peter
Rempel Abe
Rempel Mrs. Susan
Thiessen Jake
Wiebe David
Zacharias Justina

1961

Andres Mary
Barkman Ken

Appendix THREE

Bergman John
Buhler Pete
Carriere Gordon
Dueck John
Dyck Alice
Dyck Martha
Edise Dave
Fast Irvin
Friesen Abe
Friesen John
Friesen Mary
Funk Jacob
Funk Pauline
Heinrichs Jake
Heinrichs Abe
Heinrichs Isaac
Hiebert Walter
Knelsen Richard
Kornelsen Alvin
Kornelson John
Kroeker Frank P.
Loewen Victor
Martens Helen
Martens Pete
Martens Sarah
Paetkau Helen
Penner Bill
Penner Edwin
Penner Gloria
Penner Martha
Penner Melvin
Penner Mildred
Rempel Eva
Rempel Jake
Rempel Martha
Sawatsky Rosella
Schellenberg Laura
Stoesz Helen
Thiessen Doris
Thiessen Eva
Thiessen Mary
Toews Anne
Unger Margaret

1962

Brandt Bernie
Brandt Betty
Brandt Lena
Braun Vernon
Derksen Bill
Doerksen Myrtle
Dueck Gordon
Dueck Peter
Fast Henry

Fast Sylvia
Foster Gary
Friesen Lillian
Friesen Martha
Friesen Pete
Funk Ernest
Hamm Elmer
Heinrichs Mrs. Dorothy
Heinrichs Randall
Klassen Elvin
Klassen Margaret
Koop Lenora
Kroeker Menno
Loewen Johnny
Neufeld Margaret
Penner Tina
Peters Larry
Plett Hulda
Reimer Gilbert
Reimer Iris
Reimer Mary Rose
Rempel Chris
Sawatsky Leonard
Schellenberg Betty
Schellenberg Marlene
Teichrib John
Thiessen Donald
Warkentine Pete
Wiebe Anne
Wiens Jake
Wiens Lucille
Wiens Pete

1963

Bergen Gertrude
Bergen John
Buhler Dave
Buhler Dick
Buhler Peter
Buhler William
Dueck Henry
Dueck Peter
Dueck Walter
Dyck Mrs. Regina
Ebner Mrs. Kathy
Friesen Diedrich
Friesen Ernest
Friesen Fred
Friesen Helen
Friesen Melvin
Funk Jacob
Giesbrecht Deanna
Giesbrecht Gertrude
Groening June

Janzen Margaret
Knelsen Richard
Kroeker Elsie
Kroeker Wilbert
Leiding John
Loewen Grace
Loewen Ken
Loewen Marian
Martens Mary
Neufeld Esther
Neufeld Sally
Nickel Martha
Penner Edwin
Penner Ron
Plett Stan
Plett Stanley
Rempel Alvin
Rempel Dave
Rempel Luella
Riley Niel
Sawatsky Walter
Schellenberg Steven
Schroeder Violet
Stoesz Alvin
Thiessen Arden
Thiessen Ben
Thiessen Larry
Toews Margaret
Unger Ruth
Voth Frieda
Wiebe Helen
Zacharias Anne

1964

Abrahams Elizabeth
Banman Betty
Braun George
Cornelson Jake
Cornelson Nettie
Dyck Henry P.
Ebner Frank
Fast Dennis
Friesen Elizabeth
Friesen Harry
Ginter John
Guenther Harry
Heppner Geraldine
Hiebert Peter
Janzen Minnie
Kroeker Betty
Kroeker Gordon
Olfert Lester
Penner Mary
Plett Stan

Rempel Esther
Rempel Henry
Sawatsky Rosella
Thiessen Susan
Toews Clinton
Toews John

1965

Bergen Mrs. Frieda
Braun Vernon
Friesen Agnes
Friesen Andrew
Friesen Dorothy
Friesen Lena
Giesbrecht Anne
Heinrichs Harry
Janzen Irma
Klassen Esther
Klassen Rueben
Kornelsen Helen
Loewen Esther
Penner Leland
Penner Melvin
Plett Elizabeth
Reimer Gordon
Sawatsky Leonard
Sawatzky John
Sawatzky Mrs. Ellen
Sawatzky Walter
Siemens Ernie
Thiessen Anne
Thiessen Mary Anne
Warkentin Margaret
Zacharias Anne

1966

Brandt Lena
Brandt Tena
Dueck Myrna
Friesen Carol
Friesen Mrs. Levina
Friesen Wilbert
Peters Steve
Plett Elsie
Rempel Hilda
Unger Hilda
Wolfe Caroline

1967

Brown Gordon
Doerksen Evelyn
Dueck Andrew

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Dyck Jac P.
Friesen Albert
Friesen Eva
Friesen Frank
Friesen Helen
Friesen Ike
Friesen Margaret
Friesen Myrna
Friesen Peter
Hiebert A. W.
Janzen Irene
Klassen Mrs. Mary
Klassen Fred
Koop Glen
Leiding Helena
Loewen Ernie
Loewen Merna
Martens Frieda
Reimer Eva
Reimer Marina
Reimer Peter
Thiessen Dave
Wiebe Tina
Yoder Lydia

1968

Brandt Elma
Dyck Ben
Eidse Florence
Eidse Mary Ann
Friesen Allan
Friesen Doria
Friesen Ed
Friesen Elma
Friesen Hilda
Friesen Mary
Klassen Mary
Kroeker Mary
Penner Anne
Penner Lloyd
Reimer Edwin
Reimer Paulina
Reimer Walter
Warkentin Don

1969

Barkman Tina
Brandt Jessie
Bueckert Gordon
Derksen Ike
Driedger Jake
Friesen Alvira
Friesen Ron

Goertzen Carolyn
Kroeker Irene
Plett Peter Martens Jake
Plett Ron
Thiessen Dennis
Unger Julia

1970

Barkman Mrs. Leroy
Doerksen Irene
Doerksen Phil
Friesen Florence
Friesen Tina
Hamm Larry
Kroeker Helena
Kroeker Irvin
Kruse Walter
Leiding Margaret
Thiessen Don
Thiessen Mrs. Don

1971

Klassen Melvin
Klassen Richard
Kroeker Alvina
Krueger Ruth
Neufeld Ed
Penner Doris
Penner Larry
Penner Margaret
Plett Dennis
Reimer Mrs. Susan
Sawatzky Ron
Thiessen Brian
Thiessen Dan
Unger Ralph
Vogt Anna

1972

Brandt Wilma
Burkholder Luanna
Doerksen Lydia
Driedger Hilda
Dueck Sylvia
Fast Harold
Goertzen Frank
Hiebert David
Kehler Leona
Krueger Dora
Leister Arnold
Loewen Beverly
Martens Henry

Penner Charlotte
Penner Edna
Reimer Elvin
Reimer Olga
Schlamp Ben

1973

Burkholder Wyonne
Fehr Helen
Friesen Betty
Froese Trudy
Giesbrecht Jasch
Harms Dick
Henschel Myron
Kohoot Mrs. Maria
Koop Anne
Koop Myrna
Kroeker Erma
Loewen Carolyn
Plett Marvin
Stoesz Pat
Thiessen Grace

1974

Barkman Elizabeth
Barkman Judy
Daley Ruth
Friesen Harold
Friesen James
Harms Patricia
Hong Li Kam
Penner Reg
Reimer Arlene
Reimer Elaine
Reimer Mervin
Reimer Tim

1975

Barkman Margaret
Bartsch Mary
Doerksen Clara
Eidse Faith
Eidse LaVerna
Fehr Sandra
Friesen Donnaalda
Friesen Evelyn
Friesen Lydia
Goertzen Irene
Kroeker Joanne
Neufeld Jack
Penner Leroy
Plett Dick

Schlamp John
Siemens Julia
Thiessen Betty
Thiessen Evelyn
Toewd Valerie
Wiebe Sylvia
Wolfe Mrs. Lesa

1976

Elvira
Friesen Heidi
Friesen James
Funk Dianne
Giesbrecht Bernie
Giesbrecht Debra
Harms Isaac
Harms Patsi
Heinrichs Marie
Klassen Philip
Koop Marvin
Kroeker
Lapshinoff John
Peters Anne
Peters Peter
Plett Florence
Reimer Julene
Reimer Tim
Sherman Earl
Thiessen Louella
Thiessen Peter
Wolfe John

1977

Barkman Margaret Rose
Dueck Levi
Dueck Trudy
Giesbrecht Linda
Giesbrecht Sheldon
Hiebert Dave
Klassen Ben E.
Klassen Neil
Koop Ernie
Letkeman Jac
Plett Doris
Plett Erna
Reimer Larry
Reimer Norma
Reimer Verna
Schellenberg Bernice
Thiessen Darlene
Toews Darrel

Appendix THREE

1978

Dueck Elda
Dueck Rose
Dyck Amelie
Fast Emily
Heppner Ed
Klassen Neil
Koop Audrey
Letkeman Jac
Plett Pearl
Reimer Darlene

1979

Dueck Bernie
Dueck Jeannette
Dueck Judith
Friesen Corinne
Giesbrecht Abram
Klassen Benjamin
Koop Ernie
Kroeker Mike
Penner Katherine
Plett Lorraine
Plett Loreen
Slusher Robert
Toews Darrel
Wolfe David

1980

Doerksen Brenda
Dueck Trudy
Enns Arthur
Enns John
Friesen Lorraine
Friesen Ray
Giesbrecht Ivan
Hiebert Beth
Hildebrandt Leona
Koop Lorraine
Kroeker Theresa
Loewen Leora
Loewen Marian
Martens Bill
Plett Bradley
Plett Margaret
Reimer Suzanna
Sherman Earl
Smith Terry
Unger Cheryl

1981

Dueck Mary
Dueck Terry

Falk Ramona
Friesen Alvira
Friesen Harry
Friesen Leroy
Friesen Sandi
Froese Susan
Giesbrecht Roger
Hiebert Merle
Koop Charles
Kornelson Helen
Kroeker Eloa
Neufeld Elizabeth
Penner Annie
Penner Robert
Plett Jerry
Sawatsky Leonard
Thiessen Elmer
Thiessen Marvin
Unger Dawn
Unger Ralph
Unrau Dick
Wiebe Harvey

1982

Brandt Gari
Dyck Hilda
Fehr Brenda
Harder Mary
Harms Dave
Koop Lucy
Kroeker Brian
Penner Ken
Plett Jeff
Thiessen Dan
Wall Leona

1983

Barkman Bella
Bartel Erica
Dyck ErmaFast James
Fast Rose
Friesen Blake
Friesen Donnalda
Friesen Randall
Friesen Tina
Froese Daryle
Gibson Fraser
Hartog Francis
Hiebert Margruite
Klassen Robert
Penner Edna
Penner Ron
Plett Leonard

Reimer Larry
Toewd Jonathan
Unrau Jake
Wiebe Roberta

1984

Abrahamson Debbie
Buhler Randy
Dueck Calvin
Dueck Elda
Dueck Peter
Eby Kevin
Esau Sherri
Friesen Randall
Froese Anna
Funk Gloria
Guenther Loren
Klassen Dave
Kroeker Jennifer
Kroeker Lorena
Loewen Audrey
Loewen Cliff
Loewen Pauline
Penner Harold
Penner Kathy
Penner Wendy
Plett Jeff
Plett Michael
Reimer Carol
Reimer Dennis
Schellenberg Charity

1985

Barkman Arley
Barkman Bernice
Bergen Garry
Dueck Sidney
Friesen Landia
Funk Grace
Giesbrecht Viola
Hildebrandt Marge
Koop Art
Kornelsen Lenore
Krahn Lyndon
Kroeker Frank
Kroeker Yolanda
Leiding Esther
Loewen Johnny
Penner Gord
Penner Laura
Plett Rachel
Reimer Carol
Reimer Ken

Reimer Lucille
Reimer Wannelta
Schellenberg Dave
Schellenberg John
Schultz Beatrice
Toewd Laurel
Wiebe Bill
Wiebe Clare
Wiebe Neil
Wiebe Tina
Wieler Tammy

1986

Brandt Reynold
Derksen Bruce
Doell Darlene
Dueck Connie
Dyck Darrell
Friesen Jake
Giesbrecht Beryl
Harms Donald
Kroeker Tim
Plett Adele
Plett Heather
Plett Kaylene
Reimer Wes

1987

Bueckert Phyllis
Duncan Karen
Hiebert Randy
Hiebert Sieglinda
Letkeman Rhonda
Olfert Lyndon
Plett Jackie
Plett Liz
Plett Roger
Reimer Audrey
Reimer Brian
Reimer Dan
Reimer Joelle
Thiessen Arlene
Thiessen Myra
Wiebe Corny

1988

Banman Don
Friesen Gloria
Friesen Norine
Friesen Susan
Ginter Jake
Loewen Lori

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Neufeld Joanne
 Penner Lois
 Peters John
 Plett Angi
 Plett Heather
 Plett Ladine
 Plett Peter
 Plett Welden
 Redekop Vicki
 Reimer Anthony
 Reimer Connie
 Reimer Shirley
 Scharfenberg Arlin
 Schlamp Brent
 Unrau Andy
 Winsor Frank

1989

Bartel Allen
 Bartsch Mary
 Brandt Denise
 Dueck Gloria
 Fehr Greg
 Friesen Charles (Chuck)
 Hildebrand Emily
 Klassen Cheryl
 Klassen Darryl
 Koop John
 Martens Pat
 Penner Debbie
 Plett Barry
 Quiring Ken
 Reimer Carol
 Reimer Lucille
 Wiebe John H.
 Wolfe Tony

1990

Barkman Raynald
 Brandt Elaine
 Brandt Jacqueline Faye
 Elias Frank
 Fehr Deborah Francine
 Friesen Beverly Anne
 Friesen D. Jason
 Giesbrecht Cheryl Gwen
 Giesbrecht Teresa Dawn
 Hiebert Peter
 Klassen Martha Rose
 Knight William John
 Kroeker Christopher Paul
 Kroeker Donnell Kent
 Loewen Lori Dianne

Martens Timothy Glenn
 Ngo Joshua Lang The
 Olfert Danny Earl
 Plett Emery Dean
 Reimer Patricia
 Rempel Eddie
 Sawatzky Ronald J.

1991

Brandt Julia
 Braun Colleen
 Braun John L.
 Buhler Danny
 Doerksen Charlene
 Fast Jerry
 Giesbrecht Carl
 Kehler Darrell
 Loepp Joanne
 Loewen Ernest
 Newman Randall
 Penner Robin
 Peters Colin
 Plett Darnell
 Plett Darren
 Reimer Liza
 Rempel Dan
 Siemens James
 Siemens Jolene
 Stoesz Trevor
 Unrau Erna

1992

Dyck Merris
 Friesen Bonnie
 Friesen Christine
 Froese Lydia
 Harms Heidi Colleen
 Harms Isaac
 Hiebert Rhonda
 Kehler Doralin
 Klassen Judy
 Klippenstein Kevin Jerard
 Kroeker Lori Dianne
 Martens Pat
 Moyo Jonathan
 Muindi Mrs. Grace
 Penner Kenton
 Penner Shannon
 Peters Diedrich (Rick)
 Peters Elaine
 Plett Renalda
 Reimer Jacqueline F.
 Rempel Howard

Rempel Sheila
 Ricard Ray
 Teichrib Angela
 Thiessen Ruth
 Warkentin Elvira Louise
 Weber Arnie

1993

Buhler Douglas James
 Driedger Rob
 Dyck Cory Jacob Edward
 Dyck John
 Enns Jake
 Friesen Diedrich
 Friesen E. Debbie
 Friesen Lowell James
 Friesen Lynelle Assise
 Friesen Nettie
 Friesen Sherry Lynne
 Giesbrecht Gerald Gregory
 Harder Mary G.
 Harms Carolyn Valdine
 Hildebrand Marjorie
 Kroeker Dorothy May
 Loewen Patricia Raquelle
 Penner Phyllis Joan
 Peters Darryl
 Plett Renita Maureen
 Reimer Sue
 Ryan Timothy C.
 Thiessen Kenton
 Unger Glenda Lynn

1994

Barkman Kenton Dale
 Bergen Joanne
 Cornelsen Sharon Kathleen
 Dyck Patricia Lynn
 Enns Jake
 Friesen Layton Boyd
 Friesen Lendra
 Friesen Sherry Lynne
 Harder Roger F.
 Knelsen Gert
 Krahn Richard I.
 Loewen Bryan Elroy John
 Penner Lucille Marie
 Reimer Dave
 Reimer Kimberly Rae
 Rempel Caroline
 Schlamp Wendolyn
 Siemens Connie Aganetha Luisa
 Wahl James

1995

Barkman Daryl
 Barkman Lynn Paulette
 Blais Brenda-Lee Anne
 Braun John
 Dickhaut Kevin Shane
 Dyck Elsie Juanita
 Dyck Patricia Lynn
 Fehr Andrea Jolene
 Fehr Tania Nadine
 Friesen John D.
 Friesen Wendy Gayle
 Giesbrecht Paul Conrad
 Harder Nettie
 Harder Peter G.
 Hiebert Michael John
 Klassen Derek Ashley
 Klassen Gloria Susanne
 Kretchmer Wanda Iris
 Reimer Joseph Ronald
 Reimer Matthew J.
 Reimer Olga
 Schlamp Wendolyn Annette
 Siemens Connie Aganetha Luisa
 Thiessen Gregory Dale
 Wiebe David
 Wiebe Eva

1996

Barkman Wendy Jean
 Burch Sharon Marie
 Dueck Jason Wilbert Lyle
 Dueck Tanya LaShawn
 Froese Lynnette Katherine Marie
 Goertzen Robyn Christine
 Hildebrand Sheldon Neil
 Klassen David Allister
 Klassen Janelle Christine
 Loewen Bobby Roland
 Loewen Hannah Rochelle
 Peters Elizabeth Marie
 Peters Scott Cole
 Plett Colin D.
 Reimer Karen Ruth
 Reimer Philip
 Schellenberg Charity
 Thiessen Angela Renee
 Thiessen Jeffrey A.
 Thiessen Joanne Judith
 Thiessen Minna
 Wall John B.

GRAD PROFILE by OCCUPATION

Pastor - 78
 Missionaries - 53
 Teaching Secular Schools - 41
 Farmer - 35
 Business - 34
 Nursing/Medical - 30
 Mennonite Central Committee - 21
 Office/Receptionist/Secretary - 21
 Teaching Public Schools & Missions - 21
 Construction - 17
 Youth Pastor - 15
 Carpentry - 14
 Music - 11
 Church Planters - 10
 Managerial - 10
 Accountant - 9
 Counseling - 8
 Mission Administration - 8
 Teaching Missions/Bible Schools - 8
 Missionary Medicine - 7
 Salesperson - 7
 Trucking - 7
 Bookkeeping - 6
 Social Worker - 5
 Teaching Missionary - 5
 Authors/Writers - 4
 Bookstore - 4
 Houseparents/ Home For Handicapped - 4
 Mechanic - 4
 Cashier - 3
 Dietician - 3
 Law - 3
 Camping Ministry - 2
 Child Care - 2

Church Ministry At Home - 2
 Clerk - 2
 Commerical Artist - 2
 Editor - 2
 Funeral Director - 2
 Gerontology - 2
 Greenhouse - 2
 Library - 2
 Linguistics - 2
 Literature/Printing - 2
 Medical Doctor - 2
 Radio - 2
 Real Estate - 2
 Travel Agency - 2
 Administration Church - 1
 Archivist - 1
 Communications - 1
 Conservation - 1
 Electrician - 1
 Engineer - 1
 Evangelism - 1
 Grain Elevator Operator - 1
 Interior Design - 1
 Mining - 1
 Missionary Radio - 1
 Physiotherapist - 1
 Pilot - 1
 Prison - 1
 Reporter - 1
 Research - 1
 Sawfiler - 1
 Sign Language - 1
 Sports - 1
 Technician - 1
 Top Soil/Gravel - 1
 Wrangler - 1

Appendix Four

High School GRADUATES

1948

Marion Loewen
Kathryn Reimer
Hilda Schwartz
Annie Wiebe

1949

Jake Hiebert
Henry Hildebrandt
Wilma Loewen
Helga Peters

1955

Elmer Bartel
Henry L. Dyck
Elly Isaak
Frank Koop
Gilbert Reimer

1956

Edna Andres
Henry Dueck
Norma S. Dyck
Peter H. Enns
Helen Friesen
Mathilda Friesen
Elvira Hamm
Betty Kroeker
Peter Letkeman
John Martens
Reynold Nickel
Jacob G. Penner
Elizabeth Reimer

1957

Maureen Dueck
Ronald Friesen
Arnold Giesbrecht
Ben Harder
Evelyn Harder
Henry Hiebert
Lorraine Neufeld
Edwin Plett
Samuel Wiens
Jeffrey Wiebe
Mary Wiebe
John Wiebe

1958

Elsie Bartel
Lorna Dueck

Albert Hiebert
Helen Kornelsen
Anne Martens
Justine Nickel
Mary Penner

1959

Myrtle Doerksen
Margaret Dueck
Gordon Dueck
Elfrieda Falk
Abe Falk
Abe Klassen
Henry Koop
Erwin Kujat
Dorothy Martens
Anton Penner
Katherine Plett
Verda Plett
Gilbert Unger
Margaret Warkentin

1960

Violet Bergen
Joyce Dyck
Marie Dyck
John Dyck
Margaret Dyck
Erdman Friesen
Victor Hildebrandt
Melvin Koop
Erwin Kroeker
Esther Loewen
Emily Loewen
Esther Loewen
Cornie R. Plett
Eleanor Reimer
Evangeline Reimer

1961

Pete Buhler
Gordon Carriere
Martha Dyck
Alice Dyck
John Friesen
Abe Friesen
Walter Hiebert
Alvin Kornelsen
Peter Martens
Helen Paetkau
Gloria Penner
Mildred Penner

Helen Redekop
Martha Rempel
Rosella Sawatzky
Helen Stoesz
Mary Thiessen
Eva Thiessen

1962

Vernon Braun
Martha Friesen
Randall Heinrichs
Larry Peters
Iris Reimer
Mary Rose Reimer
Leonard Sawatzky
Marlene Schellenberg

1963

Gertrude Bergen
Walter Dueck
Henry U. Dueck
Regina Dyck
Helen Friesen
Jacob Funk
Deanna Giesbrecht
June Groening
Margaret Janzen
Richard Knelsen
Marian Loewen
Martha Nikkel
Edwin Penner
Stanley Plett
Dave Rempel
Walter Sawatzky
Violet Schroeder
Alvin Stoesz
Larry Thiessen
Ruth Unger
Frieda Voth
Anne Zacharias

1964

Betty Barkman
Nettie Brandt
Dennis Braun
Betty Brandt
Dorothy Brown
William Buhler
Dave Buhler
Alvin Doerksen
Mary Driedger
Henry U. Dueck

Henry Fast
Florence Friesen
Annelie Friesen
Pat Friesen
William Hiebert
Jack Klassen
Dan Koop
David Loeppky
Lloyd Penner
Steve Peters
Kathy Penner
Arthur Rempel
Gordon Schellenberg
Pearl Wiebe
Norman Wiens

1965

Lillian Brandt
John Braun
Jake Ray Driedger
Barbara Durksen
Arnold Dueck
Harry Dyck
Abe Friesen
Elvira Giesbrecht
Ed Harder
Mary Klassen
Leanora Koop
Ruth Reimer
Alice Schellenberg
Arnold Thiessen

1966

Murray Barkman
LeeRoy Bartel
Martha Bergen
Harry Friesen
Josef Haas
Dennis Harder
Louise Hildebrand
Ruben Klassen
Carol Peters
Tina Penner

1967

Ronald Barkman
Menno Barkman
Norman Bartel
Phyllis Brandt
Naomi Braun
Menno Doerksen
Viola Fast

Dennis Friesen
 Jake J. Goertzen
 Ralph Groening
 Lucy Groening
 Erna Heier
 Victor Hiebert
 Edna Hiebert
 Ben Klassen
 Ernest Klassen
 Alice Laing
 Leonard Loewen
 Curtis Loewen
 Mary Loewen
 Bert Penner
 Abe Plett
 Cornelius F. Reimer
 Esther Reimer
 David Brian Reimer
 Barbara Ann Stoesz

1968

Margaret Rose Barkman
 Rebecca Barkman
 Gerald Brown
 Annie Derksen
 Carl Doerksen
 Abe Friesen
 Fred B. Klassen
 Glen Koop
 Bonita Kroeker
 Beverly Loewen
 Katherine Penner
 Peter Penner
 John Reimer
 Ronald Sawatzky
 Alice Schroeder
 Carolyn Unrau
 Eva Wieler

1969

Elsie Cornelsen
 Lydia Doerksen
 Marcella Dueck
 Harold Fast
 Allan Friesen
 Jake Froese
 Abram Giesbrecht
 Roger Headings
 Dan Hiebert
 Abe Hiebert
 Tony Hiebert
 Dave Hiebert
 Helena Leiding

Leora Loewen
 Henry Reimer

1970

Wilma Barkman
 Norma Barkman
 Joyce Braun
 Wilma Brandt
 Bunny Ng Man Bun
 Daniel Buhler
 Marilyn Dueck
 Rosabel Fast
 Grace Friesen
 Janice Friesen
 Eleanor Harder
 Judy Hildebrand
 Helen Hiebert
 Wing Shing Ho
 Patricia Janzen
 Tim Kretchmer
 Lorne Kroeker
 Judith Loewen
 John A. Loewen
 Henry Martens
 Norma Mrs. Gordon
 Donald Plett
 Margaret Reimer
 Priscella Reimer
 Ken Reimer
 John Wiebe
 David Wang Chi Wong
 Dennis Sun Po Yun

1971

John Barkman
 Bernard Brandt
 Phyllis Friesen
 Shirley Giesbrecht
 Marina Giesbrecht
 Marion Hiebert
 David Nielson
 Annie Penner
 Emily Penner
 Martha Penner
 Ronald Plett
 Mariene Plett
 Allen Howard Reimer
 Margaret Reimer
 Lorena Reimer
 Elma Reimer
 Andrew Pui-Lup Wong

1972

Doris Broesky
 Cathy Darlene Dueck
 Agnetha Dyck
 Frances Fast
 Wanda Iris Fast
 Tina Fehr
 Arnold Friesen
 Mervin Friesen
 Lenora Friesen
 Karl Goertzen
 Joan Hildebrand
 Marian P. Knelsen
 Marion R. Koop
 Betty Koop
 Karen Dolores Penner
 Clarise Reimer
 Alfrida Marie Thiessen
 Arthur Wiebe
 Pui-Kei Wong

1973

Sharon Barkman
 June Barkman
 Kam-Hong Norman Chan
 Murray Doerksen
 Hope Eidse
 Emily Fast
 Ronald Goertzen
 Verna Hildebrand
 Colmen Sin Yuh Ho
 Sin Yuh (Colman) Ho
 John Krueger
 Royden Loewen
 Kay Chi Mak (Christine)
 Marion Reimer
 Eleanor Reimer
 Karen Reimer
 Elizabeth Reimer
 Mary Anne Reimer
 Franklin Chi-Ki Wai
 William Wei-Le Wang

1974

Judy Barkman
 Elizabeth Barkman
 Ruth Daley
 Lesley Fast
 James Friesen
 Harold Friesen
 Patricia Harms
 Kam-Hong Li

Reginald Penner
 Ruby Plett
 Elaine Reimer
 Arlene Reimer
 Timothy Reimer
 Mervin Reimer
 Ena Yu

1975

Joanna Andres
 Peter Barclay
 Wesley Brodhead
 Grace Dueck
 Lawrence Dueck
 Laura Enns
 Richard Friesen
 Edward Vick-Sin Fung
 Lawrence Heppner
 John Hiebert
 Monica Chung Yu Lam
 Gladys Lam
 Kenneth Hon K Li
 Arley Loewen
 Lucille Martin
 Linda Neufeld
 Candace Olfert
 Sylvia Plett
 Irma Plett
 Jerry Plett
 Darlene Reimer
 Leona Reimer
 Eddie Schroeder
 Christine Toews
 William Kwok Ke Tsang
 Kenneth Wiebe
 Fred Winkler
 Amy Yuen Yi Wong

1976

Marcia Lynnette Brandt
 Thomas Kim-Wah Chow
 Josef Yan Cheon Chus
 Judith L. Dueck
 Delores C. Dueck
 John P. Enns
 Merle Elaine Fast
 Beverly Anne Fehr
 Katherine Friesen
 Sandra Dianne Friesen
 Daniel Hildebrandt
 Carilly Man King Kan
 Julie Tak Kwong Lam
 Marian Joy Loewen

TRAINING SERVANT LEADERS: A HISTORY of STEINBACH Bible College

Stella Man
Reta Meekis
Leonard J Neufeld
Ken Penner
Cornellie Plett
Julia Darlene Reimer
Nellie Schlamp
Henry Allen Schellenberg
Paul Menno Thiessen
Kenneth Che-Lai Wai
Andrew King-Fai Wong
John Wolfe
Kwol Wing Wong

1977

Gerald P. Barkman
Garth Brown
Mervin David Brandt
Geraldyn Doerksen
Juanita Doerksen
Christine S. Doerksen
Bernard Roland Dueck
Peter Dueck
Lucille Faye Dueck
Karen Susan Dyck
Audrey Friesen
Lorraine Friesen
Dianna Funk
Charles W. Harms
Lucille Harms
Marjorie Hsu
Betty Kiu Pui-Lan
Tina Kornelsen
Lorena Martens
Erna Plett
Ida Rae
Mark Ben Reimer
Kenneth James Reimer
Kathleen Joy Reimer
Gayle Eileen Reimer
Catherine Irene Tait
Barbara Gayle Willems
Catherine Ching Wong
Kenneth Wong
Lonnie Yiu-ting
Eva Young

1978

Erica Bartel
John (Jeff) Dueck
Mildred Dueck
Jernelene Fast
Phyllis Friesen

Dianne Friesen
Becky Funk
Dolores Knelsen
Allen Leung
Henry Letkeman
Marvin Loewen
Peter Loewen
Terry Loewen
Barbara Neufeld
Perry Ng
Letty Ng
Darren Nickel
Sheryl Penner
Betty Penner
Beverly Penner
Stanley Plett
Peggy Plett
Sandra Reimer
Mary Ann Reimer
Hanna Reimer
William Shu
Albert Tam
Josephine Thiessen
Louise Unger
Willie H. Wiebe
Shirley Wiebe

1979

Walter Barkman
Robert Bartel
Dolores Barkman
Mary Lou Brandt
Debra Brandt
Tony Chow
Eleanor Doerksen
Julene Fast
David Fehr
Janice Friesen
Beverly Friesen
Lois Klassen
Bernice Kornelsen
Cliff Loewen
Don Neufeld
Michael Plett
Alana Plett
Rosemarie Plett
Wanda E. Reimer
Wanda Reimer
Susan Roberts
Lynette Siemens
Shirley Tsang
Cheryl Zacharias

1980

Randal Bartel
Ken Barkman
Garry Barkman
Rachel Brandt
Pat Brandt
Chiu (Silas) Chung
Mimosa Doerksen
Connie Doerksen
Stephen Dueck
Colleen Dyck
Elenor Dyck
Fern Eby
Janie Enns
Jennifer Esau
Donald Fast
Glenda Fast
James Fast
May Fung
Gail Grier
Margruite Hiebert
Laura Kehler
Sheila Klassen
Madeline Kwok
Simon Leung
Audrey Loewen
Marilyn Martens
Sharon Martens
Yvonne Penner
Judith Penner
Tara Penner
Marlene Penner
Christine Penner
Elizabeth Plett
Joyce Plett
Lynette Plett
Dolores Plett
Bernice Plett
Sheila Plett
Samuel Poon
Cheryl Reimer
Lori Rempel
Laurel Schmidt
Sandra Schroeder
Debbie Teichrib
Allan Thiessen
Wendy Wiebe
Cheryl Wiebe
Debra Wiebe
Calvin Yick

1981

Sharon Andres
Leslie Armstrong

Cindy Barkman
Reynold Brandt
Sammy Chan
Lettice Cheng
Cyndy Doerksen
Lydia Dueck
Doris Dueck
Kevin Eby
Sherri Esau
Jeannette Fast
Dylan Fast
Rose Fast
Marcia Friesen
Darrel Friesen
Colleen Friesen
Doug Friesen
Landis Friesen
Mark Friesen
Marcella Friesen
Tracy Gerbrandt
Peter Hildebrandt
Ivy Kwan
Mannix Leung
Anna Leschied
Mark Loewen
Barb Magnusson
Diane Neufeld
Neoma Peters
Michael Plett
Fenella Plett
Grace Plett
Vincent Plett
Marge Reimer
Alice Schellenberg
Tina Schroeder
LuWanna Siemens
Stanley Tai
Laura Thiessen
Earl Warkentin
Jon Wiebe
Lorene Wiebe
Stan Wiebe
Rosa, Au Yeut-Oi Yeung

1982

David Arendt
Tim Bartel
Elaine Brandt
Angela Chiu Yung
Oi-Man (Echo) Chan
Elroy Dueck
David Dueck
Marlene Dyck
Kerry Fast

Pauline Friesen
Stanley Friesen
Andrew Friesen
Gary Funk
Cecilia Fung
Eleanor Harms
Marge Hildebrandt
Mark Kornelsen
Irene Law
Junia Loewen
Lorrie Loewen
Valerie Loewen
Zeke Ming Lui
Dwayne Martens
Darren Plett
Carol Reimer
Alvina Schroeder
Glen Wiebe
Aldous Hon Ho Wong
Angela Yung

1983

Reinhold Brandt
Carol Brandt
Crystal Braun
Meanna Chan
Jenny Chan
Mesona Chan
Edy Chang
Garth Doerksen
Sidney Dueck
Crystal Esau
Pearl Esau
Jerald Fast
Merrill Friesen
Lavern Friesen
Gail Friesen
Roger Ginter
Allan Harder
Marina Hiebert
Russell Koop
Shirley Penner
Cheryl Lee Peters
Dewayne Penner
Jeanette Penner
Fern Penner
Gwen Penner
Darlene R. Plett
Kaylene Plett
Gwendolyn Plett
Adelaide Plett
Rachel Plett
Ladine Plett
Margaret Rempel

Anthony Reimer
Daniel Reimer
Lorne Reimer
Kent Reimer
Shirley Toews
Raymond Unger
Conrad Wiebe
Mary Wong

1984

Eunice Andres
Daryl Arendt
Sheryl Bannman
Chris Bartel
Allen Bartel
Denise Brandt
Braden Brandt
Carrie Brandt
Curt Brandt
Ivan Cheng
Teresa Chiu
Jocelyn Dueck
Val Enns
Wonita Fast
Brenda Friesen
Angela Friesen
Gloria Friesen
Sheila Funk
Cheryl Hiebert
Patti Hiebert
Jacky Kim Tai Ho
Lowell Kornelsen
Grace Lau
Susan Lam
Rhonda Letkeman
Barry Li
Shannon Loewen
Iris Loewen
Melanie Penner
James Penner
Ruth Peters
Dave Plett
Jackie Plett
Audrey Reimer
Karen Reimer
Cheryl Reimer
Brenda Thiessen
Arlene Thiessen
Rhonda Toews
Wayne Unger
Randy Warkentin
Sandy Wiebe
Joanell Wiebe
Carmelle Wiebe

1985

Betty Barkman
Gloria Brown
Vivian Cheng
Janet Dueck
Conrad Dueck
Kelly Dyck
Jewel Dyck
Gaylene Enns
Beverly Esau
Kenton Fast
Angie Fast
Douglas Fast
Sean Fehr
Norine Friesen
Phyllis Friesen
Donna Friesen
Pam Funk
Lorelei Harder
Beverly Harder
Annie Mei Ling Ho
Brenda Kornelsen
Cho-Yan Lam
Glenn Loewen
Dale Loewen
Wilfred Lui
Patrick Martens
Delnor Neufeld
Jacqueline Penner
Barry Plett
Angela Plett
Brenda Reimer
Joelle Reimer
Sharilyn Reimer
Jennifer Reimer
Rodney K. Reimer
Sandra Fung Yee Tam
Mak Wai-Man
Priscilla Wiebe
Roy Wai-Wah Wong
Vindy Wong
Cissy Yim

1986

Arlene Bartel
Patricia Campbell
Yee Lam Chan
Alice Chun
Keith Doerksen
Betty Doerksen
Gloria Dueck
Theodore Enns
Heather Esau

Charlene Fast
Cheryl Fast
Tim Fast
Joseph Fong
Chris Friesen
Ken Friesen
Corinne Friesen
Cheryl Funk
Arthur Ginter
Donna Giesbrecht
Yan Wai Hung
Melissa Klassen
Reg Kornelsen
Pauline Lau
Wing Sze Lee
Kim Loewen
Selene Lo
Janie Lo
Rob Martens
Tim Martin
Gerald Penner
Wendy Peters
Heather Plett
Debbie Plett
Chi Ming Poon
Susan (Sue) Rempel
Andy Reimer
Connie Reimer
Greg Reimer
Carol Reimer
Teresa Sawatzky
Erwin Thiessen
Helga Unrau
Eileen Unrau
Erna Unrau
Darren Warkentin
John H. Wiebe
Eldon Wiebe
Rachel Wiebe
Tania Wiebe
Arick Fu Wang Wong

1987

Heather Barkman
Bonnie Bartel
Vicky Buhler
Abel Cheung
Esther Chong
Bella Chan
Stuart Doerksen
Bonnie Dyck
Sheryl Friesen
Cathy Friesen
Dwayne Friesen

TRAINING SERVANT LEADERS: A HISTORY OF STEINBACH BIBLE COLLEGE



Janet Giesbrecht
Jonathan Green
Kim Harder
Frances Harder
Teresa Hwang
Les Klassen
Keith Klassen
Jennifer Kroeker
Don Kroeker
Clement Lam
Bev Letkeman
Darren Martens
Lisa Pasiciel
Greg Penner
Tamara Peters
Colleen Peters
Emery Plett
Gaylene Reimer
Eleanor Reimer
Marcel Reimer
Russ Reimer
Jewel Reimer
Carol Thiessen
Linda Unger
Wendy Wiebe
Sara Wong
Steve Wong

1988

Rodney Abrahamson
Gloria Barkman
Colleen Braun
Simon Kiu Chiu
Vivian Yeun L Cheung
Holly Derksen
Tina Doerksen
Melvin Eby
Chris Epp
Sheila Friesen
Corey Friesen
Jason Harder
Ron Harder
Leona Harder
Jackie Kehler
Darryl Klassen
Sandra Klassen
Christine Klassen
Lara Klassen
Ted Wang Cheong Lau
Ellen Nga Lam Lau
Andy Martin
Carolyn Neufeld
Audrey Penner
Emily Penner

Teresa Robin Penner
Roxanne Penner
Jocelyn Penner
Tim Plett
Carlanna Plett
Leon Reimer
Bonita Reimer
Roselina (Rose) Reimer
Frank Rempel
Orlynn Sawatzky
Karlana (Karla) Scheilenberg
Val Thiessen
Brad Toews
Wilfried Unrau
Sheryl Upshall
Kelvin (Kelly) Warkentin
Sherri Wiebe
Trevor Wiebe
Iva Yee Ling Wong
Rames Wang Lung Wong

1989

Colleen Lois Brandt
Sheila Marie Broesky
Cheryl Buhler
Keung Chan
Laertes Hon Yin Cheung
Clara Man Wah Cheng
Jennifer Ruth Dyck
Dwight Jeffrey Epp
Giselle Cherie Esau
Trevor Dale Esau
Lynette Fern Friesen
Sheldon Henry Funk
Lucy Lynn Funk
Janet Pearl Harder
Elaine (Yee Lin) Hau
Heidi Harms
Darlene Suzanne Hiebert
Vincent Chi-Sum Ho
Michael Koop
Matthew James Kroeker
Gregory Philip Kroeker
Lisa Fung Ying Lau
Elaine Hau Yee Lin
Keung Wah Ng
Lucille Penner
Tamara Marie Peters
Dolores Melaine Penner
Renita Maureen Plett
Lionel Plett
Rita Florence Plett
Renalda Gladine Plett
Dorothy Gail Quasso

Martha Rempel
Pearl Reimer
Leonard Reimer
Bonnie Scheilenberg
Arlene Sutherland
Herbert Unrau
Sylvia Wiebe
David Wiebe
Edwin To Wang Wong

1990

Myra Brandt
Lisa Kit Man Cheung
Simon Chan Hei Yin
Deidre Clary
Myron Esau
Dawn Friesen
Lydia Ginter
Trudy Goertzen
Kim Harms
Mary-Ann Henry
Jennifer Hiebert
Theresa Klassen
Darren Klassen
Jesse Kornelsen
Agnus Wai Yu Lai
Margaret Chi Ha Lau
Mandy Hiu Ning Leung
Gary Wai Hon Li
Emily Yiu Wan Lo
Clara Yiu Chi Lo
Joseph Miller
Tracy Olfert
Kenley Penner
Pearl Peters
Sheryl Penner
Daphne Penner
Kendale Penner
Kyle Plett
Sydney Reimer
Marlys Reimer
Elda Reimer
Marge Thiessen
Herta Unrau
Quentin Wiebe
Shirley Wiebe
Les Wiebe
Merle Wiebe

1991

Darrel Barkman
Mike Broesky
Kendrick Ka Ho Chan

Daniel Kai Nam Chou
Debby Dueck
Monique Fast
Wanda Wan Ngai Fung
Mike Funk
Eleanor Ginter
Rosie Giesbrecht
Velda Goertzen
Virginia Hau
Mike Janzen
Musetta Chun Sz Lee
Rachel Loepky
Vivian Wai Ling Mak
Sheldon Martens
Sheldon Neufeld
Edith Peters
Crystal Penner
Len Penner
Laurette Penner
Sheldon Penner
Collin Penner
Roxane Plett
Chris Reimer
Karen Reimer
Leighton Reimer
Marlene Scott
Michael Kin Fun Tam
Sheldon Toews
Christina Kit Y Tsang
Lucy Ping Wah Tsui
Jason Unger
Sheila Wall
Kendra Warkentin
Jackie Wieler
Dora Toa Yeung Wong

1992

Darcia Barkman
Chris Fong Chun YU
Angela Friesen
Cheri Headings
Gloria Hiebert
Sze Kay Rebecca Hung
Jenn Koop
Vikki Wai Ki Li
Cindy Meekis
Melanie Middleton
Chris Penner
Corey Plett
Colin Plett
Angela Reimer
Michael Thiessen
Helene Thiessen
Heide Waldner

Kathleen Wiebe
Anita Kwor Yan Wong
Jason Yung

1993

Sandra Barkman
Sabrina Chan
Philip Fan
Tamara Friesen
Randall Funk
Dennis Hau
Tami Headings
Nessa Kakegamic
Hesta Kwok
Sharon Miller
Corey Penner
Jean Penner
Cora Peters
Bonnie Plett
Russel Plett
Andrea Reimer
Daniel Reimer
Marilyn Reimer
Elana Wiebe
Helen Wong
Sharon Young

1994

Saloma Bighead
Amy Chan Chung Ying
Vince Chan
Lyle Dickhaut
Lauri Fehr
Nikki Fiddler
Rosilyn giesbrecht
Valerie Goertzen
Sam Ho Chi Keung
Jennifer Klassen
Timothy Koop
Evelyn Lam Yuen Hung
Claudio Lau Kit Wing
Idy Li Wing Yu
Anna Lin Ka Wah

1995

Matthew Shawn Bahman
Lydeil Wayne Brandt
Heide Jean Brandt
Mandy Wing Yan Chan
Lorisa Jayne Doerksen
Sheung Wai Fan
James Douglas Friesen

Jeffrey Mark Friesen
Melanie Mae Funk
Roseanne Kairi Gerus
Audrey Diane Ginter
Stella Hildebrand
Lisa Marie Klassen
Elizabeth Lilly- Kornelsen
Irvin Kraus
Jason See Dick Leung
Everley Blake Martens
Shawenne Sheryl McKay
Coralie Jane Penner
Natasha M. Penner
Barry Penner
Rockford John D Penner
Kevin Penner
Glenda Colette Peters
Jason Timothy Penner
Jonathan Paul Penner
Andrea Dawn Penner
Alvira Joy Peters
LaDawn Glennis Penner
Leon Marcel Plett
Jacqueline Mae Reimer
Melanie E. A. Reimer
Andrew James Reimer
Lisa Dawn Stoetzel
Mabel So Sum Tang
Jason Murray Tiessen
Jean-Paul R. Ton
Jennifer Dawn Warkentin

1996

Tanya Marie Barkman
Crystal Barkman
Vincent Kyle Braun
Brian Jeffrey Dixon
Bonnie Michelle Falk
Travis Leigh Friesen
Lyndon Trent Friesen
Cheryl Faye Gunner
Rogerio Ho
Sheri Ann Kadobiansky
Rhonda Lee Klassen
Travis Edward Klassen
Derek Leung
Edward Ma
Pamela Gwen Penner
Stuart Boyd Penner
Jerry Brian Penner
Rheal Joseph Pelland
Alicia Raeline Penner
Michelle Nadine Plett
Terri Lee Plett

Bobbie-Jo Reimer
Jennifer Joy Reimer
Agnes Tai
Vienna Tse

Training Servant Leaders: A History of Steinbach Bible College is published to commemorate the 60th Anniversary of the College. It is a carefully researched narrative of the ways God led in the building of a school to train young people for ministry. Containing over 120 photos, quotations from former leaders of the school and memories of alumni, it is a testimony to God's faithfulness.

Jerry Hildebrand is in his tenth year at SBC, presently as adjunct professor of missions & evangelism. He served nine years as Director of Missions for the Evangelical Mennonite Mission Conference. Prior to that he, his wife Marjorie and their five children spent fifteen years as missionaries in South Brazil. Hildebrand recently completed his doctorate in Missions at Trinity Evangelical Divinity School in Deerfield, Illinois.

