1985

A Descriptive Analysis of Evangelical Seminaries in Canada Based on and Comparing the Views of their Presidents and Deans and of the Canadian Leaders of Evangelical Denominations

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A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Edward Lawrence Oke
August 1985
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by

Edward Lawrence Oke

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May 29, 1985 Date approved
ABSTRACT

A DESCRIPTIVE ANALYSIS OF EVANGELICAL SEMINARIES IN CANADA BASED ON AND COMPARING THE VIEWS OF THEIR PRESIDENTS AND DEANS AND OF THE CANADIAN LEADERS OF EVANGELICAL DENOMINATIONS

BY

Edward Lawrence Oke

Chairman: Bernard M. Lall, Ph.D.
Title: A DESCRIPTIVE ANALYSIS OF EVANGELICAL SEMINARIES IN CANADA BASED ON AND COMPARING THE VIEWS OF THEIR PRESIDENTS AND DEANS AND OF THE CANADIAN LEADERS OF EVANGELICAL DENOMINATIONS

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Date completed: August 1985

Problem

Evangelical seminaries in Canada enroll more students than those of mainline denominations, yet they lack recognition and acceptance. This problem may be due to insufficient information, inaccurate understanding of evangelicals, or the fact that most of them were founded since 1970. No study has attempted to describe them or to analyse their distinctives and growth.

Method

One of the most recent studies of Canadian seminaries was by Robert T. Handy who compared Canadian and American members of ATS and reported his findings in the Spring 1982 issue of Theological Education which also

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included responses from five Canadian educators. The six articles, as they described Canadian institutions, were summarized and their findings listed and used as the basis for this study. Three questionnaires were developed to solicit the views of the presidents and deans of evangelical seminaries and of Canadian leaders of evangelical denominations, pertaining to these findings, and to compare and analyze their responses.

Results

Evangelical seminaries are similar to those Handy studied in size, closeness of relationship to their church traditions, curriculum, historical influences, and level of theological creativity, but differ in the types of associations they hold with other educational institutions and on their views concerning the relationship of graduate studies to ordination. Evangelical leaders support the maintenance of denominational distinctives, lack interest in interdenominational preparation of ministers, are satisfied with the current number and location of evangelical seminaries, and desire a Canadian approach to accreditation. The institutions are adjusting programs to better prepare students for ministry in Canada.

Conclusions

Evangelical seminaries in Canada are a diverse, growing, distinctive group which merits recognition and which needs dialogue with others in theological education. Their presidents and deans agree more closely with one another on the issues raised than they do with leaders of their supporting denominations.
DEDICATION

This degree represents the completion of a goal envisioned for me almost from birth by my father, now deceased, and my mother.

This dissertation is dedicated to Mabelle Claudia Elnora Oke for her gentle, confident encouragement, which I have experienced for a lifetime, and for her expectation of its completion. The time taken has only proven the longevity of her ambition for her son.
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Andrews University permitted me the opportunity, at an accredited institution, to combine educational administration and New Testament interests in one degree. For their adaptability, and for the friendship and openness which I have known from my first encounters, I am most grateful. Irene Grohar and Evelyn Muffo have been most gracious, helpful and encouraging—beyond the call of duty.

As a Canadian, I am grateful to the United States of America for permitting me to earn three degrees from its educational institutions, a privilege I must not forget.
CHAPTER I

INTRODUCTION

This study describes and analyzes seventeen Canadian seminaries which are evangelical in theological orientation. Though evangelicalism played a dominant role in early theological education in Canada only two of these schools date prior to the nineteenth century, while fourteen were founded since 1968. These seventeen now enroll more students than theological colleges of the mainline denominations, but fewer than Roman Catholic seminaries.

A number of studies of theological education in North America, conducted in the twentieth century, included descriptions and analyses of institutions in Canada. Robert T. Handy\(^1\) wrote an article based on his comparative study of these seminaries which provides the clearest description of the Canadian institutions. However, Handy's study was limited to members of the American Association of Theological Schools in the United States and Canada,\(^2\) and thereby excluded almost all of the evangelical schools. His study provided the framework and incentive for the study for this dissertation.


\(^2\)From this point this Association is referred to as AATS. Its name was changed in 1974 to the Association of Theological Schools in the United States and Canada and is abbreviated ATS.
A survey by the Evangelical Fellowship of Canada identified twenty-two evangelical seminaries with a combined student body, in 1983-84, of 1,306; while a report on seminaries in the United States by John Fletcher found that evangelical seminaries grew most rapidly in the 1970s. These two studies indicate the possibility of growth among evangelical theological institutions in Canada which needs analysis and verification.

There may be, therefore, in Canada a group of seminaries which enrolls more students than member institutions of ATS, which is growing when other groups of seminaries are declining, which is not accurately understood, and which has not been subject to any kind of systematic study.

Evangelical education in Canada faces a particular dilemma. It is often misunderstood and frequently ignored. The president of Regent, one of the evangelical schools, noted this situation:

Canadian theological education, from the university standpoint, is still dominated by older denominational schools. . . . In these schools, despite the occasional evangelical appointment, conservative concerns are largely ignored. Evangelicals are seen as outsiders. Most of these schools look at the rising evangelical consciousness in their denominations with a mixture of apprehension and misunderstanding. . . . Transfer credits, which mainline seminaries in the States readily grant to evangelical schools, are much more difficult to come by in older Canadian schools. Ministerial candidates from newer evangelical schools are finding even greater roadblocks to denominational acceptance with opposition often coming from theological educators of their denominations.

3Carl E. Armading, "Evangelical Theological Education in Canada . . . Or Are We Building an Apple?" Faith Alive 2(March 1984):15.
Statements of Problem and Purpose

Problem

The problem addressed by this study was the lack of recognition and acceptance of evangelical seminaries in Canada. This deficiency may be due to an insufficient and inaccurate understanding of their nature and purpose. An analysis of these institutions should contribute to the alleviation of this problem by helping to verify their existence; to determine such factual data as number of institutions, location, and attendance; to identify their distinguishing characteristics; and to evaluate knowledgeably their place in and contribution to theological education in Canada.

Purpose

The purpose of this study was, therefore, to trace the numerical growth of evangelical seminaries and denominations, and to examine evangelical theological education in Canada using the views of its leaders and comparing them with Handy's findings. Comparisons of the views of presidents, deans, and church leaders should assist in determining the degree of homogeneity or divergence in evangelicals' views and therefore aid in their planning for theological education in Canada.

The four purposes of this study were:

1. To determine the size and growth of evangelical seminaries and denominations in Canada from 1970 to 1983. Numerical growth is to be determined by comparisons with corresponding data from 1920, 1940, and 1960.

2. To study the evangelical seminaries in Canada with the assistance of Handy and his respondents. Similarities and differences between those studied by Handy and the evangelicals are noted. A composite picture of the evangelical seminaries would then be feasible.
3. To determine and compare the views of seminary presidents and deans, and the views of seminary leaders with denominational leaders in Canada as they pertain to evangelical seminaries.

4. To draw reasonable conclusions and make recommendations based on the findings of this research.

**Delimitations and Limitations**

**Delimitations**

The following delimiters governed the way in which this study was conducted.

1. The evangelical denominations were identified as those which, by official denominational action or by the actions of individual congregations, joined either or both of the Evangelical Fellowship of Canada and the National Association of Evangelicals, in the United States. Denominations were also considered as evangelical if they were described as such in the *Yearbook of American and Canadian Churches, 1983*. The highest officer of each denomination in Canada was identified as accurately as possible from the *Yearbook*.

2. The study was limited to the seminaries in Canada which were identified by the Evangelical Fellowship of Canada as evangelical.

3. The period for the examination of immediate growth was from 1970 to 1983. *Comparisons with 1920, 1940, and 1960 enabled a longer growth comparison*. The views and opinions solicited pertained to the situation during the later part of 1984 when the questionnaire was circulated.

4. The issues to be considered were limited to those identified by Handy and his respondents.
Limitations

The following limitations for this study were identified:

1. The statements of Handy and his respondents may not have exhausted the kinds and types of information and views which could be considered in a study of graduate theological institutions.

2. It is likely that some evangelical denominations in Canada have not been identified. The research was limited to the willingness of evangelical denominations and seminaries to identify themselves with those organizations and researchers listed above in the delimitations.

3. The list of evangelical seminaries in Canada prepared by the Evangelical Fellowship of Canada may not be accurate or complete. It may include some seminaries which do not wish to be identified as evangelical, and it may have missed some institutions which meet the criteria for inclusion.

4. It is likely that not all seminary or denominational leaders would respond.

5. The views expressed may not be totally representative of either seminaries or denominations because the leaders questioned were asked to express their own views and not attempt to express institutional or denominational viewpoints. It was assumed that leaders' views would closely approximate those of the organizations they represent.

Scope and Form of the Study

The scope and form of this project included a series of related activities as follows:

1. A detailed examination and reporting of the Handy article and the views of his respondents.
2. An examination of the catalogues of evangelical seminaries and of handbooks which identify and provide information on both denominations and educational institutions. Information gleaned from these sources provided statistical, historical, and current information to assist in the examination of the Handy findings.

3. The design of three questionnaires (see appendix A):
   a. A questionnaire prepared for seminary deans to provide the data needed for this study which was not available elsewhere.
   b. A questionnaire prepared for denominational leaders to complete the data needed for this study and not available elsewhere.
   c. A questionnaire for submission to seminary presidents and deans and to denominational leaders, which solicited their views on the subjects raised by Handy and his respondents as they pertain to evangelical seminaries in Canada.

4. The submission of the questionnaires to individuals knowledgeable in the proposed field of study, including a seminary and a denominational leader and a researcher in this field. It was proposed that this was the best way to conduct a pilot study.

5. The administering of the questionnaires in the fall of 1984. The questionnaires were numbered so that returns could be solicited where necessary. Repeated mail and telephone reminders produced many additional returns.

6. The collection and study of factual information relating to the institutions and of views of seminary and denominational leaders.

7. An attempt to collect and review the literature which pertains to the analysis and interpretation of graduate theological education in Canada. A computer search through Bibliographic Retrieval Services, Inc., and a search of
the National Library of Canada by its Reference Services Branch identified some of the literature. Footnotes and bibliographies of authors in the field assisted further in the gathering of relevant writings.

8. The writing of an outline history of evangelical theological education in Canada to acquaint readers with the evangelical movement, with the history of the training of evangelical ministers in Canada, and to offer explanations for the current situation as presented in this study. Some of the questions raised by Handy can only be applied to evangelical institutions when their historical background is in mind.

9. The presentation of recommendations for further consideration based on the information gathered, its analysis, and the conclusions drawn.

The Importance of the Study

The results of this study may assist evangelical theological education in Canada in the following ways:

1. It could make the various individual evangelical institutions and denominations more aware of their common identity and therein assist in cooperative ventures.

2. It could provide a base of statistical information and identification of common views upon which individual institutions and denominations could build subsequent policies.

3. It could assist evangelical denominations in their consideration of the need for additional seminary education in Canada. They may be able to identify other groups with similar concerns and identify what is yet needed in Canada in theological education.

4. The study should provide an enlarged body of information about these institutions that will make their nature and ministry more readily known in Canadian educational circles.
5. The recognition of the role and place of evangelical institutions in Canada and of their relative size may assist in relationships between evangelical institutions and other graduate theological colleges within the country and beyond its borders.

6. The study may encourage others to pursue related fields of research in an effort to more adequately understand Canadian evangelical theological education.

**Definition of Terms**

The following terms are used in this study and require definition.

**Evangelical**

The seminaries, which are the subjects of this study, have identified themselves to the Evangelical Fellowship of Canada as being evangelical. This association identifies as evangelical those who believe in and adhere to a "Statement of Faith" which follows:

1. The Holy Scriptures as originally given by God, divinely inspired, infallible, entirely trustworthy; and the only supreme authority in all matters of faith and conduct.
2. One God, eternally existent in three Persons, Father, Son and Holy Spirit.
3. Our Lord Jesus Christ, God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His bodily resurrection, His ascension, His mediatorial work, and His personal return in power and glory.
4. The Salvation of lost and sinful man through the shed blood of the Lord Jesus Christ by faith apart from works, and regeneration by the Holy Spirit.
5. The Holy Spirit by whose indwelling the believer is enabled to live a holy life to witness and work for the Lord Jesus Christ.
6. The Unity in the Spirit of all true believers, the Church, the Body of Christ.
7. The Resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation. 

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1 A mimeographed statement on the letterhead of The Evangelical Fellowship of Canada and provided to the writer by the Fellowship.
Institutions, denominations, and congregations which have identified themselves with the statement of doctrine of this organization are considered evangelical.

Mainline Denominations

The mainline denominations in Canada are the United, Anglican, Presbyterian, and Lutheran churches. The Baptist Federation of Canada is sometimes included. Henry Macleod recognizes these five as the "mainstream Protestant denominations." For the purposes of this dissertation the first four are considered the mainline denominations. The Baptist Federation has identified itself as evangelical.

Terms for Seminaries

Theological College

The term "theological college" has been frequently used in Canada to designate institutions where priests or ministers are trained. Some graduate institutions in Canada are referred to as colleges because of their historical background. For example, Acadia Divinity College is a graduate-level institution accredited by ATS. The term theological college is not used for Bible colleges or Bible institutes which, though centers where students are prepared for church ministry, do not claim to be graduate institutions.

The historical background of the term is indicated by C. Douglas Jay:

It has been noted that nearly all the Canadians present represent theological colleges rather than seminaries. This points to one significant mark of Canadian theological schools, namely that in general they have some organic relationship to a university. The relationships are not uniform, but they tend to reflect the British pattern of college

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and university to a greater extent than is the case in the United States.

Theological or Divinity Hall

A "Divinity Hall" was established in London, Ontario, about 1843. The term "Theological Hall" was used to refer to the Presbyterian College, Halifax, Nova Scotia, in 1875. Both terms refer to institutions for the training of church workers.

Seminary

The background of the term "seminary" is diverse. It relates to the idea of the nurturing of seedlings or the maturing of the young. One of the goals of education has long been assumed to be the formation of character. "The metaphorical application of the term seminary to educational institutions became so popular that it eclipsed the more literal reference to a plot of ground in which seedlings were cultivated for later planting." The seminary concept thus presents the idea of the younger individual being supported and nourished by the larger body, the church.

In Canada, the term "seminary" has been used for institutions both of graduate and undergraduate education. West River Seminary in Nova Scotia, established in 1848, was likely not a graduate institution, but the term seminary was used. However, the term is currently used in Canada for graduate-level instruction. The statement above by Jay would also indicate that the term seminary usually indicates an institution with no direct relationship to another liberal arts college or university.


Institution, School

"Institution" and "school" refer generally to an educational program without indicating whether it is graduate or undergraduate, or indicating anything specific about its curriculum or organization.

Development of Theological Education in North America

Canada and the United States directly influence each other in a multitude of ways. Their histories have much in common, their language and cultural characteristics share many similar features. The religious life of the two nations is intertwined. Many denominations function in both nations with one central organization. Students flow back and forth across the border with relative ease. The development of theological education by these two neighbors is built upon their common European heritage. As with much else that happens in North America, theological education in Canada or in the United States cannot be fully understood if it is seen in isolation from the system of its neighbor.

The existence of the Association of Theological Schools in the United States and Canada demonstrates the reality of this international involvement in theological education. This one association serves as the accrediting agency for the majority of graduate theological colleges and seminaries in both countries.

In the twentieth century at least seven major studies of theological education in the United States and Canada have been conducted. They report on virtually every aspect of this educational system including curriculum, instruction, admissions and graduation requirements, financial standing, enrollments, administration, and perceived problems. The reports are international in character, most of their findings are based on combined statistics from Canada and the United States. However, the reports do include
specific descriptions of Canadian theological education. When these occur, that information is more fully reported.

The following review is provided as an introduction to graduate theological education in both nations before the dissertation narrows its focus to Canada. The review should provide insights into the historical development of theological education, into the nature of problems associated with its growth, and provide a background for the findings from this study.

1924 - The Kelly Report

John D. Rockefeller, Jr., a philanthropist interested in a worldwide merging of denominations under the Interchurch World Movement, funded the first major study of seminaries in North America. This study of 161 seminaries in Canada and the United States, by the Institute of Social and Religious Research, is known as the Kelly Report. Its findings were published in 1924 and are summarized as follows:

Enormous diversity among schools... The number of students enrolled in 1922-23 to be 10,082. ... The majority of students were enrolled in the 57 seminaries that had enrollments over 50. ... Theological education was expensive compared to other types of education. ... There was no tuition. Primary financial support was endowment. Loose admissions requirements prevailed. In each denomination there was a spectrum of seminaries from strong to weak in financial support. ¹

The Report includes specific information concerning Canadian theological institutions. During the 1920-21 school year thirty colleges existed in Canada with combined enrollments of 1,013 students. Two hundred and forty-nine were enrolled in B.D. programs, 496 in diploma courses, and 43 in post-graduate study. Those who held a baccalaureate degree upon admission to the program numbered 251. In 1922, 82 were to graduate with the B.D. degree. Kelly noted the tendency, particularly evident in Canada, to

¹Fletcher, pp. 14-15.
affiliate with universities. One of the major concerns of the Report is expressed as follows:

Because of this wide range in the status of the seminaries, there is constant difficulty in evaluation and unusual danger in generalization. The fundamental difficulty does not grow out of their number and variety, however, but is due to the absence of recognized standards of measurement and to the lack of organization, systematization and conscious unity among the seminaries. They have not usually been viewed, and have not at all viewed themselves, as parts of a whole.

The influence of European education was indicated by the large number of European degrees held by faculty members. This was especially true of Canadian seminaries. Kelly was particularly concerned about the levels of academic measurement. His concerns were expressed as follows:

Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. Some provision is usually made for all applicants. . . . The total result is that within most seminaries there are in the same classes students who have had a great diversity of academic preparation. . . . Among certain communions there is a common practice of determining by designated ecclesiastical authority who shall be admitted to the seminaries. These authorities determine and apply the conditions for admission. . . . The matter of passing on the intellectual qualifications of matriculates is not in seminary hands. . . . The time requirement of the ordinary seminary is three years of approximately thirty-two weeks each. . . . In the Canadian theological colleges, with the exception of the Anglican which provide for a longer session, lectures are given during twenty-two or twenty-four weeks, two or three weeks in addition being used for examinations; but most of the students are engaged, during the long vacation, in missionary work in the West and elsewhere under the direction of denominational superintendents of missions. . . . The bachelor of divinity degree . . . may be conferred upon candidates whose education ranges all the way from four to eight years beyond the high school. It may mean seminary graduation or it may mean a year’s work beyond graduation.

1Robert Lincoln Kelly, Theological Education in America: A Study of One Hundred Sixty-One Theological Schools in the United States and Canada (New York: George H. Doran, 1924), p. 29.

2Ibid., p. 43.

3Ibid., pp. 49-52.
Organizational structures in theological education differ somewhat between Canada and the United States. The Report lists the three types of theological colleges in the process of development in Canada.

(a) There is the private institution not affiliated with a state university and not entitled to confer degrees. This type of college is rare.
(b) There are the theological colleges, of different academic rank and with differing affiliations with universities, that concern themselves largely or entirely with "vocational" subjects and depend upon affiliated universities to contribute the opportunities for academic culture. . .
(c) A third type is emerging at Montreal where theological faculties of the kind just described are being combined organically into a single faculty working cooperatively in a central building. If this may be thought of as one institution, it is an interdenominational theological college.1

While recommending that seminaries agree on criteria for classifying the various types of institutions and programs carried on in each, Kelly made the charge that "many seminaries could not now properly be referred to as educational institutions."2 In this evaluation he had reference to the application of modern educational standards. He was encouraged that a few were giving serious study to admissions, programs, and academic improvement generally.

1934 - The May Report

Mark A. May, in consultation with Wm. A. Brown, studied 176 institutions, including twenty colleges and departments and nine Bible schools, which trained candidates for ministry in North America. The main work was done in 147 seminaries and divinity schools. His findings are summarized as follows:

Sufficient grounds existed . . . for the Conference (of theological seminaries and colleges in the United States and Canada) to become an accrediting agency. Less that one-third of all clergy had received both a

1Ibid., pp. 210-211.
2Ibid., p. 220.
college and seminary education. Between 45-55 percent of all seminarians had college degrees... The Bachelor of Divinity Degree... was generally projected... as a symbol of attained scholarship... Libraries were poorly staffed and badly financed. Student religious life was fragmented and thin."

The conference in Toronto, Canada, to which this Report was presented, led to the establishing of the American Association of Theological Schools in the United States and Canada in 1936.

The major finding of the May Report was:

The most significant single fact in this entire study is the small proportion of white Protestant ministers who have a standard theological education. By a standard education we mean graduation from a college and a seminary of reputable standing... We have made a brief study of trends... From such data as we were able to secure, it appears that the general educational level of the Protestant ministry has been declining during the past hundred years.²

The May Report gives very little information dealing specifically with seminary education in Canada. It does, however, make the following statements:

In two respects the Canadian churches have an advantage over their sister churches below the border: first, in the fact that the number of denominations to be considered is much smaller and hence a uniform educational policy is more easily attainable; secondly, in the readiness of the universities to include among the courses for which academic credit is given, courses in religion given in denominationally controlled colleges. This makes it possible to secure for students of theology a uniformity of preparation not ordinarily possible in the United States.

¹ Fletcher, p. 16.


May further illustrated the first of these points on pages 40 and 70 of his Report. He quoted a statement from the Dean of United Theological College in Montreal which confirmed that educational standards among the Anglican, Baptist, Presbyterian, and United churches generally required a university arts course followed by training in a theological college. Exemptions were made for older men approved for ministry.

1957 - The Niebuhr Report

Almost twenty years later a third major report on the state of seminaries was produced by H. Richard Niebuhr, Daniel Day Williams, and James Gustafson. Among other things, their study found that:

Eighty percent of all seminary students were college graduates, a sharp increase over the past reports of Kelly and Brown-May. Enrollment was on the rise. . . . The report pointed to danger signals like threats to academic freedom in some seminaries . . . To these scholars, the key problem in Protestant seminaries was the need to strengthen and maintain the core facilities. . . . Before the war, most seminary faculty had extensive pastoral or missionary experience . . . In the post-war period, seminary faculty were increasingly recruited who had few years or no background in the pastorate but with longer specialization in one or more fields of research.

Niebuhr pointed out the growth in the number of seminary students who were college graduates. He reported that there were "four times as many genuinely graduate schools of theology in the United States and Canada in 1955 as there were in 1923 and that such schools enroll almost eight times as many students . . ." The statement was not representative of the situation in Canada since Niebuhr added:

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1 Fletcher, pp. 17, 19.

It is to be noted that in these respects there are differences between the schools in Canada and those of the United States. Of the forty-five schools reporting that 100 per cent of their students are college graduates only one is located in Canada. Of the twenty-seven Canadian seminaries only three report that 90 per cent or more of their students are college graduates while eight indicate that less than 75 per cent of their enrollments can be so classified. The shortage of ministers in Canada poses so great a problem that variations of this sort are explicable.

The Report states that the Canadian enrollment was almost exactly the same for a thirty-two year period; approximately 1,000 in 1922-23 and in 1954-55. The authors noted that this computed to one theological student for every 7,300 Protestant church members. They also pointed out that the number preparing for the ministry was much larger than those who were training in seminaries because many were also enrolling in Bible colleges and institutes.

In much of the rest of the Report no distinction was made between schools in Canada and the United States. Niebuhr's chapter on theological faculties expressed concern with the difficulty of acquiring and keeping academically qualified and experienced faculty members. He repeated this concern in the summary chapter when he identified the key problem for theological education in Canada as providing and maintaining the best possible corps of theologians and theological teachers.

Since Niebuhr found that entrance requirements were much improved over those reported by previous reports, he questioned whether they should not be increased further "to ensure to a larger extent than is now possible that such students have the spiritual, moral, and intellectual qualities necessary or

\footnote{Thid., p. 9.}

\footnote{Thid.}
The authors concluded with this statement on student concerns:

The greatest defect in theological education today is that it is too much an affair of piecemeal transmission of knowledge and skills, and that, in consequence, it offers too little challenge to the student to develop his own resources and to become an independent, lifelong inquirer, growing constantly while he is engaged in the work of the ministry.

1966 - The Fielding Report

Charles R. Fielding, a member of the faculty of a Canadian seminary, Trinity College, was funded by the Lilly Endowment, Inc., for his study entitled "Practical Training for the Ministry, with Special Attention to Supervision." The program was proposed and authorized by the AATS and related mainly to the institutions in that association. In contrast to the Niebuhr study which portrays a growing educational system, the Fielding study sees theological education questioning and doubting its usefulness, and portrays a church which had lost contact with the society to which it sought to minister. The work of seminaries was seen as generally discontinuous with the practice of ministry. In a full chapter he discussed the "Impressions of Trouble" including the erosion of the pastoral image, lack of adequate preparation, and unwillingness of seminary graduates to seek a typical pastoral role.

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1 Ibid., p. 206.
2 Ibid., p. 209.
4 Ibid., p. 21.
Major emphasis in the Report is given to the understanding and
definition of seminary, parish, and ministry; and to the relationship of
theological education to higher education generally. Practical training in
supervision and field work is examined in light of these definitions:

The concentration of the present study is on practical training re-
interpreted as professional education for ministry, ministry being
understood in its verbal sense as ministering. . . Here we are concerned
with the goals of performance within the ministries. These are i) a
sufficient knowledge of both the Christian heritage and the
contemporary world to support the practice of ministry, ii) competence
in selected ministries, iii) personal realization of the minister's own
human potential, and iv) a Christian commitment acceptable to the
minister and those he serves.

The twenty-three Canadian theological schools included in Fielding's
study were sufficiently distinctive to warrant a separate article by the author.
The schools were "mainline Protestant" institutions which excluded a larger
seminary population, that of the French- and English-speaking Roman Catholic
institutions, and the influence of various Bible schools, themselves a "sizable
community."

Fielding echoed the statements of the Kelly and May reports that
theological education had not achieved an acceptable level of academic
quality. "Any conviction that the ministry is a learned profession has been
frankly abandoned in some quarters . . . "2 The findings show that the
percentage of those in seminary who were university graduates varied from
less than 50 percent to 84 percent. Total enrollment for each of the last three
years dropped from 751 to 667.

1Ibid., p. 150.

2Charles R. Fielding, "Twenty-Three Theological Schools: Aspects of
Canadian Theological Education," Canadian Journal of Theology 12(October
1966):231.
Fielding noted the claim of the Executive Director of AATS that theological education was in ferment all over the world, but responded that there was less in Canada. Ten points, which correspond to those of the AATS Director, summarized Fielding's view of the Canadian situation.

1. A growing awareness of a crisis in Christian communication.
2. Reluctance of present institutional and denominational power-structures to permit greater co-operation in theological education.
3. Preoccupation of churches with their local concerns has led them to escape responsibilities in the public sphere.
4. Suburban success is offset by failure in the inner city.
5. Doubt that current institutional structures can carry the gospel to the contemporary world.
6. Frustration in finding new structures in the church to replace old ones.
7. Profound confusion about the possible contributions of Christian pastors among other professionals.
8. Disenchantment with the relevance of theology to much of day-to-day practice.
9. Confusion among leaders in assessing the decline of seminary enrollments.
10. A growing awareness of low standards for training ministers.

He concluded his analysis of theological education in Canada with:

There is clearly some better way for Anglicans, Baptists, Lutherans, Presbyterians, and United Churchmen to manage theological education in Canada than to have 123 full-time and numerous part-time staff members teaching 667 students and a few graduates in twenty-three schools, none of them large enough to provide an education adequate to the Christian ministry today or on a par with other professional schools of high standing in our universities."

1 Tbid., p. 232.
2 Tbid., pp. 232-33.
3 Tbid., p. 237.
The exhaustive study of concepts of ministry directed by Schuller, Strommen, and Brekke, though it is not a full study of seminary education in Canada and the United States, does deserve mention. The project, which began in May of 1973, involved over 12,000 persons and 200 seminaries which were members of ATS. A grant from the Lilly Foundation enabled a very detailed study of the view of the ministry held by members in a full cross-section of churches including Roman Catholics, Unitarians, most Protestants, and some Jews. The views were determined by the use of assessment tools which contained 444 statements which were evaluated and analyzed. The final report, Ministry in America, details the findings and, in a second section, relates them to specific denominational or theologically similar groups. Two separate groupings of evangelicals are identified, although they are then treated together in a single chapter. The Baptist churches and the Free Churches are treated separately, though they too could be classified as evangelical.

One chapter analyzes the meaning of the information for the United Church of Canada. William O. Pennell, a professor at Emmanuel College, Toronto, hesitated to accept the findings as truly representative of his denomination.

This extensive study should be valuable to seminaries as they seek to determine the nature of the office of ministry for which they are preparing.


students. In that sense, it has much to offer their planning of programs and curricula.

1982 - The Handy Report

In the late 1970s Robert T. Handy began his comparative study of seminary education in Canada and the United States. The article which reports the results of his study is printed, along with the responses of five selected educators, in the Spring, 1982 issue of Theological Education. Although the article is a comparative study, it gives closer attention to characteristics of Canadian seminaries than any of the other reports or studies. The findings of Handy and the contributions of his respondents form the basis for the research related to this dissertation. It is important to note that the institutions studied were members of ATS.

An in-depth summary of what this article reports about Canadian theological education is given in chapter 3 of this dissertation in preparation for the development of the research design.

1983 - The Fletcher Report

In the most recent of the reports listed here, John C. Fletcher administered a grant from the Lilly Foundation to fund The Alban Institute in its research called the Seminary Futures Project. This study of the Protestant seminaries in the United States was conducted from 1978 to 1983 and included extensive consultation with seminary trustees and chief executive officers. Fletcher identified four major characteristics of the 1970s in the seminary movement:

New students attending evangelical seminaries was the most important source of increased enrollments, especially in the schools that grew largest in size. . . . The second most significant reason for growth . . . was the increasing number of women entering Protestant Seminaries. . . . The third spur to growth, the D. Min. degree program, rose from only 201 students in 1969 in U.S. Protestant schools, to 5,286 in 1980. . . . Fourthly, the fastest growing degree programs are two-year Master's programs that are usually segmented out of various offerings in the M. Div. curriculum. ²

1983 - Faith Alive Survey

The Evangelical Fellowship of Canada identified twenty-two evangelical seminaries and published basic data describing them. ²

Summary of Major Studies

These major twentieth-century studies often repeat the same themes, seen from the new perspective of that report. The following are five issues frequently stressed by these reports.

1. The need for seminaries to become academically sound. Entrants were inadequately prepared. The educational level of ministers was declining. The same degree was often granted for much different levels and types of work. Common standards for entrance, graduation, etc., were almost totally absent. Most ministers, by the standards accepted by the authors, were only partially trained. May identified this as the single most important issue facing these institutions. ³

2. As the twentieth century developed, greater uncertainty gathered around the nature of pastoral ministry. The reports attempt a definition of pastoral ministry but admit they do not succeed in answering either that

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¹ Fletcher, pp. 38, 43, 45, 47.
³ May, The Profession of the Ministry, p. 375.
question or the related question of the type of person most suited for the ministry.

3. The reports express an increasing conviction that theological education should be less sectarian and more ecumenical in institutional relationships. The work of the AATS, throughout its history, has emphasized this aspect of seminary education. It has been an agency to speak for seminary education. It has sought to provide for standardization of degrees, entrance requirements, professional standards for teaching staffs, and a forum for discussions and growth. Though it has never been able to speak for all institutions, its breadth of impact has grown. The inclusion of the Roman Catholic institutions provides an even broader perspective from which to speak for seminary education.

4. The need for the improvement of curriculum is a constant theme. The functional nature of course content is often discussed, the question of the minister as generalist versus the minister as specialist often debated. The purpose and design of field service is considered in more recent studies, with Fielding’s Report giving this area particular attention. The expansion of the curriculum to include lay training and post-graduate studies is proposed. The quality of teaching was troubling to many of the researchers, including the dominant use of lecture and recitation methods.

5. A major issue, that grows in importance with each study, is the changes in the society of North America and their implications for theological education. The challenge of an adequate response to these changes is the center of concern. The decline in the number of pastors is often explained by their inability to adapt to the changes in society and to the different views society holds of the church and its importance.
Literature Review

The literature which analyzes Canadian theological education is not extensive. The following reviews report studies which examine one or more aspects of the total Canadian picture. Those which were useful in this research are listed in the bibliography.

Historical Analyses

Three dissertations have examined aspects of the historical development of theological education in Canada. In his doctoral dissertation N. L. Hughes\(^1\) gave major attention to the training of ministers before theological colleges were well established, and to the development of the curricula of the various institutions. He chose to limit his study to the Methodist, Presbyterian, and Congregational churches which were part of the union of 1925 in Canada.

Harold Boon's dissertation\(^2\) contributed to the study for this dissertation by examining the relationship between the Bible college and the theological college/seminary. Part of what he developed has relevance to the Canadian scene in that particular field.

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1. N. L. Hughes, "A History of the Development of Ministerial Education in Canada from Its Inception until 1925 in Those Churches which were Tributary to the United Church in Ontario, Quebec, and the Maritime Provinces" (doctoral dissertation, University of Chicago, 1945).

2. Harold Watson Boon, "The Development of the Bible College or Institute in the United States and Canada since 1880 and Its Relationship to the Field of Theological Education in America" (Ph.D. dissertation, New York University, 1950).
Arthur MacRae's M.Th. dissertation is the most narrowly focussed of the three and has much helpful information pertaining to the evangelical Anglican developments. This study assisted in pointing out the true evangelical nature of part of the Anglican Church in Canada.

D. C. Masters wrote on a broader topic than theological education when he analyzed church colleges which have at their core a liberal arts curriculum around which various "appendages," including theological colleges, are clustered. His attention to the development of these centers for training ministers provided helpful insights into the formation of the major centers for theological education in Canada.

Robin S. Harris covered an even broader field of study than Master's but still managed to serve theological education by recognizing the development of theological institutions and by integrating them into the total educational picture.

Two studies deal with the nature and results of the introduction of higher criticism and liberalism into institutions and denominations. Tom Sinclair-Faulkner examined several specific examples of faculty who spawned controversy as they taught higher criticism in Canadian institutions. He concluded that the conflict was resolved when higher criticism was relegated

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2 D. C. Masters, Protestant Church Colleges in Canada (Toronto: University of Toronto Press, 1966).


to the role of a theory and, therefore, of little relevance to practical life and teaching in the church.

John Moir\(^1\) seemed to limit biblical studies to those which assume the historical critical approach and to a period which begins when the approach was first introduced into Canada. He described the growth of New Testament and Old Testament departments and scholars which adopted that approach to biblical scholarship.

**Specific Issues Affecting Theological Education**

Because a distinctive feature of Canadian theological education is the relationship of a majority of the institutions to universities, several authors examined that aspect of governance. Douglas Jay\(^2\) argued for the existence of a theological college or faculty in the secular university. William Nicholls\(^3\) attempted to establish adequate grounds for the teaching of religion in a secular university based on his experiences in the Canadian scene. A member of the faculty of the University of St. Michael's College, an institution federated with the University of Toronto, Elliott Allen described and defended the federated relationship.\(^4\) More recently, Reginald Stackhouse wrote\(^5\) to suggest three historical patterns for such a relationship and argued for the

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\(^2\) Jay, pp. 144-149.


\(^5\) Reginald Stackhouse, "Place of the Theological College in the University," *Theological Education* 13(Winter 1977):101-106.
third, namely a theological college within the context of the university. Joseph McLelland\(^1\) related the strengths and weaknesses of association between a university and a department of theology, presented a proposed change in the purpose for which ministers are prepared, and illustrated the need for that change by references to the scene in Quebec.

The relationship of Canadian institutions to the accrediting association in the United States had been a constant concern on both sides of the border. As a result, in 1958, a committee was established to review the issue. Its report\(^2\) specifies a number of areas in which the uniqueness of Canadian colleges needs to be recognized and recommends ways to create better understanding and to facilitate annual reporting.

A further important characteristic of Canadian institutions is their ability to form various types of associations among themselves. Harold Vaughan and John Hochban\(^3\) summarized the story of cooperation among institutions of the United Church of Canada which attempted to provide for an adequate system of ministerial preparation consistent with the problems of small institutions and inadequate curricula. The authors discussed the original plan for consolidation of the institutions then existing into five strategically located schools. They related how eight theological schools were finally maintained as a practical solution.


\(^3\) Harold W. Vaughan and John L Hochban, *Theological Education in Canada* (Toronto: The Co-ordinating Committee on Theological Education in Canada, 1977).
Two articles in Theological Education discuss the cluster of schools in the Toronto Graduate School of Theological Studies. David Schuller\(^1\) evaluated the school's M.Th. and Th.D. degree programs to 1968, recognized that many factors hinder the development of the program, and argued for further commitment to its success. The supplement to the Summer 1968 issue of Theological Education describes five cluster situations which existed in Canada and the United States, the Toronto Graduate School being one of them. The combined presentation offers comparative looks at the issues related to cluster proposals and developments.

**Broad Analyses**

William Clebsch\(^2\) examined the implications of the then (1958) new concept of the mission of the church for theological education. He indicated that all theology is controlled by the view that the church is mission, not just that it has missions.

In their article,\(^3\) Norman Wagner and Aarne Stirala argued for a particular kind of institution to do the "new theology." These men recommended an interdisciplinary setting in which specialized theology is scrapped and the emphasis is on discovery. They pronounced as "myth" the idea that theological education is for ministry, it rather is ministry.

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\(^{1}\) David S. Schuller, "The Toronto Graduate School of Theological Studies: A Descriptive-Evaluative Study," Theological Education 4 (Summer 1968 supplement):47-60.


Russell Hatton represented a perspective from Atlantic Canada in responding to an article by Robert Bellah\(^1\) in which he suggested new realities and imperatives to be addressed by the church in theological education. In his reply\(^2\) Hatton suggested four issues which must be addressed: rapidly changing sociopolitical context, curriculum development, ecumenism, and new shapes and meaning given to "ministry."

Carl Armerding\(^3\) made comparisons between Canadian and American theological education when he pointed out issues to be faced by Canadian evangelicals in the the 80s which include: the development of a sense of the Canadian context, the recognition of the dangers inherent in competition, and the understanding of the benefits of cooperation.

Two denominational studies deserve inclusion because of the major role their institutions play in theological education in Canada. The United Church presentation, prepared for its 1978 consultation on theological education,\(^4\) discusses issues including curriculum, spiritual formation, feminist perspectives, ongoing education, and theological relationships and structures. The Anglicans\(^5\) outlined a thoroughgoing revision of the curricula of their institutions which advocated studies organized around "levels" of achievement.

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\(^3\)Armerding, pp. 14-17.

\(^4\)Fourteen Issues: Theological Education in the 80's (Ottawa, Canada: United Church of Canada, 1978).

\(^5\)Theological Education for the 1970's (Ottawa, Canada: The Anglican Church of Canada, 1969).
The design of the curriculum at the Vancouver School of Theology was particularly influenced by this study.

Brian Stiller\(^1\) reported the resurgence of evangelical seminaries and their significant position numerically in seminary education in Canada.

Reginald Bibby, in several articles, attempted to show that the growth of "conservative" churches in Canada resulted from the reaffiliation of former members and the retaining of offspring from current members, rather than from any significant degree of proselytization. Together with Brinkerhoff\(^2\) he twice studied the growth of twenty conservative congregations in one city, ten years apart,\(^3\) to determine the means by which they grew. The churches he classed as conservative are those identified in this study as evangelical.

Bibby also conducted two mail surveys in 1975\(^4\) and 1980–81\(^5\) to further his study of conservative church growth. He pursued this topic in a


paper\textsuperscript{1} presented at the annual meeting of The Society for Scientific Study of Religion in November 1983 and soon to be published. In a later presentation\textsuperscript{2} in connection with an event at Queen's University in Belfast, Ireland, in 1984, Bibby again addressed his concern. The impetus for Bibby's pursuit of this topic is his concern to demonstrate that the increase in attendance and membership in conservative churches does not disprove the theory of secularization which states that as the industrialization of society increases, the religious fibre of the populace is weakened.

Reports of Relevant Data

A brief statement of useful information relating to evangelical theological education in Canada is given in two articles. The first\textsuperscript{3} lists twenty-two schools which identified themselves as evangelical and gives brief bits of information about them. The second\textsuperscript{4} reports such data as attendance, denominational affiliation, and history of several types of institutions including seminaries. Henry Macleod\textsuperscript{5} identified trends in Protestant church membership in Canada.

\begin{itemize}
\item[\textsuperscript{1}]Reginald W. Bibby and Harold R. Weaver, "Cult Consumption in Canada: A Further Critique of Stark and Bainbridge." A manuscript prepared for publication in September 1985 in Sociological Analysis and received from Bibby.
\item[\textsuperscript{2}]Reginald W. Bibby, "Religious Encasement in Canada: An Argument for Protestant and Catholic Entrenchment." Manuscript prepared for presentation at Queen's University, Belfast, Ireland in 1984. Received from the author.
\item[\textsuperscript{3}]"Theological Seminaries in Canada," pp. 18-21.
\item[\textsuperscript{5}]Macleod, pp. 258-262.
\end{itemize}
CHAPTER II

OUTLINE HISTORY OF EVANGELICAL THEOLOGICAL EDUCATION IN CANADA

An outline of the historical development of evangelical theological education in Canada is included in this dissertation for several reasons. First, it should provide a background for an understanding of some of the problems which denominations faced in attempting to provide ministerial training. Second, it may indicate some of the religious, political, and social forces which influenced the various denominational plans and institutional programs which developed. Third, it should assist in understanding the role of evangelicals in Canadian ecclesiastical history. Fourth, the history may provide a setting in which the seminaries under study developed and enable an understanding of some of the reasons for their recent growth.

Evangelicals Identified

Theologians and historians find grounds for agreement when they characterize evangelicals. Chapter 1 provided a doctrinal definition; the following statements relate evangelical doctrine and practice.

Richard Quebedeaux\(^1\) admitted that contemporary evangelicalism is not unified in the finer points of theology, but was still able to characterize it as a school of Christianity that holds three major principles:

(1) the complete reliability and final authority of Scripture in matters of faith and practice; (2) the necessity of a personal faith in Jesus Christ as Saviour from sin and consequent commitment to Him as Lord; and (3) the urgency of seeking actively the conversion of sinners to Christ.

John Fletcher similarly identified evangelical education as that which "revolved around studying the Bible as a whole, a converted and consecrated life, and a commitment to spreading the faith." James Hunter, while examining the interaction of evangelicalism with modern society, described evangelicals:

At the doctrinal core, contemporary evangelicals can be identified by their adherence to (1) the belief that the Bible is the inerrant Word of God, (2) the belief in the divinity of Christ, and (3) the belief in the efficacy of Christ's life, death, and physical resurrection for the salvation of the human soul. Behaviorally, Evangelicals are typically characterized by an individuated and experiential orientation toward spiritual salvation and religiosity in general and by the conviction of the necessity of actively attempting to proselytize all non-believers to the tenets of the Evangelical belief system.

The Lineage of Evangelicalism

The outline of the historical development of evangelicals which follows was proposed by Richard Lovelace. Leonard Sweet, in a lengthy chapter which gives an extended bibliography of evangelicalism, referred to Lovelace as one of "the two scholars who have analyzed most systematically the development of Evangelicalism."

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1 Thid., pp. 3-4.
2 Fletcher, p. 13.
The historical roots of American evangelicalism are shared by Canadian evangelicals. Lovelace insists that an understanding of these roots will be one of the most fruitful and illuminating ways to assist evangelicals in America as they grow out of their current adolescent stage which he identifies as an identity crisis.¹ He is convinced that Protestantism has, since the Reformation, mislaid its historic roots and missed this “storehouse of evangelical catholicity.”²

Lovelace identified what he called the “evangelical impulse” at work in the historical development of Protestantism. It involved

as its formal element the supremacy of biblical authority, and as its material element the doctrine of justification by faith. ... We might define ‘the evangelical impulse’ as an urgent drive to proclaim the saving, unmerited grace of Christ, and to reform the church according to the Scriptures.

The beginning of the evangelical impulse was seen by Lovelace in the early church.

The Protestant who is unable to learn and be edified through the brilliance of Tertullian and Clement of Alexandria or who fails to rejoice in the biblical solidarity of Irenaeus or the eloquence of John Chrysostom is spiritually asleep. ... too often evangelical theology is not rooted more deeply than nineteenth-century redactions of Protestant orthodoxy, and thus never taps the reservoir of patristic wisdom in earlier Protestantism.

One of the most important contributions to theology during the period of the early church was that of Augustine in whom is seen “the crowning achievement

¹Lovelace, p. 45.
²Ibid., p. 46.
³Ibid., pp. 46–47.
⁴Ibid., p. 50.
of patristic theology"¹ which continued as the foundation for theology in both the Middle Ages and even in the Reformation.

The evangelical impulse continued during the period of the Middle Ages. Medieval Christianity presented the tradition of asceticism displayed in monasticism which provided vigorous leaders for the church during the period and became the "cutting edge" for subsequent church reformation. The monasteries were often centers of renewal, models of true spirituality, and examples of Christian community.

The Middle Ages is a difficult period for many evangelicals to appreciate. . . . Nevertheless, the attempt to impose Christian values on culture during this period produced results that are extremely instructive to us, both positively and negatively. Evangelicals have often sought to abstract their faith from art and culture because of fear of worldly contamination, and in doing this have sterilized their witness through the arts. But medieval culture produced enduring monuments pointing to its understanding of Christianity—in literature, painting, architecture, and music. To say that we should build temples made of living stones is not to deny the value of cathedrals; to seek the beauty of holiness is not to make a virtue of plainness.²

The evangelical impulse can be discovered without difficulty in the Reformation. Evangelical laymen and ministers profit from the writings of Luther and Calvin and many others of the time. A recent heightening of interest in the Radical Reformation is coincident with the growing literature of evangelicalism. The Anabaptist leaders, Conrad Grebel, Menno Simons, Hans Hüt, and others are gaining new stature. Lovelace included the leaders of the Catholic Counter-Reformation among these gaining new respect.

At first glance it is inconceivable that the grace and power of the Holy Spirit could be at work simultaneously in the monastic reformer Teresa of Avila and in the Protestant Reformer Martin Luther while these two were praying for one another's destruction. Nevertheless, Christians who read both are bound to conclude that this was the case. . . . Protestants who have had an excessively narrow vision of the broad arena in which

¹ Thid., p. 50.
² Thid., p. 53.
the Holy Spirit has worked since the Reformation have isolated themselves from a great treasury of spiritual wisdom and artistry.

The evangelical impulse is often traced to Puritanism and Pietism whose teachings were consistent with the new evangelicalism. They insisted on the transformation of the lives of Christians, the necessity of being "born again," a balanced stress on sanctification, and an impetus to outreach and evangelism.

Donald Bloesch, a proponent of the new evangelicalism, identified the evangelical impulse in Pietism. He recognized its contribution to hymnody, its notion that the fellowship of love is a genuine mark of the true church, and its emphasis on the role of spiritual counsel in the life of the church. In summary, Bloesch wrote that the Pietists remind us that Christianity concerns life as well as doctrine, spiritual devotion as well as ethical action. They call to our attention that justification must continue in sanctification and be fulfilled in glorification. They also remind us that apart from striving after personal holiness, no one will finally be received into the eternal kingdom of heaven.

Lovelace pointed out that the evangelical impulse continued in the Great Awakening which began around 1727 and worked through Moravian Pietism, Wesleyanism, Arminianism, and American Calvinism. The immediate antecedents of Canadian evangelicalism can be identified in these movements.

If we search for the prototype of the present evangelical movement, which exists as an international, pan-denominational renewal movement of Protestant live orthodoxy operating in an informal ecumenical union, we

1 Ibid., p. 55.
2 Ibid., p. 56.
4 Ibid., pp. 154-155.
5 Lovelace, p. 57.
only have to go back to the alliance that emerged from the Great Awakening. This evangelical alliance, in which common goals and shared spiritual vitality led to the transcendence of confessional barriers among Lutherans and Calvinists and Arminians, inaugurated powerful movements of home and foreign missions that included both the proclamation and the social demonstration of the gospel. Evangelical missions and social reform continued at an even greater pace in the Second Awakening during the first half of the nineteenth century.1

The Roman Catholic and Eastern Orthodox churches also experienced the evangelical impulse in church reform and an emphasis on devotional life through the "Pauline and Augustinian piety of the school of Berulle and Condren, and in Faber's All for Jesus" which are thoroughly evangelical in expression.2

Lovelace claimed that this evangelical expansion suffered losses in North America.3 Lesser leaders protected and limited the movement so that by the end of the nineteenth century, evangelical Protestantism was beginning to splinter into several smaller and theologically shallower movements.

Quebedeaux identified four then current streams in the evangelical flow. (1) Separatist Fundamentalism was "the most conservative ideological subgroup—theologically and otherwise."4 It emphasized complete separation from any influence of liberalism or modernism.

(2) Open Fundamentalism, though very similar to Separatist Fundamentalism, repudiated alliances with conservative politics though it supported their policies. The author identified such persons as John Walvoord, President of Dallas Theological Seminary, and author Hal Lindsey with this group.

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1Ibid., p. 57-58.
2Ibid., p. 59.
3Ibid.
4Quebedeaux, p. 19.
(3) Establishment Evangelicalism was identified with the National Association of Evangelicals formed in reaction to the "obscurantism, anti-intellectualism and bad manners" which, from its perspective, had been characteristic of Fundamentalism. Identified with this movement were Campus Crusade and Youth for Christ, Wheaton and Westmont Colleges, Billy Graham and Bill Bright.

(4) The New Evangelicalism was a movement wider and deeper than Establishment Evangelicalism. The old concepts of infallibility and inerrancy were being reinterpreted to say that "the teaching of Scripture (i.e., matters of faith and practice) rather than the text itself is without error." New Evangelicals were also emphasizing the necessity of meaningful sanctification following regeneration, showing a marked aversion to dispensationalism, displaying a fresh interest in the social dimension of the gospel, and reopening dialogue with mainstream ecumenical liberalism. They demonstrated a genuine spirit of renewal in orthodox Christianity.\(^1\)

Lovelace,\(^3\) as did Quebedeaux, saw in the evangelical impulse a convergence of streams which had been divided. He suggested many in these streams sense the inadequacy of current labels and schisms. He insisted that one see the evangelical impulse behind strivings for renewal in Catholic Pentecostalism as well as in many branches of Protestantism.

There is, throughout the history of the Church, a principle at work which is increasingly seen in twentieth-century Christianity.

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\(^1\)Ibid., pp. 37-38.

\(^2\)Ibid., p. 38.

\(^3\)Lovelace, p. 62.
However, there is visible in history what might be called the principle of catholicity: Whenever genuine parts of Christ's body write one another off as demonic, lose all respect for one another, and move apart so far that they lose all mechanisms for communication and dialog, they rob themselves of the full treasure of the Christian heritage, and inevitably move in polar directions into darkness, weakness, and ultimately into heresy.

Evangelicals and Nineteenth-Century Canadian Seminaries

Builders of the First Seminaries

This survey is limited to those theological colleges or seminaries which have developed historically into the institutions included in the Handy and Faith Alive studies. Except for Bible colleges, which are mentioned later, no attempt has been made to identify other schools where ministers were prepared.

Five denominations were involved in the founding of the first seminaries in Canada. From England came the Anglicans who established more theological institutions than any other denomination. From Scotland came the Presbyterians who were active both in the Maritimes and in the Canadas. The Methodists drew on British and American backgrounds as they planned training for their ministers. The Baptists and the Congregationalists were essentially American in origin.

Evangelical Influences in the Founding Denominations

Evangelicals played a major role in the denominations which established early training for pastors or priests.

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1 Ibid., p. 62.
The Anglicans

Evangelicalism began in Britain in the Church of England. "The beginning of the Evangelical Revival in the English Church may conveniently be dated from the 'conversion' of John Wesley in 1738."\(^1\) John Wesley was not alone in the movement, which included his brother Charles, John Fletcher, George Whitfield, John Newton, William Cowper, and William Romaine.

The 'Evangelical Revival', as it has since been called, began as a protest against two things—the frivolity and dissipation of society in the latter part of the seventeenth century, and the meager theology and frank worldliness of the Hanoverian Church. The Evangelicals were, therefore, puritanical in their dislike of such things as theatres, cards, dancing, and certain types of literature. . . . They were fundamentalists in their attitude towards the Bible . . . In theology they were divided, some being Calvinists . . . while others believed quite firmly in free will and salvation open to all who accepted Christ. . . . Their lives were governed by their creed, and all their energies were directed to the presentation to their generation of the claims of the gospel.\(^2\)

It was the intention of John Wesley that the movement he began would remain within the Church of England. However, he could not avoid the opposition, within the church, to his well-organized and vigorous movement of methodists. His movement split into two parts. The majority developed into a separate group known by the term Methodists. The rest remained within the Church of England and were referred to as the evangelical party.

The story of the break is told briefly as follows:

At the death of John Wesley in 1791 there were said to be nearly 70,000 Methodists in Great Britain and Ireland, with a further 60,000 in America. . . . Almost from the start it had become obvious to discerning minds that separation was only a matter of time. . . . from the time of his death, Wesleyanism rapidly broke away into a separate religious denomination.\(^3\)

\(^1\) MacRae, p. 5.


\(^3\) Ibid., p. 315.
The evangelicals who remained within the church were shown considerable hostility. They tended to congregate at centers in Clapham, Cambridge, and Somerset. A sense of social responsibility gradually developed to complement the appeal for personal repentance and acceptance of justification through faith in Christ. Wilberforce led the evangelicals in the fight against the slave trade which also kindled an interest in the spiritual welfare of the West African negroes. This interest led to the founding, in 1799, of the Church Missionary Society as an arm of the Anglican Church. The C.M.S. became a world-wide movement which reached into many countries, including Canada.

As the Anglican church entered Canada, two groups competed within the one denomination. The "tractarians" were the first to found colleges. When the evangelicals were unable to obtain education favorable to their views at these schools, they responded by founding institutions of their own.

The tractarians began at Oxford about 1833 with the preaching of a sermon by one of their leaders, John Keble. Oxford was, at the time, the chief center of Anglican theology with three groups often in disagreement: the evangelicals, the liberals, and the group with Keble. The liberals were "quick to challenge authority, critical of party-men whether High Church or Evangelical, self-assured, provocative, stimulating." John Keble, Richard Proude, Edward Pusey, and John Henry Newman planned an aggressive campaign against the liberals, issuing a series of tracts as their chief weapon in support of the holy office of the Apostolic Succession. In his early tracts, Newman claimed that the Church of England "was truly and purely catholic,

\[\text{\textsuperscript{1}}\textbf{Ibid.}, p. 339.\]
based on the customs of the Apostolic Church and the teaching of the Fathers, and corrupted neither by Romanism nor by Protestantism."^1

Gradually Newman turned to the Roman Catholic church and, following the issuing of Tract 90, left the Anglicans and joined Rome. However, the Oxford Movement he left continued to produce tracts, teach, and argue for the ritual and form of worship which was historic in the church. Opponents charged them with attempting to equate Church of England doctrine and practice with that of Rome. An evangelical, assessing the situation, wrote that the "essence of the Oxford Movement was an attempt to assert the existence of a corporate body, wholly clerical, possessing Divine Right to prescribe for the Nation its faith and worship."^2 The conflict between evangelicals and tractarians continued with equal vehemence in Canada.

Methodists

The brief survey of Anglican evangelicalism also pointed to the roots of Methodism in Wesley's movement. Those who came to Canada from England and the United States were descendants of those who broke with the Church of England and developed both in the homeland and in the new world.

A year before the introduction of Methodism into the United States, in 1775, Laurence Coughlin began his evangelical labours in Newfoundland. But the Rev. William Black was the founder of organized and perpetuated Wesleyan societies, and is justly regarded as the Apostle of Methodism in the Eastern Provinces.

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1Ibid., p. 341.


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The first Methodist preacher in Lower Canada was a Mr. Tuffey . . . which came to Quebec in 1780. . . . The first Methodist preacher in Upper Canada was . . . Major George Neal, who, in 1786, began to preach on the Niagara frontier. . . . The first class in Canada was formed on the Hay Bay shore, Sunday, February 20th, 1791.1

The Anglicans and the Methodists were not, however, the only evangelicals to come to Canada and establish theological institutions. The Presbyterians also were very active.

Presbyterians

Evangelicalism did not confine itself to England. As events were transpiring there, similar trends were noted among Presbyterians in Scotland. The advent of William and Mary to the throne in England (1688) brought about a settlement with the church. However, a great many in Scotland were dissatisfied because their sovereign had not subscribed to the Solemn League and Covenant. The dissenters "formed themselves into societies of protest which came together in 1743 to create the Reformed Presbyterian Church of Scotland."2 From these dissenters a further secession took place, led by Ebenezer Erskine, which formed a separate presbytery in 1733.

This presbytery may be regarded as an evangelical revolt within the established Church of Scotland, similar to the contemporaneous Wesleyan revolt within the Church of England. . . . It was chiefly missionaries from evangelical Presbyterianism that first appeared upon the scene in Canada, but not before the evangelical movement in Scotland had been severed into two wings.


3Ibid.
The Presbyterians who came to Canada from Scotland were mainly evangelicals.

Evangelicals had been the most active supporters of the Glasgow Colonial Society, through which the Kirk had channeled aid to its Canadian congregations since 1825, and, most of the ministers whom it had appointed were also evangelicals.1

Presbyterians from the continent of Europe included members of the Dutch Reformed Church. They had severe difficulty in obtaining a minister from the continent or from the Dutch Reformed Church in Philadelphia. Finally, they chose one of their own, Mr. Bruin Comingoe, a native of Holland who farmed in the area, to be ordained by two Presbyterian and two Congregational ministers as the first Canadian Presbyterian minister. Comingoe was recognized as a "faithful and laborious pastor, and as a preacher evangelical, earnest and tender..." 2

Thus, most of the Presbyterians who came to Canada from Scotland and from Europe were evangelicals.

Baptists and Congregationalists

The Baptists in the Maritimes gained considerably from the evangelism of the Newlight movement and the preaching of their leader Henry Alline.3 "They were planted in Ontario and Manitoba largely through the evangelical zeal of individuals and congregations, for deep-rooted fears of

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2 William Gregg, Short History of the Presbyterian Church in the Dominion of Canada From the Earliest to the Present Time (Toronto: C. Hackett Robinson, 1893), p. 12.

central organization long kept the Baptists from forming effective national agencies.1

The Congregationalists were also evangelicals of long standing. They were "broader in outlook (than the Presbyterians) and the more evangelical in tone. . . . (They) were accustomed to assert the claims of the intellect in religion far more earnestly than other evangelical Churches."2

Evangelicals at Confederation

Grant wrote of the strength of evangelicalism in Canada at the time of Confederation in 1867.

The evangelical strain in Canadian Protestantism represented the convergence of several streams of influence—voluntaryism native and imported, the missionary vigor of the Free Church of Scotland, the militant anti-Romanism of Irish immigrants, above all North American revivalism and the reforming activism that issued from it. . . . diversities were outweighed, however, by significant common features that enabled evangelicals to recognize each other without difficulty. . . . Evangelicals of all communions shared a vision of a more completely Christianized Canada that resembled in some respects the ultramontane dream but differed from it markedly in others. . . . In most denominations of undiluted Protestantism, the evangelical program encountered little serious resistance. There were some exceptions. The Lutherans, who differed from other Protestant denominations in language and doctrinal emphasis, showed little interest. Many Presbyterians of Kirk background distrusted enthusiasm and resisted attempts to rally them behind evangelical campaigns and moral crusades. . . . Generally, however, the support both of Baptists and Presbyterians for current evangelical causes could be assumed. The Methodists were, of all communions, most predisposed by their perfectionist theology and their centralized polity to projects of spiritual and moral improvement. . . . The Congregationalists, while scarcely counting as a denomination, contributed more than their share of dedicated individuals.3

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3Ibid., pp. 74-79.
The Colleges in the Maritimes, Quebec, and Ontario

The Maritimes

Educational institutions for the training of ministers were the early concern of denominational leaders in the Maritimes because of a shortage of pastors from England, Europe, and the United States. Not all who came to Canada agreed that the local people had sufficient education to make suitable candidates. However, support was sufficient to found several schools.

By 1880, Maritime ministers were preparing at several theological colleges. Tractarian Anglicans were training candidates for the priesthood at King's College in Nova Scotia and at King's College in New Brunswick, until its secularization in 1860.¹ In 1841 they opened The Theological Institution at St. John's, Newfoundland, primarily a theological college, renaming it Queen's in 1850 and referring to it as a seminary.²

The Presbyterians began training pastors in several small institutions representing their separate sessions. However, with the merger of the sessions in 1875, ministerial training was centered at the Theological Hall, incorporated in 1879 as The Presbyterian College, Halifax.³

The Methodists established an academy in New Brunswick which became, in 1849, Mount Allison University. Here, by 1880, many pastors had already been prepared for ministry.⁴

¹Masters, pp. 17, 20, 72, 82.
²Ibid., pp. 84-85.
³Ibid., pp. 81, 130.
⁴Ibid., pp. 75-6, 197.
The Baptists opened Horton Academy, later to become Acadia College, in Nova Scotia in 1839 to train its pastors.\(^1\) The president of Acadia, a typical evangelical leader, required that the Bible be central in the curriculum and program of his institution.\(^2\)

By 1880, the Anglicans, Presbyterians, Methodists, and Baptists had each established programs for theological education in the Maritimes, all of which, except the Anglican, were evangelical.

Quebec

Protestant theological education did not begin as early in Quebec as it had in the Maritimes. The Congregational College was established in 1836. The Anglicans followed with Bishop's in 1845.\(^3\) The Presbyterians established two theological institutions, both evangelical, in the 1860s: Morrin College in 1861 and the Presbyterian Theological College, Montreal, in 1867.\(^4\) Two colleges were founded in 1873: the Methodists established Wesleyan College;\(^5\) the evangelical Anglicans countered the work of Bishop's by opening the Montreal Diocesan College.\(^6\) As in the Maritimes, theological education in Quebec was fairly well settled by 1880. Four evangelical colleges served the Congregationalists, Presbyterians, Methodists, and the evangelical wing of the Anglican church. Bishop's served the non-evangelical Anglicans.

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1. Thid., p. 76-78.
2. Thid., p. 80.
3. MacRae, pp. 38, 39.
Ontario

The Anglican Church established three theological institutions in Ontario. John Strachan, their bishop, carefully guarded the work of the Diocesan Theological College in Coburg which opened in 1842 and later became the Faculty of Divinity at Trinity College which started in 1852.\(^1\) When Anglican evangelicals became dissatisfied with the work of Strachan's college, they started two of their own: Huron College in 1863, and the Protestant Episcopal Divinity School, later to become Wycliffe College, in 1877.\(^2\) Thus, as in Quebec, the Anglicans were operating a dual set of institutions with all of the resultant problems of support and staffing.

The Presbyterians opened Queen's College at Kingston in 1842. However, because of divisions in the Presbyterian Church, it received limited support from evangelicals who disagreed with its theological perspective and separated from the church in 1875.\(^3\) Knox College and the Divinity Hall in London, which merged in 1861, provided the Presbyterians with their theological education.\(^4\)

The Methodists opened two institutions: Upper Canada Academy in 1836, which became Victoria College, and Albert College in 1857. The theological work of Albert College was united with Victoria in 1884.\(^5\)

\(^1\)Ibid., pp. 52-56.
\(^2\)Ibid., pp. 57, 111-112.
\(^3\)Grant, The Church in the Canadian Era, p. 62.
\(^4\)Masters, pp. 44-46.
\(^5\)Ibid., pp. 30-31, 105.
The Baptists began their training at the Canadian Literary Institute in 1860. Their theological education was consolidated in 1887 at McMaster University after a series of moves by institutions and theological departments. Its professors were required to be members of an evangelical church, though not necessarily Baptist.¹

By 1890, theological education in Ontario was well established. Evangelical institutions included Huron and Wycliffe, Knox, Victoria, and McMaster. Theological education was also being carried on at Trinity, King's, and Queen's.

Robin Harris² discussed the reasons for the opening of this number of institutions. He noted that between 1860 and 1890 the number of theological colleges and faculties of theology affiliated with universities more than doubled. He suggested the following reasons for this development: The vastness of the country brought proliferation. The Baptists, for example, found they could not combine Maritime and Ontario institutions as students would not travel the distances involved. Rivalry between individual bishops and differences of opinion on doctrinal matters produced new institutions, illustrated by the dual system operated by the Anglicans. As Methodists' ideas toward an educated ministry changed, new colleges were established to serve their needs. Harris pointed out that this proliferation produced small institutions where little specialization in theological studies was possible.³ Ian S. Rennie noted that the differences in opinion which resulted in the building of more schools were caused, in part, by the revival movement which began in

¹Ibid., pp. 116-117.
²Harris, p. 152.
³Ibid., p. 152-154.
Canada in 1857. The movement enabled the growth of evangelicalism in Anglican circles and encouraged Methodist, Presbyterian, and Baptist leaders to establish centers of theological education.¹

Theological Realignment 1880–1925

Before the development of theological education in western Canada can be outlined, it is important to note a period of theological realignment which had a direct bearing on evangelical denominations and institutions, both in their subsequent progress in eastern Canada and in the beginnings in the west.

Historical criticism

Towards the end of the nineteenth century, historical criticism was taught in theological colleges in Canada.

The impact of new ideas in science and Biblical criticism began to weaken the hold of the older faith. . . . The conception of man as a sinner who could only be redeemed by divine grace was partially abandoned. It was coming to be replaced by the humanist conception of man as essentially good and capable of improvement, largely through his own efforts. Two volumes were particularly important in the development of this humanist attitude: Darwin’s Origin of Species, which had been published in 1859, and Essays and Reviews in 1860. In Essays and Reviews a group of English scholars undertook to introduce to the British public the German critical approach to the Scriptures.²

Handy explained what happened in the United States only a few years earlier.

For a number of generations the researches and speculations of scientists and scholars had been raising certain questions about traditional supernaturalistic world views. . . . evangelical leaders had often pushed doubts and questions into the background without fully facing them. . . . Great numbers of Protestants continued to affirm the concepts of the

²Masters, p. 89.
creation of the world and human race by God in six days a few thousand years ago in accordance with what they believed to be the teaching of the divinely inspired and inerrant Bible.... As evangelicals were exposed to the new trends of thought, often through college experiences, many came to believe that there were several ways to truth, and that the analytical approach of the scientists could shed light on the mysteries of the universe while the reflections of modern philosophers could help in clarifying the new understandings of reality.... To those reared in an atmosphere in which the Bible was taken to be the infallible Word of God, it was upsetting to approach it like other books. Many found their inherited views of the Scriptures weakened, and accepted liberal theological perspectives, especially as interpreted by the German theologian, Albert Ritschel (1822-89), and his school.

Moir noted that the impact of these studies in Canada was minimal in the nineteenth century. "The immediate impact of Darwinism in Canadian intellectual circles was minimal indeed, and among the securely orthodox population at large it must have been indiscernible." Higher criticism began to be introduced and was a respectable adjunct to orthodox faith because its proponents were men of proven piety and had good sense. "Nonetheless, historical criticism developed gradually with little fanfare and surprisingly little opposition or public outcry before the turn of the century."  

In the early twentieth century, higher criticism attracted attention as professors in many institutions were accused publicly of deviating from the truth and asked to resign. The first two notable cases were George C. Workman of Victoria and John Campbell at Presbyterian College.

Victoria, Trinity, and St. Michael's, as theological colleges, federated with the University of Toronto by 1910 and agreed to offer degrees in theology only and to leave the teaching of arts to the University College.
formed at federation. Both Wycliffe and Knox soon affiliated with this larger group. Moir stated that the hiring of "James Frederick McCurdy to teach Orientals at University College has justly been taken as a starting point for the history of critical biblical studies in Canada."1 Here, at the largest center for Biblical studies in Canada, McCurdy taught and trained "a brilliant collection of young Canadians in rigorous methodology and liberal principles while imparting a reverence for scripture."2

The social gospel

Churches in the early twentieth century were disrupted by historical criticism and the social gospel, both of which conflicted with evangelical beliefs and teaching. One of the early proponents of the social gospel was Rauschenbusch (1861-1918) who wrote *Christianity and the Social Crisis.* "It was his belief that 'the Kingdom of God includes the economic life; for it means the progressive transformation of all human affairs by the thought and spirit of Christ.'"3 Proponents of the social gospel stressed continuity between God and the world... they believed that human life was marred by the reality of individual and corporate sin, and that deliverance was available through the unique divinity of Jesus Christ... they affirmed that the Kingdom of God, the all-embracing goal of history, would be realized progressively... the Kingdom of God meant that 'society of redeemed personalities, of which Christ is at once the ideal and the mediator, the union of whose members, one with another and with God in the community of holy love, progressively realized in history, constitutes the end for which the world exists.'4

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1Ibid., p. 14.

2Ibid., p. 15.


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The social gospel was welcomed by many evangelicals. But to many Canadians who had been raised in the evangelical culture of Protestant Ontario in the middle of the nineteenth century, the... religious philosophy offered a systematic and scholarly defence of their faith during a period when it was under increasing attack. Grant summarized the impact of the social gospel on denominations active in Canada.

Methodists welcomed the social gospel with a fervour unmatched elsewhere. Presbyterians shared its concern for social righteousness but seldom its confidence that a changed environment would mean a transformed humanity. Anglicans discussed socialism at a congress in Halifax in 1910... Baptists were affect, but their tradition of individualism acted as a brake. This enthusiasm on the part of Methodists... in part can be explained as a compensation for the fading of evangelistic fervour, for many Methodists embraced social activism with the zeal of devotees of a new evangel.

Theological Change and the United Church of Canada

On June 10, 1925, the United Church of Canada was created by the merger of the Methodist, Congregational, and part of the Presbyterian denominations. The new denomination embraced both higher criticism and the social gospel.

The fact that among Presbyterians a higher percentage of clergy than of laity entered the United Church in 1925 was a significant feature of the union. Most of those who would be classed as supporters of higher criticism, both professors and working clergy, left the Presbyterian church and along with liberal Methodists and Congregationalists created in the new denomination a climate highly sympathetic to critical biblical studies and to the propagation of a parallel receptive attitude among the United Church laity.

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2 Grant, *The Church in the Canadian Era*, pp. 102-103.

Grant noted the orientation of the new denomination to the social gospel. "Church union was, from one point of view, an aspect of the liberal evangelical drive to sanctify Canadian society."^1

The significance of these theological trends for evangelicalism cannot be overestimated. Both higher criticism and the social gospel destroy major tenets of evangelical faith. Higher criticism undermines the evangelical commitment to the priority of an inspired and authoritative Bible. The social gospel replaces the evangelical's concern for personal salvation with a societal salvation.

Many theological colleges accepted higher criticism and the social gospel and lost their evangelical perspective. The survey taken by the Evangelical Fellowship of Canada lists only four of these early schools in Ontario, Quebec, and the Maritimes which were still evangelical colleges in 1982: Acadia Divinity College, Montreal Diocesan Theological College, McMaster Divinity College, and Wycliffe College. Most of the former evangelical institutions accepted the theological trends established in Europe and in the United States.

Two Presbyterian institutions remained with the Presbyterian Church after Union: Knox College (every faculty member joined in the union) and Presbyterian College (which suffered from physical occupation by unionist forces for a period of time).^2 Neither college responded positively to the Evangelical Fellowship of Canada survey and so is not listed as evangelical.

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1Grant, The Church in the Canadian Era, p. 109.

Institutions in Western Canada

The pattern for the training of ministers in western Canada was well settled by the time of church union in 1925. Because most colleges were founded after the theological changes that began in 1880, evangelical influences were not strong.

Presbyterian and Methodist denominations by this time had lost much of their evangelical spirit. In fact, the two great superintendents of the Methodist and Presbyterian churches, James Woodsworth and James Robertson, who led their respective denominations in opening the west, were not evangelicals.

For Woodsworth, like Dr. Robertson, was an activist, deeply influenced by the liberal and optimistic preaching of Henry Ward Beecher, a precursor of the social gospel in America, whose philosophy he made his own.

Manitoba

St. John's College began in 1833 as a church school called the Red River Academy. The strongly evangelical Anglicans, who started the school, developed a theological seminary about 1850, incorporating it in 1871. In 1904, it developed cooperative relationships with other colleges in Winnipeg for the teaching of arts and was, in 1958, closely integrated with the University of Manitoba. Masters noted that, though the evangelical influence of the C. M. S. continued, the institution made a transition to a more "middle-of-the-road" Anglican position.

\[\text{References:}\]


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The Presbyterians and the Methodists each established colleges. James Robertson led in founding Manitoba College in 1871 for the Presbyterians. In the 1890s Professor Andrew Baird, a strong conservative, was refuting higher criticism in Old Testament Studies—an indication of possible evangelical teaching.\(^1\) The Methodists opened Wesleyan Institute in 1873, incorporating it as Wesley College in 1877. Its curriculum closely followed that of Victoria College in Toronto as it combined theology and the liberal arts.\(^2\) A leading Canadian interpreter of the social gospel, Salem G. Bland (1859–1950), joined the faculty in 1903.\(^3\)

Baptists opened Brandon College in 1899 as a college of arts and, in 1907, established a Department of Theology.\(^4\) Fundamentalist attacks on the college contributed to its secularization in 1923.\(^5\)

Manitoba and Wesley Colleges offered an amalgamated B.D. in 1913 and carried their cooperation to full union in 1936 under the name of United College, a member institution of the United Church of Canada. At the time of union St. John's had begun its move away from evangelical principles.\(^6\) In the 1982 survey, none of these institutions identified themselves as evangelical.

\(^{1}\)Ibid., pp. 93, 136.
\(^{2}\)Ibid., p. 96.
\(^{3}\)Handy, A History of the Churches in the United States and Canada, p. 362.
\(^{4}\)Masters, pp. 162–64.
\(^{5}\)Grant, The Church in the Canadian Era, p. 123.
\(^{6}\)Ibid., pp. 201–202.
Saskatchewan

Four theological institutions existed in Saskatchewan prior to church union. Two different dioceses of the Anglican Church opened colleges which eventually merged. Emmanuel College was opened in Prince Albert in 1879, was closed for eighteen years, and then reopened. St. Chand’s opened in 1907 and continued until it merged with Emmanuel in 1964 and moved to Saskatoon. ¹

Presbyterians opened Presbyterian Theological College in Saskatoon in 1914 and served Methodist and Congregational churches as well. In 1924, it was renamed St. Andrews and, as a result of church union, became an institution of the United Church of Canada. ²

Lutherans opened Lutheran College and Seminary in Edmonton, Alberta, in 1913, but moved it to Saskatoon in 1914. A second institution, Lutheran College Seminary, was opened in 1939 in Saskatoon. The two seminaries merged in 1958 as the Lutheran Theological Seminary. ³ There seemed to be no indication that any of the Saskatchewan theological colleges was evangelical. In the 1982 survey, none claimed evangelical identity.

Alberta

Only two theological colleges were founded in Alberta before the union of 1925. The Methodists opened Alberta College in 1903 as a secondary school, junior college, and theological seminary. The Presbyterians founded Robertson College in 1910. The two institutions were closely associated, with

²Ibid., pp. 168, 205.
³Harris, p. 262.
Alberta College professors teaching most of the courses at Robertson. As a result of church union the two institutions merged as St. Stephens in 1927.¹

There was no indication that either of the colleges was evangelical at its founding, nor has either become evangelical since. St. Stephens college did not identify itself as evangelical in the Evangelical Fellowship of Canada survey.

**British Columbia**

Four theological colleges were founded in British Columbia prior to 1925. The Anglicans established two almost simultaneously. Bishop Latimer was founded by Anglican evangelicals in 1910, largely as an offshoot of Wycliffe. St. Mark's Hall was begun by moderately high church Anglicans in 1912. The lives of these two institutions were short, for in 1920 they became the Anglican Theological College.²

The Methodists established Columbia Methodist College in 1893 at New Westminster. In 1923 they transferred the teaching of theology to Ryerson College with the original college intending to affiliate with the University of British Columbia. However, through church union, they joined in 1924 with the Presbyterian college to form Union College. The Presbyterians founded Westminster Hall 1908 in Vancouver training ministers there until the merged Union College was established.³ The was no indication found that either institution was evangelical at its founding. It is unlikely that an evangelical theological college existed in British Columbia at the time of church union.

¹Masters, pp. 166-168, 205.
²Thid., pp. 169-171.
³Kelly, pp. 371-374.
Evangelicalism in the Twentieth Century

The rise of historical criticism and the social gospel did not bring about the demise of evangelicalism. When the mainline denominations in Canada turned from evangelicalism to historical criticism and the social gospel, evangelicals found other avenues to maintain and express their faith.

The Resurgence of Evangelical Sectarianism

Theological change supported by denominational leaders and college professors did not always represent the consensus of the total membership. Walsh noted that many members in established churches were "highly critical" of the modernist views of their clergy and were sympathetic to the sectarian and evangelical doctrines proclaimed over the radio.\(^1\) A United Church Superintendent of Missions for Alberta, in the 1940s, stated that "perhaps 80 per cent of the United Church membership in that province was inclined to fundamentalism."\(^2\)

Grant described a change which took place in Canada following union and called it "A New Religious Configuration."\(^3\) He stated that the "mainline churches now found themselves sharing the ground with churches based on more recently arrived ethnic groups, with newer denominations of conservative evangelicals, and with unbelievers and other-believers who challenged their status as an unofficial establishment." He identified the new denominations as evangelicals, having an unqualified belief in the reliability of

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\(^1\) Walsh, The Christian Church in Canada, p. 323.

\(^2\) William E. Mann, Sect, Cult and Church in Alberta (Toronto: University of Toronto Press, 1972), p.29.

\(^3\) Grant, The Church in the Canadian Era, p. 176.
the Bible, preferring direct methods of evangelism, and representing a protest
against the typical mind-set of postwar religion.¹

The most startling reversal of ecumenical tendency so evident in the
early years of the century took place in western Canada. Hitherto a
hotbed of unionist sentiment, it had become by 1930 the recognized
breeding ground of sectarian movements. Most of the new denominations
that would effect this transformation had actually appeared before the
first world war. ... Almost without exception, sects of any magnitude
took advantage of the new medium of radio to extend their range far
beyond what any number of traveling evangelists would have been able to
accomplish. ... Many westerners had come from parts of the United
States where populist movements had been impregnated with the
fundamentalism of William Jennings Bryan and were thus prepared to
welcome religious enthusiasts. ... The abandonment of traditional
evangelistic techniques by the Methodists and later by the United Church
left a residue of unmet religious needs. ... Theologically, almost all
successful sects fitted within the spectrum of fundamentalism.
Ecclesiastically, they shared with continuing Presbyterians a profound
distaste for the United Church, which became and remained for them a
sort of Canadian antichrist.

Mann noted that most of these sects were evangelical.

Of thirty-five sects, the majority were evangelical in nature, the direct
spiritual heirs of separatist sects of earlier centuries, such as the
Methodists, Baptists, and Congregationalists. ... They shared a tight
ascetic code of morality and belief in the literal truth of the Bible, in the
personal second coming of Christ, the existence of a fire and brimstone
hell, and the necessity of a dramatic conversion experience.²

The rejection, by these new denominations, of the United Church and
other mainline denominations meant that they were without institutions in
which to train their workers. Handy noted that as seminaries moved liberal,
"resurgent evangelical conservatism" founded another series of institutions—
Bible colleges and seminaries in which evangelicalism was strongly
emphasized.³

¹Thid., pp. 176, 179.
²Thid., pp. 128-129.
³Mann, p. 27.
291.
Boon asked why Bible colleges expanded so rapidly in the 65 years leading up to 1948. He found the reason in theology, not in economics. The Bible college was conservative and evangelical, and was for much of that time the only institution that held such views.\(^1\) Grant noted that the debates over historical criticism and the social gospel did not affect the laity that much. For him the foundation of Toronto Bible College in 1894 indicated the appearance of uneasiness in some circles even at that early time.\(^2\)

The Bible College Movement

S. A. Witmer was one of the founders of the association which now accredits Bible colleges in North America. He wrote that

> It was during the past three-quarters of a century of profound changes in American education that Bible institutes and Bible colleges had their origin and their development. They represent a pietistic reaction to secularism, a theistic reaction to humanism and agnosticism, a resurgence of spiritual dynamic in Protestantism, a restoration of Biblical authority and direction in education, and a return to the central concern of Christian education—the implementation of Christ's Great Commission: "Go Ye into all the world..."

In western Canada, these institutions opened as early as 1910 with thirty-eight still existent in the early 1970s. Ten were founded in the peak period from 1935 to 1939. By 1970, eleven had closed.\(^4\)

The beliefs held by these Bible colleges and institutes were evangelical. They affirmed belief in the Bible as the infallible and

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\(^1\) Boon, pp. 162-163.
\(^2\) Grant, *The Church in the Canadian Era*, p. 64.
authoritative word of God, belief in mankind's spiritually lost condition, the need of salvation, and belief that Christians must evangelize the unsaved.\(^1\)

The Wlmer study identified fifty-four institutions across Canada. Seventeen of these were in eastern Canada: eight in Ontario, three in Quebec, three in New Brunswick, two in Nova Scotia, and one in Prince Edward Island.\(^2\) The 1982 Survey by the Evangelical Fellowship of Canada found seventy Bible colleges in Canada with a total full time equivalent enrollment of 7,954 students.\(^3\)

Much of evangelical Christianity in Canada turned, in the early twentieth century, to the Bible college movement for the preparation of its professional and lay workers. A few evangelical seminaries in Ontario, Quebec, and Nova Scotia were busy in theological education.

Evangelical Seminaries in the Twentieth Century

The resurgence of evangelicalism in Canadian church life resulted not only in the growth of Bible colleges outlined above but also in the founding of evangelical seminaries. Fifteen of the seventeen evangelical seminaries included in this study were founded in the twentieth century, since the United Church of Canada was formed through union in 1925.

Newly formed seminaries

The new institutions may be divided into two groups. Some were founded on their own campuses while others were identified closely with Bible

\(^1\) Ibid., pp. 29, 46.
\(^2\) Wlmer, p. 51.
\(^3\) "Facts at a Glance," p. 11.
colleges usually on the same campus. The independent seminaries are discussed first.

Toronto Baptist Seminary was the earliest, founded in 1927 by Rev. T. T. Shields, who opposed what he viewed as the increasing modernism of the theological faculty at McMaster University. Through the pages of The Gospel Witness and in his own pulpit, Shields led in the creation of a new training center for Baptists which was, and still is, closely associated with the Jarvis Street Baptist church and supported by the Convention of Regular Baptists.¹

More than forty years later, Regent College opened in 1968 in Vancouver, British Columbia, identifying itself as a new kind of graduate school of theology in North America. Its central focus was theological education for laymen which was to be provided in direct relationship with the university world. Later, Regent responded to the need for graduate theological education by offering an M. Div. program in association with Carey Hall.² Regent has become Canada's largest evangelical center for theological education.

The Theological College of the Canadian Reformed Churches was opened in 1969 in Hamilton, Ontario. Its catalogue specifies that instruction is to be given in "faithful submission to the Holy Scriptures, the Word of God, as confessed in the Three Forms of Unity: The Belgic Confession, the Heidelberg Catechism, and the Canons of Dort."³

¹S-16, p. 4. Quotations from the 1984 catalogues of the evangelical seminaries are footnoted throughout this dissertation with the special notation used in this footnote. The seminaries are listed in alphabetical order in the Bibliography and are there assigned their identifying number.
²S-14, p. 4.
Concordia Lutheran Theological Seminary was begun by the Lutheran Church, Missouri Synod, in 1975 at St. Catharines, Ontario, operating, for its first four years, as an extension of Concordia Theological Seminary in Fort Wayne, Indiana. In 1982 it was affiliated with Brock University, on whose campus its building is located, under an agreement providing that the university should grant the degrees offered by the seminary.1

Ottawa Theological Hall is an independent seminary begun in 19802 which is seeking a charter from the Province of Ontario to grant bachelors' and masters' degrees in divinity and theology. The program is heavily oriented towards apprenticeship and discipleship programs coordinated with Reformed Presbyterian churches which support the institution. Most courses are taught in evenings and on Saturdays in three to four-hour segments of concentrated learning.3

Two additional schools appeared in the eighties. Concordia Lutheran Seminary opened in the fall of 1984 in Edmonton, Alberta, to serve the Lutheran Church of Canada, Missouri Synod.4 Carey Hall began an undergraduate program in 1960 on the campus of the University of British Columbia as "a Christian witness and as a residence for 42 undergraduate men."5 In 1980 its program was restructured under a Senate responsible to the Baptist Union of Western Canada. Its residences house undergraduate students attending the university and those graduate students admitted to its own

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1S-7, p. 6.
3S-13, p. 9.
4"Theological Seminaries in Canada," p. 18.
5S-3, p. 6.
programs. The institution offers an M.Div. program with Regent, internship, and field education programs, and independent studies which are particularly suited to those taking a non-resident Certificate in Ministry.

**Seminaries associated with Bible colleges**

The 1934 study of seminary education by May and Brown noted the emergence, in the United States, of graduate institutions of theological education from Bible colleges.¹ The same development can be seen among evangelical seminaries in Canada.

The first was Central Baptist Seminary in Toronto founded in 1949 by the Fellowship of Evangelical Baptist Churches as an undergraduate and graduate institution using the seminary name. The school is "fully evangelical, definitely Baptist, strongly missionary and evangelistic."² Its programs include masters' degrees in religious education and divinity.

Northwest Baptist Theological Seminary developed from Northwest Baptist College, Vancouver, as a graduate division in 1959, obtaining a separate identity and name in 1976. The creation of the college was the culmination of many previous attempts by the Convention of Regular Baptists of British Columbia and the Regular Baptist Missionary Fellowship of the Prairie Provinces to provide training for the ministry in Alberta and British Columbia. Four graduate degrees are offered: M.Div., M.C.S., M.Th., and M.Min.³

Canadian Theological Seminary developed with Canadian Bible College, Regina, to serve the Christian and Missionary Alliance Church. It was founded in 1970 as Canadian Theological College; obtained, in 1973, a separate

²S-4, p. 3.
³S-11, p. 8.

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charter and affiliation with the University of Saskatchewan; and, in 1982, changed its name to Canadian Theological Seminary. Graduate degrees are offered in the following areas: divinity, missiology, religious education, and Christian studies.  

Winnipeg Theological Seminary opened in 1972 on the campus of Winnipeg Bible College as a graduate division and developed later as a separate institution. It is an interdenominational school particularly receptive to the admission of Bible college graduates and offers masters' degrees in divinity, theology, Christian education, Biblical studies, and ministry. 

Central Pentecostal College developed, in 1972, a unique graduate program in association with the Lutheran Theological Seminary in Saskatoon. The seminary provides the majority of the course work and awards the graduate degree while the college is able to teach a sufficient number of courses to insure its own denominational needs. 

Ontario Theological Seminary, another interdenominational school, opened in Toronto in 1976 in association with Ontario Bible College. The college was born as a result of a merger between London and Toronto Bible Colleges, the latter having been one of the first responses by evangelicals to the need for the training of evangelical pastors when many seminaries espoused higher criticism and the social gospel. Graduate programs are offered in divinity and theological studies.

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1 S-2, pp. 8, 12.
2 S-17, p. 9.
3 S-5, p. 6.
London Baptist Seminary was also opened in 1976 conjointly with London Baptist Bible College as an independent institution offering the M.Div. and M.R.E. degrees. The president identified the institution as "Fundamentalist, evangelistic, and premillennial."³

The North American Baptist Divinity School developed in 1980 on the campus of its sister Bible college following a cooperative graduate program initiated with the denomination's seminary in Sioux Falls, South Dakota, which began in 1973. The M.Div. and M.T.S. degrees are offered.²

1983 statistical summary

The survey of the Evangelical Fellowship of Canada in 1983 produced the following statistics relevant to evangelical seminaries in Canada. It listed twenty-two seminaries, nine in the west and thirteen in the east. Total attendance in full time equivalents was 1,306 students. The seminaries together had graduated 5,059 by 1983. Regent had the largest enrollment with 250, O.T.S. was second with 160, Acadia Divinity College was third with 130, followed closely by C.T.S. with 124 and McMaster with 105.³

Graduate Theological Education in Canada

The survey of major reports of theological education repeatedly noted concerns about the quality of the studies. Information is here gathered which assists in identifying the beginnings of graduate-level instruction in Canada. The steps which led to similar instruction in the United States are

¹S-8, p. 5.
²S-10, p. 7.
³"Facts at a Glance," p. 11.
given first to provide a structure with which to organize Canadian information and to provide a point of comparison.

The Beginning of Graduate Theological Education
in the United States

Theological education in the United States, before the establishment of the first theological seminary in 1784, was obtained in one of five possible ways: (1) study in European universities and schools, (2) the baccalaureate course in the colonial college followed by private study, (3) study in a post-baccalaureate year or two at the colonial college, (4) apprenticeship (post-baccalaureate or not) in a clergyman's home, or (5) training in one of the "log colleges."¹

Winkleman indicated (1) that study at a European institution may or may not have been graduate-level work; (2) that colonial colleges such as Harvard were not theological seminaries but "believed that the collegiate education, proper for a minister, should be the same as for an educated layman."² Study (3) in a post-graduate year was not true graduate education because, though an individual professor might have ten or more students reading privately under him, no formal graduate courses were organized. Finally, Winkleman indicated (4) that neither apprenticeship nor (5) "log college" training was of graduate level. Thus in the United States prior to 1784, there was no graduate-level theological education.³

²Ibid., p. 44.
³Ibid., p. 45.
From 1784 to 1820 twenty-one theological seminaries were established in the United States with all but six including the word "seminary" in their names. The Seminary of the Dutch Reformed Church was first in 1784, fourteen others were founded from 1811 to 1819. Included among the twenty-one are Andover Theological Seminary, Hartwick Theological Seminary, Auburn Theological Seminary, and Harvard Divinity School.¹

Winkleman asserted that seminaries in the United States were, from their beginning, graduate institutions. The baccalaureate degree, or its equivalent, was an entrance prerequisite. The colleges were relied upon for a cultural foundation antecedent to professional training.²

The Beginning of Graduate Theological Education in Canada

It is not possible, with the information at hand, to identify a point of time when the first graduate theological institution began in Canada as the first seminaries were not necessarily graduate institutions. Neither West River Seminary, referred to earlier, nor Queen's, in St. John's, Newfoundland, were graduate schools though both were called seminaries.

In this survey, arrangements for ministerial education which predated graduate programs are noted, followed by information available on graduate-level programs.

Non-graduate theological education

Four of the five types of early ministerial education in the United States, identified by Winkleman, can also be found practiced in Canada.

¹Thid., pp. 66-67.
1. The early Anglicans, Methodists, Presbyterians, and Dutch Reformed sought for priests and ministers in the training institutions of England and Europe. The supply was inadequate, but was, for some, the only available source.

2. In Canada, as in the United States, ministers were taking a regular college baccalaureate program as preparation for their vocation. The early institutions of the Anglicans and Methodists, King’s Colleges and Victoria, carried the same philosophy as was noted in American colleges. The essential purpose of the college was to prepare Christian leaders as lawyers, medical doctors, or clergymen. Egerton Ryerson, the first president of Victoria College and, later, provincial Minister of Education, though he had no college training, led the Methodists to open Victoria as this type of institution.

3. There are examples in Canada, as in the United States, of students who stayed on after the completion of a baccalaureate degree to read and study informally with a professor of theology. At Dalhousie, about 1848, theological students met for six weeks per year for instruction. With appointments to departments of theology and/or divisions of theology at a number of the universities, students gathered with the professors for private study, following their baccalaureate degrees. At Bishop’s University a series of courses was available to divinity students who wished additional study, but these were not part of a degree program.¹

4. Apprenticeship was also popular in Canada. Bishop John Strachan founded the Diocesan Theological Institution in Cobourg as a form of apprenticeship for priests. The program consisted of students studying under Dr. Alexander Bethune, sometimes in his home, for a period of up to three

¹Masters, p. 67.
years. Subjects were taught and practice in priestly duties provided. Bethune was more concerned about the preparation of effective priests than learned ones. Apprenticeship was already familiar to the populace in general, being the normal method for training in law and medicine.

The early Methodist system for preparing ministers was a form of apprenticeship. Wesley valued the use of lay persons in ministry and thus prepared for probationers a largely self-taught reading course which often lasted four or five years. In Canada the course involved study and apprenticeship under a senior minister.

Graduate theological education

The following are specific examples of graduate-level theological education in Canada: (1) Queen's University in Kingston was opened in 1841. "Theology was a University Faculty under 'The Presbyterian Church of Canada in connection with the Church of Scotland'. Theology and arts in the college were not sharply divided. Calvin pointed out that one of the causes of the fusion was "that all the students of theology were graduates in Arts." It must be assumed, then, that from its beginning in 1841, theological instruction at Queens was graduate.

1 Harris, p. 61.
2 Ibid., p. 75.
3 Hughes, pp. 44-47, 203.
4 D. D. Calvin, Queen's University at Kingston (Toronto: Hunter-Rose Co., for the Trustees of the University, 1941), p. 178.
5 Ibid., p. 179.
(2) Trinity College opened in January 1852, incorporated as a university and a divinity school. Staff for the new divinity school were provided by the transfer, to Trinity, of the faculty of the Diocesan Theological Institution of Cobourg.

Candidates for the Faculty of Divinity were required to be graduates of Trinity or of some other university. Candidates without a university degree, being twenty-one years old, could be admitted on the recommendation of the Rector and the Bishop, if they passed preliminary examinations in Greek, New Testament, scripture, church catechism, and on one Latin and one Greek author of the candidate's own choosing.

(3) Wycliffe College was founded in 1877 to provide an evangelical alternative to the teaching of Trinity. It offered a three-year program in theology which was built upon a liberal arts baccalaureate degree. Its first president, Dr. James P. Sheraton, sided with those who felt the church should leave the liberal arts education to the provincial university. Its second president, Thomas R. O'Meara, graduated from Wycliffe even though he was unable to complete his arts course because of ill health. This illustrates that, as at Trinity, provision was made, under acceptable circumstances, for those without arts to complete their theological training. The course at Wycliffe was described, in the Kelly report, as a full seven years—four at the University of Toronto and three at Wycliffe.

(4) Acadia College opened in 1839 as an extension of Horton Academy becoming, in 1844, a "theological seminary" as well as a liberal arts institution. In 1889 the Board of Acadia considered post-graduate work in

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1 Masters, p. 56.
2 Jocz, p. 19.
4 Kelly, p. 390.
theology offering, in 1892, a graduate course in homiletics and a program leading to the degree of Bachelor of Theology.\(^1\) Prior to 1892, therefore, the studies offered by the “theological seminary” established at Acadia were not likely at the graduate level. Assuming that the Bachelor of Theology degree involved one or more years beyond the baccalaureate degree in arts, it could possibly be considered a graduate degree.

The study of seminary education in North America by May noted the laxity in enforcement of the graduate nature of theological education. May’s study reported that about 60 percent of the selected seminaries at that time made specific provision for students who were not college graduates.\(^2\) In 1916, 49.3 percent of seminary students did not have a baccalaureate degree; in 1972, the percentage having the first degree was still only 62.1.

The writers of the May Report quoted the Dean of United Theological College in Montreal who stated, in 1933, that Anglicans, Baptists, Presbyterians, and United church schools require a university arts course followed by training in a theological college.\(^3\) The 1957 Niebuhr Report states that most Canadian institutions had less than 75 percent of their enrollments with college graduation.\(^4\)

It seems that by 1950, the seminaries of mainline denominations had in place the admission requirements acceptable for graduate-level instruction, but permitted frequent exceptions for those who had special needs or situations. Most of this education could be said to be at the graduate level.

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\(^1\) Ibid., p. 132.
\(^2\) May, 3:65, 69.
\(^3\) May, The Profession of the Ministry, p. 377.
\(^4\) Niebuhr, p. 9.
The offering of the B.D. degree did not resolve the problem of graduate theological education in Canada or in the United States. May reported that the degree could represent a theological course following high school, or following college, "or as is the case in some Canadian institutions, a postgraduate course following seminary graduation."  

The foregoing reveals no specific time at which theological education in Canada could be considered graduate. When the Kelly and May reports are considered, one questions whether seminary education in the United States was as clearly graduate as Winkleman would seem to make it.

Graduate programs for theological education developed in Canada at Queen's University in 1841, Trinity in 1852, Wycliffe in 1877, and Acadia about 1889. One can interpret this information to suggest that about 1850 graduate-level education for ministers was a reality in Canada. The Kelly, May, and Niebuhr reports suggest that even in the twentieth century, many were being exempted from undergraduate requirements, but they also recognize that others were meeting them. The work of AATS in assisting institutions in both countries to improve requirements and policies deserves much credit for the standard maintained today.

There are indications that many of the evangelical seminaries in Canada work at the graduate level. Table 17 (appendix B) shows that each seminary offers the M. Div. degree; other masters' degrees are offered by five in religious education, two in ministry, one in missiology, five in theology, one in Christian studies, and four in theological studies. Five others offer a Master of Arts degree with differing majors. The degree nomenclature is consistent with the programs expected of graduate institutions. Three that are not

1 Ibid., p. 82.
related with ATS have affiliation with a recognized academic institution in Canada. Table 21 (appendix B) shows that six of them have an established relationship with ATS, five are considering an application for membership, but six are not. All but one state they require an undergraduate degree for admission to the graduate program. Many of these institutions can be listed with those above which offer graduate-level instruction.

Early Ph.D. and L. Th. programs

Harris considered theological education with professional programs rather than as graduate education while noting that no graduate degrees in any academic discipline were awarded in Canada prior to 1860.\(^1\) Although masters' degrees were offered in a number of institutions by 1890, none were in theology and no Ph.D. degrees had been awarded.\(^2\)

In his review of graduate work to 1920, Harris noted an increase in masters' degrees, but made reference to none in theology. However, Queen's had added a Ph.D. program in Old and New Testament language and literature. The University of Ottawa, Calendar, listed doctorates in theology under "Post-Graduate Courses." Laval offered, first in 1871, a Licence degree in theology which required at least one year beyond the first degree.\(^3\)

The Kelly Report, in 1922, lists the B. D. as the only seminary degree offered, but also indicates forty-three enrolled in post-graduate studies with the largest number, fourteen, enrolled at Queen's Theological College.\(^4\)

\(^1\)Harris, p. 75.
\(^2\)Ibid., pp. 185-188.
\(^3\)Ibid., pp. 309-314.
\(^4\)Kelly, pp. 414-415.
By 1940, none of the English-language institutions had added masters' or doctoral programs in theology. The French-language institutions at Laval and Montreal, until 1930, confined their graduate work to advanced degrees in theology and scholastic philosophy. By 1940 Laval and Montreal had programs for the licence and doctorate in theology. The University of Ottawa had advanced degree work in theology as well.¹

When Harris, in 1960, completed his study of graduate education in Canada, he noted no additional offerings in theology. His statement indicated that graduate education in Canada was still finding itself and adjusting to the needs of the population as well as of the returning veterans.² French language institutions prepared some students, English institutions almost none.

Summary of the Outline History

Evangelicals in Canada trace their lineage to the movement which began in the eighteenth century in England with John Wesley and the Great Awakening. As Canada was explored and settled, evangelical Anglicans, Methodists, Presbyterians, Congregationalists, and Baptists shared in the founding of institutions for evangelical theological education.

Until the latter part of the nineteenth century, evangelicals dominated theological education in Canada. However, the adoption of methods of higher criticism and acceptance of the social gospel turned many denominational and institutional leaders from evangelicalism. The birth of the United Church of Canada in 1925 marked a high point for liberalism and the social gospel in Canada.

¹Harris, pp. 427-433.
²Ibid., pp. 552-557.
Evangelicals responded to the loss of these schools by founding many Bible colleges and Toronto Baptist Seminary. It was not until the late 1940s that other evangelical seminaries in growing numbers began to develop. Since then at least fifteen have been added, some developed on their own campuses and others conjointly with Bible colleges. When Wycliffe and the Montreal Diocesan College are added to the seventeen that agreed to be a part of this study, Canada now has at least nineteen evangelical seminaries.

Canada’s seminaries offered graduate-level instruction at some institutions as early as the middle nineteenth century. The work of AATS assisted in raising instruction at other institutions to the graduate level. Many of the evangelical seminaries also provide graduate-level programs.
CHAPTER III

RESEARCH METHODOLOGY

This chapter presents a summary of the articles by Handy and his respondents, particularly as they pertain to Canadian theological education, and a series of findings, taken from the summary, which provide the basis for the study. The methodology used to carry out this research is described.

Summary of Handy and His Respondents

Summary of the Handy Article

Dr. Robert T. Handy, professor of Church History at Union Theological Seminary, New York, authored A Christian America: Protestant Hopes and Historical Realities, A History of the Churches in the United States and Canada and edited The Social Gospel in American 1870-1920. When a "Consultation on Theological Education in Canada" was called by Dr. C. Douglas Jay, principal of Emmanuel College, University of Toronto, in October 1981, Dr. Handy was asked to present an historical survey of trends in Canadian and American theological education during the past 100 years. The report was so well received that Dr. Handy was asked by ATS to prepare his presentation for publication in the Association's Journal. The editors of the Journal printed, in the same edition, the responses of five educators conversant with Canadian seminary education.

Handy noted the differences and the similarities between theological education in Canada and the United States. He suggested that, though political ties are strongest between Canada and Great Britain, religious ties are closest between Canada and the United States. However, even with these religious ties, many churches exist in only one of the countries, or maintain separate national histories while working in both. Over two hundred theological schools seek to serve this diverse group.

Handy pursued four lines of research in completing his study. They were:

- reading institutional histories of selected theological colleges and seminaries, following career lines of theological educators who have worked on both sides of the border, dipping into relevant archival collections, and holding conversations with more than thirty persons who have extensive knowledge of this general area of inquiry.

Handy limited his study to one group of seminaries. He was concerned with those degree-granting institutions which primarily prepare college-educated candidates for ordained ministries in the Churches. ... Further, it is concerned primarily with Protestant theological education, particularly with those institutions which are members of the Association of Theological Schools in the United States and Canada (ATS), and refers to Roman Catholic education only as its patterns become significantly entwined with those of Protestantism ...

Handy began his survey with 1880 because he felt that, by that date, the systems of theological education in both countries had settled into their respective characteristic patterns. He claimed that the comparative approach enables one to learn "what is truly distinctive" about each country. The

1 Ibid., p. 176.
2 Ibid.
author recognized several who preceded him with comparative studies in the fields of religion and education.

**Similarities**

The following are important similarities which Handy noted between seminaries in Canada and the United States:

1. **Seminaries tend to be small in size as educational institutions.** They grew more rapidly in the United States than in Canada but, by 1980, only 5 of the 172 American seminaries had student bodies larger than 1,000, while only 2 of the 22 Canadian schools were larger than 300. The average size of a student body in Canada was 124 and in the United States 273, much smaller than colleges, universities, and professional schools.

2. **All early theological schools were directly related to denominational traditions, even those with direct ties to a university or on affiliated campuses. Only in recent years have interdenominational schools developed.**

3. **Both countries have adopted the pattern of three years of theological study following the baccalaureate degree as the normal curriculum for ordination.** The licentiate in theology (L.Th.) has been considered a two-year degree by some in both countries, though its use has diminished.

4. **The curriculum of the schools is generally divided into four areas: Bible, Church history, systematic theology, and practical theology.** Handy noted that the divisions were often disguised under other headings and divisional titles, but the four were generally discernible. With the rise of ATS the emphasis on accreditation made the schools more clearly academic than churchly.
5. Overall patterns of change and continuity are quite similar in the two nations. Three generalizations were stated:
   
   a. Although theological faculties seem to show little change, in the long perspective they often change quite rapidly.
   
   b. Institutions show steady change in size, facilities, and administrations when viewed from the longer perspective.
   
   c. From the same perspective, the most fixed aspect of theological education has been the curriculum, particularly the fourfold departmental division. Many interviewed supported the value of the fixed curriculum.

6. Considerable "restlessness and turmoil" developed in North American theological education in the last two decades. Handy noted several forces at work including the civil rights movement, student disturbances, recognition of minorities, secularization trends, an increased number of women attending seminary, and greater resources applied to continuing and lay theological education.

**Differences**

Many obvious differences need only to be listed.¹

1. Though considerably larger geographically, Canada’s population is only about one-tenth that of the U.S.A. and is concentrated along the southern border, particularly around the Great Lakes. Canadian denominations are fewer and have a better "mix" than those in the United States where two giants, the Baptists and the Methodists, dominate American Protestantism.

¹The numbering of similarities follows Handy’s pattern; that of the subsequent sections follows the present author’s.
2. The historical development of theological education in the two countries differs noticeably. In the United States, the modern seminary emerged only in the nineteenth century, a century after the major political events of independence and the writing of the constitution. The opening of Andover and Princeton set the pattern for later schools. They were denominational, had a minimum of four professors, and were intended to prepare college graduates for ministry. Denominational schools, academically autonomous under their boards of trustees or directors, predominated. Even departments of theology established at institutions like Harvard and Yale were separately governed.

Canadian origins go back to pre-confederation days and were closely tied to other institutions of higher education. The smaller population required the combining of arts and theology in the same institutions. American influence was consciously rejected in favor of British and Scottish patterns. Most early institutions were staffed by European graduates. Canadian provinces "looked to England and Scotland as colonies to the center, as juniors to seniors." The prestige of British ideas, images, and personnel continued in theological education well into the early twentieth century.

3. Canadian institutions of theological education have been more closely tied to the arts colleges and universities than those in America. The arrangements for university affiliation established a different context for pastoral training than in the United States. This meant that liberal arts courses could be offered in a church atmosphere taught by denominational members and approved by the university. Handy quoted Robin Harris who stated that, in 1975, "over 40 of the 50 degree-granting institutions either

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1 Ibid., p. 189.
were involved in a federal arrangement, had affiliates, or had been affiliated with another university earlier in their history. ¹

Contrary to the American concept of the separation of church and state, the provincial and federal governments in Canada provide major funding for accredited higher education including operating grants for church-related institutions.

"Canadian theological and educational leaders have long viewed the arrangements made possible by federation or affiliation as one of the great strengths of their system, precisely because it does bring theological education into relationships with the university."² One educator expressed the view that this association enabled theological education to be conducted in a spirit of free inquiry and by scientific methods. The American system was often criticized because it isolated the future minister from the outside world of thought and because the university came to see religion as a cloistered subject.³

These associations have also enabled the smaller Canadian schools to sustain quality education. Affiliation makes it unnecessary to develop independent support and auxiliary services which are available from the university. Handy quoted an analysis of statistics for 1970-1980 which indicated that 53 percent of total funds were devoted to instruction by Canadian institutions, but only 46 percent by American institutions.⁴

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³Ibid.

⁴Ibid., p. 194.
4. More recently, however, university trends in the United States have directly affected theological education in Canada. American institutions welcomed and trained Canadian graduates who adopted philosophies and methods from their hosts prior to their return to teach and administer in Canada.

By the end of the nineteenth century, for example, the British pattern of the university as an examining body had faded from Canada, while the university's role as a teaching institution developed after the American pattern producing a tension between British and American orientations. A distinctive characteristic of Canadian higher education is its mixture of the British and French traditions in an American environment.

The tension has, unfortunately, had an inhibiting effect on Canadian theological life. Handy quoted G. R. Gregg who said that "Anglo-Canadian theology has been painfully diffident, content to repeat what others have formulated, and hesitant to write anything at all."¹ The lack of scholarly production can be partially explained by the relatively small size of Canadian institutions, by the much smaller circle of schools and scholars, and by inhibiting national tensions.

**Cooperation and ecumenism**

Handy identified several areas in which seminaries in Canada and the United States cooperate.

1. Primary cooperation takes place in the Association of Theological Schools in the United States and Canada. The Association has consistently endeavored to recognize and involve the Canadian schools in its work. The word "American" was dropped from its original name in order to accommodate

¹Thid., p. 197.
the Canadian presence. Accreditation standards and association reports have been revised to recognize characteristics of Canadian theological education. The Association helps Canadian schools gain access to funds from various foundations and participate in association programs including the Faculty Fellowship which provides substantial grants for sabbatical research and travel. ATS remains the only recognized accrediting agency for seminaries in North America.

2. A growing movement towards the interdenominational preparation of candidates for ministry began in the late nineteenth century and became conspicuous by the middle of the twentieth century as federated or cooperative clusters or consortia of schools of different denominational backgrounds merged to form new ecumenical institutions. Within a decade after the Second Vatican Council (1962-65), forty-five Roman Catholic schools in both Canada and the United States were admitted to ATS.

In both nations various kinds of cooperative ventures exist. In Canada, the Vancouver School of Theology combines Anglican and United Church colleges. In Halifax, the Atlantic School of Theology unites institutions, two Protestant and one Roman Catholic, under a united board of governors. The McGill University Faculty of Divinity is an example of an interdenominational divinity school integral to a university. The Toronto School of Theology demonstrates the cluster concept by providing cooperation for six schools affiliated with the University of Toronto.

3. Certain Canadian factors, including geographical relationships, too many small colleges, limited resources, and opportunities provided by university affiliation, have contributed to cooperative ventures in Canada. Handy quoted Fielding who highlighted the problems of small colleges by noting that the Anglicans, Baptists, Lutherans, Presbyterians, and United Churches
had "123 full-time and numerous part-time staff members teaching 667 students and a few graduates in twenty-three schools, none of them large enough to provide an education adequate to the Christian ministry..." Handy recounted the negotiations that attempted to center theological education in Canada in five locations: Halifax, Montreal, Toronto, Saskatoon, and Vancouver. Eventually the number of centers was increased to eight in order to achieve consensus. Handy expressed concern that the French-speaking Roman Catholic schools had not been seriously involved in these developments.

Concluding reflections

Handy was not able, in his studies, to discover a consensus on the effectiveness of seminaries. He noted that many demand reform, while others call for improvement. The level of denominational involvement in seminary administration varies. Some institutions are very closely controlled by their denominations; some are clearly related to denominational traditions, but are controlled largely by autonomous boards; a third group is interdenominational or nondenominational in nature.

Handy quoted a 1958 statement of the AATS Committee on the Canadian Colleges that the relationship between denominations and institutions in Canada "is generally a much closer one than in the United States. In the accredited Canadian schools there is an intense loyalty to the church of the tradition of each, a loyalty which does not appear to the committee to interfere with academic freedom." Yet a Canadian theologian must also accept and fulfill his responsibility to the university. Handy stated

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that the "distinctive Canadian genius for affiliation . . . has not interfered with the theological colleges' connections with their communions."

Handy was careful to note the limited nature of his study, leaving much for subsequent research. He concluded with an appeal to consider historical experience and trends in the pursuit of any development in theological education. "To try to swing the theological schools on new courses without taking careful account of the powerful push and pull of their historical patterns would be self-defeating."  

Summary of Handy's Respondents

Handy's five respondents, summarized below, corroborated and supplemented Handy's findings.

Lloyd Gesner

Gesner, an Anglican priest and Executive Director of the Coordinating Committee on Theological Education in Canada, emphasized the rise and importance of Canadian nationalism. Canada "has passed through puberty and is now struggling with the embarrassment of adolescent acne." He reminded readers that Canada is a "mosaic" not a "melting-pot" and that the mosaic includes the "two-nations" proposition, native peoples, regional differences, status of women, and European and Asiatic immigrants. He perceived that Canada in 1982 was not a melting pot but a "boiling cauldron."

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1 Ibid., pp. 208-209.
2 Ibid., p. 211.
4 Ibid., p. 221.
5 Ibid.
In this context Gesner asserted that "nothing in Canada can be understood wholly except as it accounts for the two nations that joined in common cause one hundred and fifteen years ago." Handy's exclusion of the French-speaking Roman Catholic segment of Canadian theological education was, in Gesner's view, a serious deficiency in light of the fact of nationalism.

John Webster Grant

Grant is professor of Church History at Emmanuel College, a constituent college of Victoria University and a federated college of the University of Toronto. He was not sure that the relationships in Canada between theological colleges and the university were as beneficial to theology as Handy suggested. Grant heard from those in church circles who felt that the relationship was detrimental. Others asserted that association in the generally conservative university setting had kept the theological college from being the prophetic institution it is intended to be. Grant suggested that "Canadian nationalism is itself largely an American product, for Canadians seeking to assert their independence most naturally turn for a model to the country that most obviously threatens it."
William E. Hordern

Hordern\(^1\) is president of Lutheran Theological Seminary, Saskatoon, an affiliate college of the University of Saskatchewan. He added to the Handy study an explanation of the importance of regional differences in Canada. Western theological colleges in Canada have not favored British patterns over American ones, as have eastern colleges, partly because western institutions did not exist until the twentieth century. Part of what was called "western alienation" was a conscious attempt to be different from eastern Canada. Hordern concurred with Grant that Handy is too positive in evaluating the association of theological colleges with universities. "Even with affiliation, the university tends to see the theological schools as 'cloistered' and doubts that they apply the latest philosophical thought or scientific methods."\(^2\)

George A. Rawlyk

Rawlyk\(^3\) is professor of history and department chairman at Queen's University, Kingston, Ontario. He recognized the paucity of research in seminary education in Canada before Handy.

Because so little a research base exists on which to build, Handy has been compelled to raise questions and to speculate and "to stimulate" rather than to provide easy answers. In the process, he has perceptively established a paradigm for discussion, within a Canadian-U.S. context, of crucial matters relating not only to the evolution of theological education in both countries but also some of the complex issues arising from another example of what, to many, is the continuing and almost inexorable Americanization of Canadian life.\(^4\)

\(^2\)Ibid., p. 237.
\(^4\)Ibid., p. 241.
Rawlyk elaborated on the socio-psychological dimensions of the colonial mentality associated with Americanization. He also questioned Handy's positive views of the quality of education in Canadian theological colleges. "What was taught was largely irrelevant in terms of the ministerial careers of the graduates and what was learned was quickly forgotten."¹

Laurence K. Shook

Fr. Shook² is a Fellow Emeritus of the Pontifical Institute of Medieval Studies, Toronto, who wrote a history of Catholic post-secondary education in Canada. Shook decried the limitations placed on the Handy study and questioned the meaning and usefulness of some of its terms, including "Protestant." He gave a personalized view of theological education with little of the specific comments provided by other respondents.

Study Design

The summary of Handy and his respondents was reduced to a series of statements which, as accurately as possible, stated their findings. The Faith Alive report of recent evangelical growth was represented by an additional statement. The applicability of Handy's findings to evangelical institutions was determined in two ways. Some were verified with information contained in the outline history of evangelical theological education. Most of the findings were verified with the use of questionnaires and catalogue searches.

¹Ibid., p. 247.
Handy and His Respondents

The findings from Handy and his respondents, which pertain to Canadian seminaries, are grouped here under the headings used in the original article.

**Similarities between Canadian and American seminaries**

1. Seminaries in Canada are numerically small as compared with other educational institutions.
2. Seminaries maintain close relationships with the church tradition with which they are associated.
3. The normal educational requirement for ordination is three years following the baccalaureate degree.
4. Seminary curricula follow the traditional fourfold internal division of Bible, church history, systematic theology, and practical theology.
5. Seminary education is more clearly academic than it is churchly in orientation.
6. Several factors produced restlessness and turmoil in seminary education during the past two decades.
7. Overall patterns of historical change and continuity are similar in the two nations.

**Differences between Canadian and American seminaries**

8. British and Scottish traditions have historically influenced seminary patterns more than American.
9. Seminaries are affiliated with liberal arts colleges or universities.
10. Canadian seminaries have a genius for affiliation with other seminaries.

11. Governments contribute to the operating costs of seminaries.

12. Canadian theology is painfully lacking in self confidence, content to repeat what others have stated, hesitant to write.

13. A nationalism is growing in Canada. Nothing can be wholly understood except as it accounts for the two nations.

14. Several Protestant denominations share important roles in Canadian history.

15. The origins of Canadian theological education pre-date confederation.

16. Ministerial education was often combined with the arts in the same institution.

Cooperation and ecumenism between Canadian and American seminaries

17. Primary cooperation among seminaries takes place in the Association of Theological Schools in the United States and Canada.

18. An emphasis on the interdenominational preparation of candidates for the ministry is growing.

19. Small enrollments, limited resources, and geographical contingencies force Canadian seminaries to cluster.

The Faith Alive Report

20. Evangelical seminaries and denominations have experienced rapid growth since the 1970s.\(^1\)

\(^1\)"Facts at a Glance," p. 11.
The relevance of four of the above findings to evangelical theological education in Canada was examined on the basis of the history given earlier in this dissertation. Findings #7, #14, #15, and #16 were not, therefore, included in Questionnaire A.

Development of the Questionnaires

When the twenty above findings were completed, a determination was made of the kind of information needed to test the applicability of each finding to evangelical seminaries in Canada. Questionnaires were developed to solicit the views of seminary and denominational leaders and to provide factual information to verify numerical growth, curriculum content, and accreditation standing.

Two types of questionnaires were needed: one type examined the views of respondents and a second gathered factual information from seminaries and denominations. Consultation with members of the dissertation committee determined that the views of respondents could best be solicited by asking them to rate statements on a five-point scale from strongly agree (1) to strongly disagree (5) with a mid-point (3) indicating no opinion.

Three questionnaires were developed: Questionnaire A to determine the views of seminary and denominational leaders, Questionnaire B to gather factual information from seminary deans, and Questionnaire C to provide factual information from denominational leaders.

The development of Questionnaires B and C was relatively straightforward. The amount of information needed was limited, so the questionnaires were short. The format was suggested, viewed by the dissertation committee, and revised. The questionnaires appear in appendix A.
The development of Questionnaire A was more difficult. The format chosen allowed each finding, on which views were to be solicited, to be printed with a series of statements carefully examining the topic suggested by that finding. The alternative was to state the original finding and ask respondents to evaluate its accuracy as a description of the evangelicals. Some findings required several statements, others only a few.

With the agreement of the dissertation committee, the three questionnaires were pre-tested by submitting them to expect analysis. The lack of a suitable sample population on which to pilot-test the questionnaires, and the ready availability of suitable persons to serve as experts, led to this decision.

Five experts were chosen to pre-test the questionnaires. Two were denominational leaders, two educational leaders, and the fifth an interdenominational leader who also was a respondent to the Handy paper. The five, in the order given above, were: Elder John A. Hayward, Secretary of the Lake Union Conference, Seventh-day Adventists; Rev. John Hedegaard, Home Department Director of the Missionary Church; Dr. William Foster, former academic dean of Ontario Theological Seminary, and currently Professor of Theology; Dr. Gerald Winkleman, vice president for Academic Affairs, Bethel College; and Dr. Lloyd Gesner, executive director of the Coordinating Committee on Theological Education in Canada.

Each of these experts responded with suggestions for rewording and improvement. The questionnaires were revised accordingly, submitted for final approval to the members of the dissertation committee, and prepared for circulation.
Administration of the Questionnaires

A personal letter accompanied each questionnaire to explain the study and request the support of the respondent. Each letter asked the recipient to return the questionnaire if he felt his institution or denomination should not be classified as evangelical and excluded from the study. A copy of one letter appears in appendix A.

Mailing lists were prepared according to the guidelines stated in delimiters one and two in chapter 1. This resulted in mailings to presidents and deans of twenty-one seminaries and leaders of thirty-seven denominations.

Seventy-nine questionnaires were mailed November 1, 1984. At approximately three-week intervals after that date, post cards were mailed to keep respondents informed of the progress of the study and to encourage those who had not returned their questionnaires to do so. At the end of December, personal letters were written to those who had not responded. About the middle of January, phone calls were made for the first time. Repeat mailings were necessitated by changes in denominational and seminary leadership, leaders on sabbatical leaves, and lost questionnaires. Contact with those failing to submit returns continued through April.

Methodology for the Analysis of the Questionnaires

The analysis of seminary catalogues produced data relating to denominational relationships, academic affiliations, curriculum content, and accreditation status. Table 17 (appendix B) reports the results of this search.

The information from two questionnaires was collected and summarized. The data from Questionnaire B are given in tables 18, and 20-24 (appendix B). The information from Questionnaire C is collected in tables 25-29 (appendix C).
The returns from Questionnaire A, recorded in tables 30–32 (appendix D), provided other types of data. Forty-one of the statements express views directly related to the particular Handy finding with which they are printed in the questionnaire and use the five-point scale. The other forty-eight expressions do not use the five-point scale, but collect either information supplemental to the first group or, for Finding Number Ten, ask for a two-point analysis.

The choice of statistical techniques to assist in analyzing the data was limited by the following characteristics. First, the groups studied comprised the whole of the population. As far as possible, all evangelical seminaries and all evangelical denominations in Canada were contacted. Second, the information gathered from the forty-one statements consisted of compiled frequencies on a rating scale of one to five. Third, no numerical value could be attached to Handy's findings for comparative purposes.

Statistical techniques were needed to assist in studying responses to the forty-one statements by analyzing the level of consensus among respondents and comparing views of the three groups of leaders. After consultation with two members of the faculty of Andrews University, three statistical measurements appeared to be appropriate for this purpose. They are (1) median, (2) interquartile range, and (3) chi square. The median indicates the mid-point of the group responses, the interquartile range suggests how closely views are collected around the median. The smaller the value of the interquartile range, the stronger the consensus among those responding. These two measurements assisted in determining the overall views of the leaders.
Chi-square analysis assisted in comparing the views of seminary and denominational leaders, and those of seminary deans and presidents. A low chi-square score indicates that differences are likely due to random error rather than differences of opinion. For values of chi square over 7.78 there is a 90 percent probability that the differences are real and not due to testing or other errors. Values over 5.99 indicate 80 percent probability.

A computer program was written to store the raw data and compute and print the statistical values. The results were tested by comparison using a commercially produced program named "Advanced Statistical Analysis." The program calculated theoretical frequencies with the use of contingency tables and used them in the calculations of chi square. Degrees of freedom were calculated with the use of the formula df = (R-1)(C-1). Since the contingency tables for this research have two rows and five columns, the degrees of freedom are four.

Ferguson expressed concern about the use of chi square which is pertinent to this research. He noted that small expected frequencies may exhibit discontinuities. Thus, "for 1 degree of freedom a correction may be applied known as Yates's correction for continuity. . . . With 2 or more degrees of freedom the error introduced by small expected frequencies is of less consequence than with 1 degree of freedom." He added that for five or more degrees of freedom, good approximations should be realized. Since the degrees of freedom for this research are fewer than five, and since frequencies vary from zero to twenty-five, caution needs to be exercised. For that reason, the printed results from Questionnaire A include total frequencies

with chi-square values so that they may be used to assist in the interpretation of the responses.

Four notations are used to indicate the statistical results calculated on the basis of the above. These appear under the forty-one statements using the one to five ratings.

- **M** - the value of the median
- **IR** - the value of the interquartile range
- **X1** - the value of chi square for comparisons between seminary and denominational leaders
- **X2** - the value of chi square for comparisons between seminary deans and presidents.

**Summary**

The research centers around twenty statements which approximate a summary of the articles by Handy and his respondents as they pertain to Canadian theological education. Three questionnaires were developed to test the views of seminary and denominational leaders and to gather factual information germane to the analysis of sixteen of these statements. The other four statements are analyzed in light of the history of Canadian theological education given in chapter 2. A series of three statistical procedures was determined to assist in the analysis of the results from Questionnaire A. Chapter 4 reports and analyzes the results.
CHAPTER IV

RESEARCH RESULTS

The Participants

This study was conducted with the assistance, in Canada, of the presidents and deans of the evangelical seminaries and the resident leaders of evangelical denominations.

The Evangelical Seminaries

The study began with the twenty-two seminaries listed by the Evangelical Fellowship of Canada. A catalogue was first obtained from each of the seminaries and examined. On the basis of a study of the catalogues the Institut Farel, Faculte de Theologie Reformee de Quebec, was excluded because it did not require a baccalaureate degree for admission indicating that it was not a graduate institution.

Four leaders withdrew their institutions from the study following receipt of the initial mailing. The seminary at the Canadian Nazarene College was unable to open in 1984 in cooperation with the Nazarene Theological Seminary in Kansas City, Missouri.

Dr. Bernard Zylstra, president of the Institute for Christian Studies, Toronto, agreed, following discussion with the writer, that his institution did not fall within the bounds of the study. The Institute is definitely evangelical, teaching from a Christian Reformed perspective a program designed for those who will be professionals in education. Because the emphasis in the program is mainly philosophical, the school was not be listed as a theological institution.
The two evangelical institutions of the Anglican Church of Canada, Wycliffe College and the Montreal Diocesan College withdrew from the study. Their deans stated they are evangelical but are supported by confessional denominations, which meant that many of the statements in the questionnaires did not apply to the relationships in which they worked. The deans asked that they be excluded.

All presidents and deans of the seventeen remaining evangelical theological colleges and seminaries responded.

The Evangelical Denominations

Thirty-seven denominations were identified as evangelical by the guidelines stated in delimiter one and were contacted with a letter of introduction and the appropriate questionnaires.

Three of the denominations withdrew, by letter, from the study. Rev. Yesayi Sarmazian of the Armenian Evangelical Church asked to be exempted because he is relatively new to Canada and therefore unable to assist in the study of theological education. Rev. S. T. Jacobson of the Evangelical Lutheran Church of Canada identified his denomination in the "historic confessional position of the Lutheran Church" and as "truly evangelical," but not one with the body of denominations supporting the seminaries in question. Mr. W. Ray Miles of the Christian Church (Disciples of Christ) in Canada indicated his denomination is a full member of the Canadian Council of Churches and the World Council of Churches and is strongly supportive of their actions. He questioned, therefore, whether he represented an evangelical denomination and suggested he withdraw.

Of the thirty-three denominational leaders remaining, two failed to respond to all attempts to make contact. Four others responded to phone calls indicating their intention to return the questionnaires, but had not done so.
during the six-month period when returns were collected. The remaining twenty-eight denominations whose leaders responded are listed in Table 25 (appendix C).

The nine denominations not included in the study for the reasons given above are: Arminian Evangelical Church, Bible Holiness Movement, Christian Church in Canada, Conference of Mennonites in Canada, Evangelical Lutheran Church of Canada, The Fellowship of Evangelical Baptist Churches, Pentecostal Assemblies of Newfoundland, Pentecostal Holiness Church, and Presbyterian Church in Canada.

Catalogue Review

Sixteen catalogues were examined to gather information indicating denominational association, academic affiliation, year founded, accreditation status, nature of the curriculum, and degrees offered. The results are reported in Table 17 (appendix B). A catalogue was not available from Concordia Lutheran Seminary in Edmonton because none had been printed for its first year of operation, so information was obtained by direct contact with the president and dean of the institution.

Questionnaire Returns

The data collected for Questionnaires A and B are complete, except where a respondent declined to respond to a particular statement.

The responses to Questionnaire C are incomplete. A number of leaders declined to provide any information because the denominations they represent hold to congregational autonomy and therefore establish independent policies and do not report typical data. Another group of denominations, including the Nazarene Church, the Christian and Missionary Alliance, and the Free Methodists, have just recently established separate
Canadian organizations which hold, at present, little historical information. The information, if available, is in district offices and at former American headquarters.

For the above reasons, some of the data requested in Questionnaire C were not available. Most leaders provided total membership and number of ordained ministers but too few were able to give information on worship service attendance and ordained ministers with seminary degrees to make the responses meaningful. Denominational offices do not record the number of prospective ministers attending seminary. The last three types of information are not included in results from Questionnaire C.

Attempts were made to complete data on denominational membership and number of ordained ministers from other sources using the Yearbook of American and Canadian Churches for 1975, 1980, and 1983 and contacting denominational headquarters in the United States. Access to these supplemental sources made it possible to provide the information in table 9. The incomplete nature of the information indicates the difficulty of determining data for evangelicals in Canada.

Telephone contacts were made (1) to encourage the return of questionnaires (as noted on page 96) and (2) to attempt to find other research which might assist in verifying evangelical membership growth. Questionnaire responses were not discussed when these two purposes were being fulfilled.

Dr. Ian Rennie, a dean, provided some helpful historical material used in chapter 2. Dr. Lloyd Gesner, one of the respondents to the Handy study, Brian Stiller, executive director of the Evangelical Fellowship of Canada, and Dr. Leslie Tarr, Canadian church historian, were unable to provide assistance but suggested the following two researchers.
Dr. Dennis Oliver, former director of the Institute for Church Growth at Canadian Theological Seminary and current pastor of a Presbyterian Church in Toronto, discussed his research on the subject. He agreed that it is extremely difficult to determine evangelical denominational membership and attendance in Canada. He was aware that the Canadian census publications classify evangelicals under "others," but he has been able to conduct some research with unpublished census data which reported limited evangelical membership figures. Dr. Oliver has not been able to determine the extent of the growth of evangelical denominations in Canada during the last one or two decades but doubted that significant growth occurred.

Dr. Reginald Bibby, a sociologist at the University of Lethbridge, has attempted to explain the reasons for evangelical church growth in Canada. Bibby provided a series of articles which give additional information about denominational growth among evangelicals in Canada which are referenced later in this chapter and listed in the Bibliography.

The Results of This Study

The results from this study are considered under one of four headings: institutional characteristics, relationships with other educational institutions, relationships with church traditions, and relationships with society.

For most of the findings, tables were prepared to present the accumulated data from questionnaires, catalogue review, and supplementary searches. Appendix A holds the questionnaires and personal letter, appendix B the results from Questionnaire B, appendix C the results from Questionnaire C, and appendix D the results and values of statistical computations for Questionnaire A.
Institutional Characteristics

Seven of the Handy findings relate to various characteristics of theological institutions. The responses to these findings are examined and grouped here.

Size

Handy expressed, in Finding Number One, that seminaries in Canada and the United States were much smaller than liberal arts colleges and universities in either country.

TABLE 1
TOTAL ENROLLMENTS FOR CANADIAN SEMINARIES, 1983-84
(from tables 18 & 19)

<table>
<thead>
<tr>
<th>Size</th>
<th>Evangelical</th>
<th>Non-Evangelical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Largest</td>
<td>474</td>
<td>205</td>
</tr>
<tr>
<td>Smallest</td>
<td>11</td>
<td>51</td>
</tr>
<tr>
<td>Average size</td>
<td>100</td>
<td>115</td>
</tr>
<tr>
<td>Less than 100</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>100 to 199</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Over 199</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>1693</td>
<td>1492</td>
</tr>
<tr>
<td>Number Institutions</td>
<td>17</td>
<td>13</td>
</tr>
</tbody>
</table>

The information in table 1 confirms that evangelical seminaries in Canada are small. Only two evangelical institutions have enrollments above 200. Universities in both nations enroll thousands of students, liberal arts
colleges usually hundreds. Handy’s finding for members of ATS is also true for the evangelicals.

Table 1 shows, additionally, that evangelical seminaries enroll more students than non-evangelical seminaries. When Wycliffe, with 112 students, is added to the total for evangelicals, the difference is even greater. Non-evangelical seminaries are, on average, larger than evangelical institutions at least partly because of recent mergers noted in the educational history.

Conclusion: Canadian evangelical seminaries are small in comparison with liberal arts colleges and universities and are smaller, on average, than non-evangelical seminaries. Handy’s finding is true for both groups.

Four-fold curriculum

Handy found that seminary curricula follow the traditional four-fold internal divisions of Bible, church history, systematic theology, and practical theology. Table 17 (appendix B) includes the results of the catalogue analyses which show that all seventeen seminaries have the characteristic curriculum.

When Handy discussed the four-fold curriculum, he pointed out that the actual divisional titles need not be identical with his four, nor that there need be only four division within an individual institution’s curriculum.

Regent College includes interdisciplinary requirements, consistent with its institutional purposes, yet they do not break down the characteristic M.Div. program which it offers.

Conclusion: Canadian evangelical seminaries maintain the typical four-fold curriculum which Handy found in the seminaries he studied.
Academic - churchly orientation

As Finding Number Five indicates, those whom Handy interviewed felt that theological colleges were oriented more to academics than to the practical application of studies to the church setting.

The summary of leaders' views in response to statement 24, table 2, shows a marked disagreement in the views of seminary and denominational leaders which is confirmed by the value of $X_1$. Denominational leaders strongly agree that academic aspects are emphasized more than the practical churchly aspects. Seminary leaders are less sure, eighteen agree but fourteen disagree. The value of $X_2$ indicates there is no significant difference between the views of deans and presidents.

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>Seminaries emphasize the academic aspects of training ministers more than the church-related aspects.</td>
</tr>
<tr>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>#1</td>
<td></td>
</tr>
<tr>
<td>#2</td>
<td></td>
</tr>
<tr>
<td>#3</td>
<td></td>
</tr>
<tr>
<td>#4</td>
<td></td>
</tr>
<tr>
<td>#5</td>
<td></td>
</tr>
</tbody>
</table>

Leaders agree, in response to statement 25, that academic aspects in the seminary program should not be emphasized more than the churchly. However, the value of $X_2$ indicates that differences between the views of
presidents and deans are probably real. The frequencies given in table 32 (appendix D) show that presidents are more convinced than their deans.

Conclusion: Denominational and seminary leaders feel that academic aspects of the seminary program receive greater emphasis than the churchly, though seminary leaders are less sure than their counterparts, and that the academic should not receive more emphasis, though though deans are more hesitant in their affirmation. Handy's finding is also true of the evangelicals.

Theological vitality

Handy Finding Number Twelve expresses a concern shared by G. R. Gregg that Canadian theology is painfully lacking in self-confidence, is content to repeat what others have stated, and is hesitant to write.

TABLE 3

THE VITALITY OF EVANGELICAL THEOLOGICAL THOUGHT AND WRITINGS

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree #1</td>
<td>Disagree #2 #3 #4 #5</td>
</tr>
<tr>
<td>8 32 10 7 3</td>
<td>61. This is an accurate description of evangelicals.</td>
</tr>
<tr>
<td>18 36 2 2 2</td>
<td>62. Seminaries should be centers of theological and ethical reflection and renewal.</td>
</tr>
<tr>
<td>17 32 4 5 2</td>
<td>63. Seminary thought should challenge and lead denominational leaders and constituents.</td>
</tr>
</tbody>
</table>

M = Median
IR = Interquartile Range
X1 & X2 = Chi Square

The tabulations in table 3 confirm that denominational and seminary leaders strongly agree, in response to statement 61, that Handy's finding is
true for evangelical theology. The values of X1 and X2 indicate differences of opinion are probably not significant, while a study of the frequencies indicates that differences are only in the degree to which they concur with the statement. Deans are the least certain in their agreement, nine agree while five disagree.

All leaders assert that seminaries should be centers of theological and ethical thought which challenge and lead their respective constituencies. The medians of 1.78 and 1.89 indicate strong agreement and the values of the interquartile ranges indicate consensus. Frequencies show that denominational leaders are somewhat less sure than seminary leaders of the need for seminary stimulus.

Conclusion: Canadian evangelical theology does lack self-confidence and vitality. It should be reflective and provide challenge to its supportive bodies. What Handy found true of non-evangelical institutions is also true of the evangelicals.

Long-term change

Handy noted, as reported in Finding Number Seven, the long-term changes he found in faculty, institutional size, facilities, and administrations. In the short-term he noted that change was difficult to observe. The four-fold curriculum was, he indicated, the only truly fixed aspect. The evangelical seminaries do not exhibit this pattern of change simply because they are too young. The two older evangelical schools, Acadia and McMaster, can be viewed from Handy’s perspective and were part of his study.
National and seminary beginnings

Finding Number Fifteen shares Handy's view that the origins of Canadian institutions pre-date confederation in contrast to American institutions which developed after national issues were settled. The outline history of evangelical theological education narrated the founding of colleges, mainly evangelical, prior to confederation. Most of the seminaries which now represent evangelicalism are of very recent origin because many early institutions left evangelicalism. Handy's finding accurately represents the evangelical movement in theological education, but is not true of most of the current seminaries.

Theology and the arts

Handy wrote that Canadian programs in theology were combined with the arts in the same institution, in contrast to schools in the United States. Finding Number Sixteen is not characteristic of today's evangelical schools, for each of the institutions leaves the teaching of arts courses to other institutions. Both Acadia and McMaster turned the teaching of arts over to their related universities some time ago. Handy's finding is not true of today's evangelical seminaries.

Summary of institutional characteristics

Evangelical seminaries in Canada are very similar to the group studied by Handy when institutional characteristics are compared. The evangelical schools are small as compared with liberal arts colleges and provincial universities and slightly smaller, on average, than Handy's group. They maintain the four-fold subject matter in their curricula, and place more emphasis on academic rather than church-related aspects of their programs, although they would like to see the emphasis more evenly applied. They
recognize that evangelical theology does not challenge and lead the denominational traditions which it serves. Current institutions differ from Handy's because of their brief historical tradition and in their separation of the teaching of theology and the arts.

Relationships with Other Educational Institutions

Five of Handy's findings identify relationships of theological colleges with other educational institutions in Canada, the United States, and Europe.

Historical Influences

Table 4

NATIONAL PATTERNS CURRENTLY INFLUENCING SEMINARY DEVELOPMENT IN CANADA

<table>
<thead>
<tr>
<th>National Influence</th>
<th>First</th>
<th>Second</th>
</tr>
</thead>
<tbody>
<tr>
<td>64. American</td>
<td>34</td>
<td>14</td>
</tr>
<tr>
<td>75. German</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>76. British</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>77. Canadian</td>
<td>9</td>
<td>12</td>
</tr>
<tr>
<td>78. Scottish</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>79. French</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>65. Other European</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

The significant historical influence of British, Scottish, and European forms of theological education on Canadian developments is stated in Finding.
Number Eight. The outline history in chapter 2 revealed how early Canadian leaders, both evangelical and non-evangelical, drew on these traditions while building their college and so verifies Handy's finding.

The information in table 4 shows that, currently, American influence has the strongest impact on evangelical theological education in Canada. British influence is second with the impact of other Canadian institutions third. European influence on Canadian planners has now largely disappeared.

**Conclusion**: An important change has occurred in patterns influencing ministerial preparation in Canada. European influence has faded, American influence dominates, British and Canadian influences are important to many.

**Associations with other institutions**

In his findings, Handy pointed to two types of institutions with which theological colleges have developed formal relationships: liberal arts colleges and universities, and other seminaries.

**With colleges or universities**

Handy, as stated in Finding Number Eight, determined that ATS member institutions in Canada are affiliated with liberal arts colleges or universities.

Table 5 gathers information from Questionnaire A and from the catalogue review which bear on statement 66 and its related questions.

Responses to this statement produced a division of thought. The median is almost on "no opinion," while the interquartile range indicates a diversity of views and responses are bimodal. The frequencies for seminary and denominational leaders show that more seminary leaders disagree, while more denominational leaders agree that seminaries should affiliate. Opinion is widely varied among the respondents on this finding.
TABLE 5
AFFILIATION WITH LIBERAL ARTS
COLLEGES OR UNIVERSITIES

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>Disagree</td>
</tr>
<tr>
<td>#1 #2 #3 #4 #5</td>
<td></td>
</tr>
<tr>
<td>9 15 8 20 7</td>
<td>66. Seminaries should affiliate with liberal arts colleges or universities.</td>
</tr>
</tbody>
</table>

\[ M = 3.19 \quad IR = 1.11 \quad X1 = 4.36 \quad X2 = 1.95 \]

Those agreeing checked:

67. Provides a means of academic recognition \hspace{1cm} 17
80. Provides library and other facilities \hspace{1cm} 21
81. Prevents the "cloistered" atmosphere \hspace{1cm} 16
82. Reduces operating expenses \hspace{1cm} 15
83. Individual comments: 

- Provides support for Christian witness on university campus
- Relates to bring the gospel to the secular academic world
- If denomination has its own accredited university or college
- Does not hinder affiliation with other evangelical seminaries
- To influence colleges

Those disagreeing checked:

68. Revealed truth and humanism don't really mix \hspace{1cm} 12
84. The seminary is usually dwarfed by the university \hspace{1cm} 9
85. It is better to join with other seminaries \hspace{1cm} 6
86. Too much government interference results \hspace{1cm} 13
87. University courses not taught from a Christian perspective \hspace{1cm} 16
69. Seminaries need a time for study apart from society \hspace{1cm} 6
88. Individual Comments:

- Very few practical advantages
- There is no one desirable pattern, both have advantages
- Objectives are different and should remain so
- Seminaries need freedom to set their own agendas, etc.
- The best pre-seminary is an undergraduate Bible college degree

Catalogue Review (table 17):

| Affiliated with provincial universities | 6 |
| Affiliated with liberal arts colleges  | 0 |

\[ M - Median \quad IR - Interquartile Range \quad X1 & X2 - Chi Square \]
Information from the catalogue review shows that 65 percent of the evangelical seminaries in Canada are not affiliated with a university or college. The two older seminaries included in the study, Acadia and McMaster, have each withdrawn from organizational unions with provincial universities and now hold an affiliate relationship.

Four of the more recent seminaries: Canadian Theological Seminary, Carey Hall, and Regent College, and Canadian Lutheran Theological Seminary have affiliated with an adjacent provincial university. Handy's finding is not true for most evangelical seminaries.

Those who agree with statement 66 rated the advantages of affiliation. There is little preference expressed between the four possible choices, although the advantages in sharing library and other facilities are rated highest. Added comments emphasize the possibility for Christian witness in such an affiliation.

Those who do not favor affiliation checked, most frequently, the view that university courses are not taught from a Christian perspective. Respondents noted the differences in philosophy of religious and secular institutions as a base for disapproving affiliation. There is no common thread running through the individual comments.

Conclusion: Most evangelical seminaries are not affiliated with liberal arts colleges or provincial universities. Opinion varies widely on the value of affiliation. What Handy found true for non-evangelical seminaries is not true for most evangelical institutions.
Finding Number Ten states that the seminaries in Canada, which Handy studied, showed a genius for affiliation with other seminaries. Table 6 brings together information from Questionnaires A and B and from the catalogue review to describe the evangelical situation.

Respondents strongly agreed with statement 10 that Canadian evangelical seminaries and denominations do not have a genius for affiliation. The two chi-square values for this statement indicate disagreement is insignificant, due only to chance. Evangelicals, unlike Handy's group, are not prone to affiliate.

Yet, the majority of those responding to statement 11 agree that evangelical seminaries should affiliate with other evangelical institutions whenever possible. There is more variation in responses to this statement than to the previous one as the value of IR shows. The frequencies show that denominational leaders favor the statement more strongly than seminary leaders and that deans are more positive in their views than presidents. All three groups favor affiliation with other evangelical seminaries.

Respondents leave no doubt that they oppose affiliation with non-evangelical seminaries. The median for responses to statement 12 is between disagree and strongly disagree, with the interquartile range indicating considerable consensus. The value of X1 shows an 87 percent probability that differences in views of seminary and denominational leaders are real. Frequencies show that, though both groups oppose this type of affiliation, denominational leaders more strongly disagree. Frequencies also show that presidents are in stronger opposition to affiliation than deans.
### TABLE 6

**AFFILIATION WITH OTHER SEMINARIES**

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Agree</strong></td>
<td><strong>Disagree</strong></td>
</tr>
<tr>
<td>#1 #2</td>
<td>#3 #4 #5</td>
</tr>
</tbody>
</table>

- **10. Evangelical groups are not prone to affiliate.**
  - $M = 2.09$  
  - $IR = .35$  
  - $X_1 = 1.38$  
  - $X_2 = .47$

- **11. Evangelical seminaries should affiliate, whenever possible, with other evangelical seminaries.**
  - $M = 2.31$  
  - $IR = .86$  
  - $X_1 = 4.71$  
  - $X_2 = 3.34$

- **12. Evangelical seminaries should affiliate, whenever possible, with non-evangelical seminaries.**
  - $M = 4.30$  
  - $IR = .61$  
  - $X_1 = 7.25$  
  - $X_2 = 4.67$

- **13. One evangelical seminary can serve all evangelical denominations in a given geographical area.**
  - $M = 4.18$  
  - $IR = .59$  
  - $X_1 = .29$  
  - $X_2 = 3.14$

- **14. Affiliation with a Bible college is a viable option for an evangelical seminary.**
  - $M = 2.23$  
  - $IR = .80$  
  - $X_1 = 8.43$  
  - $X_2 = 2.85$

**Current Affiliations (table 17):**

- Affiliated with another seminary: 3
- Associated with a Bible college: 8

**Reasons for a Bible College Relationship (table 24):**

<table>
<thead>
<tr>
<th>Responses</th>
<th>#1 #2 #3 #4</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 2 0 1</td>
<td>Need for graduate study in the area</td>
</tr>
<tr>
<td>3 0 0 2</td>
<td>A natural progression, Bible college to seminary</td>
</tr>
<tr>
<td>0 2 4 1</td>
<td>Both institutions have similar mission and purpose</td>
</tr>
<tr>
<td>0 3 1 0</td>
<td>Economical - share site and facilities</td>
</tr>
<tr>
<td>0 0 2 0</td>
<td>Denominational supporting body encouraged</td>
</tr>
<tr>
<td>0 0 1 0</td>
<td>A nucleus of qualified faculty can serve both</td>
</tr>
<tr>
<td>0 0 0 1</td>
<td>Easier to keep identity with constituency</td>
</tr>
<tr>
<td>0 0 0 0</td>
<td>Bible college program was declining</td>
</tr>
<tr>
<td>0 0 0 0</td>
<td>Positive influence of graduate students on campus</td>
</tr>
</tbody>
</table>

- $M$ - Median  
- $IR$ - Interquartile Range  
- $X_1$ & $X_2$ - Chi Square

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Responses to statement 13 show agreement that one evangelical seminary cannot serve a given geographical area. Values for the median and interquartile range show a consensus strongly opposed. Though respondents to the previous statement favored affiliation with evangelical seminaries whenever possible, they did not mean that one such seminary can serve all evangelicals in a given geographical area.

Both groups of leaders, responding to statement 14, agree that affiliation with a Bible college is a viable option. The value of X1 indicates that differences between denominational and seminary leaders are not due to research error. Frequencies show that, though both groups agree, denominational leaders favor such affiliation much more strongly than their counterparts.

The catalogue review revealed that three evangelical seminaries are affiliated with other such institutions. McMaster Divinity College is affiliated with the Toronto School of Theology and Central Pentecostal College with the Lutheran Seminary in Saskatoon, neither of which identified itself as evangelical. The third affiliation is Carey Hall and Regent College, two evangelical schools.

Eight institutions share campuses, administrators, and often faculty with Bible colleges, a relationship viewed favorably by the respondents. The strongest reason for this kind of joint relationship is the need for graduate theological education in the same geographic area as the Bible college. The natural progression from undergraduate to graduate-level education, the similarity of mission and purpose, and the economic advantages of shared location are seen by respondents as important reasons for these associations.

Conclusion: Evangelical seminaries in Canada do not have a genius to affiliate. Though affiliation with other evangelical seminaries and with Bible colleges is
viewed favorably, affiliation with non-evangelical seminaries is opposed. One evangelical seminary in a given geographical area cannot adequately serve evangelicals.

**Clustering relationships**

Handy's Finding Number Nineteen reports that ATS seminaries in Canada have faced the pressures of limited enrollments and resources, the problems associated with a large nation unevenly populated, and have responded by joining in clusters at central locations. Table 7 collects the relevant information for this topic.

Respondents to statement 15 are almost equally divided when they consider the adequacy of the financial base for evangelical seminaries in Canada. Those who agreed with the statement indicate that the lack of proper fund-raising programs is the most importance cause, but they are also concerned that there are too few members of evangelical denominations and too many seminaries. There is considerable uncertainty about the adequacy of the financial base for evangelical institutions in Canada.

There is stronger support for statement 17, which asserts that the number of prospective students warrants the current number of seminaries, though 31 percent hold no opinion. Frequencies show that denominational leaders are more confident than seminary leaders, twice as many of the latter doubt that there are sufficient. There is a limited consensus that the number of prospective students is adequate.

Respondents disagreed with the intent of statement 18—that three or four strategically located seminaries could serve Canadian evangelical needs. The values of the two chi-square values show no probable difference of views between the groups replying.
TABLE 7
INFLUENCES OF FINANCES, ENROLLMENTS, GEOGRAPHY, AND NUMBER OF SEMINARIES

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>Disagree</td>
</tr>
<tr>
<td>#1 #2 #3 #4 #5</td>
<td></td>
</tr>
</tbody>
</table>

4 23 11 16 8 15. There is an adequate financial base in Canada to support current evangelical seminaries. 

\[ M = 1.66 \quad IR = 1.02 \quad X_1 = 1.56 \quad X_2 = 2.57 \]

Responses from those disagreeing with statement 15:

70. Too few evangelicals in Canada 9
71. Too many seminaries 7
72. Fund-raising is not adequately developed 14
73. Government financing is not available 3

74. Other comments added were:

Canadians depend a great deal on U.S. schools
Population is only 10% of the U.S.
The vision for good seminary training is not clear
Inadequate ministry of missionaries-in-training in local churches

5 28 19 4 5 17. There are enough prospective students to warrant the current number of evangelical seminaries. 

\[ M = 2.39 \quad IR = .96 \quad X_1 = 5.67 \quad X_2 = 2.53 \]

3 11 10 29 9 18. Evangelical Christianity could be served by 3 or 4 strategically located seminaries. 

\[ M = 1.74 \quad IR = .81 \quad X_1 = 1.96 \quad X_2 = 2.94 \]

4 23 17 11 5 19. The geographical distribution of current seminaries is adequate for student and denominational needs. 

\[ M = 2.62 \quad IR = .79 \quad X_1 = 6.86 \quad X_2 = 3.17 \]

Responses from those who disagreed with statement 19:

10. Too many 1 14
For those who checked "too many," they are needed in:
21. Western Canada - 5
    Maritime - 3
    Quebec - 4
    Ontario - 2
    Another province - 1

4 33 14 9 2 22. The number of evangelical seminaries in Canada is adequate for needs of evangelical denominations. 

\[ M = 2.32 \quad IR = .67 \quad X_1 = 5.92 \quad X_2 = 4.47 \]

Additional responses from those who disagreed with statement 22:

13. Too many 1 9

Added comments were:

Not enough theological diversities representing various evangelical viewpoints
Too few with adequate accreditation
There isn't any Wesleyan Arminian seminary
No distinctly Wesleyan Arminian seminary
A Pentecostal seminary would probably be viable
Theologically oriented seminaries are practically nil
Adequate if existing ones are allowed to grow in academic strength and numbers

\[ M - Median \quad IR - Interquartile Range \quad X_1 \& X_2 - Chi Square \]

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Statements 18, above, and 13, from the previous grouping, present closely related issues. Respondents reveal similar views. They strongly feel that one seminary cannot serve all evangelicals in a given area. They are almost as convinced that three or four cannot adequately serve Canada.

There was general agreement that geographical distribution, addressed by statement 19, was adequate for student and denominational needs. Seminary leaders agreed with the statement, denominational leaders disagreed—but by a majority of only one. Those who disagreed felt there were too few seminaries to meet the needs, suggesting that western Canada, the Maritimes, and Quebec were needy areas.

Respondents were in general agreement with statement 22, that the number of seminaries is adequate for denominational needs. Seminary leaders are more convinced than their denominational counterparts. Fourteen of the respondents expressed no view on the subject. Those who disagreed pointed out there were too few schools, suggesting a Wesleyan Arminian and a Pentecostal seminary.

Conclusion: Evangelical leaders are hesitant to view the financial base for seminaries as adequate. They are somewhat more confident that there are enough prospective students and seminaires. Seminary leaders in particular are satisfied with the geographical distribution of institutions. All agree that three or four schools, strategically located, could not give acceptable service. The evangelical constituency does not concur with the views of those Handy studied who expressed the need to cluster.
Accreditation

Handy found, Finding Number Seventeen, that primary cooperation among seminaries takes place in the Association of Theological Schools in the United States and Canada. Relevant information is in table 8.

The respondents agree, as responses to statement 41 show, that evangelical seminaries should be accredited by the Association of Theological Schools in the United States and Canada. The value of $X_1$ indicates that disagreement between seminary and denominational leaders is real at the 85 percent level of probability. Denominational leaders are more strongly convinced than seminary leaders of the need for ATS accreditation.

Leader's views do not differ as much in their responses to statement 42. They agree that a Canadian accrediting agency needs to be established. Opinions expressed in response to these first two statements do not necessarily conflict, for leaders may be expressing the need for both American and Canadian accreditation agencies.

Responses to statement 43 show that though leaders' views vary widely on the relationship of accreditation and university affiliation; the majority believe it is not the best route to accreditation. Frequencies show that a greater percentage of seminary leaders oppose the view than do denominational leaders. The value of $IR$ indicates a wide variation of views suggesting that evangelical leaders have not formed consensus at this time though they lean towards disagreement.

There is some agreement that an agency to facilitate cooperation between evangelical seminaries is needed. Many had no opinion in response to statement 44, but more favor than oppose it. A study of the frequencies indicates that seminary leaders view such an agency more positively than do denominational leaders. Deans view the idea more positively than presidents.
TABLE 8
ALTERNATIVES FOR SEMINARY ACCREDITATION

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree #1</td>
<td>Disagree #2 #3 #4 #5</td>
</tr>
<tr>
<td>15</td>
<td>28</td>
</tr>
<tr>
<td>10</td>
<td>24</td>
</tr>
<tr>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
</tr>
<tr>
<td>6</td>
<td>13</td>
</tr>
</tbody>
</table>

41. Evangelical seminaries should be accredited by ATS

\[ M = 2.04 \quad IR = 0.63 \quad X_1 = 6.81 \quad X_2 = 1.52 \]

42. A Canadian agency to accredit Canadian institutions needs to be established.

\[ M = 2.33 \quad IR = 0.90 \quad X_1 = 1.86 \quad X_2 = 1.13 \]

43. University affiliation is the best route to academic recognition in Canada.

\[ M = 3.20 \quad IR = 1.07 \quad X_1 = 5.69 \quad X_2 = 2.30 \]

44. An evangelical agency to foster cooperation is needed

\[ M = 2.46 \quad IR = 0.70 \quad X_1 = 3.48 \quad X_2 = 4.95 \]

45. A provincial charter to grant degrees is, in Canada the equivalent of accreditation.

\[ M = 3.61 \quad IR = 1.03 \quad X_1 = 14.20 \quad X_2 = 2.62 \]

Seminary Questionnaire (table 21):

- Full members of ATS: 2
- Associate members of ATS: 3
- Candidates with ATS: 1
- Considering accreditation with ATS: 5
- Not considering accreditation with ATS: 6
- Considering accreditation with other agencies:
  - With AABC: 2
- Provincial charter to grant degrees: 14

\[ M - Median \quad IR - Interquartile Range \quad X_1 \& X_2 - Chi Square \]

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Seminary leaders disagreed more strongly than denominational leaders in reacting to statement 45 which examines the value of a provincial charter for accreditation. The value of $X_1$ is the largest in this study, above the .01 level of significance, indicating that these differences are not due to random error. The values of $M$ and $IR$ again show some uncertainty and considerable variation of views. The question clearly needs additional study.

Questionnaire B reports that six institutions are members of ATS, while five are considering association with them. Perhaps equally important is the fact that six are not considering ATS accreditation.

**Conclusion:** Evangelical leaders recommend accreditation with ATS for Canadian seminaries but also support the need for an agency to establish Canadian accreditation. They generally do not favor university affiliation or provincial charters as a route for accreditation, but vary considerably in their views on these subjects. They sense the need for an agency to foster cooperation among evangelical groups. They concur with the view of the institutions Handy studied, but go beyond them to look for a national approach to accreditation.

**Summary of relations with other educational institutions**

Evangelical seminaries claim the lineage of British, Scottish, and European influences in the development of ministerial education in Canada. American and British influences are currently strongest, with the role of other Canadian institutions placing third.

More leaders oppose than agree with an affiliation of seminaries with liberal arts colleges and provincial universities. Respondents recognize values which can come from the association but identify issues of philosophy and government interference to oppose such a step.
Though evangelicals are not prone to affiliate, they look with favor on affiliation between evangelical seminaries and between seminaries and Bible colleges. They strongly oppose affiliation with non-evangelical institutions.

Evangelical leaders feel that enrollments, the geographical distribution of institutions, and the number of institutions are not a cause for concern. They are more concerned about an adequate financial base. They do not feel the needs of evangelicals can be served by three or four carefully located seminaries.

Leaders agree that seminaries should be accredited with ATS, but also express the need for a Canadian agency to foster a national solution. They agree that university affiliation or provincial charters are not an avenue to academic accreditation. They sense the need for an agency to foster cooperation among evangelicals.

Relationships with Church Traditions

Some of Handy's findings deal with relationships between seminaries and the church traditions which support them, relating to educational requirements for ordination, interdenominational preparation of ministers, and the numerical growth of evangelical denominations and seminaries.

Associations with supporting church traditions

The seminaries Handy studied, as Finding Number Two indicates, maintained close relationships with the church traditions with which they were associated, even when some of the schools were affiliated with provincial universities. Handy noted the recent development of interdenominational seminaries in Canada which may affect this support. Table 9 presents the information germane to this finding.
Responses to statement number 4 indicate that denominational and seminary leaders communicate frequently. The value of $X_1$ indicates that disagreement between seminary and denominational leaders is not due to random error. A study of the frequencies shows that seminary leaders view these communications more positively than their counterparts.

Handy stated that the attitudes of seminary graduates to their denominations indicate the closeness of the relationship between the two bodies. Respondents to statement 5 agree that graduates' attitudes are positive, though a study of frequencies in table 31 (appendix D) shows that denominational leaders are less sure of students' positive attitudes than seminary leaders.

Respondents to statement 6 concur that denominational financial support for seminaries is inadequate. The value of $IR$ indicates considerable variation of opinion, the frequencies showing seminary leaders more varied than denominational leaders in their views. Close relationships between seminaries and churches do not seem to have resulted in adequate financial support for seminaries.

Leaders agree with statement 7 that seminary leaders are sensitive to denominational needs and views. The value of $X_1$ is the second largest of all of the findings indicating that a significant difference exists between the views of seminary and denominational leaders. Frequencies show that seminary leaders are more positive in their views, whereas denominational leaders are less confident that the sensitivity exists.

Handy showed that seminaries provide an intellectual stimulus for their respective denominations. The values of $M$ and $IR$ for statement 8 indicate respondents agree. This time denominational leaders are a little more positive in their views than seminary leaders, presidents more positive than
deans. Evangelical denominational leaders expect intellectual stimulus from seminaries.

### TABLE 9

RELATIONSHIPS BETWEEN SEMINARIES AND ASSOCIATED CHURCH TRADITIONS

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statement</th>
<th>Agree</th>
<th>Disagree</th>
<th>M</th>
<th>IR</th>
<th>X1</th>
<th>X2</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1 #2 #3</td>
<td>4. Denominational and seminary leaders communicate frequently.</td>
<td>10</td>
<td>29</td>
<td>9</td>
<td>10</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 2.19 IR = .75 X1 = 6.46 X2 = 1.83</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#4 #5</td>
<td>5. Seminary graduates are positive in their attitudes toward their denominational traditions.</td>
<td>7</td>
<td>39</td>
<td>4</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 2.09 IR = .38 X1 = 3.84 X2 = .68</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2 #3 #4</td>
<td>6. Denominations provide adequate financial support for seminaries.</td>
<td>2</td>
<td>14</td>
<td>5</td>
<td>27</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 3.85 IR = .99 X1 = 3.78 X2 = .30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#2 #3 #5</td>
<td>7. Seminary planners are sensitive to denominational needs and perspectives.</td>
<td>7</td>
<td>36</td>
<td>9</td>
<td>8</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 2.15 IR = .54 X1 = 10.89 X2 = 2.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#1 #2 #4</td>
<td>8. Denominations expect and appreciate the intellectual stimulus coming from the seminaries.</td>
<td>4</td>
<td>32</td>
<td>11</td>
<td>12</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 2.33 IR = .77 X1 = 2.76 X2 = 3.62</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>#1 #2 #5</td>
<td>9. Denominational leaders often interpret doctrinal concerns to seminary faculty and administrators.</td>
<td>2</td>
<td>36</td>
<td>9</td>
<td>13</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 2.29 IR = .75 X1 = 1.23 X2 = 1.51</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Catalogue Review (from table 17):

- Denominational Schools: 14
- Inter-denominational Schools: 3

\[ M - \text{Median} \quad \text{IR} - \text{Interquartile Range} \quad X1 \ & X2 - \text{Chi Square} \]
Responses to statement number 9 indicate agreement that denominational leaders often interpret doctrinal concerns to seminary personnel. None of the three groups significantly disagree.

The study of seminary catalogues showed that 14 of the 17 institutions may be classified as denominational schools. Handy's comment on the rise of interdenominational schools is confirmed by the three interdenominational evangelical seminaries, the earliest being Regent founded in 1968.

**Conclusion:** Relationships between evangelical seminaries and their supporting denominational traditions are viewed positively by the respondents, with seminary leaders more confident than their counterparts. Communication between leaders is frequent, graduates' attitudes towards their denominations positive. Seminary planners are sensitive to denominational perspectives, denominational leaders express concerns to seminaries, and denominations look for the intellectual stimulus which seminaries can provide. Both groups of leaders agree that more financial support from denominations for seminaries is needed.

**Ordination requirements**

The denominations supporting the colleges in Handy's study required three years of study beyond the baccalaureate degree for ordination. Data relating to Finding Number Three are collected in table 10.

The value of IR for statement 1 shows that the views of the leaders of evangelical denominations and seminaries are widely dispersed on the question of requiring seminary graduation for ordination. The values of X1 and X2 indicate no probable significant disagreements between the groups of leaders so variation is likely independent of the leaders' affiliations. The frequencies show that a majority of seminary leaders agree, while a majority
of denominational leaders disagree. Perhaps the contrasting views represent separate segments of the evangelical community.

TABLE 10

EDUCATIONAL REQUIREMENTS FOR ORDINATION

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>Disagree</td>
</tr>
<tr>
<td>#1 #2 #3 #4 #5</td>
<td>#1 #2 #3 #4 #5</td>
</tr>
</tbody>
</table>

1. Denominations should require seminary education for ordination.
   
   M = 3.07  
   IR = 1.33  
   X1 = 3.15  
   X2 = 2.75

2. Seminary trained pastors are usually more effective in congregational ministry.
   
   M = 1.87  
   IR = .60  
   X1 = 9.25  
   X2 = 1.58

3. Educational requirements for ordination will continue to increase.
   
   M = 1.95  
   IR = .52  
   X1 = 3.54  
   X2 = 2.18

From Questionnaire C (Table 27):

- Requiring M. Div. 7
- Requiring Bachelors 10
- Requiring no degree 6

M - Median  IR - Interquartile Range  X1 & X2 - Chi Square

The actual practices of evangelical denominations are much different from the Handy finding, but consistent with the replies to statement 1. Seven denominations require a graduate degree for ordination, six leaders volunteered the information that their denominations make no educational requirements at all. These findings suggest that at least two different perspectives are present.
Leaders agree that seminary-trained pastors are usually more effective in ministry. The high $X^2$ value for statement 2 indicates that the differences in views between seminary and denominational leaders are real. Seminary leaders view the statement much more positively than do denominational leaders.

Though evangelical leaders are sharply divided on the need to require seminary graduation for ordination, their responses to statement 3 show that they agree that educational requirements for ordination will continue to increase. Denominational leaders are more sure of this statement than seminary leaders.

Conclusion: Evangelicals are almost equally divided on the question of requiring a graduate degree for ordination. They recognize that seminary training usually makes a more effective pastor and they agree that educational requirements for ordination will increase. Views may represent two different evangelical perspectives.

Cooperation in ministerial education

The theological colleges and their supporting constituencies, which Handy studied, demonstrated a trend towards interdenominational preparation of candidates for the ministry. Finding Number Eighteen raises a number of related issues represented by questionnaire statements with results recorded in table 11.

The fact that the five medians for this group of statements vary little from 3.00, and that each of the interquartile ranges is close to 1.00 suggests that opinions are uncertain and varied, in fact responses to four are bimodal. Very few selected either strongly agree or strongly disagree, a few more reported no opinion. As with the data given in table 10, respondents tend to be divided into two groups.
### TABLE 11

**ISSUES RELATED TO THE INTERDENOMINATIONAL PREPARATION OF CANDIDATES FOR THE MINISTRY**

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree</td>
<td>Disagree</td>
</tr>
<tr>
<td>#1</td>
<td>#2 #3 #4 #5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rating</th>
<th>Agree</th>
<th>Disagree</th>
<th>Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 18 11 25 4</td>
<td>26. Ministers should be able to transfer more freely between evangelical denominations than they do.</td>
<td>M = 3.36</td>
<td>IR = .93</td>
</tr>
<tr>
<td>1 24 5 26 6</td>
<td>27. Denominational differences among evangelicals will blur in the next number of years.</td>
<td>M = 3.54</td>
<td>IR = 1.02</td>
</tr>
<tr>
<td>2 15 12 28 5</td>
<td>28. Interdenominational seminaries will tend to replace denominational seminaries.</td>
<td>M = 3.57</td>
<td>IR = .86</td>
</tr>
<tr>
<td>7 25 5 16 6</td>
<td>29. Theological sub-groups among evangelicals need their own seminaries.</td>
<td>M = 2.40</td>
<td>IR = 1.07</td>
</tr>
<tr>
<td>0 14 16 21 7</td>
<td>40. Denominational transfer of ministers from evangelical to non-evangelical groups will increase.</td>
<td>M = 3.44</td>
<td>IR = .81</td>
</tr>
</tbody>
</table>

**Ratings of how well sub-groups are served:**

<table>
<thead>
<tr>
<th>Adequate</th>
<th>Inadequate</th>
<th>None</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fundamentalism</td>
<td>15</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Wesleyan Arminianism</td>
<td>3</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Calvinism</td>
<td>15</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Dispensationalism</td>
<td>17</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Arminianism</td>
<td>8</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Charismatics</td>
<td>5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Pre-millennialism</td>
<td>15</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Conservatism</td>
<td>16</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

M = Median  IR = Interquartile Range  X1 & X2 = Chi Square

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Returns from statement 26 reveal that seminary leaders oppose transfers of ministers between evangelical denominations, while denominational leaders are slightly in favor. The value of X1 indicates these differences are probably not due to error.

The median for responses to statement 27 suggests leaders recognize the longevity of denominational differences among evangelicals. The value of IR again shows the wide variation in views, while the values of X1 and X2 indicate no important differences of views among the three groups of leaders. The polarization of views between responses #2 and #4 is most evident in relation to this statement.

Seminary leaders were more sure than denominational leaders that interdenominational seminaries will not replace denominational institutions. These views also tend to be centered around choices #2 and #4, though not as strongly as responses to statement 27.

In the only positive consensus of views in table 11, respondents to statement 29 agree that theological sub-groups among evangelicals need their own seminaries. Yet, the value of IR indicates the widest divergence of views of any of this group of statements. The frequencies show that while seminary leaders support the statement two to one, denominational leaders are evenly divided. Seminary deans are more supportive than presidents.

Those who agreed with statement 29 evaluated the adequacy of the current seminary programs for several theological sub-groups. Provision for fundamentalists, Calvinists, dispensationalists, pre-millennialists, and conservatives is most highly rated. Inadequate or uncertain provision is indicated for Wesleyan Arminians, Arminians, and charismatics. This would tend to indicate that one or more seminaries may be needed to serve Arminians and charismatics.
The clearest consensus among findings in this table is demonstrated in response to statement 40. The three groups of leaders do not see an increase in the transfer of ministers from evangelical to non-evangelical groups though the sixteen with no opinion indicate some uncertainty.

When responses to statements 26 and 40 are compared, medians vary only slightly. Taken together, responses indicate an opposition to interdenominational transfer generally, but especially to non-evangelical groups.

**Conclusion:** Evangelicals do not look favorably on the interdenominational preparation of ministers, nor on their transfer from one denomination to another. They indicate that denominational differences will be maintained and that theological sub-groups among evangelicals need their own seminaries. The responses may indicate that an Arminian or Wesleyan Arminian seminary and a charismatic seminary are needed. Handy's finding that the interdenominational preparation of ministers is growing is not true of evangelical groups.

**Evangelical growth in Canada**

*Faith Alive* reported that evangelical seminaries and denominations in Canada have experienced rapid growth since the 1970s. Table 12 provides a summary of the information currently available. The data for seminary growth are complete. An earlier section of this chapter discussed the problems with collecting data from the denominations. Bibby provides additional useful information by giving denominational membership as a percentage of the total population of Canada.

---

TABLE 12
THE GROWTH OF EVANGELICAL SEMINARIES
AND DENOMINATIONS IN CANADA

Seminary Enrollment (from tables 18 & 19):

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Evangel</th>
<th>Other ATS</th>
<th>M. Div. Evangel</th>
<th>Other ATS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total 1983</td>
<td>1693</td>
<td>1378</td>
<td>489</td>
<td>738</td>
</tr>
<tr>
<td>Total 1980</td>
<td>1174</td>
<td></td>
<td>372</td>
<td></td>
</tr>
<tr>
<td>Total 1975</td>
<td>592</td>
<td></td>
<td>120</td>
<td></td>
</tr>
</tbody>
</table>

Total Denominational Membership (from table 26):

<table>
<thead>
<tr>
<th>Year</th>
<th>1983</th>
<th>1980</th>
<th>1970</th>
<th>1940</th>
<th>1920</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Reporting in</td>
<td>398171</td>
<td>362852</td>
<td>319267</td>
<td>17378</td>
<td>380793</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>284855</td>
<td>255370</td>
<td>250624</td>
<td>161128</td>
<td>123727</td>
<td></td>
</tr>
<tr>
<td>1940 (except 2)</td>
<td>152700</td>
<td>130298</td>
<td>115232</td>
<td>23220</td>
<td>128480</td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td>609639</td>
<td>554843</td>
<td>497280</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Affiliation of Denominations as Percentage of Canadian Population*

<table>
<thead>
<tr>
<th>Year</th>
<th>1921</th>
<th>1941</th>
<th>1961</th>
<th>1981</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mainline:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglican</td>
<td>16.05</td>
<td>15.24</td>
<td>13.21</td>
<td>10.12</td>
</tr>
<tr>
<td>United Church</td>
<td>13.66</td>
<td>19.19</td>
<td>20.09</td>
<td>15.60</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>38.69</td>
<td>41.77</td>
<td>45.74</td>
<td>47.35</td>
</tr>
<tr>
<td>Conservatives:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alliance</td>
<td>0.00</td>
<td>0.04</td>
<td>0.09</td>
<td>0.14</td>
</tr>
<tr>
<td>Baptist</td>
<td>4.80</td>
<td>4.21</td>
<td>3.25</td>
<td>2.89</td>
</tr>
<tr>
<td>Mennonite</td>
<td>0.67</td>
<td>0.97</td>
<td>0.84</td>
<td>0.79</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>0.80</td>
<td>0.50</td>
<td>0.79</td>
<td>1.41</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>0.28</td>
<td>0.29</td>
<td>0.50</td>
<td>0.52</td>
</tr>
<tr>
<td>No Religion</td>
<td>0.25</td>
<td>0.17</td>
<td>0.52</td>
<td>7.41</td>
</tr>
</tbody>
</table>

*from Bibby, Religious Encasement in Canada

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Evangelical seminaries in Canada have grown dramatically since 1970, almost tripling in enrollments over eight years. Most were founded in the twentieth century, almost all of them since 1970. They now enroll more students than the mainline schools whose history is much longer. The significant increase in attendance at evangelical seminaries in the United States since 1970\(^1\) is clearly repeated among Canadian institutions.

Some evangelical denominations have increased in membership. For all who reported membership for 1970 and 1983, the increase was 11.58 percent. If the Baptist Federation of Canada and the Congregational Christian Churches are excluded, both of which lost members, the increase for those reporting in 1940 and 1983 was 558 percent. For those who could report figures from 1920 and 1983, membership increased 21.91 times. The data must be carefully interpreted because of their sporadic nature.

The three mainline denominations listed in Bibby’s data all exhibit different growth profiles. Conservatives, whom he identifies with evangelicals,\(^2\) except for Baptists, have grown in their percentage of the national population. The Salvation Army has shown most growth with an 86.4 percent increase. The dramatic growth in “no religion” from 1961 to 1981 provides a contrast to the others shown.

Bibby referred to the evangelical growth as a “strange anomaly” in the midst of declining membership and attendance trends in United States and Canadian churches in recent years.\(^3\) While others attribute growth to the

\(^1\)Fletcher, p. 38.


\(^3\)Ibid., p. 129.
quality of evangelical faith and practice, Bibby attributed it to "(1) birth and religious socialization, (2) switching, and (3) the maintenance of a high level of participation." The incomplete returns from this study and Bibby's research both indicate that evangelicals have grown in members and attendance. The extent of that growth is difficult to determine.

Conclusion: Evangelical seminaries have grown rapidly since 1970 and now enroll more students than mainline seminaries. The extent of evangelical denominational growth cannot be readily verified. The finding in Faith Alive is confirmed for seminaries, but not fully verified for denominations.

Denominational mix

Finding Number Fourteen summarizes Handy's discussion of the difference in denominational mix in the two nations. Protestantism in the United States is dominated by the Baptists and Methodists. No such Protestant giants exist in Canada to overshadow other churches. The earlier history in this dissertation points out the roles of Anglicans, Methodists, Presbyterians, Baptists, and Congregationalists in bringing Protestantism to Canada, none of which has developed a dominant position. Roman Catholics, as Bibby's statistics show, make up the largest denomination in Canada with the allegiance of some 47 percent of the population. Handy's finding is accurate for Protestantism, but misses the dominant role of the Roman Catholic Church.

Summary of relationships with church traditions

Relationships between evangelical seminaries and the church traditions which support them are adequate, but need to be strengthened. Financial support for seminaries needs to be increased.

1 Ibid., p. 136.
When questions relating to education and ordination are raised, respondents are almost equally divided in their views. They concur that educational requirements will increase, that theological sub-groups need their own seminaries, and that transfers between evangelical and non-evangelical denominations and interdenominational preparation of ministers will not increase.

Evangelical seminaries have grown rapidly since 1970; denominations have added members, but the extent of the increase cannot be documented.

Relationships with Society

Handy's findings touch on seminary relationships with society in three areas: the restlessness and turmoil of the last two decades, government funding for theological education, and Canadian nationalism.

Recent societal turmoil

Finding Number Six indicates the restlessness and turmoil in seminary education in the last two decades which Handy attributed to the civil rights movement, student disturbances, secularization trends, and an increase in the number of women attending seminary.

The turmoil, to which Handy referred, more likely affected the mainline denominational theological colleges which were battling attendance decline and emphasizing the accommodation of the gospel to the goals and needs of society than the much younger evangelical institutions. Fielding, writing during the two decades to which Handy referred, noted the view of an AATS executive that theological education was in a ferment all over the world, but responded that, in his view, this was not true for Canada.¹

¹Fielding, p. 146.
TABLE 13

ATTENDANCE OF WOMEN AND FRENCH-SPEAKING STUDENTS AT EVANGELICAL SEMINARIES
(from table 18)

<table>
<thead>
<tr>
<th>Year</th>
<th>Women</th>
<th>French-speaking Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total 1983</td>
<td>422</td>
<td>11</td>
</tr>
<tr>
<td>Total 1980</td>
<td>289</td>
<td>13</td>
</tr>
<tr>
<td>Total 1975</td>
<td>184</td>
<td>3</td>
</tr>
</tbody>
</table>

Handy listed, as one reason for turmoil, the increased attendance of women and French-speaking students. Evangelical seminaries were admitting women in large and increasing numbers as table 13 shows. The contacts with the French-speaking population were minor. However, the findings of table 23 (appendix B) show that cross-cultural ministry was frequently taught in seminary curricula, indicating a desire to reach beyond English culture. Data for the Montreal Diocesan College and the Institut Farel Faculte de Theologie Reformee de Quebec, had they been included, would have shown a much larger group of French-speaking students among evangelical institutions.

Conclusion: There is apparently no record that indicates any turmoil on the campus of these institutions which was of the type to which Handy had reference. The information provided indicates that the disturbing issues of the last two decades were not a factor on the campuses of evangelical seminaries in Canada, only a few of which then were in existence.
Government assistance

Handy, as stated in Finding Number Eleven, found that federal and provincial governments in Canada contribute to the operating costs of theological colleges. Handy's seminaries received government funding for operation expenses possibly as a result of their associations with provincial institutions. The United States institutions received none because of the doctrine of the separation of church and state.

As table 14 reveals, the number of institutions receiving federal and/or provincial funding is the same as those affiliated with a university or a funded institution. This may indicate that funding for purposes other than student assistance is dependent upon an affiliated relationship.

TABLE 14

GOVERNMENT FINANCIAL CONTRIBUTIONS TO
EVANGELICAL SEMINARIES IN CANADA

<table>
<thead>
<tr>
<th>Questionnaire B Statement</th>
<th>Number of Seminaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>(from tables 17 &amp; 22)</td>
<td></td>
</tr>
<tr>
<td>Receive funding from a federal or provincial government</td>
<td>7</td>
</tr>
<tr>
<td>Affiliated with provincial university</td>
<td>6</td>
</tr>
<tr>
<td>Affiliated with a seminary receiving funding</td>
<td>1</td>
</tr>
<tr>
<td>Students eligible for government loans or grants</td>
<td>15</td>
</tr>
</tbody>
</table>
Conclusion: The federal and provincial governments provide loans and grants for students of most of the evangelical seminaries, but may provide direct funding for operations only when the evangelical institution is affiliated with a provincial university or seminary already funded.

Adaptation to Canadian nationalism

One of Handy's respondents, Lloyd Gesner, pointed out that Canadian nationalism must be considered in every attempt to understand education in Canada. Finding Number Thirteen expresses this view, and table 15 gathers the pertinent information. The strongest consensus and most emphatic views, as the values of M and IR indicate, are expressed in response to statements examining this finding.

Evangelical leaders agree, in response to statement 46, that Canadian nationalism has already had an impact on their seminaries. Frequencies show that seminary leaders are not as convinced as denominational leaders, and that deans are less convinced than presidents. Those who know the seminaries best seem to be less confident that the impact is a reality.

All leaders strongly concur with statement 47 that seminary graduates need to understand Canadian history and culture and that they need to respond to the presence of many national cultures in Canada.

Equally strong is the agreement with statement 48 that successful witness in Canada must include ministry to the many national cultures, including the French. Curricula in nine seminaries include courses in cross-cultural ministry; three treat ministry to native Canadians in course work. The survey seems to indicate that serious attempts are being made to assist graduates in understanding the nature of ministry to the diverse national cultures in Canada.
# TABLE 15

## IMPLICATIONS OF CANADIAN NATIONALISM FOR EVANGELICAL SEMINARIES

<table>
<thead>
<tr>
<th>Responses</th>
<th>Questionnaire Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree #1 #2 #3 #4 #5</td>
<td>Disagree</td>
</tr>
<tr>
<td>5 32 9 14 0</td>
<td>46. The reality of Canadian nationalism has already impacted on evangelical seminaries.</td>
</tr>
<tr>
<td>23 36 2 0 0</td>
<td>47. Seminary graduates need to understand Canadian history and culture.</td>
</tr>
<tr>
<td>20 39 2 0 0</td>
<td>48. Successful ministry in Canada will respond to the presence of many national cultures including French.</td>
</tr>
<tr>
<td>18 41 2 0 0</td>
<td>49. The majority of ministers should be trained in Canada.</td>
</tr>
</tbody>
</table>

Reasons given by those agreeing with statement 49:

- 50. To prevent loss of future ministers to the U.S.
- 51. To impart an understanding of Canadian needs
- 52. To supply growing denominations
- 53. To keep scholarship in the Canadian church
- 54. To respond to Canadian nationalism
- 55. To minimize financial difficulty while training
- 56. To enable training in the context of future ministry

| 9 43 3 5 1 | 59. Seminary faculty and administrators need to be predominantly Canadian. |
| 10 35 13 2 1 | 60. Canadian seminaries need to relate better to the distinctives of Canadian higher education. |

### Canadian Content in the Curriculum:

<table>
<thead>
<tr>
<th>(Table 23)</th>
<th>Full Course</th>
<th>Part of Course</th>
<th>Not Taught</th>
</tr>
</thead>
<tbody>
<tr>
<td>History of Canadian Church</td>
<td>10</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Ministry to Native Canadians</td>
<td>0</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Cross-cultural ministry</td>
<td>9</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Sociology of Canadians</td>
<td>1</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Church/government relations</td>
<td>0</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Canadian religious ethics</td>
<td>0</td>
<td>2</td>
<td>9</td>
</tr>
</tbody>
</table>

Other suggestions:

- Canadian church growth
- History of the charismatic movement
- Christian denominations in Canada

M - Median
IR - Interquartile Range
X1 & X2 - Chi Square
Seminary and denominational leaders strongly agree that most future ministers need to be trained in Canada. When respondents to statement 49 were asked to indicate why future ministers should be trained in Canada, two reasons dominated. Canadian ministers need an understanding of national culture and should have a clear view of the many needs of those to whom they will minister. Some felt that a Canadian education would minimize financial difficulty. Few indicated that Canadian nationalism was an important reason for ministers to be trained in Canada.

Evangelical leaders again agree strongly, in response to statement 59, that seminary faculty and administrators should be predominantly Canadian. Responses to statement 60 indicate they are less sure that the seminaries need to relate better to the characteristics of Canadian higher education. Median and IR values indicate strong consensus in views on both statements.

The Canadian content of seminary curricula is indicated in the returns from Questionnaire B. Two courses are most frequently taught: a history of the Church in Canada and cross-cultural ministry. There is little taught that relates to native ministries or to church/government relations. Some teaching includes Canadian religious authors.

Conclusion: Seminaries are responding to the rise in Canadian nationalism. Seminary and denominational leaders strongly agree that future ministers need to be trained in Canada to be able to minister to the varying participants in the Canadian culture and that those who teach them need to be predominantly Canadian. Seminaries have adapted curricula to include courses which assist in effective ministry in Canada. The strong consensus, reported in table 15, indicates that evangelical leaders agree with Gesner that education in Canada must account for the reality of Canadian nationalism.
Summary of the Results of This Study

The following are statements which apply to evangelical seminaries and denominations in Canada. They summarize the results of this study, just as a similar group of statements summarized the article of Handy which characterized the colleges he examined.

1. Seminaries are numerically small when compared with provincial universities.

2. Seminary leaders are more confident of a close relationship between themselves and the church traditions which they serve than are denominational leaders. Most leaders desire to see these relationships strengthened.

3. Educational requirements for ordination are increasing, but the evangelical community is divided on the need to require seminary graduation for ordination.

4. Seminary curricula generally follow a traditional four-fold division of Bible, church history, theology, and practical theology.

5. Seminary education tends to be more academic than churchly, particularly as viewed by denominational leaders. Leaders desire a more balanced approach.

6. Evangelical seminaries in Canada have experienced little social unrest and turmoil.

7. There are few indications of gradual historical change in these relatively young seminaries.

8. American and British traditions now most strongly influence seminary patterns in Canada.
9. The majority of the seminaries are not affiliated with liberal arts colleges or universities.

10. Leaders agree that evangelicals do not readily affiliate though they view associations between evangelical institutions favorably.

11. Federal and provincial governments assist seminaries with student grants and loans, and may provide operational funds when the seminary is affiliated with a university.

12. Leaders perceive that Canadian theology lacks self-confidence and vitality and that it should be reflective and challenge supporting bodies.

13. Seminaries are adjusting programs and curricula in recognition of the growth in Canadian nationalism.

14. Protestant denominations have a genuine "mix" in Canada, the Roman Catholic faith dominates.

15. Evangelicalism pre-dated confederation as it developed theological education; current seminaries were founded much later.

16. Theological education is not combined with arts instruction in evangelical seminaries.

17. Seminary and denominational leaders support obtaining ATS accreditation but also agree with the establishment of a Canadian agency. A minority view university affiliation and receipt of a provincial charter as alternative routes to accreditation.

18. Little interest is evident for cooperation with non-evangelicals in the preparation of ministers. Some interdenominational preparation among evangelicals is seen in interdenominational seminaries. Leaders feel that denominational identities will be maintained.
19. Leaders agree there is a sound base for the current number of seminaries in Canada though concern about the availability of finances is evident. The addition of a Wesleyan Arminian seminary is advocated by some.

20. Seminaries have shown rapid increase in attendance in and since the 1970s; denominations have had a growth difficult to analyze.

Comparison of Group Views

TABLE 16

CHI-SQUARE VALUES FOR COMPARISONS OF THE VIEWS OF DENOMINATIONAL AND SEMINARY LEADERS, AND OF SEMINARY PRESIDENTS AND DEANS

<table>
<thead>
<tr>
<th>Group</th>
<th>Number of Values in Each Chi-square Range</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0 - 1.66 - 2.21 - 3.37 - 4.89 - 6.00 - over</td>
</tr>
<tr>
<td></td>
<td>1.65 2.20 3.36 4.88 5.99 7.78 7.78</td>
</tr>
<tr>
<td>Denom/Sem (X1)</td>
<td>3 6 7 10 4 6 5</td>
</tr>
<tr>
<td>Pres/Dean (X2)</td>
<td>12 4 15 7 1 2</td>
</tr>
</tbody>
</table>

One of the purposes of this study was to determine whether seminary and denominational leaders, and presidents and deans hold similar or varying views on the topics raised by statements in Questionnaire A. The chi-square values, grouped in score ranges in table 16, were helpful in pointing out where differences were probable. The ranges are determined from Ferguson's table of critical values for chi square.¹

¹Ferguson, p. 407.
Seminary and Denominational Leaders

Values of chi square given in table 16 indicate a greater tendency on the part of seminary and denominational leaders to disagree than presidents and deans. Responses to statements 2, 7, 14, 24, and 45 produced values for chi square, for seminary/denominational comparisons, above 7.78, which indicates a 90 percent probability that disagreement is not caused by error.

The largest chi-square value in the study is that which compares views of seminary and denominational leaders for statement 45. Both sets of leaders disagree that a provincial charter to grant degrees is the equivalent of accreditation, but seminary leaders disagree much more strongly.

Statement 7 provides the second highest value for XI. Frequencies show that both groups agree with the statement, but seminary leaders support it more strongly. Responses to statement 2 also show both groups in agreement, with seminary leaders again more positive in their agreement that pastors trained in seminary are usually more effective in ministry.

The last two high values for XI, related to statements 14 and 24, reveal that denominational leaders more strongly support the view that affiliation with a Bible college is a useful option for a seminary, and the view that seminaries accent the academics too highly.

The disagreement indicated in the five highest XI scores for the above statements still do not demonstrate major disagreement. Seminary and denominational leaders differ only in the strength of agreement or disagreement on a particular topic, they do not hold opposing views on these statements.

Responses to six statements, numbers 4, 12, 19, 26, 41, and 62, fall into the group of XI values between 5.99 and 7.78, which indicate a probability of 80 percent or better that differences are real. For statements
4, 12, 41, and 62, school and church leaders differ, again, only in the extent to which they agree or disagree on the view expressed. For statement 19, seminary leaders agree that current geographical distribution is adequate, denominational leaders do not. Church leaders are quite uncertain in their responses, however, with nine favoring and ten opposing the view. In response to statement 26, denominational leaders favor transfer between evangelical denominations while seminary leaders disagree, but here again church leaders are almost totally divided while school leaders are in agreement with the statement. When comparisons are made with X1 scores in the range for these six statements, major areas of disagreement are not found. For statements 19 and 26, one group is almost equally divided while the other takes a clearer position. This does not seem to indicate a major level of disagreement.

The other chi-square values for comparisons between seminary and denominational leaders show less probability that differences are real and not due to research error.

**Presidents and Deans**

Presidents and deans regularly demonstrate agreement in their views on the statements provided in Questionnaire A. For only two statements does the probability of real disagreement exceed the 80 percent level. On statement 25, "Seminaries should emphasize academic aspects of training more than the church-related aspects," the majority for both groups disagree, the presidents more strongly. Ten deans and ten presidents favored statement 29: "Theological sub-groups among evangelicals need their own seminaries." Frequencies show that deans concurred more strongly than presidents.
Only one value for chi square occurs in the next lower range. Responses to statement 44 show a similar pattern with deans agreeing more strongly than their counterparts.

The analysis of these three statements, on which presidents and deans disagree most strongly, shows that their disagreements are minor. In each case they concur in their agreement or disagreement, their differences lie in the degree to which they share the view.

Values of chi square for thirteen responses were below the value of 1.65 which indicates a very high probability that any differences were due to error in the research process. This group of statements includes number 2, addressing the value of seminary training; numbers 5, 6, and 9 relating to seminary and denominational relationships; statement 24 on the academic emphasis in seminary programs; statements 41 and 42 on the question of accreditation; statements 47 to 49, and 59 reflecting views on Canadian nationalism; statement 62 proposing seminary intellectual challenge; and statement 66 concerning affiliation with liberal arts colleges.

Comparisons between presidents and deans on nineteen of the remaining statements show differences probable at the 50 percent level or less. Except for the first three issues noted, the comparison of views between presidents and deans shows a high level of agreement.

Summary of Comparison of Views

This analysis suggests that all three groups of leaders hold most views in common. Presidents and deans have a strong sense of consensus on the issues raised by questionnaire statements. In some of the matters raised, particularly statements with $X^2$ values above 7.78, there are differences of views between seminary and denominational leaders. A study of these differences, however, pointed out that in most cases the differences are in the...
degree of agreement or disagreement. When they disagree, one of the groups is quite divided while the other has taken a clearer position. Differences do exist but do not appear to be sufficiently strong to provide a major hindrance to cooperation.
CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

The examination of theological education in North America is not a recent phenomenon. Chapter 1 reviewed the major twentieth-century studies, most frequently conducted under the auspices of AATS/ATS, whose research included Canadian institutions and whose reports sometimes addressed Canadian issues. Two of these studies, articles written by Fielding and Handy, are exceptions because they deal mainly with theological education in Canada. The review of these reports provided a setting for this descriptive analysis of evangelical theological seminaries in Canada.

The themes, constantly recurring in these larger studies, included repeated emphasis on academic quality and concern over the changing concept of the pastoral role. The reports emphasized the need to move away from sectarianism and towards ecumenism in order to meet many of the needs of institutions and denominations. Curriculum content and concepts, and the variety and quality of instruction were regularly examined with recommendations for improvement. Fielding [1] closely studied the philosophy of field work—the application of seminary theory to the place of practice. Each subsequent study was more concerned with the changing focus and needs of

society and the responsibility of theological education to identify, understand, and serve those needs.

The literature review—including theses, dissertations, journal articles, and books—attempted to recognize those who have studied Canadian theological education. D. C. Masters' book \(^1\) dominates the historical writings. Harris's history \(^2\) is helpful for the broader perspective on Canadian higher education. MacRae's dissertation \(^3\) most directly examines the work of evangelicals in theological education. Anglican and United Churches have studied their own programs. Evangelicals, more recently through \textit{Faith Alive}, \(^4\) have claimed recognition and understanding. Repeated reference is made, in several articles, to the relationships developed between theological institutions and liberal arts colleges and universities.

The outline history of evangelical theological education in Canada attempted to identify its beginnings with John Wesley, establish the broad, even European, roots for evangelicalism, and show its development in Canada and the United States. It was suggested that in the mid-nineteenth century, evangelicals dominated theological education in Canada as theirs were the larger and healthier institutions. However, the rise of historical criticism and the social gospel turned denominational and seminary leaders from evangelicalism with the result that many of the theological colleges could not

\(^1\) D. C. Masters, \textit{Protestant Church Colleges in Canada}.

\(^2\) Robin S. Harris, \textit{A History of Higher Education in Canada}.

\(^3\) Arthur MacRae, "A History of the Evangelical Movement in the Canadas 1840-1880 with Special Emphasis on Evangelical Principles in Anglican Theological Education."

\(^4\) The March 1982 issue carries several articles and charts identifying and explaining evangelical higher education and denominations.

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longer be considered evangelical. Church union in 1925 further established and verified the progress of the social gospel.

Because the number of evangelical seminaries was seriously diminished, evangelical denominations turned to another type of institution to train their ministers—the Bible college which prepared large numbers of workers for evangelical churches and missions. Since 1970, evangelicals have returned to a renewed emphasis on graduate seminary education. A close partnership has often developed between these two types of institutions, with some seminaries being established on Bible college campuses.

This historical background provided a setting for the Handy study which is outlined in chapter 3. The study and the views of its respondents, particularly as they represented Canadian education, were summarized and then reduced to twenty statements intended to identify the important findings of their research.

The present study was based on the twenty statements. Three questionnaires were developed to solicit the views of leaders of evangelical denominations and seminaries while additional data were solicited from leaders and the catalogues of seminaries involved.

One problem developed. It was very difficult to gather, from evangelical denominations in Canada, data such as membership, worship service attendance, or number of ordained ministers because many denominations stress congregational independence and therefore do not report attendance, membership, and other data, and because the Canadian census classifies evangelicals as “others” and so makes specific identification of denominations very difficult. It was possible to obtain some information from various denominational headquarters, although few were able to provide statistics for each of the seven years requested. With the help of this
In complete information and the Ribby articles, it was possible to show that evangelical denominations have grown in Canada since the period beginning in the 1920s and 1940s. Views differ on the extent of and reasons for this growth, particularly since the early 1970s.

The findings, reported in chapter 4, identified a number of characteristics in which evangelical seminaries are similar to those in the Handy study. They are small when compared with provincial universities or liberal arts colleges and universities in Canada and the United States. Handy identified some of the problems of small institutions which include individual faculty members teaching in a number of different areas, administrative loads carried by only a few, and many needed subject areas left out of the curriculum. Evangelical leaders lack some confidence in the level of communication between seminary and denominational leaders and agree that financial support for seminaries is inadequate. They recognize the sensitivity of seminary planners to denominational needs, the regularly of contacts between denominational and seminary leaders to represent doctrinal concerns, and the positive attitudes of graduates towards their denominations. Seminary curricula for both groups maintain the four-fold divisions of Bible, church history, theology, and practical theology.

Seminary education is viewed by both seminary and denominational leaders as more academic than what they would like to see it. Both groups agree that Canadian theologians do not display self-confidence and vitality in their writings and teachings nor lead and challenge denominational traditions. They are also trying to meet the challenge of a growing Canadian nationalism through the structuring of course work and emphasis on the Canadian culture.
Few evangelical denominations require a seminary degree for ordination, while seminary and denominational leaders are divided on its merits. The evangelical tradition places much less emphasis on educational requirements—some require no degree at all—than does the tradition associated with Handy's seminaries.

Few evangelical seminaries are affiliated with universities. An important difference of opinion exists as to the merits of such an association. Yet, a characteristic of the Canadian seminaires is the close association of some with undergraduate Bible colleges.

Both groups of seminaries receive government assistance for students, but few evangelicals receive funds for operations, as does the ATS group. A differentiating factor seems to be affiliation with a provincial university on the basis of which operating funds are channeled to institutions.

Accreditation is a current issue for evangelicals. Provincial charters, empowering institutions to grant degrees, are being identified by some as academic accreditation. Leaders recognized the need both for a Canadian accrediting agency and for a forum in which evangelicals can speak and understand one another better. Their counterparts in mainline seminaries are quite satisfied with the accreditation and cooperation through ATS.

Those responding agreed that individual denominational and theological sub-groups should have their own seminaries and that denominational identities should be maintained. The movement of ministers within evangelical groups is viewed with general favor, but the exchange with non-evangelical groups is viewed with skepticism or rejection.

The study reports little present concern over the number of evangelical seminaries or of prospective students. There is considerable concern over availability of financial resources. The respondents seemed to
say they are satisfied with what now exists. A Wesleyan Arminian seminary is most often mentioned as one yet needed. The ATS seminaries, by contrast, have been planning and implementing the consolidation of schools rather than creating new ones.

Evangelical seminaries have grown rapidly since 1970. They now have more students than the Canadian members of ATS. Whether that increase comes from denominational growth, or from more students studying in Canada than the United States, remains to be determined.

Evangelical seminaries have not shown the signs of restlessness which Handy pointed out characterized many ATS seminaries in the sixties and seventies, probably because the few that existed were quite young.

Conclusions

When this study began, four purposes were established. They are restated below and discussed in the light of the findings from this study.

The purposes of the study were:

1. To determine the size and growth of evangelical seminaries and denominations in Canada from 1970 to 1983. Numerical growth is to be determined by comparisons with corresponding data from 1920, 1940, and 1960.

2. To study the evangelical seminaries in Canada with the assistance of Handy and his respondents. Similarities and differences between those studied by Handy and the evangelicals are noted. A composite picture of the evangelical seminaries would then be feasible.

3. To determine and compare the views of seminary presidents and deans, and the views of seminary leaders with denominational leaders in Canada as they pertain to evangelical seminaries.
4. To draw reasonable conclusions and make recommendations based on the findings of this research.

First Purpose

The size and growth of evangelical seminaries in Canada has been reported, based on the figures presented by the seminaries themselves and recorded in tables 18 and 19. Comparisons with earlier data were not meaningful because only two existed in 1920. Growth more than doubled from 1975 to 1983. Comparisons with current data for ATS institutions in Canada, reported in table 19, reveal that the evangelical institutions are smaller on average, but serve a larger total student body.

It proved more difficult to fulfill the first purpose in documenting the size and growth of evangelical denominations. The factors causing this difficulty were discussed above. Evangelical denominations have grown in Canada, but the type and source of that growth could not be described. Any relationship between denominational and seminary growth, that may exist, has not been demonstrated.

Second Purpose

It has been possible to present a composite picture of evangelical seminaries in Canada. The conclusion to chapter 4 and the summary at the beginning of this chapter have pictured a group of seminaries which hold some things in common with the seminaries studied by Handy, but which in other areas are very different.
Third Purpose

The views of seminary and denominational leaders, and of seminary presidents and deans were compared as each finding was examined, and summarized at the end of chapter 4. The final analysis showed that the views of presidents and deans are very similar. There are no areas in which differences occur that indicate sharp division, their differences appear in the degree to which they express agreement or disagreement.

There is greater disagreement between seminary and denominational leaders. That disagreement was shown in questions relating to accreditation, sensitivity of seminary leaders, relationships with Bible colleges, work of seminary graduates, and the academic emphasis of seminary education. Even in these areas, however, disagreement was more in intensity with which views are held rather than in holding opposing views.

Fourth Purpose

The conclusions stated above and the following recommendations fulfill the requirements of this fourth purpose.

Recommendations for Evangelical Seminaries in Canada

1. Evangelicals in Canada should actively pursue a Canadian solution to the accreditation of seminaries.

Responses to Finding Number Seventeen, analyzed in chapter 4, indicate evangelicals support the development of an accrediting body. Those findings also reveal that some evangelicals view a provincial charter to grant degrees and college or university affiliation as equivalents to accreditation. Responses to statement 42 show that leaders approve the creation of an agency to assist evangelicals in cooperation. Most agree that ATS accreditation should be sought.
Respondents seem to be saying that ATS accreditation should be obtained while the pursuit of a Canadian solution is investigated. Perhaps Canadian institutions would find it advantageous to hold dual accreditation—both in ATS and via the route determined to be most practical in Canada. That solution would continue to provide easy transfer of credits to American institutions and perhaps continue to gain, for faculty in Canadian institutions, access to foundation funds for sabbatical studies and leaves.

The educational scene in Canada is currently in a state of flux. Provincial universities which have had exclusive right, except in theology, to grant degrees now find themselves in competition with independent colleges. Provincial governments are recognizing a variety of types of K-through-12 schools identified by such names as public, private, separate, or independent. This may well be an appropriate time to move in the accreditation of theological education.

The committee of AATS, appointed to study ways to recognize the uniqueness of the Canadian schools in the work of that agency, noted the ongoing effort of the agency to adapt to Canadian differences, but admitted the reality of their existence. The length of the academic year is shorter in Canada, the relations to denominations more dominant, libraries are combined and jointly used, the level of institutional affiliation much higher. In Canada, jurisdiction over education is the responsibility of provincial governments. There are no accrediting agencies that correspond to those in the United States and no place for them, at least in the current structure. Accreditation, as now pursued, follows a different course and, in fact, leaves out some types of educational institutions. The characteristics of Canadian education argue for an accreditation process which recognizes and complements them.
One factor which favors this recommendation is the importance of Canadian nationalism to which respondents replied with the strongest consensus and opinions of any issue in the study. A Canadian accreditation process is needed to accredit Canadian institutions. This need concerns not only graduate but undergraduate education. Graduates of Bible colleges have difficulty in gaining recognition for their academic studies in their own nation.

A doctoral dissertation, reported as being written at the University of Calgary, addressed the question of Bible college accreditation. Canadian students studying in their national institutions, many of which have a claim to academic strength, find difficulty in having those studies recognized. The development of a Canadian accrediting procedure would assist in the solution of this problem.

The process of achieving this end will demand creativity on the part of those who guide its development. The difficulty of the task should not deter those who seek its solution. Several possible solutions may be suggested: (a) Provincial charters may provide the answer. Provincial ministers of education frequently consult on educational matters and could agree, in consultation with graduate institutions, on common standards for the granting of charters for graduate programs which are not affiliated with provincial universities.

(b) It may well be determined that the only reasonable route to accreditation in Canada is, as some have already done, by affiliation with some provincial university or previously affiliated seminary. The problems involved as well as the advantages and disadvantages inherent in this approach should be examined by a representative group of seminary leaders.

(c) The problems inherent in either of the above may be so formidable, that a distinctive approach should be tried. Several evangelical groups, for example, do not favor the high level of government control and
regulation involved in either (a) or (b) above. National organizations in education are developing to represent various groups, such as independent public schools. The leaders polled in this survey support the development of a national coordinating agency for evangelical theological education which might include accreditation as one of its responsibilities.

2. Serious attention should be given to the development of a Wesleyan Arminian seminary in Canada.

This study has identified an expression of need for such a seminary. Only three of the thirty-two who agreed with statement 29, that theological sub-groups each need their own seminary, thought that Wesleyan needs were served; four said the supply was inadequate. Written responses to statement 22 expressed the need for a Wesleyan Seminary.

Responses to Finding Number Fourteen indicate a growing willingness to consider cooperation within the evangelical community. Rather than adding another seminary for each Wesleyan Arminian denomination, the possibility is open to exercise this cooperative spirit by establishing one seminary for all the denominations. Asbury Theological Seminary in the United States demonstrates an interdenominational approach which is serving even Canadian students.

The responses of denominational leaders, table 29, point out a series of seminaries in the United States to which students transfer. The two most frequently checked institutions are Wesleyan. Asbury Theological Seminary and Western Evangelical Seminary were collectively checked ten times. It could be argued that Wesleyan Arminian students are still going to the United States for their training. One of the purposes of section III of Questionnaire C was to provide some indication of the number of students now attending seminary in the United States. That information would have been helpful in
evaluating the need for such a seminary, but was not available from denomination officials. The use of Arminian seminaries in the United States points out that this group still desires to be served by a seminary holding its distinctive theological position.

The indication that Wesleyan students may still be going to the United States provides a further reason for the new seminary. Both denominational and seminary leaders strongly agreed that Canadian ministers should be trained in Canada to enable them to effectively minister to the culture and people in that nation. These Wesleyan Arminian students need to be trained in Canada.

Calvinism and Arminianism are two traditional divisions of evangelical theological thought. Proponents for each position may be traced to the early Christian church. Though in recent years the antagonism is less vehement, the differences may well be foundational. If Wesleyan Arminianism represents an established and viable theological perspective, surely it should have at least one institution in Canada which gives clear expression to its position and serves a broad constituency. Responses to statements 62 and 63 indicate the need to provide for theological and ethical reflection and renewal on seminary campuses. A Wesleyan Arminian campus is needed on which this kind of study and growth can be provided from that theological perspective.

3. Evangelical denominations should move towards requiring a graduate degree in theology for ordination.

Evangelicals have traditionally been skeptical of education and have, at times, treated it as the opponent of spiritual vigor. Yet, both seminary and denominational leaders, in response to statement 2, agreed that seminary-trained pastors are usually more effective in congregational ministry. Leaders
agreed, in response to statement 3, that educational requirements for ordination will increase.

Seminaries are presently providing more flexibility in their programs. The full M. Div. degree may not be best for everyone in ministry, so shorter masters degrees, specializing in a particular aspect of the full three-year degree, are being offered. Provision should be made for exceptions to this requirement, as has been historically provided, to recognize those who have reason to minister without graduate training. The Fielding Report emphasized the need to integrate an evaluated field work experience into the seminary program.

A graduate degree should produce ministers who can better understand and address the needs of the society in which they live. It should provide a perspective on the Scriptures which enables the minister to preach with stronger biblical content and understanding and increase variety in his preaching. The graduate experience has for many been a key factor in the stabilizing and maturing of personal Christian commitment.

There are hazards in recommending seminary education. Graduate education, by its very nature, causes the student to confront views of those who disagree with his/her particular theological perspective. There are those who have lost their faith as the result of confronting conflicting views. However, the hazards of graduate education are much less destructive than are its advantages constructive.

4. Existing evangelical seminaries and denominations should be more keenly aware of the limited resources available to them. Responses for statements 15 through 23 indicate insufficient awareness of the problems associated with small schools and limited financial resources. The warning of
Carl Armendin, president of Regent College, is echoed here. "We must look carefully at the dangers of competition and the benefits of cooperation."\textsuperscript{1} Evangelicals do not seem fully aware of the difficulties and limitations experienced in Canada by the seminaries Handy studied. Surely, now is the time for the cooperative agency for evangelicals in Canada, called for by respondents to statement 44, to encourage cooperative ventures among these seminaries and denominations. The Canadian scene is replete with a variety of examples of cooperative ventures which take advantage of joint faculties and facilities but still maintain the personality and identity of individual institutions. Evangelicals should be able to cooperate with other Christians in their Lord.

**Recommendations for Further Study**

1. The whole phenomenon of the rise of seminaries on Bible college campuses has not been studied. Though both institutions have existed for some time, the sharing of campuses, administrators, and faculties is an important feature of the present Canadian scene. What are the historic, religious, and educational factors which have influenced this development? What does this have to say for the future of these institutions and for ministerial education in general?

2. Little detailed attention has been given to the role of evangelical Christianity in the historical development of the church in Canada and of the nation as a whole. Why did evangelicalism seem to decline, and what is behind its current growth? Part of this study should include a more precise determination of the magnitude of and reasons for the recent growth of these denominations.

\textsuperscript{1}Armendin, p. 17.
3. What is the proper form for the accreditation of Canadian seminaries in the immediate future? Because the whole scene in higher education in Canada is changing rapidly, the roles of evangelical seminaries and their leaders must be addressed.

4. John Moir\(^1\) attends to only part of the Canadian story. No one has yet chronicled the growth and contributions of evangelical biblical studies in Canada. A host of scholars in seminaries, Bible colleges, and in pulpits have contributed to biblical knowledge. Their story needs to be told.

5. The responses to this study reveal evangelical distinctives. For example, evangelicals feel the need to maintain theological sub-groups, while mainline denominations seek ecumenical dialogue and merger. The reasons for these characteristics and the basis on which they rest needs to be examined. This study reported earlier the resurgence of writing, particularly by those of the "new evangelicalism." Someone needs to examine whether there is any relationship between evangelical theology and evangelical individualism. Is this tendency to go-it-alone biblical, or does it have other origins?

6. If there are characteristics peculiar to evangelicals, should they be evident in the construction and content of the curricula and programs of these institutions? The current curricula mirror Handy’s four-fold standard curriculum. An examination is needed of the relationship between theology and church polity, and the educational experiences needed to teach and develop both from an evangelical perspective.

7. This study has enabled evangelicals to view themselves. A similar study to determine how they are viewed by non-evangelicals could provide a


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valuable experience in Christian understanding and perhaps significantly improve relations between the two groups.
APPENDIX A

* * * * * *

Questionnaire A
To Determine Leaders' Views
* * * * *

Questionnaire B
Seminary Information
* * * * *

Questionnaire C
Denominational Information
Questionnaire A

Your Views Concerning

EVANGELICAL SEMINARIES in CANADA

Introduction

From the study by Dr. Robert Handy, I have compiled the following findings. Below each finding is a series of statements intended to solicit your views relative to the finding. This questionnaire asks for your opinions.

Evaluate each statement as it pertains to evangelical seminaries and denominations in Canada.

The views are to be your own, not an attempt to represent those of the organization you serve.

Evaluate each statement by means of a check (✓) on the line below the number of your choice. The numbers represent:

1 = strongly agree  4 = disagree
2 = agree  5 = strongly disagree
3 = no opinion

I. Finding: The normal educational requirement for ordination is three years following the baccalaureate degree.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>1. Denominations should require seminary education for ordination.</td>
<td></td>
</tr>
<tr>
<td>2. Seminary trained pastors are usually more effective in congregational ministry.</td>
<td></td>
</tr>
<tr>
<td>3. Educational requirements for ordination will continue to increase.</td>
<td></td>
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</tbody>
</table>

II. Finding: Seminaries maintain close relationships with the church tradition with which they are associated.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>4. Denominational and seminary leaders communicate frequently.</td>
<td></td>
</tr>
<tr>
<td>5. Seminary graduates are positive in their attitudes toward their denominational traditions.</td>
<td></td>
</tr>
<tr>
<td>6. Denominations provide adequate financial support for seminaries.</td>
<td></td>
</tr>
<tr>
<td>7. Seminary planners are sensitive to denominational needs and perspectives.</td>
<td></td>
</tr>
<tr>
<td>8. Denominations expect and appreciate the intellectual stimulus coming from the seminaries.</td>
<td></td>
</tr>
<tr>
<td>9. Denominational leaders often interpret doctrinal concerns to seminary faculty and administrators.</td>
<td></td>
</tr>
</tbody>
</table>

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III. Finding: Canadian seminaries have a genius for affiliation with other seminaries.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
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</tbody>
</table>

10. Evangelical groups are not prone to affiliate.
11. Evangelical seminaries should affiliate, wherever possible, with other evangelical seminaries.
12. Evangelical seminaries should affiliate, wherever possible, with non-evangelical seminaries.
13. One evangelical seminary can serve all evangelical denominations in a given geographical area.
14. Affiliation with a Bible college is a viable option for an evangelical seminary.

IV. Finding: Small enrollments, limited resources and geographical contingencies force Canadian seminaries to cluster.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

15. There is an adequate financial base in Canada to support current evangelical seminaries.
16. If you disagree, check one or more of the following:
   70. ___ because there are too few evangelicals in Canada
   71. ___ there are too many seminaries
   72. ___ fund-raising is not adequately developed
   73. ___ government financing is not available
   74. ___ other ______________________________

17. There are enough prospective students to warrant the current number of evangelical seminaries.
18. Evangelical Christianity could be served by 3 or 4 strategically located seminaries.
19. The geographical distribution of current seminaries is adequate for student and denominational needs.
20. If you disagree, check one of the following:
   ___ too many ___ too few
21. If too few, indicate where they are needed:
   ___ western Canada ___ Quebec
   ___ maritimes ___ Ontario
   ___ another province ______________________________

22. The number of evangelical seminaries in Canada is adequate for needs of evangelical denominations.
23. If you disagree, check one of the following:
   ___ too many ___ too few
   comment ______________________________
Questionnaire A (continued)

V. Finding: Seminary education is more clearly academic than it is churchly in orientation.

Agree Disagree
1 2 3 4 5
24. Seminaries emphasize the academic aspects of training ministers more than the church-related aspects.
25. Seminaries should emphasize the academic aspects of training more than the church-related aspects.

VI. Finding: An Emphasis on the interdenominational preparation of candidates for the ministry is growing.

26. Ministers should be able to transfer more freely between evangelical denominations than they do.
27. Denominational differences among evangelicals will blur in the next number of years.
28. Interdenominational seminaries will tend to replace denominational seminaries.
29. Theological sub-groups among evangelicals need their own seminaries.

If you agree, please rate how well sub-groups are now served in Canada by at least one seminary:
A-adequate; I-inadequate; N-none; D-don't know

30. _______ fundamentalism _______ wesleyan arminianism
31. _______ calvinism _______ dispensationalism
32. _______ arminianism _______ charismatics
33. _______ pre-millennialism _______ conservatism
34. _______ __________
35. _______ __________
36. _______ __________
37. _______ __________
38. _______ __________
39. _______ __________
40. Denominational transfer of ministers from evangelical to non-evangelical groups will increase.

VII. Finding: Primary cooperation among seminaries takes place in the Association of Theological Schools in the U.S. and Canada.

41. Evangelical seminaries should be accredited by A. T. S.
42. A Canadian agency to accredit Canadian institutions needs to be established.
43. University affiliation is the best route to academic recognition in Canada.
44. An evangelical agency to foster cooperation is needed.
45. A provincial charter to grant degrees is, in Canada, the equivalent of accreditation.
Questionnaire A (continued)

VIII. Finding: A nationalism is growing in Canada that demands a response from seminaries.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

46. The reality of Canadian nationalism has already impacted on evangelical seminaries.
47. Seminary graduates need to understand Canadian history and culture.
48. Successful ministry in Canada will respond to the presence of many national cultures including French.
49. The majority of ministers should be trained in Canada.

If you agree, please rank, from 1 to 5, the most important reasons for your agreement:

50. ______ to prevent loss of future ministers to the U.S.
51. ______ to impart an understanding of Canadian needs
52. ______ to supply growing denominations
53. ______ to keep scholarship in the Canadian church
54. ______ to respond to Canadian nationalism
55. ______ to minimize financial difficulty while training
56. ______ to enable candidates to train in the context of their future ministry.
57. ____ __________________________________________________
58. ____ __________________________________________________
59. Seminary faculty and administrators need to be predominantly Canadian.
60. Canadian seminaries need to relate better to the distinctives of Canadian higher education.

IX. Finding: Canadian theology is painfully lacking in self confidence, content to repeat what others have stated, hesitant to write.

61. ______ This is an accurate description of evangelicals.
62. ______ Seminaries should be centers of theological and ethical reflection and renewal.
63. ______ Seminary thought should challenge and lead denominational leaders and constituents.

X. Finding: British and Scottish traditions have historically influenced seminary patterns more than American.

Listed below are the patterns most frequently influencing seminary education. Rate by number, 1 and 2, the two patterns most frequently referred to when patterns in seminary education are sought for guidance.

| 64. _ American | 76. _ British | 78. _ Scottish |
| 75. _ German | 77. _ Canadian | 79. _ French |
65. _ other European | _ | _ | _ |
XI. Finding: Seminaries are affiliated with liberal arts colleges or universities.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5</td>
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</tbody>
</table>

66. Seminaries should affiliate with liberal arts colleges or universities.

If you agree, check the appropriate reasons:

- 67. ___ provides a means of academic recognition
- 80. ___ provides library and other facilities
- 81. ___ prevents the "cloistered" atmosphere
- 82. ___ reduces operating expenses
- 83. ________________________________
- ________________________________

If you disagree, check the appropriate reasons:

- 68. ___ revealed truth and humanism don't really mix
- 84. ___ the seminary is usually dwarfed by the university
- 85. ___ it is better to join with other seminaries
- 86. ___ too much government interference results
- 87. ___ university courses are not taught from a Christian perspective
- 69. ___ seminaries need a time for study apart from society
- 88. ________________________________
- 89. ________________________________
Questionnaire B
Seminary Questionnaire

Please provide the information requested below for the seminary you serve.
This information is critical for comparisons with the Handy study.

I. Enrollments

On the chart below, please complete whatever sections pertain to your seminary.
Enrollment means the total number of students, full time or part time, whether for 1 or 2 semesters, who attended your institution.

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<thead>
<tr>
<th>Academic Year</th>
<th>Total No.</th>
<th>No. Voluntary</th>
<th>No. Non-French</th>
<th>Non-Ministerial</th>
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<td>1920-21</td>
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<tr>
<td>1st year</td>
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</table>

II. Accreditation

Does your seminary hold one of the following statuses with A.T.S.?

- Full member
- Associate
- Candidate for accredited membership

If none of the above, are you considering seeking accreditation with A.T.S.? Yes No
If with another agency? Yes No
If yes, with whom? ________________________________

Are you provincially chartered to grant degrees? Yes No

III. Government Funding

Do you currently receive federal or provincial grants towards any aspect of your program? Yes No

Are your students eligible for government loans or grants? Yes No
IV. Canadian Content in the Curriculum

Rate each item below for the part, if any, it has in your curriculum. Check the designation which is most accurate.

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<tr>
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<th>Full Part of</th>
<th>Not</th>
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<tr>
<td>Ministry Among native Canadians</td>
<td></td>
<td></td>
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<tr>
<td>Cross-cultural ministry</td>
<td></td>
<td></td>
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<tr>
<td>Sociology of Canadians</td>
<td></td>
<td></td>
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<tr>
<td>Church/government relations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canadian religious authors</td>
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</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
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<tr>
<td>Other</td>
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</table>

V. Relationships with Bible Colleges

If your institution has a direct relationship with a Bible college (same campus, sharing faculty, etc.) please complete the following:

Rank by number the first 4 statements below which give the most important reasons for the development of the joint relationship.

- Economical - share site and facilities
- A natural progression; Bible college to seminary
- Bible college program was declining
- Easier to keep identity with constituency
- Positive influence of graduate students on campus
- Both institutions have similar mission and purpose
- A nucleus of qualified faculty can serve both
- Denominational supporting body encouraged step
- Need for graduate level education in your area
Questionnaire C

Denominational Information

Please provide the information requested below for your denomination in all of Canada. This information is critical for comparisons with the Handy study.

I. Statistics

For the years indicated please give the figures for your denomination in all of Canada.

If an exact figure is not available for any one statistic, please approximate the figure as closely as possible and circle the estimate.

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</table>

II. Ordination Requirements

Check each of the following which apply to your denomination’s ordination requirements. If the requirement has been added since 1970, check “added.”

- Hold a bachelor’s degree
- Hold a bachelor’s degree with Bible/theology major
- Hold a M. Div. degree
- Hold a 1 or 2-year masters degree
- Degree must be from an approved institution

III. Number of Students Attending Seminary

Respond for students who are members or adherents of your denomination. If exact figures are not available, please estimate as accurately as possible and circle the estimate.

<table>
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<tr>
<td>No. attending in U.S.A.</td>
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</table>

List the seminaries most frequently attended by your ministerial candidates:

Canada

United States
IV. Transfer of Ministers

Does your denomination accept ministers who were ordained in other denominations?

From other evangelical denominations?   __ Yes __ No
From non-evangelical denominations?    __ Yes __ No

If the response is "Yes" to either or both of the above, please complete the following by checking the statements which apply:

____ they must be examined on doctrine
____ they must have a seminary degree
____ they must have a bachelor's degree
____ ordination in other evangelical denominations is accepted as ordination with our denomination.
____ if accepted, a transferring minister must be ordained in our denomination a second time.
Dr. William Eichhorst,
Winnipeg Theological Seminary,
Otterburne, Manitoba R0E 1G0

Dear Dr. Eichhorst:

Your help, a few months ago, with bibliography for a research course was really appreciated. Thank you for offering any and all help if my dissertation was to deal with W.T.S. The Evangelical Fellowship of Canada has identified W.T.S. as evangelical.

I am asking your assistance in a study of Canadian evangelical seminaries which will be the basis for part of my doctoral dissertation.

I was associated with Mountain View Bible College in Didsbury, Alberta for 20 years, most of the time as Academic Dean or President. I am currently Director of Graduate Studies at Bethel College, Mishawaka, Indiana. The subject of the study reflects my continuing interest in Canadian Christian higher education.

This project takes the findings of a comparative study of seminaries in Canada and the United States by Robert T. Handy, published in the Spring, 1982 issue of Theological Education, and seeks to determine their applicability to evangelical seminaries in Canada.

Two leaders of each evangelical seminary (usually president and dean) and the leader of each identifiable Canadian evangelical denomination will be asked to respond to statements in the accompanying questionnaire which relate to the Handy findings. A brief request for statistical information will accompany the questionnaires to one seminary leader and to each denominational leader.

May I ask you to complete the enclosed questionnaire and return it to me at your earliest convenience. The published results will not identify any individual person, institution or denomination. Copies of the final report will be available upon request.

If your seminary is incorrectly identified as evangelical, please do not complete the enclosed questionnaire, but return it to me.

Sorry to intrude again into your busy schedule. I am grateful, once more, for your help. God bless your continuing ministry in leadership in Him.

Sincerely in Christ,

Edward L. Oke.
APPENDIX B

TABLES 17 TO 24

* * * * * *

Results from

Questionnaire B

and Catalogue Analysis
<table>
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<th>Seminary</th>
<th>Div</th>
<th>B. E.</th>
<th>M. Div.</th>
<th>M. Th.</th>
<th>A. Div.</th>
<th>Th. St.</th>
<th>4-fold Curriculum</th>
<th>Year Founded</th>
<th>Accreditation Identity</th>
<th>Denominational Identity</th>
<th>4-year</th>
<th>3-year</th>
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<td></td>
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# Master of Arts in Christian Education  
§ Master of Arts in Biblical Counseling  
+ Master of Arts in Biblical Studies
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TABLE 18

SEMINARY ENROLLMENTS, 1983-84, 1980-81, 1975-76
TABLE 19

1983 ENROLLMENTS AT CANADIAN NON-EVANGELICAL PROTESTANT ATS MEMBERS*

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<thead>
<tr>
<th>Seminary</th>
<th>MDiv/BD</th>
<th>Other Masters</th>
<th>Doct</th>
<th>Non-Degree</th>
<th>Total</th>
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<td>346</td>
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* From *Factbook on Theological Education, 1983-84*
### TABLE 20

**TOTAL ENROLLMENTS IN EVANGELICAL SEMINARIES**

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<td>289</td>
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<td>367</td>
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<td>1975-76</td>
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<td>17</td>
<td>73</td>
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### TABLE 21

**STATUS OF SEMINARY ACCREDITATION**

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<th>Accreditation Standing</th>
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<td>Associate members ATS</td>
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<tr>
<td>Candidates in ATS</td>
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<tr>
<td>Considering membership in ATS</td>
<td>5</td>
</tr>
<tr>
<td>Not considering ATS</td>
<td>6</td>
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<tr>
<td>Considering other agencies (both with AABC)</td>
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<tr>
<td>Provincial charter to grant degrees</td>
<td>14</td>
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</table>

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### TABLE 22

**GOVERNMENT FUNDING OF SEMINARIES**

Institutions currently receiving federal or provincial grants:

Yes - 7  
No - 9

Students eligible for government grants or loans:

Yes - 15  
No - 1

### TABLE 23

**CANADIAN CONTENT IN THE CURRICULUM**

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<thead>
<tr>
<th>Course Content</th>
<th>Full Course</th>
<th>Part of Course</th>
<th>Not Taught</th>
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<td>History of the Canadian Church</td>
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<td>Cross-cultural ministry</td>
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<tr>
<td>Sociology of Canadians</td>
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<td>Church/government relations</td>
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<tr>
<td>Canadian religious authors</td>
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**Other Suggestions:**

- Canadian church growth
- History of the charismatic movement in Canada
- Christian denominations in Canada
### TABLE 24

RELATIONSHIPS WITH BIBLE COLLEGES

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<th>Reasons for Relationships</th>
<th>Ranks</th>
<th>Total</th>
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<td>Economical - share site and facilities</td>
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<tr>
<td>Progression, Bible college to seminary</td>
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<tr>
<td>Bible college program was declining</td>
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<tr>
<td>Easier to keep identity with constituency</td>
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<tr>
<td>Graduate students' influence on campus</td>
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<td>Both have similar mission and purpose</td>
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<tr>
<td>A nucleus of qualified faculty</td>
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<td>Denomination encouraged step</td>
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<tr>
<td>Need for seminary education in the area</td>
<td>4</td>
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APPENDIX C

TABLES 25 TO 29

* * * * * *

Results from

Questionnaire C

and Supplementary Search
### TABLE 25

**EVANGELICAL DENOMINATIONAL GROWTH**

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Comment: Bible college is enough

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Comment: Must have equivalent of three years study

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The following where checked once:

- Alliance, Ashland, Assemblies of God, Azusa, Calvin, Covenant, Eastern Mennonite, Fresno, Goshen, Lee College Graduate School, Luther Rice, Mennonite Brethren, New Brunswick Seminary, Reformed, Wesley Biblical, Western Theological Seminary, Westminster, Wheaton
APPENDIX D

TABLES 30 TO 32

* * * * * *

Results from
Questionnaire A:

Frequencies

Medians and Interquartile Ranges

and

Chi-Square Values
### TABLE 30

RESPONSES TO QUESTIONNAIRE A
(Interquartile Range and Median)

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RESPONSES TO QUESTIONNAIRE A
(Interquartile Range and Median)

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TABLE 30 (continued)
RESPONSES TO QUESTIONNAIRE A
(Interquartile Range and Median)

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### TABLE 31 (continued)

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### TABLE 32 (continued)

**RESPONSES TO QUESTIONNAIRE A**  
*(Chi-Square Values for Presidents and Deans)*

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Chairman, Department of Religion and Philosophy
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