

Summary of Transcript

Lynn Wilkinson’s interview with David Enarson essentially covers two broad issues. First, they discuss Enarson’s background in terms of his family, education, and career history. Secondly, they look at the development of Trinity Western, discussing several of its founders, how the land for the campus was selected, and how funds were raised.

Enarson talks about his siblings and what they did career-wise, as well as where they grew up and where they are today. Enarson speaks of his conversion experience, and how he and his first wife met. He also describes his teaching positions, as well as his experiences as a pastor of several churches.

The second half, as mentioned, is a detailed overview of how Enarson and others got the ball rolling in the founding of Trinity Western. Enarson is impressive in recalling all of the names and positions of those with whom he worked in the founding of Trinity.

At this point, Wilkinson shifts into specific questions about the institutional development of Trinity, such as how people were chosen to be board members, and how they decided on the number of board members to have. The last ten minutes of the interview focuses on the first fund-raising meeting that Trinity held. Finally, Enarson compares how smoothly Trinity’s founding went in comparison to the attempted founding of another four-year university in Ontario.

Lynn Wilkinson’s interview of David Enarson: July 21, 1983

[recurring sound of tape winding throughout]

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LW: Well good morning, Dave, and thanks again for another interview. We'd like to talk a minute about your childhood, and uh, starting when you were born in Alberta. Can you just tell us about that area?

DE: Well I was born in the year 1916 on a farm in the Duhamel(??) area, the third in a family of seven to Mr. and Mrs. John Enarson and (unintelligible).

LW: And did you have brothers and sisters?

DE: Yes I had five brothers and one sister. All the brothers were older than the sister, she was the caboose.

LW: (laughs) And what are you brothers' names and what are they doing today?

DE: Well my—beginning with the oldest, it's John, Sam, then it's myself, and then it's Fritz, Ed, Phil, and then our sister Irene. And my brothers, well, the three brothers—John, Sam, and Fritz, are retired farmers, still resident in Alberta. And uh, and my brother Ed is in Edmonton as the pastor of Knox Free Church in Edmonton, and he's been the developing superintendent at the new facilities of Hope Gospel Mission in the city of Edmonton.

LW: That's interesting.

DE: And Phil is a retired pastor, resident in Sweden.

LW: So there's one in Sweden. (laughs) And um, you said you had three brothers that are retired farmers. Was this the turkey business? (sound of chair creaking)

DE: Yes they were all in the turkey business. Fritz particularly was, uh, very much involved in the turkey business—shipping, hatching eggs all over the world.

LW: And has that been a successful business?

DE: It was a very, very successful business. Then he had a, uh, bout with something that affected his heart, and the doctor told him that if you were wise, Fritz, you would terminate. And that has pretty well closed that entire business. His son carries on minimally, but not in the way that it was done previously.

LW: So the property, though, is still in the family and everything?

DE: Yes, yes. (both talking at once)

LW: And can we talk a little about when you accepted Christ, at what age?

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DE: Well I was born again at the age of seven, as I recollect. (creaking sound) It was during a time when the home church was having a series of meetings, and uh, the speaker that evening was a fellow by the name of Edwin Anderson. And I remember his text was, “Be sure your sin will find you out,” and as a little fellow I was very conscious I was a sinner in need of forgiveness. And that was the night I gave my heart to the Lord. (creaking)

LW: And what city was this in now?

DE: Well this was in rural Wetaskiwin, in a church called The New Sweden Mission Church. It was the earliest church in that area, and it still stands as a very historic church and a ministering church to that community.

LW: And it’s not part of the Evangelical Free--?

DE: No, it’s an independent church.

LW: Well it must have been quite a successful church.

DE: Oh, it’s been a very successful church. (both speaking at once)

LW: And then, uh, you mentioned that there was a dramatic change in your life at age fourteen.

DE: Well, that was, that was, at the time when Mother had passed away and Father arranged for me to attend uh, two month’s Bible course, in the city of Wetaskiwin. It was held, or sponsored by the General Conference Baptist, and that was my real first case to Bible study, and uh, became a challenging thing in my life. I would say that four years (creaking) later, when I enrolled at, maybe it was three years later, that I enrolled at Prairie Bible Institute, and in the fall of that year, the initial year that our, uh, person by the name of Dr. Gaylord (?), a Presbyterian pastor from Seattle, as I remember, was ministering there. And in the concluding Sunday afternoon, uh, service, he took a blank piece of paper, and he wrote across it in heavy, bold, black ink, “God’s will for my life.” [5:00] And then he put, at the bottom, a place for the signature, and he challenged us as young people that day, to by faith be willing to walk forward, and figuratively to sign that sheet and to let God fill in whatever he wanted in your life. And that, I would say, was a real turning point in my life.

LW: And so you went forward--

DE: I went forward, and ever since then I’ve counted on the fact that the Lord is the champion of my life and wherever he wants me to be, that’s where I’ll be.

LW: Um-hm. That’s certainly held you in good stead, hasn’t it? (laughs) That’s great. Um, now, were you a student pastor after that when you--

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DE: Yes.

LW: --graduated? When did you graduate?

DE: Well I graduated in '38, but I took my first pulpit in '36. And I pastored a rural church, or a small-town church, a Free Church in the town of, of Meeting Creek. And uh, I pastored it full-time in the summer as a student pastor, and in the wintertime I traveled there each weekend, about eighty-five miles from the campus of Prairie Bible Institute. It was my second year there that God gave us a very touching revival in that area that I think changed the complex of the town and the community. And it's interesting that today, though the town has practically ceased to exist, on any given Sunday morning you will find 150 people in attendance for a morning service in that church.

LW: That is really something. Now what church is this?

DE: That's the Evangelical Free Church of Meeting Creek, Alberta.

LW: Meeting--

DE: Meeting Creek.

LW: Meeting Creek. Okay.

DE: Many small towns throughout Alberta have disappeared uh, particularly those that were-- like that town depended upon railroad for water that was brought in there and that sort of thing. And in the process of the development of the province, Meeting Creek has basically disappeared, because it didn't have any water wells of its own. [tape cuts]

LW: I see. In 1946 you had a teaching post. Where was that?

DE: That was at Peace River Bible Institute, that's Sexsmith(??), Alberta, that's just out of the city of Grand Prairie.

LW: And um, what was it like being a teacher? (laughs)

DE: Well I enjoyed it very much. I enjoyed the classroom a great deal.

LW: Um-hm. What were you teaching in those days?

DE: Well I taught what they called the second year of Bible, and then I taught uh, well I lectured on the book of Acts, taking it from a pastor's preaching point of view, as he would preach through a book, giving it illustrative-- in that sense, to the students, so that he could have a pattern whereby he would develop a-- (unintelligible)

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LW: I see. And uh, then, so you did that for five years. Now were you a pastor at this time?

DE: No, while I was there I didn't pastor. Then uh, it was in the year of-- December of '50, that my first wife Ruby, uh, needed lung surgery, and we were marooned in that sense in Edmonton for, or in the vicinity of Edmonton for nearly two years while she was under the care of a doctor by the name of Dr. Nelson (??), when she had two lobes of one lung and one lobe of the other lung removed. And uh, during that time, I pastored the Free church in the city of Lacombe, about eighty miles from Edmonton. So we commuted into Edmonton for the doctor's care of her, weekly during those two years that we were there.

LW: Boy, that's a lot, too, isn't it? Um, how did you meet your first wife?

DE: Well, Ruby and I grew up together—we must have met in the baby room. (laughs)

LW: Is that right? You'd known her for many years? And now, was she sick for many years, or--?

[10:00]

DE: Well she obviously at the early age of like five or six uh, had some foreign matter enter her lung, which she, which with medical help at that time and the measure in which the rural families had use of medical help—it was never removed. And this is what the doctor ultimately, uh, determined was the cause of the lung deterioration.

LW: Hmmm. Okay. And then you, uh, did you and Ruby both go to Prairie Bible Institute?

DE: No, I did, but she didn't. Uh, I uh, graduated at Prairie in, uh, '38, and then in the fall of '39 I enrolled for further schooling in the city of Minneapolis, and she also enrolled there then.

LW: This is 1930--

DE: '39.

LW: '39. So now that is before you had your teaching post?

DE: Yes. Um-hm. Yes. I was involved there in further schooling that stretched into that year, and in the late summer of 1940, the King and country brought me home on the draft. You remember Canada went to war in the Fall of '39. (creaking sound)

LW: Yes. I didn't realize--were you actually enlisted in--?

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DE: No, I was conscripted, but because I was a ministerial student I couldn't be conscripted, and it was at the same time when they were conscripted—many of the fellows volunteered. So my brother Fritz and brother Ed, when they responded to their orders they, they, uh, enlisted and were in the army for all of the years of the war. But because I was a ministerial student, (buzzing/ringing noise) they couldn't enroll me, or couldn't enlist me. And because the church didn't have a rating in Canada, uh, adequate for us, to make a claim for uh, chaplaincy [sic], ultimately I was released.

LW: Right, I see. Hmm. And then I see that you um, did teach at Prairie Bible Institute for five years. What years were that? (both speaking at once)

DE: Yes. That, that was immediately following our ministry at Lacombe. It was while we were at Lacombe that a number of people from Prairie came on occasion to hear us in the ministry there. And ultimately they made contact, and desired our services at the school. So I came there in the fall of '52, and left in the summer of '57.

LW: And I guess you met a lot of people that you know even today?

DE: Oh we get letters--it was interesting, Lynn, on this trip east meeting a number of people that were in Fellowship Baptist pulpits and studied at Prairie when I was there. And uh, in the recent calendar or catalogue of the school, they put a little blurb in there about me, you know as being a founder, and we had several letters from people who, saw, saw that, and uh, expressed their appreciation for the days when I taught at Prairie.

LW: Uh huh. And prairie is one of our older Bible schools in Canada--?

DE: Yes it's the oldest, uh, western Canada Bible school. I believe it began in 1922.

LW: That's interesting. And now 1956-- I have General Conference Baptist written down here, but I'm not sure--were you pastor? (noise)

DE: Well now--no, that had nothing to do with my ministry. Uh, Vancouver Bible College, Vancouver Bible College, uh, had come on rough times, and was planning to close, and so was making itself available to the, the, first of all to the Bible schools across Canada, hoping that one of the larger established Bible colleges would uh, uh, continue the ministry of Vancouver Bible College on its campus in Vancouver, for nothing more than summer ministry. [15:00] And uh, there was no real take by any of the schools on this. I remember the discussion of it at Prairie Bible Institute when I was there when they turned down their opportunity to be the recipients of the campus. When the school was unable to offer it to, uh, the Bible Institutes then it offered it to the denominations and two of the denominations had expressed a real keen interest in it. This was General Conference Baptist and the Evangelical Free Church. And uh, I think that was one of the few years that the General Conference Baptist convened their conference earlier than the Free Church convened their conference.

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LW: I see.

DE: And they became the recipients of Vancouver Bible College--

LW: ‘Cause they made it uh--

DE: And they developed the Vancouver Bible College under the auspices of the General Conference Baptists, and moved into the Surrey area. Now I’ve said to our Baptist friends that that had to be the greatest gift they ever gave Trinity Western College, was when they became the recipients of that school, because had we become the recipients of that school, we would have uh, well had uh, responsibility of a Bible College and would have never really been able to spread ourselves in the way that we needed to spread ourselves as, uh--

LW: To become a university?

DE: To become a university. So it was one of God’s unique overruling gifts. When I did come out here--this is a bit of humour Lynn, but I, it might be interesting for us to listen to, nevertheless--when I arrived here, I was considered, uh, quite a capable Bible college teacher, and so the person that had taken over from the General Conference Baptist approached me desiring my services to teach at least a course there. And when we met he was, uh, a bit embarrassed about the fact that they got the campus for two dollars while we had offered one dollar. And so he, in his apologies, said “Dave, you know, I hope this doesn’t--isn’t going to stand between us.” And I said to him, I said, “We can settle that very quickly, I’ll give you a dollar for half of it.” (both laugh)

LW: That’s a good one. Luckily he didn’t take you up on it.

DE: He didn’t take--but uh, because of the fact that I was serving in a dual capacity already when I arrived out here, I never did respond affirmingly [sic] to teach at that time for the Bible College.

LW: Now when you say you were acting in a dual capacity--

DE: Well I came out; I responded to an invitation to candidate the pulpit at Langley to be its second—to be the pastor that succeeded the first pastor that was there--G. T. Handy. And I had candidated [sic] there, I’d been called, and I’d accepted the call when the conference, uh, or the district annual meeting was held in the province and they were in search of a superintendent at that point in time. And uh, they addressed themselves to me, if I would act as interim superintendent in addition to being the pastor of the church while they would continue to be in search. And so I came in that dual capacity when I arrived.

LW: I see. And so you had quite a load.

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DE: Yeah.

LW: Now were you still married to Ruby at this time?

DE: Yes, yes. We had five children at that time when we came out here. And uh, Ruby passed away in, on Mother's Day in '67.

LW: You had quite a few years together.

DE: Oh yes. We had, we had uh, seventeen beautiful years after the time of her operation. So she was a much healthier woman after that operation than she ever was before.

LW: That's good to hear. And now, let me see, you said something about camping association. I wonder what that was?

DE: Well, I'm not real sure what we said on the other tape, but--

LW: To do with-- in 1957--

DE: Yeah, in 1957 the, uh, churches of the province of British Columbia had no, no, uh camping ministry that was their own. And so we were instrumental in forming what was, what has come to be called Clearwater Bible Camp. [20:00] And our churches, uh, from the province pretty well supported the ministry of that, in those several beginning years. Uh, all of our churches were very small at that time, so uh, people traveled great distances to be together. Now that campground really only serves that area of the greater Kamloops area, which touches as far up as Quesnel, and what we call the interior churches.

LW: And these are probably smaller churches of the Evangelical Free--

DE: Yeah, well several of them are growing today to be good churches.

LW: How many churches are there right now in B.C. Do you have any idea?

DE: Well I would be guessing right now--I should know that statistic accurately, but I think there are about forty-six. There are sixteen here in, in what we call the Lower Pacific District, and I think there are thirty, thirty up-country, but I may not be accurate on that.

LW: And then in 1958 you did become the interim District Superintendent.

DE: Umm, yeah in '57 I did. I did. And then in '59 I became full-time superintendent, being shared with the district to the south, so the territory was enlarged, but the work was only of one kind.

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LW: And, uh, let's talk a little about the, uh, seed-gift at the conference, and the--

DE: I, there was a camping association that had carried on a ministry in the White Rock area for a number of years. (banging sound) It was more, I think, uh, a preaching ministry than a true camping ministry. It didn't have great facilities for residence of campers or a dining hall in serving meals for campers. But it had a very sizeable tabernacle and it had carried on uh, quite a preaching ministry along that line. And uh, as I remember it was on fourteen acres, I believe, and uh, uh, they made an offer of this I think to several groups, and we responded to the offer in uh, uh the regard that uh, we could relocate the property if we so chose, but we had to relocate it within what is called the lower mainland of British Columbia, and so it was with this gift in hand that I went to the national conference in uh, Winona Lake, in the summer of '58.

LW: Now this was a gift from the Pacific--

DE: No, it was a gift from a camping association, an independent camping association.

LW: Oh it was actually a gift from them--there were no dollars involved.

DE: There were no dollars at all involved—just receiving the fourteen acres with the express purpose of using it for Christian higher education, and had to be located in the lower Pacific. If we couldn't use it for that purpose, then we had to return the gift.

LW: Mm hmm--so that really was an incentive, then to--

DE: It was a very generous incentive, I would say. Then in '58, at the conference, uh, this escalated very rapidly at the conference and I think what triggered it strongly was the fact that the year before, in '57, or '56, they had anticipated becoming the recipients of Vancouver Bible College, and so there was a sense in which uh, this was, uh, well, they were ready for the gift.

LW: Right. And they had lost that I guess--and you wonder-- (both speaking at once)

DE: Yeah, yeah, yeah. They were wondering what was next. And so before I left conference, a committee, called the School for Canada Committee, was appointed, of which I became the chairperson. And uh, it escalated from there, so that in '59, uh, we uh, uh, began the overtures for the purchase of the property here. [25:00] I think it was '60, or was it '59, that we actually bought the property--it must have been '60 that we bought the property.

LW: Okay, 1960. Now just to go back to the seed-gift again, was there any particular person involved in giving you that, or was it--

DE: In the beginning of, of--

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LW: Uh, the seed-gift from the camping association?

DE: Well, there were several involved in the camping association that were persons involved in the Free Church, as for example Cliff Dietrick, who was the pastor now at Prince George, who had been the pastor in White Rock, uh, had been a person on the board of that uh, work, and maybe was still a member of that board. The, the Canadian Sunday School Mission Representative, the person of Henry Unrau was connected with that, and he at that time held Free Church credentials. And, uh, J. F. Turner, who was the treasurer at the church in Langley, uh, was a layperson on that board. Those are three names that surface immediately, but there were others also. There were a number of General Conference persons on there--some Mennonite Brethren persons on that board; it was a sizeable camping board--self-controlling and self-propagating board; in other words, the board added to itself, and--

LW: I see. Um-hm. Well that's just interesting to know, because it was a generous incentive, and then you got the School for Canada Committee going, became the chairperson--

DE: Um-hm. And that was composed of these people, particularly: it, uh, included the superintendent of each of the three districts—the Pacific Northwest, the Canadian Pacific, and the Canadian Prairie. At the initial launching of this, Carl Sundholm(??) was still part-time superintendent in uh, uh, the Pacific Northwest, and I was part-time superintendent here, and Carl Fosmark was the full-time superintendent of the Canadian Prairie. Then in addition to that it was the chairpersons of each of these districts and that included Tony Hannison(??) from that district in the Canadian Prairie, and James Westman from uh, this district here, and Walter Kayhill (??), who was a, uh, graduate of uh, uh, oh, the college in Chicago that we think of as the outstanding college of--

LW: Is that Trinity? Or Wheaton?

DE: Wheaton, yeah, was a graduate of Wheaton and uh, a deeply committed and concerned person for real thorough education of pastors. Then in addition to that, Dr. Enoch Mattson had just moved into the Pacific Northwest district as a pastor of the Harper Free Church. He had come as a faculty person from Northwest uh, Seminary that had just closed in, uh, Minneapolis. He was a Dallas-grad and had a missionary background, and so he came with a good deal of expertise, and from that standpoint he became a member of the committee, because of his person. And then we had the valuable assistance of Dr. Will Norton (??), who was at that point in time the president of the schools in Chicago, that is the Trinity schools in Chicago. Later he went to Wheaton, and presently (creaking sound) is involved in extension, uh, seminary training in Nigeria with the Sudan Interior Mission. Then of course we had Dr. Arnold T. Olson as an *ex officio* on that committee; he and Herbert Kirk(??) was a consultant on that committee. Lester Westland(??) was a consultant on that committee. So we were a relatively broad committee. Then in '59, uh, because these other people had been chosen by virtue of the

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office that they held, (creaking sound) they chose in '59 to name people as persons to the committee. And it was then that the Prairie District, well, they decided to choose two in addition to the superintendent, and so it became a committee of nine, [30:00] with all these other persons as *ex officio* members.

Uh, well Mattson became a direct committee member then, and uh, so did a person by the name of Charles McGee(??) from that district. And uh, then from the Prairie District, the persons of Delbert Reimer and Kenneth Loge served us, and they served as—well, you know that Delbert Reimer has served as long a board responsibility as any person would have a right to. He was returned again this year to the board--

LW: Is that right?

[End of side A]

DE: --Friesens came onto the committee here in the persons of Henry and Pete Friesen. And they became very dominating personalities in locating where we are—locating, and in the original development of facilities. So this was the composition of-- as long as it was considered still the School for Canada Committee.

LW: I see, which was probably until--

DE: '62--'61 or '62 or somewhere in there. Then when they went to the ballot, Olaf Lolund(??), who had been a sub-committee person-- we had a number of sub-committees within the School for Canada-- Olaf Lolund(??) served us then as a, as a direct Board of Governors member. I think he served until the time of his death, about as many years as he could conceivably serve. He was the one who broke ground for the original Fraser Hall, and that was the last time that he was out here, in my recollection. He was, he was, uh anticipated to be a guest at the Robert Thompson dinner, the first that they held for the development for the Robert Thompson Centre, and was in hospital at that time. (creaking sound) And we left for conference there shortly after, and when we returned from conference, he was already home with the Lord.

LW: So most of the board members have served for many, many years.

DE: Oh that's true, yeah. And that's true now--I mean, they return again and again. Rarely, rarely are they bypassed in--

LW: Or in the family or something. Now how does it work with the board—does the school provide expenses if they have to fly in?

DE: Yes, the cost-- the policy on which all board members operate under the Evangelical Free Church, and because it has this relationship (creaking sound) with the Evangelical Free Church it becomes the relationship to all board members whether they be Free Church or no, in these functions-- and that is that they are at the time of their uh, their um, election-- the President of the denomination, Dr. McDill, writes them and states that

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the policies among which they need there, and they're expected to be regular attenders [sic]. If they cannot commit themselves to that they should vacate the office, and they are expected to attend by the most economical means that they can get there. And if they wish to travel above the economical means they travel at their own cost. But uh, boards, boards of the denomination, school boards and all, have a very high record of attendance amongst their members.

LW: That's excellent.

DE: And then they also have a policy that a person may not sit on more than one board of the denomination at one given time, and therefore, their dedication is to that particular--

LW: That's a good idea too, so you're not spreading yourself too thin. (both speaking at once)

DE: Not spreading yourself too thin, and you, you're not compromising your decisions in the light of some other decision you have to make.

LW: Right. I imagine you can serve on sub-committees though.

DE: You can serve on sub-committees.

LW: Now, uh, what are some other policies of the board maybe that we should know?

DE: Well, I think very significant, here, it was a nine-man board until the time of Dr. Neil's coming. And Dr. Neil being uh, thoroughly schooled as he is in institutional development, recognized that that was too small a base to really grow. And so he brought in a recommendation to the conference that uh, [35:00] that board should be enlarged to twenty-one with the privilege of appointing of I believe it was five persons, so that uh, uh, sixteen would be elected and five would be appointed. I believe that was the composition of it in its original format under his direction. Then uh, uh, now, just this year, it has taken a new change, because of, uh, the separation of the denominations on the two uh, sides of the line, uh the--

LW: When you say "two sides of the line," are you talking--

DE: --of the American-Canadian line, or the, the, uh, organization called the Evangelical Free Church of America will be responsible only for the work in the fifty states of the Union; and then the Evangelical Free Church of Canada will be responsible for the work in all of the provinces and territories of Canada.

LW: So are you expecting then that your board members will be only Canadians?

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DE: No. So the, the school has been placed in what we call a partnership relationship. It's the responsibility of both denominations, and as such, the, each of the conferences--the Evangelical Free Church of America Conference, and the Evangelical Free Church of Canada Conference--will elect seven persons to the board. And uh, the uh, presidents of both of these conferences will be *ex officio* members of that board. In addition to that, these fourteen elected, the *ex officio*, plus the president, who is automatically a member of the board, uh, will choose seven other persons.

LW: So you have seventeen including the president, and then you have plus seven chosen?

DE: And these seven are irrespective of denominational affiliation, and they uh, uh, the only qualification that is placed upon them is that which is placed upon all of them--that they have to be those who are committed to the doctrinal position of the-- that is expressed in the constitution of the denomination and of the school, and they have to be committed to the lifestyle principles (creaking sound) the school operates on.

LW: That's very interesting. Now have, now you have a very large board--seventeen plus seven--have all of these positions been filled at the moment, or--?

DE: Yes, well, the elected positions have all been filled, if the appointed positions that-- (creaking sound) have been filled as yet, I don't know, because you see the elections took place in July, and so I think the appointed-- if there are vacancies in the appointed positions they will be filled in the September meeting.

LW: I see. So it's a very large board--is that not cumbersome at times, or do you find that it works quite well?

DE: Well, the way that Dr. Neil does it, he divides the board then into its committees, so that each of these persons will be serving on a particular committee of the board. And I uh, I'm not conversant right now, Lynn, of how many committees he has, but it seems to me that he has either five or six committees--I think it is six committees, and therefore he would have the equivalent of about four persons to each committee.

LW: Umm now that's, that probably is a very workable way when they're in their committees; I'm wondering how it works when you all get together for a board meeting.

DE: Well each, each of those committees has a chairperson and, and, uh, all of them are board members, and they come, then, with their recommendations as committees to the board as a whole, so that not every board member has to make a study of every aspect of the school. But every committee member has to make a thorough study of that aspect that is committed to him, and then it's the consensus of all that puts it in place.

LW: So I can imagine there's a lot of business to do when they do meet. (laughs) How often does the board meet?

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DE: I think it meets three times a year. Once every four months I believe. I think they meet in September, in January, and in April or May. Then they have an Executive board, which is a board that is formed out [40:00] of that board, and that is, uh, Neil's point of reference between the board meetings. So, uh, if you have noticed the chairperson of that board, he's on campus quite often. And the chairperson now-- and has been, for a number of years, apart from the break that he has to normally take, is Ken Lawrence, who was the pastor at Johnston Heights (squealing noise), and is now the pastor of the church in Olympia, Washington.

LW: I certainly know him from photographs, and I have seen him around--very busy soul, too. (laughs) That's very interesting, because I haven't learned a lot about the board. I'd like to go back now to the time when, uh, you had a story to tell me I think-- about a Reverend Kenhill? He was a Wheaton graduate.

DE: Oh--Kayhill(??).

LW: Oh, was it Kayhill(??)? Okay.

DE: Yeah, Walter Kayhill(??). Yes, see he was a member of the School for Canada Committee and we were the committee that was charged with the responsibility to discover the campus on which we should begin. And again and again we came to this property, first of all through the personality of Henry Friesen, who would take us individually at times and show it to us--he'd taken me here many times. And uh, we were here all together on this day--it was before we had ever made the purchase, but we had met in thorough discussion before we had come here, and uh, well, Ruby and I lived in Langley at that time, and I remember they were guests at our home, all of them, and we uh, (sound of door opening; whispering) we uh, drove out here, I think we were nine or ten persons that were on campus at the time, and Henry was walking us through, showing us the beauty of the terrain and this sort of thing, and we noticed that Walter Kayhill(??) had stopped. And uh, I moved back to Walter, and I said, "Walter, what it the world are you doing?" He said, "I'm taking the shoes off of my feet, I want to walk on this ground in my stocking (banging noise) feet because I believe I am walking on holy ground. I'm coveting this ground for the Wheaton of Canada."

LW: Oh, that's the way he put it--the Wheaton of Canada. So he really had a vision then, he really felt--that's good. And um, they-- you had a visit to UBC, with Jim Westman?

DE: Yes, yes, that was most interesting, uh, Dr. Norton, uh Dr. Norton was a very skilled and scholarly person in university education. He had, uh, done some very outstanding things in the Belgian Congo, which is now Zaire, in regard to education in that country. He was a recognized person in, by people in the educational field, by virtue of the things that he had accomplished and been involved in. And so when uh, we were, uh, developing, we were aware that we had to make some contact with the university, and uh, Jim Westman, uh, had studied at UBC, and therefore he made the contact for Dr. Norton

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to meet the new president of UBC, and it was, uh, the day when we went out there to meet him that was so unique in our memory.

Uh, Jim and Will Norton, uh, went in to visit with the president, which we felt was only going to be a very brief meeting, and they felt it was only going to be a very brief meeting, and I think the president was very sure it was only going to be a very brief meeting, but uh, he was enamored with uh, really taken with Dr. Norton's conviction and desires and what not, and it was (unintelligible) in, the meeting and dining room up in, the presidents dining room at UBC, with all of the department heads that were available were in attendance, around that dinner, and Dr. Norton was responding to their questions and the registrar then, at UBC made this statement: [45:00] he said, uh, uh, “my observation would be this, Dr. Norton: that if you are successful in any measure of what you are hoping for, in this fledgling college,” he said, “I would project that it will be a university in the province of British Columbia.” And he gave us every consideration, as the registrar, in assisting our students to transfer from their junior college experience to the campus of UBC, and we've had a very good growing record with UBC. And I think that was what triggered it initially.

LW: That really was very important. And um, how about um, you mentioned a visit to Victoria--

DE: Well, subsequent to this, while we were visiting with them at UBC, they told us that they were going to give us every consideration that they could, possibly could--you know, in establishing. But they said, “you're going to have to deal with the Department of Education because the Department of Education has moved into grade thirteen, and it wouldn't be wise for you to begin, uh, college training or teaching (creaking and hissing noise) without uh, the knowledge of the Ministry of Education.” So it was my privilege to take Dr. Mattson to Victoria for Dr. Mattson to meet the Minister of Education, and I have to say this, Lynn, I didn't orient myself as I ought to have, I was even unaware of the name of the Minister of Education at that point in time. And we came into the office of Dr. Peterson(??), and Dr. Peterson(??) was a Camrose boy that-- we had known one another from the background of where we grew up, and it was just a friendly chat and sharing, and we told him for what we were there for, and his response was this: “We'll give you every encouragement, but remember,” he said, “you're going to have to contact UBC (laughs), and it will be unusual if they will give you any answers,” and he didn't know, and Dr. Mattson shared this with him. And Dr. Peterson(??), the speaker at the groundbreaking for our academic building over here at--

LW: He was a very popular Minister of Education when he was in--

DE: Yeah. And he was a fine, uh, Christian person.

LW: Isn't that nice. So the Lord was really looking after things (laughs) and every detail--

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DE: Well, I remember when we made our first contact with Dr. Hanson. He met us in Winnipeg, and he assured us of this before we ever shared anything with him, that he had responded only because he never felt he had a right to turn down something until he had made the investigation of it but he said, “I’d uh, I don’t have any feel at all that you’re going to find in me the person that you’re looking for.” And when we were through sharing it was my privilege to speak on behalf of, of the board of that time, or the School for the Canada Committee at that time; when I was through sharing, Cal just simply said this: “Well, he said, there are far too many incidents here to consider them accidental, we’ll have to consider them providential.” And he said, “I’m going to have to go home, Muriel and I are going to have to give ourselves to prayer, and uh, normally,” he said, “I haven’t taken any long time to reach heaven.” He said, “I should know in a few days,” and then he responded affirmatively.

LW: So things were really falling into place then--what year would that have been, would that be 1961?

DE: I think that would be ’61, yeah I suppose it would be ’61 in the fall--it could have been ’60 in the fall. Let’s see, we started ’61 in the fall, didn’t we? I believe we started ’61 in the fall.

LW: So then it was probably--

DE: --1960. It would be November of 1960. And there is a picture, in your, in the records somewhere of that meeting that we had, in Winnipeg. [50:00]

LW: Is there really?

DE: Yeah, if you go through the pictures you’ll find one, and I could identify it for you.

LW: Mm hmm, we must look for that then.

DE: We look like, you know the sheared people out of the days of just moving out of the War--all of us with our crew cuts and what not. (Both laugh).

LW: I’m sure to recognize it. And then you had the dinner in the Langley gym? I guess that was the next thing--you had to raise the money.

DE: Well that really came in response to the uh, well we were intending to use it to honour the two men who had made the original gifts. You remember, Lynn, how that happened--when the farmer died here, and uh, the farm was up for sale, uh, the public really didn’t know about it, and uh, these two farmers bought it suddenly to keep it from being subdivided. And then through a unique working of the Lord they allowed us to purchase it from them for the price they had paid for it, and each of them became the initial donors of \$5,000 dollars each. So we had \$10,000 cash and fourteen acres as the equity with which we moved, and we wanted them to celebrate this as a historic event,

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and we really thought that we were going to meet in the, well we thought we were going to meet in the Langley Hotel, in just a small gathering, and then, uh, it grew and grew, and then ultimately we had got beyond the facilities of the Langley Hotel; then we thought we were going to go to a church dining hall, and if we were beyond that-- so then we decided to see if we could use the Langley Secondary Auditorium, and that was very graciously granted. And it was interesting too that we had members of, of uh, government there, and uh, all of the personnel involved in the, the uh, municipality of Langley--its mayor, all of the councilors, plus the mayor of Langley and all of his board members. So it was a very, very sizeable gathering.

LW: I hear there was, was there 600 people?

DE: Yeah, somewhere between 600-700 people.

LW: That is incredible.

DE: And it was interesting--we had made (unintelligible) made some projections for ourselves, and Peter Friesen was one of those very optimistic, but quite accurate projectors. And he uh, he said we may begin very small, but he said uh, “I believe that before we reach a quarter of a century, we will be at a thousand students, with a budget of five million.”

LW: And that’s just about where we’re at today. (both laugh)

DE: Just about. And his statement scared some of our people.

LW: That just was too hard to comprehend in those days.

DE: Yes, and it really drove them away from us, you know, at that point in time. These people who are visionaries, they are going to ruin everything, you know. (laughter) But it was interesting--we started with seventeen students and the projections for those next years were quite accurate. And then it’s tabled off and it’s had that five to twelve percent growth every year, except that exceptional year, when the news media gave us such coverage from coast to coast when they contested our uh, status as a four-year university. Oh, we had unusual growth that year, because, uh, well, we have to acknowledge, trace it definitely to that because uh, only in the area where the Canadian uh, periodicals went, did we have response--unusual response. Our response from the other parts of the world were normal. But we went up from a low of five percent to a high of twenty six percent that year.

LW: So the Lord really used that--what might have seemed like a bad time to work it for--

DE: It was, it was almost frightening to be alive that summer because the news media was out here and they would cover us with front-page articles.

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LW: And they can say such--they really don't care about their stories, do they, sometimes-- (both speaking at once)

DE: They had one front-page article that if the disciples of the Lord Jesus would be alive today they wouldn't qualify because of the rigidity of the rules at this place. [55:00] (Laughter). It was better stated than that, but in essence that's what it was--

LW: Yeah, there are lots of stories like that. So now we have the only um, Christian university, I guess, in Canada? Or is--?

DE: With degree granting, with autonomous degree granting.

LW: Autonomous means—autonomous of the government?

DE: Autonomous of the government, or autonomous of the other universities. You see there are a number who have developed, uh, in Manitoba, and in Ontario, but they are directly under the control of a university. It would be like if we were under the control of UBC.

LW: Yes—well would they have, would they be Bible-orientated, like Christian universities? And they are degree granting. (both speaking at once)

DE: And they are degree granting, but they are only degree granting in the measure in which the university gives them that privilege. And therefore they are uh, subject to the rules of the university--they cannot make a distinction between uh, a Christian and a non-Christian professor. They cannot, they're not in control of their own curriculum.

LW: I see. (creaking sound)

DE: And that's what's significant with us. (noise; sounds of voices in background)

LW: Umm hmm.

DE: And unless you're in control of your curriculum, and unless you are in control of your hiring, uh, processes, you really are not in control of the university.

LW: No, that's so true. And so what is happening today now, uh, there's interest from back east--is that why--

DE: Yes. Well they, since we, well, I don't know how much I should say about this, Lynn, but at the same time as we launched here there was an effort made in Ontario by a group under the name of Richmond College(??), and that one uh, intended to begin, as a complete four-year university. And some of its leadership lacked integrity--academic integrity--and they fell on some, on doing some things that were not in good taste with

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educational leaders. And, uh, ultimately, it has resulted in Ontario making a very official governmental ruling that no more universities are going to begin in, uh, the Province of Ontario and certainly with not any religious bias.

LW: Now can we--this is very interesting, I mean it's something, I guess, that for history, that we should know--what types of, uh, things are you referring to when you say the leaders lacked academic integrity? (unintelligible)

DE: Well, uh, you see, you can come with degrees that-- not university-recognized degrees. You can bring degrees from here and there and you do hold degrees, (creaking sound) but they're not academic degrees. And they, they employed faculty of this kind. (sound of cars or motor) And to the academic world that is not academic integrity. That is the danger of the Bible school movement--as for example, Prairie Bible Institute grants degrees today but they're not academic degrees. Briercrest grants degrees; they are more academic than Prairie's because Briercrest is under the control of an association of Bible colleges. But none of them are under any association of universities. As for example on the American scene, uh, Moody would belong to a Bible college association, and therefore its degrees are not academic; while Trinity College or Wheaton College belong to a North Central accrediting association, which the universities recognize as an academic-- And that's what we mean by academic integrity.

LW: Yes, okay--that's interesting.

DE: I mean, we're not speaking of dishonesty, but we're speaking about a lack of uh, of understanding of what is essential if you are really going to-- (sounds on stairs)

LW: Well then the students uh, [60:00] don't really come out with anything.

DE: No, no. They may come out with knowledge, but not with recognized knowledge.

[Summary of the rest of the interview, approximately 1-2 more minutes:]

DE discusses the demise of Richmond College(??) and its failure. He notes there is a movement to try and revive the college again, but DE is skeptical of their success. He notes they are good people but are misinformed and naïve.

LW: Which would be very difficult for them-- [tape cuts in mid-sentence]

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career of

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