

1968

YEAR BOOK

of the fifty-eighth

CANADIAN CONFERENCE

of the

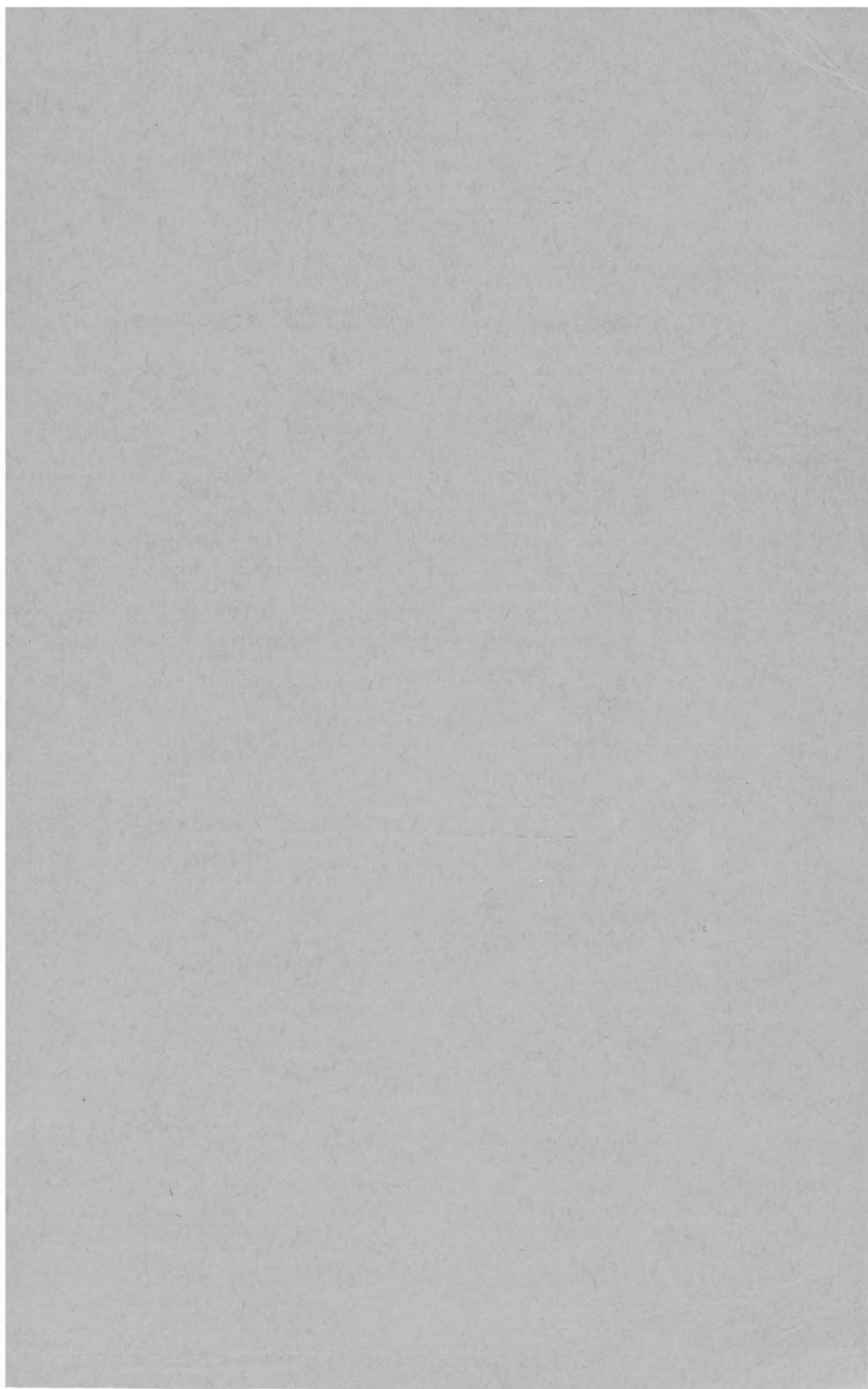
***Mennonite Brethren Churches
of North America***

Convened at

Clearbrook, British Columbia

July 6 to 8, 1968

Price \$1.00



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Saskatchewan: Isaac Bergen.	
Alberta: Arthur Martens.	
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CONVENTION PROGRAM

for the 58th Convention of the
Canadian Conference of Mennonite Brethren Churches

July 6 - 9, 1968 — Clearbrook, B.C.

NOTE: Canadian Conference Boards met for joint and individual sessions on Friday and Saturday, July 5 and 6.

CONFERENCE THEME: "A Living Faith For Our Times"

PART I

FAITH AND LIFE CONCENTION SESSIONS AND WORSHIP SERVICES

SATURDAY SESSION — 7:30 P.M.

1. The Program

Mennonite Educational Institute

Mr. Henry Voth Presiding

Assistant Moderator of the Canadian Conference

1. Congregational Singing. Director: Bob Wedel
Killarney Park M.B. Church
2. Words of Welcome, Scripture and Prayer. Rev. J. H. Quiring
Moderator, British Columbia Conference
3. Invocation and Official Convention Opening. Mr. Henry Voth
Assistant Moderator, Canadian Conference
4. "And Can It Be"
Male Chorus from Willingdon, Kennedy Heights, Killarney Park
M.B. Churches
Conducted by Bill Klassen
5. Announcements and Offering
6. Conference Address. Rev. David Ewert
Moderator, Canadian Conference
7. "Praise Him"
Choirs from Willingdon, Kennedy Heights, Killarney Park M.B.
Churches; Conducted by Bill Klassen
8. Benediction

2. The Message by Rev. David Ewert

THE PRESENCE OF THE SPIRIT IN THE CHURCH

Our Lord had promised His disciples that He would send them His Spirit after His departure; they took Him seriously, and waited for the fulfillment of this promise.

They waited not in boredom and ennui, but in prayer (1:14); they waited for Him in the upper room (1:13)—a place perhaps hallowed by sacred memories of Christ (and we know that men tend to be aware of God more in some places than in others); they waited for the coming of the Spirit with one accord (1:14)—and we do well to remind ourselves that where there is dissension and discord the Spirit will not make His presence felt; He does not particularly feel at home in an atmosphere of strife. While they waited they pondered the meaning of O.T. Scripture (which was their Bible) (1:16-20). It was while they were waiting in this manner that the Spirit of God was poured out.

It would be a truism to say the the Lucan record, in Acts, his second volume, is a record of the work of the Holy Spirit (37 times in the first 12 chapters—the highest incidence in the N.T.; and 18 times in the remainder of the book.) This period of the early Church is, of course, unique, and can never be repeated; and yet there is a sense in which this early period of the Church will always be a kind of pattern, a model, a paradigm, for us to follow.

As we seek to compare the Church today, our Church, with the apostolic, there is always much that we find that encourages us—as we see the evidences of the Spirit's presence among us; on the other hand, as we make such a comparison we also feel condemned as individuals, local churches, and a total brotherhood, when we fail to see as clearly as we would wish the evidence of the Spirit's presence.

This evening, I propose to select from the Book of Acts a few marks of the presence of the Spirit in the Church and to ask the question: whether these are visible in our brotherhood. Perhaps it is hard to say anything new on this topic, but even Paul had to confess that much of what he wrote was a reminder of what he had said on earlier occasions. As I look at the chapter from which we read, it is striking, first of all, to see that the presence of the Spirit in the Church brought about a growing understanding of Scripture.

I. A GROWING UNDERSTANDING OF SCRIPTURE

On the day of Pentecost, when people weren't quite sure about what had happened to the disciples, Peter arose to address the Jerusalem visitors, explaining to them that what they had experienced had been anticipated by the prophets. Notice the long quotation from Joel in 2:17-21.

But that is not the only Scripture that took on a new meaning; Peter saw a new meaning in Ps. 16:8-11; Ps. 132:11; Ps. 110:1. By means of these Scriptures he showed the connection between the coming of the Spirit and the death and resurrection of Christ. This was an entirely new insight; for it was common teaching in Judaism that the New Age would be inaugurated by the outpouring of the Spirit, but Judaism as a whole had not seen that Jesus of Nazareth was the Messiah who had ushered in the New Age, and that the coming of the Spirit was the confirmation of this.

Peter attributes such insights to the Spirit; in 1 Peter 1:12 he tells us that what the prophets longed for, and what the angels desired to look into, has now been revealed by the Holy Spirit.

But Peter is not the only one who was enabled by the Spirit to see new meanings, significances, pointers in Scripture which had not been seen before; there were many others with him. Should someone wish to go to the trouble of studying the many sermons in the Book of Acts, e.g. Stephen's, Paul's et al., he would discover that new situations in the Church became the occasions for new insights into the Scriptures.

And so it has always been; where the Spirit was present there was a growing understanding of Scripture. The Spirit and the Word cannot be divorced; the divine energy of the Spirit must be channeled and regulated by the Scriptures.

Muentzer wouldn't listen to Luther if he should swallow 10,000 Bibles; and Luther wouldn't listen to Muentzer even had he swallowed the Holy Spirit feathers and all (as Luther said). It is never either/or, it is always both this and that. In 17th century the Puritans debated which was more important: Spirit or Scripture. So, we have the Society of Friends (Quakers) emphasizing 'inner light,' 'inner authority' and depreciating Scripture, with reaction on the part of others who depreciated the Holy Spirit and put Scripture up as highest authority. But they are not in antithesis.

It is only as the Spirit opens our eyes that we can really understand the message of Scripture (although pagans may understand the Bible grammatically). But to have our eyes opened by the Spirit doesn't mean, if I be permitted to use Joel's language with a different meaning, that we "see visions" and "dream dreams." Luke himself tells us in the prologue to the Gospel, his first volume, to what pains he had gone to study the records. The Spirit will hardly enlighten those who never think seriously about what the Scriptures say.

Now, by a growing knowledge of Scripture we do not mean simply an increased factual knowledge of Scripture (although our performance in that area is by and large quite deplorable); but rather an increased understanding of what Scripture says to us today about our needs, our aspirations, our work and our leisure, our buying and selling, and our saving and spending, to mention but a few items.

There is a statistical knowledge of Scripture which some people have and sometimes appear to boast of, which is less than useless. When someone wastes precious time to count the 'ands' of the Bible (and that would differ with the version); or to know how many

verses are to be found in Ps. 119; or to claim to know the difference between being 'thoroughly' and 'thoroughly furnished' for every good work (as one S.S. teacher reportedly did), does not constitute a knowledge of Scripture. The Jewish scribes went farther than that—counting everything in the Bible that was countable—and yet they failed to understand what Moses and the Prophets were saying.

Many questions of daily life and of church life are so often solved without any reference to the Scripture. Of these early believers it is said (v. 24) that they continued, persevered, busied themselves with the apostles teaching.

Our Anabaptist forebears were known as Biblicists, and we claim in our confession of faith to be that, but there is a lot of 'Biblical illiteracy' in our churches today, and the work of the church can become desperately hard when the Biblical frame of reference is lacking.

How we need to encourage one another, how we need to encourage our young people to avail themselves of all opportunities to increase their knowledge of the Word.

II. AND ADDED DIMENSION IN PREACHING

Even a casual reading through the Book of Acts will impress the reader with the amount of space Luke devotes to sermons: chapters 2, 3, 7, 10, and then the missionary sermons of Paul (reminds us of Greek history writing where speeches were inserted to give the interpretation of historical narrative).

In our chapter Peter quotes Joel (2:17) where the outpouring of Spirit is to result in prophecy "your sons and daughters shall prophecy"; then in v. 18 he again quotes Joel but adds something which is not in O.T. "and they shall prophecy"; E. Schweizer, in his long work on the concept of the Spirit in the N.T., avers that the chief thing for which the Spirit is responsible (in Acts) is preaching.

Preaching was not a Christian innovation; there was preaching of a sort in the synagogue; here the homily had found a place in the liturgy; it was the freest and most variable part of the service and was always given in the mother-tongue (depended on where the Jews lived)—this was not always the case with the reading of Scripture; the homily was partly elucidation of the text but mostly embellishment (known as haggadah). By and large the church took its order of worship from the synagogue (making minor innovations—particularly in hymnody); and as an aside, I may point you to Eph. 5 where the fulness of the Spirit is expressed in song, but that's a topic in itself.

However, as for preaching, there was an added dimension; and I do not mean only that the content of the sermon was different—and that made all the difference in the world; rather I am thinking of that element in preaching which one might call the charismatic, the pneumatic; the Spirit making the words of the speaker vital, meaningful; that plus factor which both preacher and hearer is at times aware of, but which is so hard to define.

Take Peter, for example. Not a polished orator, he stands before a vast multitude (and that alone is enough to scare people out of

their wits), boldly proclaiming the acts of God. If anyone had said to him later, "Peter, I didn't think you had it in you," he would have said: "I didn't; it was the Spirit of the Lord Jesus that gave me utterance."

Now, I think it would be preposterous to suggest that charismatic preaching has anything to do with religious frenzy; nor would we make the foolish mistake of thinking that extemporary, spontaneous speaking alone is empowered by the Spirit. We can hardly blame the Holy Spirit for poor preparation or for such off the cuff remarks which have often done a lot of harm; I have even heard suggestions that if the preacher uses notes he is limiting the Holy Spirit—but only a nodding acquaintance with the history of preaching should dispel such notions.

However, preparation and manner of presentation aside, if preaching is to be effective, and if it is to stand in the tradition of the early church, there must be this intangible factor by which the Word is made alive. This 'something' that learning, speaking ability, or even experience cannot give. It is that which Paul suggests (1 Cor. 2:13) "we impart this in words not taught by human wisdom but taught by the Spirit."

Luke tells us that preaching on the day of Pentecost was a kind of miracle in communication; people heard the message in their own language; the Spirit enabled them to break through the barriers of communication; these may differ from age to age but they are always there, and so we need the help of the Spirit to communicate.

Professor Rupp of Manchester, a Reformation scholar, speaks of the Reformation as a crisis of communication, but one was that of preaching; there came a revival of preaching—and little wonder, for they had something to preach. They thought of themselves as setting the Word of God at liberty by preaching.

Not that it was always on a high level but it certainly flourished. Strasbourg had sermons every morning and evening at the Cathedral, and four times a week in several other churches in the city. In Rostock there is a record of 1,500 sermons preached in 1640.

And there were no ten-minute sermonettes; the public demanded long sermons, and a new article of furniture was introduced into Protestant churches, namely the hour-glass on the pulpit (very rare before Reformation). Hour long sermons were the general rule although the humane Melancthon thought a half hour was enough since the ear was the first of the senses to tire. Well, the makers of hour-glasses knew the weakness of the flesh and frequently erred in favor of the congregation when they made hour-glasses.

Today it's not so much the length of a sermon that is disputed, but some are questioning the relevance of preaching; ministers across the land have left preaching and have turned to other aspects of the ministry, in the hope that they will be more helpful. But with full recognition of the fantastic developments in the arts of communication, and a full appreciation of other ministries, we must take Paul's warning seriously: Do not despise 'propheteia'—preaching.

We readily grant that some sermons are hard to listen to; some are poorly prepared and poorly delivered; but I don't think that there

is a substitute for the personal witness of God's truth supported by and carried to the hearts of the listeners by the Holy Spirit.

Often when Spurgeon went to his pulpit one could overhear him mumble to himself: "I believe in the Holy Spirit; I believe in the Holy Spirit." Perhaps it's in this area that our preaching lacks something. It is this that gives the ring of authority to preaching. There is no substitute for the authority of the Spirit.

The Church has in the past looked for all kinds of substitutes: by investing the preacher with authority; pushing him into the chancel, putting clerical dress on him, to set him off from the people; by emphasis on the educated ministry; by stressing the radiant, self-confident personality. But none can ever be a substitute for the authority of the Holy Spirit. Paul reminds the Corinthians (1 Cor. 2) that he had come to them in weakness for he did not want their faith to rest on the authority of men, but on that of the Spirit.

The presence of the Spirit in the early church can be seen also in the way the Spirit helped the Church to formulate its doctrine and regulated its ethical life.

III. IN THE MEANINGFUL FORMULATION OF DOCTRINE

I said we would be selective; and so I would point you to Acts 15:28,29. We are about to have a faith and life conference, and so I thought we might learn some things from this first faith and life conference in Jerusalem where the question of doctrine and ethics was faced.

Observe first that the formulation of doctrine:

A. Arose out of a life-situation

The hour demanded a position on certain questions; this was not an ivory tower approach to theology; that's like observing life from the bleachers—criticizing those who play the game, cheering some and booing others; the matter is different when you are in the arena yourself; so it was here; I hope it will be that for us, too.

The rapid progress of Gentile evangelization in Antioch, Cyprus and Asia Minor had created a serious doctrinal problem; if this continued there would soon be more Gentiles in the church than Jews and what else could that mean but a loss of moral standards (so the Jews thought).

Moreover, conservative Jewish Christians had a long tradition in which Gentiles entering the Jewish community accepted the Jewish sacred rite of circumcision; and certainly Gentile Christians should be asked to do the same. We may smile at this today, but let's not forget that circumcision was the very cornerstone of Judaism; it was the sacred sign of the covenant, and was generally viewed as assuring one of eternal life; mothers had risked death by circumcising babes, when it was forbidden by Gentile rulers; Jesus himself had been circumcised. That was the critical situation in which theology was hammered out.

B. Approached the Issues Wisely

That is not the same as political scheming; a lot of abominable church politics can be conveniently hidden under the caption of acting wisely.

But here no facts were covered up; there was straightforwardness; there was no pussyfooting around the problem. However, a thorny question can be approached in a number of different ways; in this case wisdom was manifested in giving the congregation the necessary background against which to view the problem.

Peter got up and gave a record of how God had through his preaching given the Holy Spirit to the Gentiles; that he cleansed their hearts just like those of the Jews; that Gentiles had been saved by grace like Jews (vv. 8-11).

This information was followed up by a report on the Gentile mission by Paul and Barnabas; so the brethren had the facts before them—and that often makes all the difference in the world in a discussion.

But to formulate doctrine on the basis of experience and case-histories alone is a bit precarious, and so it is worth observing that the venerable James gets up and points out that what has happened in the Gentile mission is in keeping with Scripture (quotes Amos 9 cf. v. 55ff). The experience of life validated by Scripture carried the day.

C. Solved their Doctrine Problem in a Brotherly Way

The question was not settled in an authoritarian manner; although there was leadership (and if we don't have it there's chaos), but you will notice, (v.22) that the apostles, and elders and the whole assembly gave their approval.

The decision was to drop circumcision as a requirement for membership in the Church. We should never cease to marvel for the work of grace that the Spirit of God performed in the hearts of the conservative Jerusalem brethren on that day. Not that the 'liberal' brethren (I hate that ambiguous word—let's rather say 'open' brethren) had it all their way, for really, it was a compromise, and it was James who suggested it: circumcision was to be dropped but there was to be a minimum requirement in the area of ethics.

Often the spirit in which a solution is found is more important than the solution itself. Peter and James and Paul and Barnabas and the others who stood for the broader approach weren't interested in getting enough supporters for their position so that they could out-vote the conservative brethren. That would have been no victory (many a church has had to discover that with pain); above all they wanted the good will of all the brethren.

And, since we are on the topic, let us not think lightly of so-called conservative brethren in the church; they're not nearly as interested in maintaining the status quo as we may at times think; we have often been utterly amazed how willing they were to accept new approaches if they saw that these were for the good of the church.

When doctrinal and ethical problems are faced in a spirit of

brotherhood, as we hope to approach them in these days, there is openness and an absence of fear. Men can voice their opinions without fearing that they will be clobbered; without fear that they will be labelled or forever be identified with a certain point of view—this has been the bane of much theological debate. In a brotherhood we should have confidence in one another.

D. They Strove for the Unity of the Church (in their doctrinal formulations)

Behind the question of circumcision was the larger question of the unity of the church, the nature of the church: was the Church to be a national religion or a universal brotherhood; was it based on race or on grace? One way out might have been to separate and have two denominations: Jewish and Gentile (the materials for this kind of structure were at hand). But the apostles knew that would be denial of the Christian faith at its deepest level.

Agreed that circumcision was not going to be required of the Gentile members, wouldn't that lead to endless strife (that would certainly have been more serious than to have immersed and non-immersed members in a congregation); What about the practical problems of living together in a Christian community? And that's where the food laws came in.

And so, to maintain the spirit of unity in the brotherhood, the Gentiles were asked to respect the conscience scruples of their Jewish brethren with respect to certain foods, and they agreed. I don't know where the Spirit won the greater victory—in the heart of the conservative Jews who were willing to drop circumcision or in the hearts of the Gentiles who were going to live so that their brethren would not be offended. Which would you find harder?

It takes more to maintain the unity of a brotherhood than a confession of faith to which we pay lip-service; there must also be charity; where there is no genuine love for one another, no majority decision on doctrine or ethics at any number of faith and life conferences will bind us together.

This first faith and life conference at Jerusalem ended with a notation in the minutes: "It seemed good to the Holy Spirit and to us."

Let us hope and pray that after we have been together a few days in fellowship, prayer, study and discussion, we might join in this confession: It seemed good to the Holy Spirit and to us.

D. Ewert

B. Sunday Worship Services

1. At the Clearbrook M.B. Church

a) Sunday Morning Worship Service

(1) The Program

Sonntag Morgens — 10:00 a.m.

Clearbrook M.B. Kirche

Leitung: Pred. H. F. Klassen

Clearbrook M.B. Gemeinde

1. Orgel Vorspiel
2. Allgemeiner Gesang.....Leiter: John E. Derksen
Clearbrook M.B. Gemeinde
3. "Danket dem Herrn!".....Eingangslied von den Choeren
4. Begruessung.....Pred. H. F. Klassen
5. "Dich will ich, O Jehovah loben".....Choere der Clearbrook und
Matsqui M.B. Gemeinden
Dirigent: Victor Thiessen
6. Gebetsgemeinschaft.....Pred. J. Kasper
Pastor, Matsqui M.B. Gemeinde
7. Bekanntmachungen und Kollekte
8. "Jesu meine Freude".....Lied von den Choeren
9. Botschaft.....Pred. F. C. Peters
Leiter, M.B. General-Konferenz
10. "O, Gott mein Gott".....Lied von den Choeren
11. Schluss Gebet

(2) The Message by Rev. F. C. Peters

B. Sunday Worship Services

1. At the Clearbrook M.B. Church (Services were in German)

(a) Sunday Morning Worship Service

Der grosse Versammlungslokal der Clearbrook MB Gemeinde fuellte sich bis auf den letzten Platz am Konferenzsonntag-morgen mit Besucher und Delegaten, die von ueber ganz Canada herbeigeeilt waren. Schwester Clara Thiesen spielte eine Anzahl Choral auf der Orgel, welches die Versammelten recht angenehm beruehrte und zur Anbetung anleitete.

Br. John E. Derksen leitete im Singen etlicher lieblicher Lieder:

"Mein Glaube fest sich bauen kann auf das, was Gott fuer mich getan."

"Es ist Leben im Blick zum Kreuze hin."

"Glaube der Vaeter, oft bedroht, dir sind wir treu bis in den Tod."

Die vereinten Choere der Clearbrook und Matsqui Gemeinden sangen nun das schoene Lied: "Danket dem Herrn!"

Br. H. F. Klassen, Prediger der Clearbrook Gemeinde, begruesste die Gemeinde und hiess alle recht herzlich willkommen. Er leitete im Gebet und erflachte Gottes Segen auf die Versammlung.

Die Choere sangen weiter das Loblied: "Dich will ich, o Jehovah, loben!"

Nun trat Br. Julius Kasper, Leiter der Matsqui Gemeinde auf, und liess das Lied singen: "Herr, gib mir deinen Geist zum beten." Er las Lukas 11:1 und 17:5. An Hand dieser Verse wies Br. Kasper die Versammelten auf den grossen Gott hin, der willens ist, mit uns Gemeinschaft zu haben. Angesichts unserer Schwaeche und unseres Unvollkommens, betonte er besonders die Aussprueche: "Lehre uns beten" und "Staerke uns den Glauben." Wenn dieses unser Gebet ist, so wird Gott darauf antworten und wird es uns erfahren lassen, dass wir die allerbeste Gebetsgemeinschaft mit ihm haben koennen.

Mehrere Brueder folgen der Aufforderung und flehen um Gottes Naehel und um seinen Segen.

Etliche Bekanntmachungen werden von Br. Klassen mitgeteilt und dann wird das Opfer gehoben.

Der Chor singt: "Jesus meine Freude."

Br. F. C. Peters bringt nun die Botschaft aus Gottes Wort. Er liest 1. Thess. 1:4 bis 10 und gibt sein Thema an: Die Gnade Gottes in der Gemeinde.

Er betont folgende Wahrheiten:

I. Die Gnade Gottes zur Annahme des Evangeliums.

Diese Gnade offenbarte sich schon weit zurueck in der Vergangenheit, als Er uns erwaehlte in der Liebe. Wir, die wir ferne waren, wurden angezogen vom Evangelium—er ging uns suchen, und er zog uns zu sich. Dann sind wir durch das Zeugnis der Gnade ueberfuehrt worden. So kamen wir zum Glauben an den Herrn Jesus.

II. Die Gnade Gottes zum Ausleben.

Gott brauchte zunaechst das Vorbild anderer, dort war es der Apostel. Im Leben und in der Erfahrung des Gotteskindes ist es ebenfalls ein anderer Christ, der als Vorbild dient. Dann aber fuehrt der Geist uns zum grossen Vorbild des Herrn selber, und dann kommt es zur Aufnahme des Wortes.

III. Die Gnade Gottes zum Ausstrahlen

Der Umfang erstreckt sich zunaechst ueber die um uns wohnenden, geht dann aber immer weiter hinaus. Die Folgen sind die lieblichsten: bekehrt zu Gott von den Abgoettern. Ueberall finden sich solche, die gerettet werden. Und nun sind auch sie berufen, zu dienen dem lebendigen Gott und zu warten, gemeinsam mit all den andern Gotteskindern, auf den Sohn vom Himmel.

Der Chor antwortet mit dem Liede: "O Gott, mein Gott, so wie ich dich in deinem Worte find, so bist du recht ein Gott fuer mich, dein armes, schwaches Kind."

Br. Johan Unger spricht das Schlussgebet.

(b) Sunday Afternoon Worship Service

i) The Program

Nachmittags - Versammlung — 2:30 p.m.

Clearbrook M.B. Kirche

Leitung: Pred. C. D. Toews

Pastor, East Aldergrove M.B. Gemeinde

1. Allgemeiner Gesang Leiter: Helmut Janzen
Bakerview M.B. Gemeinde
2. Begrueßung und Gebet Pred. C. D. Toews
3. "The Lord Is My Light" Chor der Vancouver M.B. Gemeinde
Dirigent: Abe Toews
4. Eröffnung
5. Bekanntmachungen und Kollekte
6. "Der Herr ist mein Hirte" Chorlied
7. Botschaft Pred. F. C. Peters
Leiter, M.B. General-Konferenz
8. Lied von der Versammlung Leiter: Helmut Janzen
9. Schlussgebet
- ii) The Message by Rev. F. C. Peters

b) Nachmittags-Versammlung

Unter der Leitung von Br. Helmut Janzen singt die Versammlung die beiden Lieder:

"Ich weiss nicht, warum Gottes Gnad mir je ward offenbart"
und "Komm, Heiliger Geist, und fache Du dein Himmelsfeuer
an."

Br. C. D. Toews, Prediger der E. Aldergrove Gemeinde, leitet die Versammlung, heisst alle Anwesenden herzlich willkommen mit dem Bibelwort nach Eph. 5:15 und 16 und unterstreicht: "Wir wandeln im Glauben." Br. Toews leitet im Gebet.

Der Chor der Vancouver Gemeinde singt das Lied: "The Lord is my light."

Br. Jacob Suderman, Leiter der Central Gemeinde in Winnipeg, dient in der Eröffnung. Er liest 1. Kor. 1:18; Eph. 3:14-17 und 20-21.

Br. Suderman betont: Gottes Kraft!

Sie ist die Kraft der Botschaft, die wir bringen, sie ist auch die Quelle der Kraft fuer unsern Wandel. Je mehr wir von unserer Ohnmacht ueberzeugt sind, desto mehr wenden wir uns der goetlichen Kraftquelle zu.

Er leitet im Gebet.

Etliche Bekanntmachungen werden gegeben und dann wird der Versammlung die Gelegenheit gegeben, tatkraeftig beizusteuern zum Opfer, das gehoben wird.

Der Chor singt nun das Lied: "Der Herr ist mein Hirte."

Br. F. C. Peters bringt nun die zweite Botschaft des Tages. Er liest Roem. 7:18 bis 8:4 und stellt sich das Thema: Das Tagebuch einer nach Heiligung ringenden Seele. Zunaechst gibt es einen heissen Krieg. In dem Kampf der Seele treten die beiden Maechte auf, die Anklang suchen und Aufnahme. Es sind dieses zwei Triebe, die bestimmend sein wollen. Oft gibt es ein bitteres Unterliegen. Dieses oft nach erstem persoenlichen Bemuehen und fuehrt leider in die Knechtschaft.

Es gibt aber auch ein gloreicher Sieg. Dieser Sieg ist ein geschenkter Sieg, und gewaehrt wunderbare Befreiung. Die Folgen sind ganz praktischer Art: all die Erfahrungen des persoenlichen Lebens kommen nun unter die Fahne des Siegers, Jesus Christus.

Der Schluessel zu dieser Wendung ist die Ergebung. Wir werden so ganz von der Unzulanglichkeit seiner Gnade vollkommen klar.

Br. Helmut Janzen leitet die Versammlung im singen des Liedes: "Tiefer und tiefer Herr, beuge ich mich dir."

Das Schlussgebet wird von Br. Abram Neufeld gesprochen.

(c) Sunday Evening

i) The Program

Abendversammlung — 7:30 p.m.

Clearbrook M.B. Kirche

Leitung: Pred. H. C. Born

East Aldergrove

- | | |
|---|--------------------------------|
| Allgemeiner Gesang | Leiter: H. P. Neufeld |
| | Yarrow M.B. Gemeinde |
| Begrueessung und Eroeffnung | Pred. H. C. Born |
| 4. "Anbetung Gottes" Ps: 95 | Choere der East Aldergrove und |
| | Sued Abbotsford M.B. Gemeinden |
| | Dirigent: Rudy Reimer |
| 5. Botschaft | Pred. J. H. Epp |
| | Board of Missions and Services |
| 6. "Schaff in mir Gott ein reines Herz" | Lied von den Choeren |
| 6. Bekanntmachungen und Kollekte | |
| 7. Bericht | Pred. J. H. Epp |
| 8. Lied von der Versammlung | Leiter: J. P. Neufeld |

ii) The Details of the Service.

(c) Evening Worship Service:

Br. H. P. Neufeld leitet im singen der zwei Lieder:

"Auf zum Werk auf zum Werk!" und

"Rettet die Irrenden!"

H. C. Born, Leiter der Bibelschule in Clearbrook, heisst die Versammlung willkommen und gibt an, dass der heutige Abend der Mission gewidmet ist. Er leitet im Gebet.

Die Choere: East Aldergrove und Sued Abbotsford singen das Lied: "Kommet herzu, lasset uns anbeten."

Br. J. H. Epp, Glied der Missionsbehoerde, uebernimmt nun die Leitung. Er uebermittelt Gruesse, nicht nur von dem Buero, sondern auch von den Geschwistern vom Felde.

Dann bittet er Br. Lawrence Warkentin, Arbeiter in Europa, etliche Worte an die Versammlung zu richten. Br. Warkentin uebermittelt ebenfalls Gruesse vom Felde. Das europaeische Feld ist durchaus nicht leicht. Das Land, wo einst das Wort so klar verkuendigt wurde, ist heute recht kuehl dem Worte gegenueber. Der Abfall vom Glauben ist gross und viele haben sich Irrlehren zugewandt. Sollen sie aber gerettet werden, so muessen sie mit dem Herrn Jesus bekannt werden, sie muessen zum Glauben kommen. Da suchen wir, das Evangelium zu verbreiten, meistens in persoehnlicher Weise, Mann zu Mann. Hie und da ist es auch moeglich, Versammlungen zu veranstalten. Es entstehen kleine Gruppen, die wir zum Bibellesen anhalten und zur Taufe zu bewegen suchen, so auch zu gemeinsamer Arbeit. Etliche Zweigarbeiten haben wir aufnehmen duerfen: Freizeiten fuer Kinder und Jugendliche. Zwei Heime sind gemietet worden zu diesem Zwecke. Auch haben wir eine Buecherzentrale eroeffnen duerfen, wo wir Bibeln und andere gute Werke anbieten. Eine Kindermission hat gute Erfolge gezeitigt. Viele Kinder wurden erreicht und in eine Anzahl Dorfer durften wir so das Lebenswort tragen. Auch haben wir mitwirken duerfen in der Zeltmission "Neues Leben."

Br. H. Derksen, Missionar vom Congo, berichtet nun weiter. Sie gedenken am 19. July zurueck in die Arbeit zu fahren. Er liest 2 Tim. 2:1-6 und gibt eine sehr herzliche Einfuehrung in die Arbeit unserer Mission, die ihnen uebertragen worden ist. Er betont, dass ohne bestaendige Arbeit an diesem grossen Werk, dieses Werk bald zerfallen wuerde. Br. Derksen ist gebeten worden, in der Ausbildung der Christen in der Bibelschule mitzuarbeiten.

Die lieben Geschwister, aus dem Heidentum fuer den Herrn gewonnen, muessen erzogen werden. Dieses erfordert: das Lehren des Wortes; das vorbildliche Leben des Lehrers und sprudelnde Freude am Herrn und an der Arbeit. Daher die Bitte: betet fuer uns!

Eine andere Buerde: die Beitraege zur Arbeit haben mit der Erhoehung der Ausgehen nicht Schritt gehalten. Es ist gut, ein grosses Werk anzufangen, es muss aber auch fortgesetzt werden. Der Herr gebe uns dazu die noetige Gnade und Ausdauer.

Die Choere singen das Lied: "Schaff in mir Gott ein reines Herz."

An Hand von Matth. 16:18, wo Jesus sagt: "Ich will bauen meine Gemeinde," sucht Br. J. H. Epp uns die Arbeit auf den Feldern recht warm ans Herz zu legen. Er berichtet, dass auch auf den Feldern Veraenderungen auftreten, selbst in der Art und Weise der Ausfuehrung der Arbeit. So uebernehmen die Einheimischen mehr und mehr die Fuehrung in der Arbeit. Ein Verbindungskomitee, bestehend aus zwei einheimischen Bruedern und ein Missionar, ist geschaffen worden zwecks gegenseitig, verstaendlicher Weiterarbeit.

Ein grosser Hunger nach dem Wort und ein kindlicher Glaube ist stark zu merken. Die Tueren sind noch offen. Lasset und beten, geben und gehen. An Gottes gnadenreichem Segen wird es nicht fehlen.

Das Opfer wird gehoben und die Geschwister geben gerne zum Werk des Herrn.

Br. H. P. Neufeld leitet die Versammlung im singen des schoenen Liedes, welches wir betend singen: "Nimm du mich ganz hin, o Gottessohn."

Br. H. F. Klassen spricht das Schlussgebet.

D. A. Friesen (Schreiber)

B. Sunday Worship Services

2. At the Mennonite Educational Institute (Services were in English)

(a) Sunday Morning.

i) The Program

Morning Service — 10:00 p.m.

Mennonite Educational Institute

Rev. J. H. Quiring Presiding

Moderator, British Columbia Conference

1. Organ Prelude
2. "Praise Ye The Lord" Call to Worship
3. Hymns of Praise Director: Herman Klassen
East Aldergrove M.B. Church
4. Words of Welcome and Announcements Rev. J. H. Quiring
5. "Magnify! Glorify!" Choirs from Bakerview, East
Aldergrove, South Abbotsford
Conducted by Rudy Baerg
6. Devotional Rev. J. H. Quiring
7. Offering
8. "Let Thy Holy Presence" Combined Choirs
9. Message Dr. Ian Rennie
Fairview Presbyterian Church
10. Congregational Response Hymn directed by Herman Klassen
11. Benediction.

ii) The Message by Rev. Ian Rennie.

THE CHRISTIAN LIFE

Romans 6 - 8

I. The Negative Side of the Christian Life

1. The Basic Fact
 - a. Dynamic of sin
 - b. Assaults of Temptation
 - c. Activity of Satan
2. Jesus Christ: The Victor Over Sin and Satan
 - a. By His Death
 - b. By His Resurrection
 - c. Sin and Satan are Defeated

3. The Answer For the Christian: Union With Christ
 - a. Union does not mean total identity
 - b. Union means entering the sphere of Jesus Christ with all its:
 - i. Rights
 - ii. Privileges
 - iii. Prerogatives
 - c. Illustrations
 - i. Bride and Groom
 - ii. Individual and Church Membership
 - iii. Citizen and Country
 - d. The Christian Shares In The Victory of Jesus Christ
4. Sin Refuses to Accept the Situation
 - a. Attacks the Christian
 - b. Some of its Methods:
 - i. Barrage
 - ii. Insinuation
 - iii. In our times of Weakness
5. How to Resist Sin
 - a. **Know** the truth of Union with Christ, Romans 6:6
 - b. **Reckon** it to be true of yourself, Romans 6:11
 - c. Tell Satan to leave—he has no right to you.
 - i. Quote Scripture at Satan: Romans 6:14a, Hebrews 2:14b, I John 4:4b
 - ii. Laugh at Satan. He cannot stand to be mocked. Tell him you know he is a fraud, imposter, liar, cheat.

II The Positive Side of the Christian Life

1. The Basic Fact
 - a. We do not have the power by ourselves to live the Christian life.
2. Jesus Christ Has the Life
 - a. Love
 - b. Joy
 - c. Peace
 - d. Patience
 - e. Obedience, etc.
3. The Answer For the Christian: The Indwelling of Jesus Christ by the Holy Spirit.
 - a. Every Christian at conversion receives the indwelling Holy Spirit.
 - b. The Holy Spirit has come to abide and live out the life of Jesus. Romans 8:1-11
 - c. The Holy Spirit may be grieved:
 - i. By our sin
 - ii. With the result that He restrains Himself
4. How to have the Holy Spirit Living in Us Ungrieved.
 - a. The great word is **yield**, Romans 6:13.
 - b. Yield your members to God:

- i. The tongue: the most troublesome
- ii. Eyes
- iii. Mind
- iv. Emotions and affections
- v. Body

III. Why Christians Hold Back From This Real Christian Life

1. The Life of Holding Back is portrayed in Romans 7.
2. Cynical Christian:
 - a. He does not want to overcome sin and yield to God.
 - b. That is too strenuous.
 - c. He likes to be a failure:
 - i. He has the basic Christian assurances.
 - ii. Yet is not expected to accomplish anything.
 - d. The utter contradiction of God's purpose.
3. Fearful Christian:
 - a. Afraid if life is yielded to God he will ruin it.
 - b. Can the God who loved us enough to give Jesus Christ for us be thus feared?
4. Ignorant Christian:
 - a. Doesn't know the truths of Romans 6 - 8.
 - b. Get someone to help you to understand.

b) Sunday Afternoon

i) The Program

Afternoon Service — 2:30 p.m.
Mennonite Educational Institute
 Rev. Nick Dyck Presiding
 Pastor, Central Heights M.B. Church

- | | |
|---|---|
| 1. Congregational Singing | Director: Alvin Toews
Central Heights M.B. Church |
| 2. Words of Welcome and Announcements | Rev. Nick Dyck |
| 3. "Come Thou Almighty King" | Male Chorus of
Central Heights M.B. Church
Conducted by Aaron Martens |
| 4. Invocation | Rev. P. R. Toews
Bakerview M.B. Church |
| 5. Offering | |
| 6. "Saviour, My Heart Is Thine" | Male Chorus |
| 7. Message | Dr. Ian Rennie
Fairview Presbyterian Church |
| 8. Congregational Response | Hymn directed by Alvin Toews |
| 9. Benediction | |

MESSAGE — By Rev. Ian Rennie

We were thinking together this morning about Romans 6, 7, 8. The couple of main themes there, are in connection with the theme

of the Christian Life. We find this, that the Christian life is lived in the Power and in the Grace of Jesus Christ. It is by our union with Christ that we say no to sin and by the indwelling of Jesus Christ by the Holy Spirit that we live the Christian Life that God intends us to live.

Now as we intimated this morning, it was suggested to us that in this afternoon's session, we might talk a little more practically, a little more specifically, and a little more pointedly about some of the issues and problems of the Christian life. One of the subjects that was suggested was the subject that is called "Legalism" in the Christian Life. What is our relation to it? What is our understanding of it? What is its place in our lives and experience as Christians? Now of course, whenever we use the word Legalism, it has the word legal in it, and we are talking about law. And if we are going to understand the subject we've got to take a few moments and think about the whole matter of the law of God. And what place does the law of God have in the life of the Christian? Now there are many people that say that, the law of God has no place in the life of the Christian. Quite obviously, if you are united with Christ and if Jesus Christ lives within you by the Holy Spirit, what need of external laws do you have? You are done with those days of outward things. You have got it within your heart. Why do you need to talk about law? Then of course people will come right to Romans 6:14 where it says, "Sins shall not have dominion over you." Why? "For ye are not under the law, but under grace." Don't you see the antithesis, don't you see the contradiction, don't you see the impossibility in trying to mix the water and the oil. You can't put law and grace together. Therefore, as Christians the law of God has no place for us. Well, I don't think we can quite bury this and I don't think we want to bury it, because right or wrong, with all of what we've said this morning, and all we found in these central chapters in the book of Romans, still, the law of God has a place in Scriptures, and in the lives of Christians today in this special era of God's grace. Maybe we better ask ourselves for moment, What IS THE LAW OF GOD? we would talk about.

Well, obviously the law of God is the ten commandments, going right through from the fact that we should worship no other God right down through to the tenth commandment which is so much more a N.T. than the O.T. commandment. "Thou shalt not covet or envy." A commandment that has to do with our heart, our attitude, not what people can see, but what only God knows that is going on down within the depths of the person. Here is the heart of the law of God. And then of course, we have the amplification of the law of God in the fifth chapter of the Gospel of Matthew as our Lord utters his great sermon on the mount. And here we find that not only does our Lord say that we are not to kill but that we are not to hate. We are not only not to commit adultery, we are not to lust, that we are not even to resist our enemies but that we are to love them. And here of course, we see this increasing depth of the law of God. It deals with actions, of course, it does. It deals positively and negatively with the realm of outer conduct. But it also deals with the heart of man. It deals with the hidden nature

of man, and the law of God comes and tells us that what we are, we are to be **there**. And then of course we might speak of just the summation of the law of God in the great commandment, that we are to love the Lord our God with all our heart, soul, mind, and strength and our neighbour as ourself. The love is the fulfilling of the law.

Now the law, obviously does not have certain purposes. There are certain things the law is not intended to do. The law is not intended to save us.

1. Now I think with a group of folks like yourselves, I can just say it and leave it at that. With many other groups of people today in religious circles one would have to labour this point, at no end, to make sure that people saw the keeping of the Law of God has nothing to do with our salvation; that we are made children of God on the grounds and basis of the death of Jesus Christ; that the blood of Jesus Christ atones for all our sin that we receive in faith by what God in Christ has done for us.

2. Neither is the purpose of the law of God to give us drive and dynamic in our Christian Life. We have already seen this, that it is Jesus Christ himself in our union with Him and by His Spirit in our lives. This is the **Impetus**, this is the **Thrust** of Christian living, this is the **power**, whereby a man lives the Christian Life. Well, you say, if it is not to do with our salvation, with the dynamic of our Christian life, where does the law come in? Well, I think the law has served in very positive purposes in our Christian Life. First of all, the law is the glorious revelation of the character and nature of God. As we look at the law we see that God is moral. We see that God is faithful. We see that God is a God that can be trusted. We are not dealing with a capricious Deity who one day says one thing and the next day moves on to something else. A God of whom we're never sure of where He stands. What a glorious thing it is to have God revealing Himself to us as a God of abiding, constant love and goodness and righteousness and holiness and truth. The law has tremendous positive values, in spelling out for us something of what our God is like.

3. Of course, another great purpose of the law of God is to reveal to us our sin. You remember how in the book of Galatians Paul drives home the law of God in this great purpose. The school master to bring us to Christ, to reveal to us our spiritual and moral ignorance and darkness and blindness and then enables us to see Jesus Christ as the Saviour, that we desperately need. And so whenever we come to any of the commandments of God in the ten commandments in Exodus 20, in the sermon on the mount, in the great commandment, we look at that and we say "Oh, Lord God, I'm a sinful man." Sometimes we hear people say, "All we as Christians have got to do is live by the Sermon on the Mount." And you know, whenever anyone says that, you are perfectly sure that they have never read the sermon on the mount, because when you start reading the sermon on the mount, it just lays you low, because it looks into your own heart and you see there that regardless of what you may be even on the outside, still there is all

kinds of corruption and double dealing and nastiness and everything else all deep down there in our hearts. So the law of God reveals our sins.

But there is one more positive factor in the law of God and that is, it is the pattern of the Christian life. It is not the dynamic of the Christian life. To tell the Christian man to read the law of God and then live like it, he can't! Only Jesus Christ can enable us to live up to the law of God. But God knows our weakness and God knows that the kind of people we are, not only do we need a dynamic but that we need a goal. We also need a pattern, and therefore God has given us His law in the O.T. and N.T. spelling it out and this is the goal of all Christian living, of every Christian of all ages and of every time. The man who is really living the life of Jesus Christ will be a man whose life is an exact reproduction of the law of God. Therefore, law which stands behind this phrase "legalism" is a very important element in the life of a Christian.

Now in order to get a little closer into our subject we've also got to realize that not only are there laws in the Christian life for every Christian, at all times, but that there are also **disciplines** in the Christian life. The difference in the disciplines of the Christian life is that rather than being universal they are personal. They may cover a great percentage of the universality of Christians but they are all addressed to us personally and individually by the Spirit, and there may be some Christians that are not called to any one of these disciplines at any one particular time. These disciplines, because they are a matter of personal call, are not to be a matter of coercion. We are not to say, "My dear brother, God has called me to this discipline, but I see you are backsliding in a nefarious sense because you are not also following this same discipline. The disciplines are different than the commandments. They may apply to 99.9 per cent, but we can never assume that God by His Spirit is calling every one to the same discipline at exactly the same time.

One other thing about the disciplines, is that they are essentially hidden. They are personal, non-coercion and they are hidden. The great discipline, of course, which suggests this, to us is fasting, of which our good Lord had a great deal to say. And our Lord was constantly reiterating that when you fast you must let no one know that you are doing it. You must come out from a time of fasting with your face polished just as if you have had the best meal you possibly could. Because there is something about the discipline of the Christian life that if other people sense that we've engaged in them, they will become an element of pride in our lives, therefore we must always seek to do them as far as possible in a hidden manner.

Now what then are some of these disciplines to which we are all called as individuals and not necessarily all of us in the same way and at the same time? Now quite obviously there are the disciplines of character. The Christian is in this world, not in a playground, but in a school. He is in a school of Godliness, he is in a school where God is seeking to produce in him a character like His own. And as a result, the Christian can't goof off! The Christian has got to be seriously absorbed and involved in living and developing this kind

of character which is like the character of God and of course the development of any kind of character requires discipline. So here we come to the matter of the movie theatre.

There is the movie theatre, and I believe the spirit of God is saying to me that in that kind of place, I will find things detrimental to the development of Christian character. And, as a result, as an act of discipline in my life, I say, "I'm going to remove this from my life." Another man's problems may be more in the area of greed and acquisitiveness, and if he's going to grow in the Christian life, he may have to cut business out of his life. You may say, "How as I going to feed the wife and kids?" God WILL PROVIDE. God knows the great moral problem with you is that even if you start on the treadmill of business you are so greedy at heart that the thing is just going to consume all your time and that the only way for you to develop a Christian character is to get out of business altogether and become a school-teacher or something else, but you can't even touch that thing, because it will just ruin your Christian life and God knows your weaknesses, God knows the way you are and therefore God says to you as a disciple, "Get right out of business, you can't touch it for all your days or at least for the next ten or fifteen or perhaps 20 years. You see, these are the disciplines of character and unless we accept these disciplines as God given, we could never get anywhere in the Christian life.

Then of course there is the discipline of the weaker brother that Paul talks about in Romans 14. We have to be conscious that there are fellow Christians for whom we are responsible. Many of us will say, "Well, you know I can take a little glass of sherry or I can take a little bit of wine, but because I have other Christians who are weaker I believe the spirit of God is speaking to me personally and saying, "Cut it out for the sake of your weaker brother." Some of us may find in connection with our weaker brother that it is the matter of luxury. We look around at some of our fellow Christians. We know they were brought up in a pretty poor circumstance and we know they have a terrible desire to improve their homes and get all kinds of luxurious furniture, waste and spend all their money on these kinds of things and as a result we say to ourselves "I've got the money and I have no call particularly to keep away from these things, but for the sake of my weaker brother I'm going to discipline myself and I'm going to have a plain home, plain clothes, and this kind of thing. Just because I know some of these others will get caught up in these luxuries and what a tragedy it will be to their Christian lives, I feel called of God to cut this kind of thing out of my life."

For others it is the matter of health. After all our bodies are the temples of the Holy Spirit. One man says, "I believe that I have to completely excise smoking out of my life because often all I want to keep this body at its very finest function." Another says, "I feel that I have to accept from God that I have to cut all the rich food from my life. The tendency of our whole family in the past has been towards excess "avioir dupoir" and I realize as a Christian I just can't live my best for Jesus Christ that way, so I believe He's cal-

ling me to quite a bit of strictness and limitation as far as my diet is concerned.

Then there are the disciplines of service. There are so many of these. If we are really going to serve Jesus Christ there are things that have to be removed from our lives.

Other disciplines will have to be added, undoubtedly the greatest one of these is fasting, of which our Lord spoke. If we are going to serve Jesus Christ in any sense of power and reality there will have to be days and periods in our life in which we do without food. The problem is the need of spiritual intensity, grappling with the issues of the Christian life and with the service to which Jesus Christ has called us to. And therefore we determine that we are called by Jesus Christ, for a time the food has to be put away, and we've got to give ourselves to prayer and fasting. Now these are some of the Christian disciplines.

There has never been a Christian and never will be one who is not called to various disciplines. God is disciplining us all. Everyone of us as a Christian is to be asking seriously and honestly before God, "What are the disciplines that God is putting into my life?" Those disciplines that I don't parade before other people, disciplines that I take as a personal, inner matter, and I seek honestly before God to live these out so that I may live for Him and serve Him in the way that He wants.

Now with this background, we can move into the area of legalism. "What is legalism?"

—Legalism is taking the God given disciples and

—Universalizing,

—Making them coercive,

—And insisting that they should be public rather than hidden.

Once we do this, I think we have moved over from a biblical to a non-biblical area and as a result there are all kinds of sad and tragic things that emerge.

When we start saying, "God has led me in this particular discipline therefore this must be true of all others, and if it is not true of them, I'll jolly well go to see that it becomes true of them and I'm going to put on the screws of all the social and church pressure, and fellowship that I can to make sure that the discipline God has called me to, are true of everybody else. How much safer we feel that way. How much more comfortable. But in a sense, how much more Roman Catholic in the bad sense. Where there is a kind of authoritarianism, certainly there is strength in authoritarianism but one day it is going to crack and all come tumbling down. Just as Rome is finding today with the winds of change blowing through the Vatican.

Oh yes, you can hold on by authoritarianism so long, but the day of reckoning, always comes. The revolt and the collapse and the tragedies that always issue from it. This is what happens with legalism. It takes that glorious and wonderful and essential matter of discipline given to us by the Spirit of God and it says to every man, "You must have the same discipline as I do, and if you don't we'll certainly see that you do or out you'll go."

Then, I might suggest that there are very sad things that come as a result of it: Pride! You see whenever you seek to obey the law of God, whenever you seek to obey the disciplines God has given you, it is always a battle, it is always difficult, it is always a calling on the Lord and it is always with a great sense of humility that you come through. But in the realm of legalism where it isn't something which God has called you to do; it is as easy to do as falling off a log. There is no problem keeping that! Then immediately you get a feeling that spiritually you are A 1. You go around strutting like a peacock. You feel 'what a tremendous Christian I am,' No struggling, no humiliation. It seems wonderful, you think. You see, this is what legalism always does!

Not only does it produce spiritual pride but produces hardness. You look down on other fellow Christians who are not following the disciplines the way you are. This produces a critical, harsh attitude. So the Christian is left with no testimony in the world. Often we get the strange idea that it is by our legalism that we get our testimony. What is the testimony the world is looking for? What was the old phrase we used to say as kids, "Don't smoke, don't chew, don't go with girls that do." Is this the kind of testimony the world is looking for in us? I don't think they give two pins whether we roll our own, whether we snuff or whether we chew. I think this is utterly uninteresting to them. It shouldn't be to us, if God is calling us to these disciplines. What is the world looking for in our testimony? Only ONE thing, that is that we LOVE THEM. The world has only ONE standard of the Christian, that he is a LOVING MAN. It is that he is the kind of man whose heart just pours out to others in need, Christians or non-Christians. The unbeliever says, "I've met a lot of crazy Christians in my day but that guy's got the real thing."

This is the testimony of the Christian. That he loves people the prodigal, the sinners. Remember this was the glorious word that was said by the Pharisees as a slur on Jesus. "He received sinners." No more glorious thing could have been said about the Son of God. This is the testimony of the Christian that he is a loving person. And so rather than our legalism being our testimony, they hinder us, because they make us harsh and critical and bitter and we basically get known by the things we are against rather than by the things that we are for. We ultimately end up in the same camp as the Pharisees. And it is a tragic place to end. So the very serious result of legalism is the low view of the law of God. People finally begin to see that in these matters which are a personal call from God you can't expect every Christian to be the same, but because these things have been put pretty well on par with the law of God, where they chuck over the legalism, they chuck over the law of God too. And this is always a desperately serious thing.

I have quite a number of young people come to see me in Vancouver to talk about problems in their Christian life. In the last little while I have had several young people of Mennonite background come to speak to me. These have been girls who have got into trouble and are going to have a baby, unmarried. Now as you know

that anyone who does counselling is supposed to be absolutely unflappable, you are never to show any shock, no reaction of any kind whatsoever. But I must say that I have been deeply shocked and pained and grieved at the attitude these girls have taken to their fornication. The attitude seems to have been, "Just doing what comes naturally." Now the only way I can explain it is that these kids have reacted to some legalism but in thinking they could throw out the legalism, they could also throw out the law of God, because these two were put on the same par.

As far as I can see we have to be very very careful that we do not put the application and non application of make-up on the same level as fornication. If we do we will be a million miles off base. The things of the law of God we have to hold to, and where we see them being transgressed, our hearts are broken and pained because the wrath of God comes on such things, but we must not elevate disciplines to this place.

Then there is the problem of hypocrisy that legalism leads us to. We mentioned the matter of make-up, that is as good as any to illustrate. You see a certain class of women, who says it by the way she dresses. She dresses in the most skin tight dress, she has the latest bouffant hair-do, she has the most pendulant earrings, she has furs and walks in the most sensuous way, possible. But make-up! Heavens, No! You know, now this is the kind of thing legalism does. And we think that because we haven't make-up on we are sanctified and yet we may be looking like someone who belongs to down in some nefarious section of town. But legalisms always do this. They tend to make us feel, you see, if on the one little thing to which God hasn't called me, none the less I'm obedient, then everything else can go by the board. These are some of the very great dangers of legalism.

—There is the law of God which is for every Christian.

—There are the disciplines to which all of us are called but are called personally. We are called to live them out in a hidden way before God.

—Legalism is the taking of these disciplines and enforcing them on others when the Spirit of God hasn't called them to it.

Now what do we do about this matter? For some it can be a very very real issue. Well, I think we have to start off by emphasizing the law of God. We've got to emphasize the 10 Commandments, the Sermon on the Mount, and great commandment that our Lord gave. And we are living in a day which is anti-law, and you find this in Christian circles as much as anywhere else. And we must do everything to resist it! The law of God is the pattern of the Christian life regardless of whether people tell us that we are stiff and we are rigid and out of date. We are going to continue to hold to, to live by, to preach, to propagate the law of God because it is absolutely essential; for this is the pattern of the Christian life.

Then also we will emphasize the necessity of discipline in the Christian life. God will call each of us. If we are going to grow in the Christian life, if we are going to be a help to our brother Christian, if we are going to serve Jesus Christ, we are going to be

called to certain disciplines. And we can never never get away from this. And some of our fellow Christians may not understand us. Even as we try to keep this very much to ourselves they will see something of it. They may say "He's acting very strangely." But we can't let this element of strangeness remove us from these disciplines which God has given. We must take them. The Christian must learn to live according to the law of God and live according to the personal disciplines that the Holy Spirit bears upon his life. "Discipline." Absolutely essential in the Christian experience. Well, men and women, my hope and trust would be that this message may be some kind of catalyst or a stimulus to your thinking and discussion during the next couple of days when I understand this kind of matter is going to be very much before you. But let us realize that all of this kind of consideration and discussion can only take place in the content of what we were talking about this morning and that is of lives fully yielded to Jesus Christ. Otherwise these become academic sliding. If we are at that place where our lives have been yielded to Jesus Christ then I believe this can be a meaningful and helpful and a constructive and an up-building kind of consideration. But before we go into it let's make sure that with our tongue, our eye, our mind, our emotion, our affections, our body, our all, are yielded to Jesus Christ.

The audience responds to the message by singing the song, "Take my life and let it be, Consecrated Lord to Thee."

c) Sunday Evening

i) The Program

Evening Service — 7:30 p.m.

Mennonite Educational Institute

Rev. H. J. Brandt Presiding

Pastor, Killarney Park M.B. Church

1. Congregational Singing Director: Rudy Martens
Fraserview M.B. Church
2. Words of Welcome and Announcements Rev. H. J. Brandt
3. "Blessed Art Thou" Choir of Fraserview M.B. Church
Conducted by John Wiebe
4. Invocation Rev. H. D. Neufeld
Pastor, Mountain View M.B. Church
5. Offering
6. "Beatitudes" Choir Selection
7. Message Rev. J. B. Toews
Mennonite Brethren Seminary
8. Congregational Response Hymn directed by Rudy Martens
9. Benediction.

ii) The Message by Rev. J. B. Toews.

MESSAGE — J. B. Toews

The assignment for the occasion is not a devotional or inspirational message.

My presentation shall deal not only with the needs and motivation for missions but an analysis of the subject.

"The Mennonite Brethren in Missions"

The frame of reference shall be wider than the scope of **foreign** missions and shall simply be: "The Mennonite Brethren in Missions."

To interpret our program involves assuming the responsibility of relating ourselves to the missionary activity of the past, the present and the future.

What effect has the past had on the present? and what effect may the present have on the future? A few years ago, the former secretary of the U.N., C. Molek, made the statement that there are there unpardonable sins of our age.

- i) Believing that easy answers will suffice.
- ii) That half-hearted measures are adequate.
- iii) Lacking the courage to face the issues of our time creatively.

This statement may well find fulfillment with respect to our program of missions today. Missions will not continue on the strength of pep talks. We have had lots of them. A half-hearted response to the tremendous issues involved is not sufficient, and the lack of courage to face the issues positively and constructively could become one of the most tragic sins of our generation. The issues involved in missions must be faced squarely and we must have the courage to go forth constructively and creatively with new vision and with new dedication:

I propose to look upon the subject from a four-fold prospective, all relating to several eras of the Mennonite Brethren Church.

- (1) The Mennonite Brethren church as a Witnessing Community.
- (2) The Mennonite Brethren church as an Evangelistic Fellowship.
- (3) The Mennonite Brethren church as a Mission Agency
- (4) The Mennonite Brethren church as an Institutional Church at the Crossroads.

(1) The Mennonite Brethren Church as a Witnessing Community

We look back to the past, to the very beginning of our history. I express a deep regret over the observation that today we are not inclined to think historically. We are so inclined to emphasize only the present and the besetting sin of relating ourselves only to the immediate present without looking at our present in the view of the past and the future is one of the greatest tragedies of our generation. I wish this statement to be recorded and I wish our youth to look back on this statement after a quarter of a century and then I would like to address myself again to our youth and then say: 'That was the great tragedy of the 1960's' — To think with rejection of thinking historically because finally truth is found in totality of the life as it manifests itself in the history of the church.

Historically we see the initial years of the Mennonite Brethren church in its missionary activity as a "Witnessing Community" because it was the dynamics of the inward experience of the redemp-

tive assurance which made it impossible for them to keep that which they knew to themselves.

There was that expression which is spoken of in the 4th Chapter of the Book of Acts when it says: "We cannot but speak of the things which we have seen and heard. . . ." **We cannot but speak.**

The effect was that this witnessing community also became a persecuted minority and for years the Mennonite Brethren church was the persecuted minority within the larger community. Nevertheless they could not but speak, and the result of the witnessing persecuted minority community was a community of growth, a community of dynamics, a community that went forth where they could not be resisted in spite of threats which affected their economic life, in spite of threats which affected their liberty and their identity with the Anabaptist tradition.

Yet they could not but speak of that which they had seen and heard. Such is the character of the **"Witnessing Community."** This is illustrated in the writing of E. Trueblood, "The Community of the Committed" and "The Incendiary Fellowship." If you haven't read them, read them.

He writes that as long as a church is a witnessing community, it will live in tension with the world and with its culture. The moment when this tension ceases, that church must examine itself to see whether it has ceased to be a witnessing community. Underline this statement, and think on it!

(2) The second era I would like to speak of is the "Evangelistic Fellowship" because the witnessing community had a great concern for evangelism. So the Mennonite Brethren church retained the initiative of the Evangelistic Thrust. The late H. S. Bender underlined this when he stated: "Evangelism was the major contribution that the Mennonite Brethren church made to the wider Mennonite community." This evangelism aspect extended itself to other nations, so the church became an evangelistic agency. This I could document extensively in regard to the history here in America. It was the evangelistic fervor of the brethren here in America particularly in the time 1890 to 1935 extended itself again and again. Yet here too, the cultural boundaries remained the boundaries of our influence in the evangelistic fervor.

This was the great missionary era in the history of the Mennonite Brethren church.

The third era I wish to speak of is the Mennonite Brethren Church as a Mission Agency.

I wish you to note that the Foreign Mission Agency of the Mennonite Brethren church was born out of the Evangelistic Fellowship. It was the strength of evangelism at home which gave birth to the great thrust of evangelism abroad. If you read the biographies of our great missionaries, you will note that they were known beforehand for their tremendous evangelistic zeal and evangelistic success here at home. Think of a Peter Wedel who was a leader in this regard. Think of our brother John Pankratz or Cornelius Unruh. They and others were men with an inward zeal of evangelism and it was from the zeal of evangelism here at home that the fires of

Foreign Missions were kindled. It was not only a feeling of pity for the people abroad but it was the dynamics of evangelism of the church at home that gave birth to the great missionary program of our denomination. These developments we must never, never neglect to recognize.

It has been in the past war years that we have now seen constant expansion in our foreign missions program. Our Bible Schools have given great impetus to this expansion. Thus we reached the stage that for every 120 members at home we had one missionary abroad on some field.

In this period of great church expansion in the foreign field, we must be honest and look at the situation of the evangelistic fervor and zeal at home. Are we prepared to recognize that we are presenting a historic picture that offers a very, very close parallel to another episode in history, i.e. the episode of Herrn Hutter.

This was a group of people in the pietistic movement in Europe that God used in a special way in the reawakening of the responsibility for those who had never heard the Gospel.

Every fifth man of their membership was to go to Foreign Missions. But there is something strange about that episode. It lasted only a few decades and disappeared from the horizons like fireworks. What happened?

The Herrn Hutter movement had given itself to a mission far away and lost its witness at home.

Expansion abroad—stagnation at home. Men and women, do you get it!

Why? Because the church member in the home church was not engaged in personal witnessing to his immediate community.

I see a strange historical parallel in the Mennonite Brethren church.

Missions! O God give us more! But during the time of greatest expansion in Foreign Missions, there was an absence of normal growth at home—an absence of a capacity to witness to the environment in which we live.

My beloved, when the divine injunction was given: In Jerusalem, In Judea, In Samaria, then I wish it to be established that there is significance in the divine order.

When we look at our own record of growth, it has come primarily from the evangelism of our own children.

My beloved friend, this matter is far more serious than I can say. I'm saying today: A church that relates itself to a program of missions without a deep dedication to the first responsibility of missions in Jerusalem, in Judea, and in Samaria . . . will historically come to a spiritual paralysis. We must do foreign missions as an expression of the inward dynamic which is generated by the evangelistic fervor of the witness of the church at home and the foreign mission program is an expansion of that dynamic into the ends of the earth.

An inward paralysis because of a wrong concept of missions invariably leads to an effort of self-preservation and self-containment. In this process we develop dogmatisms. We emphasize the pure

teaching. We emphasize ethical issues. Ethical issues become our primary concern. There is an overemphasis on the secondary issues. It must be remembered that secondary issues find a solution in the primary issues — i.e. the dynamics of a living witness of an indwelling Christ. It is from this dynamics that impurities are removed from the church—the Body of Jesus Christ, but never through legal procedure—never by means of dogmatism or culturalism.

The great cause of foreign missions must succeed by the expression of the spiritual dynamics of the witnessing church. If it is not, the missions program will gradually decline and finally be discontinued.

A Japanese student at our seminary said: "The thing I find very difficult to understand is that you have such a great concern to save souls in Japan, and I had the impression that here in America, every member of the Mennonite Brethren church was a witness and a soul winner. Now that I have been here in America for a year and a half, I have the impression that most of the members of the Mennonite Brethren church have never led a soul to Christ and don't know why this is." Then he asked the question: "What motivates you to come to Japan? Do you feel that the souls in Japan are much greater worth than the souls in the area two blocks away from your church?" That was his question.

My beloved, I carry a deep concern today about God's assignment to the Mennonite Brethren church as it relates to Foreign Missions. But except as God gives to the Mennonite Brethren church a biblical orientation of the total concept of missions, then the entire question of Foreign Missions is only a matter of some years and by the weight of the paralysis in our own midst, the program of Foreign Missions will fall and disintegrate. Let us not make Foreign Missions a substitute.

In Conclusion:

We are, at present, involved in some of the greatest changes in the era of missions. Some of the structures of missions as we have seen in the past will crumble. We are facing major changes in the concept of missions. The average person in the pew has not accepted this as yet. Indeed **some** of our missionaries haven't accepted that. We are dragging our feet in the challenge of making these changes.

In view of these issues, oh how important that we come to a re-orientation in the important assignment that God has entrusted to the Brotherhood. I feel an inward constraint, and please accept it, to conclude with a word that our Lord and Master Jesus Christ felt necessary to speak to one of the churches in Revelation Chapter 2, verses 2 and 3: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."

Here is the principle of our priority in our relation to Jesus Christ.

These are the priorities to which all other things become subordinate — our economic situation becomes a subordinate to the

needs of the Kingdom of God. Our social issues become subordinate to the needs of the Kingdom of God. Our commitment to occupations and vocations becomes subordinate to the demands of God.

A young man came to see me in my office last week. He graduated with highest honors from the University of California. He had an invitation to accept a position with one of the large import-export companies of San Francisco with a beginning salary of \$800.00 per month while spending two further years in study in the employ of the company. He was a member of one of the churches in Fresno. As we sat together he said: "I wish counsel. These are my opportunities, but deep inside I have a conviction that I should give priority to the claims of Christ." "We had a long discussion. Then he went to the telephone and called the company and said — "I do not accept the offer." He then took an application form along to apply to the Seminary.

As we knelt together he prayed: "I thank you God that you have shown me the priorities in my life."

My beloved, we are living in an age where we have lost the sense of priorities. An affluent society!

But Jesus speaks to his church: "I have against you that you have left the first love."

If we respond to the speaking of Jesus on this point —

—there will be no concern about the course of missions in the future.

—there will be mission finances.

—there will be mission recruits.

—there will be a new revival in evangelism at home.

and the great cause of foreign missions will continue stronger than ever before.

In response to message, Br. Rudy Martens leads the congregation in the singing of the hymn

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Refrain:

Publish glad tidings, Tidings of peace;
Tidings of Jesus, Redemption, and release.
Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

Br. Brandt calls on Br. Peter Funk of Hillsboro, treasurer of the Board of Missions and Services, for the closing prayer and benediction.

C. Monday Morning Session

1. Devotional

Brother David Ewert, Conference Moderator, welcomes the delegates and guests to this first Canadian Faith and Life Con-

ference. Brother Ewert expresses the desire that all may experience the presence of Christ during these sessions. He then calls on Brother Harvey Gossen, Pastor of the Fairview M.B. Church, St. Catharines, for the Invocation and Devotional.

Brother Gossen opens the session with prayer and reads Eph. 6:10-18 as the basis for the devotional — "A Living Faith"

A Living Faith

Is seen by the evidence of:

I. God's Power in My Life

A. Notice the Warfare of the Devil. Eph. 6:16

B. The Weapon of Defense

II. The Practice of Faith in my Life

Can be seen in:

A. My Personal life . . . a life of purity. Dan. 1:8

B. My Devotional life . . . a life of prayer. Dan. 6:10.

C. My Public life . . . a life of proclamation

Dan. 1:17, 20; 2:28, 30; 5:22, 23; 6:21, 22.

The result?

1. Personal victory

2. A life of faith so that others come to know Christ

2. Conference Business

a) Greetings

Brother Ewert extends greetings in the name of the Conference to the following brethren who were present:

—Wm. Snyder, of Akron, Pennsylvania

Executive-Secretary of MCC

—Daniel Zehr of Winnipeg, Manitoba

Peace and Service Secretary of MCC (Canada)

—Waldy Klassen of Richmond, British Columbia

Fraternal delegate at the convention from the

Conference of Mennonites in Canada.

Greetings to the Conference are also read by the Conference Secretary from the following brethren:

—G. J. Reimer (83 years) of Kingsville, Ontario. Brother Reimer extends greetings to the Conference with 1 John 4:9-11.

—C. C. Peters of Winnipeg, Manitoba. Brother Peters extends greetings to the Conference with Eph. 4:15-16.

A **Motion** is **carried** that the Conference Secretary acknowledge these greetings.

b) Acceptance of New Churches.

The Conference Secretary reads a letter received from Bro. R. W. Kornelson, Secretary of the Alberta Conference:

"The Crestwood Mission Church in Medicine Hat has been worshipping and working together since 1966. The Lord has blessed the work so that there are now 21 members in the group. The Church is pastored by Rev. Arthur Martens.

The Crestwood Mission Church has been accepted into the

Alberta Conference and the Alberta Conference is happy to recommend the Church for acceptance into the Canadian Conference.

We also wish to advise that the Crestwood Group is embarking on a Church building program and we hereby request permission to appeal to the Canadian M.B. churches for offerings to assist in this building program."

Brother Ewert explains that this matter was considered at the session of the Council of Boards where it was decided that the Church was to be received into the Conference at the convention sessions and that the Council of Boards grant permission to the Church to solicit aid for the building program. The action of the Council of Boards was to be announced at the Convention.

Brother Ewert then calls on Brother Arthur Martens, Pastor of the Crestwood Mission Church, and in the name of the Conference, extends a warm hand of fellowship to him, so receiving the Church into the Canadian Conference.

Brother Ewert also announced that at the session of the Council of Boards, the Board of Evangelism had recommended that the Quebec Churches of St. Jerome and St. Therese be accepted into the Canadian Conference as two separate churches. It had then been pointed out in the discussion that these two churches had been received into the Conference last year as one church. The motion has been carried that an announcement be made at the Conference session that these two churches now operate separately.

Brother Ewert announced that the following decisions were made at the sessions of the Council of Boards in Winnipeg, December, 1967.

- That since the cost of the Conference Yearbook is approximately \$1.20 per copy, the Yearbook price be set at \$1.00 per copy in the future.
- That one Yearbook will be printed and that all messages and briefs presented at the Faith and Life Conference in July, 1968 be recorded in the Conference Yearbook in the language in which they will be presented.

c) Resolution Re: A Unified Seminary

In presenting this item of business, Brother Ewert explains that according to the decision of the 57th Canadian Conference, the 58th Convention was to be a Faith and Life Conference where business was to be kept at a minimum. Items of business have been dealt with by the Council of Boards at their joint and separate sessions on Friday and Saturday. But since there are some matters of wider interest and concern, time has been allotted at this Conference session by the Executive for this matter that Brother F. C. Peters is to be present.

Brother Ewert also states that no Canadian Board has had this resolution before it and neither has it been presented to the Council of Boards. Brother Ewert then calls on Brother Peters who presents the following:

RECOMMENDATION FOR A UNIFIED SEMINARY

For a number of years there has been a feeling within the brotherhood that a unified seminary for Mennonite Brethren in Canada and the United States would be the ideal arrangement. Numerous attempts have been made by boards, committees, and individuals to bring about a satisfactory plan through which such a goal could be achieved. While not finding such a plan, the delegates at the 1966 General Conference charged the Board of Reference and Counsel with the responsibility to remain sensitive to the possibilities of cooperation in theological higher education.

After repeated discussions about this matter in the Board of Reference and Counsel, and with the encouragement of inquiries and suggestions that have been proposed outside the Board, a subcommittee was appointed to draft a possible resolution for presentation to the 1969 Vancouver General Conference. The proposed resolution, found at the end of this statement, is the result of these considerations and the resolution is being presented to the Area conferences for discussion. It is hoped that our dialogue concerning the matter of theological higher education on a unified basis may reach the grass-roots level, something that has not happened during previous studies and discussions. It is our hope that in the event the submitted resolution is not acceptable to one or both of the Area conferences, the discussion that ensues will result in the introduction of alternatives that could possibly lead to a unified seminary program.

I. Rationale for a Unified Seminary Approach

A. The Board of Reference and Counsel believes that the two areas involved are theologically compatible, making a unified approach not only possible but advantageous. We see no significant theological emphases which characterize the one and not the other Area Conference. Moreover, we sense in our brotherhood a growing consciousness of oneness and need for each other. It is our conviction that a unified seminary approach would enable us to foster that spirit among us and strengthen our witness and work in areas outside our own constituency.

B. The Board of Reference and Counsel believes that a unified seminary approach would enable us to provide the necessary theological education more efficiently and capably. While two schools have and could continue to serve their respective conferences well, we believe that in view of our relatively small size as a denomination, one seminary could provide a better qualified faculty, giving more depth as well as breadth in terms of faculty experience and training. Moreover, a seminary operated on a General Conference level would result in a larger student body, also more cosmopolitan and varied in backgrounds, thus providing greater breadth of dialogue, meeting the needs of our own students more adequately and appealing as well to theological students outside of our own brotherhood. In an age when educational institutions are almost forced to combine forces in order to provide the best educational programs or even to exist,

it would seem wise for us to join so that further fragmentation does not occur within the brotherhood.

C. The Board of Reference and Counsel believes that the size of the two Area conferences calls for a serious consideration of the stewardship principle involved in maintaining two schools. We are persuaded that there are sufficient resources of personnel and funds in the General Conference to operate an acceptable program of theological education and that one seminary would provide the wisest use of those resources. We are not persuaded that it is good stewardship nor even possible over a longer period of time to operate the number of educational institutions we now support.

D. The Board of Reference and Counsel believes that our voices in the evangelical world and to the world outside can have a greater impact as we amalgamate our forces and give a united witness to the Gospel of Christ through a unified program of the logical higher education.

E. The Board of Reference and Counsel believes that the major obstacle in the path of a unified seminary approach has been and continues to be the question of locality. While we recognize the presence of provincialism and prejudice in all of us, we are persuaded that we need to look very objectively and honestly at the problem we face and pray that God may move among us so that we will be open to moves that would make a unified program possible. For this reason the following procedural steps in dealing with the resolution are suggested.

II. Suggested Procedural Steps:

- A. The resolution shall be read at each Area Conference during the summer of 1968.
- B. The respective Area conferences shall establish the pattern of study and decision-making they believe to be most productive and useful. We would hope that such a study would involve people at the district and/or provincial or even local church level.
- C. Representatives of the Area conferences could meet during the next year for further discussion and deliberation.
- D. Each Area conference should seek consensus on the resolution before the 1969 General Conference in Vancouver.
- E. The resolution shall be presented at the 1969 General Conference for disposition.

III. The Resolution:

We recommend to both the United States and Canadian Area Conferences that we initiate plans at the 1969 General Conference Session to establish a unified seminary in the Vancouver area.

After some discussion the motion is carried that the Conference Executive be charged with preparing a plan of action and present the same to this Convention session for approval.

3. Presentation of the papers on "The Expression of Our Peace Witness" by the following brethren:
 - a) Rev. H. R. Baerg
 - b) Dr. J. A. Toews
 - c) Dr. John Redekop

OUR PEACE WITNESS

—Submitted by H. R. Baerg

Introduction

Today the world seems to stand at the brink of moral collapse and complete self-annihilation. "Evil days are upon us," are the words, not only of churchmen, but of scientists, politicians and secularists of every walk of life. With an overkill arsenal of nuclear weapons enough to kill each person at least 100 times, mankind is today threatened and driven to near panic.

The new dimension of knowledge, power, and exploration of space present possibilities for good or evil, to enhance or threaten human life. This places mankind variously in hope and fear, in boasting and frustration, in delight and apprehension. We recognize that all our problems are man-made; he has discovered secrets and mysteries but has not developed his moral, spiritual, psychological, political organizational and diplomatic capacities to cope with and master his crisis.

Fundamentally our problem is one of faith and unbelief, understanding and doing God's will, and recognizing the nature and destiny of man. Man has not kept God in his knowledge (Rom. 1:21), consequently he is under a sense of being "given up by God to do as he pleases." The nations are not recognizing Christ as king, consequently they are in a state of turmoil and rage (Psalm 2). The individuals do not sense a need for repentance and forgiveness, consequently they are like the troubled sea when it cannot rest but casts up filth and mire (Isa. 57:21).

In this strange malaise which cuts across ideologies, religion, national boundaries and social classes affecting millions of people there is a frantic search for peace. In the midst of the unrest on every continent there are crusades for peace, attempts at illegalizing the extermination of civilian population by banning aerial warfare, control the spread of nuclear weapons and even outlawing of warfare.

Although peace is seemingly the hope and goal of the world, it is an elusive dream of the man of the world but the most enduring vision of the Christian. It seems that the more men talk about peace, organize peace conferences and purpose to create a society free of war, the more insecure they become, the more nations move into a war economy and the more they rationalize that all armaments and war efforts are for purpose of peace.

A most disturbing phenomenon in man's so-called search and clamour for peace is his readiness for destruction, tearing down, rebellion and violence. Teachers of unrest are prepared to overthrow and sweep aside existing social orders without having anything to put in its place. But lest we think that violence has emerged with the modern age, I quote from Gen. 4:8, when one-quarter of the earth's population was violently destroyed: "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." On the other hand, the Good News for the world still is that Jesus came

to bring "Peace on earth and good-will among men" (Luke 2:14); and our prayer continues to be "Thy kingdom come, thy will be done for a "Kingdom in which dwelleth righteousness" and peace (II Peter 3:13).

I. The Problems in Our Witness

Long-held doctrines and beliefs are today subject to review, distortion and possible annihilation. No social, political or religious tenet or structure is immune from attack. Doubts are continuously being raised as to their adequacy in meeting the demands of the present and the future. Not the least among this is the shift in the "non-resistance" position.

Essentially the nature of the present crisis is one of struggling for power. Joel 3:9, 10 describes this vying of the power structures in the latter days in the following manner. "Proclaim ye this among the Gentiles; prepare war, wake up the mighty, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong." Men and nations are reacting variously, in frustration and boasting, fear, and hope, apathy and frenzy.

The "get involved" movement has passed from the "resolution passing" to a veritable revolution. Whether they be students, minorities, draft dodgers or poor people, all are called upon to engage in action and the only appropriate action is the revolutionary variety. Public opinion is being inflamed and opposition to authority and government is escalated. Everywhere we see plays, movies, and literature being produced which arouse social, national, racial and international controversy. This catalytic function is considered to be the kind of ferment needed for social revolution, examples of which are legion and are cited (Russia, China, Cuba) as modernizing renewal movements with liberalizing effects. The slave camps where millions perished, the restrictions of freedom, the control of human thought, regimentation and police control, disregard for national sovereignty and the goal of fomenting world revolutions are all forgotten.

That poor people and minority groups are easily aroused is clear; that the working man is open to shorter working hours and better pay is obvious; that students are the "immediate radical agency of change"; that women get tired of the pursuit of domestic duties; that racial inequality is an aggravating problem, we see about us everywhere. That armament and the arms race are causing people to have second thoughts about war; that nuclear weapons are a universal terror; that we are in a new and frightening era; that there is a need for a Christian social conscience and that we cannot sit idly by and harp on a laissez-faire or status quo position is also obvious.

The climate and philosophy which adds to our perplexity in the kind of social-economic, political situation is that it is often engendered by the ecumenical movement, Student Christian Movement, and Southern Christian Leadership Conference, to name only a few. It needs to be pointed out that there are potential problems and pitfalls involved in these and that there is the probability that they

become the agencies of harm more than of good. The policizing of social problems is what stirs up riots, rebellion and violence. This is basically the marxist, communist philosophy.

Another problem is that of poverty or inequality. Socialism is seemingly seeking to reduce inequality. There is no easy solution to this circumstance nor is it sure that it is even desirable. Welfare, family allowance, aid of various types and guaranteed minimum income have been attempted, but are not a solution. Often, the lion's share of these monies goes to the bartender, loan sharks, movies, tobacco industry, taxis, T.V., and gadget stores, but not for the education, health and comforts of the family.

The communists say the answer is government ownership—a confiscation and redistribution of private property. No individual is to own or claim wealth. Sons of Freedom, Hutterites and others who advocate communal ownership or community of goods say, that private property is the source of jealousy, envy, hatred, fighting and war, so all income and security must lie in the group. The scriptures do not advocate any particular economic system but they do support the sanctity of property and condemn the passionate love of it, desire of the neighbor's property, or the appropriation (theft) of it as a sin. Under the guise of peace, self-determination, and freedom, world communism incites rebellion, anarchy and revolution, thereby promising a fair share of benefits and consumer goods to all. These and sundry social problems; drunkenness, inadequate housing, unwed mothers, crime, unfair labor conditions, oppression, and exploitation, etc., are the concern of the Christian, but not the primary concern. Also, the method of approaching these problems is a matter to which the Christian and the church is not indifferent. We remember the words of Jesus who said: "The poor always you have with you" (John 12:8); and "ye shall hear of wars and rumors of wars" (Matt. 24:6); but his specific assignment lies along the line of another involvement than the social, political and economic.

II. The Plan of Our Witness

What shall be the role of the Christian and the church in these and other social-political and public affairs situations? Shall we merely pray and join peace societies? Shall we work ardently for a status quo, laissez-faire stance? Shall we go to bats for minority groups as they assert themselves in agitating for power and equal rights? Do we want a silencing of the guns and a cessation of armament production so that we can pursue our pleasures unhindered?

I shall attempt to develop the point of our plan or program of our peace witness from the negative and positive points of view. There seem to be many programs which allegedly pursue peace and equality for mankind; there are many so-called non-violent movements demanding rights and recognition; there are many pacifist demonstrations which seek to wear down authority and governments and force them to bow to their views. As conscientious objectors who base their stance on biblical non-resistance we must be discerning and not be moved by every wind of pacifist doctrine, so, permit me to state what, in my opinion, our peace witness must not be.

A. Negative

1. We must not join hands with unbelievers who advocate a pacifist position. We are not philosophical or political pacifists, we are nonresistant based on scriptural principles, foremost of which is regeneration. I believe that we should have nothing to do with atheistic communists; student demonstrations which desire power to make decisions affecting the school system and complete autonomy regarding rules, discipline, government and course of study; draft dodgers who base their opposition to war merely on political grounds and fear of the horror of war, and other freedomites opposed to any and all government regulation and authority which does not suit them.

The scriptures call upon us not to form unholy alliances with people with whom we may have much in common, even race, blood, and culture, but where redemptive faith is lacking. We are cautioned to "distinguish between the righteous and the wicked, between one who serves God and one who does not serve him" (Mal. 3:18). There is a vast difference between the humanist position which places such a high value on this life (because it is the only life they can hope for), and a premium on pleasure that it wants a cessation of hostilities between men so they might indulge and revel in their pleasure, and the Christian position which seeks the eternal redemption of man and must not cut short the time of his opportunity to prepare to meet God or to serve his God.

2. It is not our aim to free the world of war. Although the world is desperately trying to find the solution to this most urgent problem of eliminating war, and there is no period in history in which this Utopian dream has not been indulged in by man, the Christians and the Church cannot effect the course of history so as to eliminate war and assure peace no more than that the disciples could force Jesus to avoid the cross. We might as well try to eliminate sin as to try to rid the world of war; or talk of the universal emancipation of man from his worrying nature as of universal peace; or attempt a program of raising a child without jealousy, hostility or anxiety as to expect a warfree world. A world free of war is a philosopher's castle and is doomed to failure.

After two wars and to end war, and after many plans and treaties to outlaw war, and after international courts to deal with disputes, after two world organizations of nations, we are today facing the threat of more wars than that at any one time in history, and we are confronting world nuclear war and annihilation as never before. All of these programs of eliminating war rest on the assumption that man is good and wise enough to abolish war. Men and nations will not be able to abolish war.

Jesus is the only one who will cause wars to cease (Psa. 46:9; Isa. 2:4). He will establish a reign of peace which shall have no end (Luke 1:33). We have no promise and little hope of changing the beastly, avaricious, greedy nature of the kingdom of this earth (see Dan. 7, which sets forth this image). But we are not of these kingdoms, neither are we of that nature, nor do we work to build these kingdoms. Human government will remain in violent existence

as long as man is resolved not to accept the redemption of Christ and to bear his cross to be crucified to his old nature and to the world.

If we believed in them we would fight for them. All we can do is thank God when there is peace—which is quite contrary to its nature—and pray for peace, and be ambassadors of peace.

3. It is also not our goal to create revolution and unrest. Some people try to read from the Gospel that Jesus was a revolutionary; that the majority of his disciples were zealots, sons of thunder and reactionaries, and that wherever he went he sought to upset the status quo. To be sure, the principles of Jesus were revolutionary and stirred men to react in a radical manner but in keeping with inner reconstruction, doing good and peaceful principles. His teachings are inflammatory and divisive, not pacifist dividing between good and evil, right and wrong, material and spiritual.

It is misreading and misinterpreting Jesus to say that he would support revolutionary, so-called non-violent pacifistic movements as we see stirring in our midst today or that he would forbid a state to use force to quell uprisings. He clearly indicated that their weapons and methods, which also won the early church the victory over a hostile empire, were indeed other-worldly: love, supernatural power, faith and forgiveness.

To be sure, Jesus and the apostles stirred the masses either to revival or riot, but the reaction came from within men in response to the exacting claims of Christ. Revival was caused by the spirit of the Lord; riot was caused by natural men and the devil working against the Gospel. Jesus demanded a revolutionary change, but it was a total change of the human heart. This is a far cry from what pacifist reactionaries would term as revolution.

4. Neither can we endorse marches, protests and demonstrations. This method of drawing attention to oneself and his problem is becoming very popular today—from students to prison inmates and from clergy to labor unions. To me, this is a sign of a rebellious nature. We look for some scapegoat for our circumstance. We rebel against authority and government yet we expect more from the government than ever before. Instead of seeking to understand our situation; instead of being content with what we have; instead of wrestling with our own circumstances ourselves, we place blame on governments and big business, we demand more hand-outs and favors.

The ideological gap between pacifist Mennonite and biblical conscience objectors is growing in this regard. Mennonites are found in the march at Selma declaring that "love marched and hate looked on," Mennonites are blessing the poor people's march and supporting the Christian Leadership Conference and the Christian Student movement, Mennonites are even found demonstrating at legislatures demanding aid for private schools or assisting draft dodgers who are against the War in Vietnam.

I cannot imagine Jesus or the Apostles encouraging mobs who demanded certain concessions, or the early Christians collaborating with some Roman pressure group, or the Anabaptists assisting an Antinomian pacifist. With Paul Tillich, I would say, "It is time we

relearned this power of resistance which the early church possess. It is too difficult for the Christian 'Masses'. But those at least who wish to renounce military service and material arms in order to fight only with the 'weapons of light' must be granted the right to do so; they must be allowed, that is the right to follow Christ without arms."

5. We cannot encourage disloyalty to government or disrespect for authority. Jesus and the Apostles have taught us that government is of God, that we should obey and respect our government and that we should pay taxes. When churchmen aid riots and revolts, when men of stature like Benjamin Spock encourage young men to burn their draft cards, and when Mennonite men advocate resistance and civil disobedience, the whole problem of peace becomes even more complex and war (e.g. Vietnam) is prolonged.

Essentially, the government only reflects the attitudes, the views and the will of the people. The best manner in which we can communicate to the government is by communicating righteousness and justice to the people and by living a Christian life. The "Great Society" and the "Just Society" can never come about only by legislation and government action. The salt and light of the Christian will be needed.

6. Complete equality is not attainable. Although the Bible teaches mercy and compassion, it does not teach absolute equality. Jesus did say to the rich young ruler to sell his goods and give to the poor, but we cannot say that this is required of every Christian and that he is then to become mendicant, for the Bible also teaches that a man is to provide for his own (1 Tim. 5:8), and that the rich are not to be envied (James 2:5). Neither the individual, nor the church, nor the state can cope with this mammoth problem of a guaranteed minimum income.

This does not say that we do not help or seek to relieve suffering and have compassion upon the needy. The social-political stress of communism and other left-wing groups seek to exploit this perennial problem by inciting people to dissatisfaction and to expect hand-outs from the state.

We live in a time when the state has entered the social field and is providing more and more services. With the state it is a pure bread and butter, mind and body problem; however the church has more to offer, it can show love and mercy, kindness and compassion. As the church could not through its agencies cope with problems of building roads, financing education, provide healing ministries and old age securities, so the relief and aid for the needy is rapidly being taken out of its hands. This sets the church free to concentrate on other ministries which are even more directly related to the Great Commission; however, it should never be forgotten that providing for the poor is still the charge to the church.

The condition of our society in many respects is bad, but it would be much worse if it were not for the constant determination of many people to put the wrong right in a spiritual way rather than the humanistic or social, political and economic.

We are in danger of losing ourselves among television commer-

cials and tranquilizers, among philosophical pacifism, among humanistic education, among man-made doctrines and teach these for the law of God. How can we combat these evils when our abundance is causing us to lose our sense of discernment and our reliance on faith. We have campaigns against water and air pollution but what about the pollution of man. The battle is more for the minds and souls of men rather than their blood. Let us fill the world with this our message.

7. The Church is not called to witness to peace by condemning all uses of force and war. War is indescribable and brutal and evil, but not all war and punishment of evildoers is wrong or sinful. This is indeed a deep, dark and difficult problem to which there is no easy solution. Neither philosophy, theology, or ethics can give a pat answer.

For myself, I have resolved the problem this way: 1) The principle of government is laid down in the Old Testament and affirmed in the New Testament. 2) The state not only has the privilege but the responsibility to use force and the sword. 3) In the Old Testament, church and state were one; in the New Testament physical force is forbidden the church and replaced with the law of love. 4) We recognize that the state is to be guardian of justice and order for the protection and safety of the citizens; whereas the church is to be the dispenser (vehicle) of love and grace for forgiveness and mercy. When justice and grace will kiss each other (Psa. 85:10) then we will have the perfect state. 5) We must inculcate respect for authority established by God for the good of all people as is laid down in the principles of the Gospel.

If the state may not redress its wrong by physical force; if it may not resort to the use of arms in insurrection; if it may not send to prison and put to death the transgressor, the criminal and the murderer; if it may not repel or punish a foreign enemy who comes to plunder, enslave and take its territory, then God has changed his moral government of mankind. It is the responsibility of the state to maintain law and order and justice. Physical resistance to the state is not allowable in any case. The individual does not have the right to resist evil or redress grievances. The kind of nonresistance which does not recognize government is virtually advocating no government. The government carries the sword by divine mandate but the individual and the church do not.

When pacifists seek to wrest the sword out of the hand of the state and encourage civil disobedience and resistance to the state they are merely encouraging crime and anarchy. When objectors feel it is their responsibility to be against capital punishment, to advocate lenient sentence for criminals and so-called justice for the wrongdoer, they are undermining the order of God. Our laws and penal enactments are dead letters without the force to carry them out. The Christian may witness to the state telling them about their prayers for them, asking God to give them wisdom in all dealings, and thanking God for the freedom which they enjoy. But we may not tell the government how to operate their foreign policy or their war department. We are not experts on foreign policy no more than we are in science and it is not up to us to try to control govern-

ment; this will happen according to Rev. 17 and 18 when the woman rides the beast, but it is not up to evangelical Christians to assume this role. The Church victorious does not ride the beast neither is found in the midst of Babylon.

Any philosophy, ethic or doctrine taken to the extreme, becomes an error. One needs to read books like **Terror in the Name of God** and **Reflections on Protest** to help us see what happens when some of the views propounded even by Mennonites are carried out practically. It is difficult to keep balance and to keep our views in biblical perspective but let us keep in mind: some men control themselves, some are controlled by law, some must be controlled by restraint, and others must be ruled by the sword.

When one reads Roman History to discover what was the social and political climate like between 25 A.D., and 65 A.D., one discovers that it was a time of violence, murder, assassination, pleasure, free entertainment, dictatorship, yet we do not find from the teachings of Jesus or of the apostles that Christians are called to right the wrongs of government, to be agitators and demonstrators, or even to speak against war and conquest. They are called upon to be good Christians—a salt, a light, ambassadors of hope, life and peace, and citizens of the eternal kingdom.

B. Positive

To set forth a positive position and be consistent in every regard is a most difficult problem in personal philosophy, relevant Christian ethics and sound biblical interpretation. It requires creativity, imagination, understanding and the leading of the spirit to be a dynamic witness for peace in the context of the present structural and philosophical complexity. We cannot operate on a broad base as the American Peace Society which accepts all friends of peace and which uses every method for arousing public opinion in favor of peace and against war. This kind of unilateral position of condemning all war can cause much difficulty and be interpreted as being anti-government.

The demise of the church is threatened if we compete with agencies whose avowed purpose is to lobby and cajole the government to do what it can never do—bring in a Utopia of freedom and equality, abolish crime and wantonness, and abide by a Christian and church ethic.

All of these peace advocates and philosophies leave millions in darkness and hopeless degradation, slaves of tyranny and superstition, and hopeless victims of their lust. If we sing peace when there is no peace, we are only whistling in the dark, we are merely pacifying with a very temporary tranquilizer. What shall be the nature and method of our witness for peace?

1. First and foremost our witness must be one of peace of heart through new life in Christ. When all the Bible passages on peace are read, nearly 90 per cent of them have reference to peace with God rather than social political peace and tranquility. Many have not known the way of peace (Rom. 3:17) — not a worldly kind of peace (John 14:27) — but the kind of peace of heart which Jesus came to

bring through forgiveness of sins and which we are to publish (Isa. 52:7).

No matter how much we are pushed to make the message of social and political peace a priority, let us not join with them; let us rather join hands with those who have this redemptive message clear and let us recognize the proclamation of this message as the first and foremost mission of the church and of the individual. Do we need a revolution (See Decision Magazine, May 1968)? Yes! But the kind that will transform human lives which will then in turn reconstruct society; not the kind of peace which brings riots, chaos and anarchy.

Stated cogently, we want a kind of united stance whereby we will stand behind evangelical endeavors in our localities. Let us, however, not be dominated by any or go overboard on any which would cause us to lose our unique and cherished position which we have held for over 100 years.

2. We must hold firmly the position of biblical nonresistance and witness to its message in the context of the Gospel. The communists and pacifists have virtually preempted the word of its intrinsic meaning. They seek to portray themselves as peaceful, benevolent members of society, yet everywhere themselves as peace-benevolent members of society, yet everywhere they stir up disorder, aggression and promote the cold war and shooting wars. We are not antimilitarists but positive peace-loving people.

Let us say with Judge Grimke when he said in 1832 (**Freedom Ferment** p. 410) "Christians never will bear arms against each other or against the heathen. Christians never shall employ the sword to protect property, character, liberty or life. Let the heathen rule us . . . Let them insult, persecute, oppress, and slay us. Let them confiscate property, slander character . . . separate husband and wife, parent and child . . . prevent the comfort and happiness of private and social life; and heap upon us all the enormities and cruelties that malice can suggest and tyranny execute. Still we will bear it all, nor shall the sword be employed to deliver, much less to avenge us . . . Cost what it may we will return good for evil."

The world is more open and ready for peace than ever before. Let us not withdraw and separate ourselves minding our "religious" business, but let us witness to the peace of God in the fright frame of reference, witnessing to peace as a result of faith but not as the basis. On the other hand, the world is not standing there eagerly waiting to hear what the Christian or the church has to say; so we need to pray for boldness (Acts 4:13, 29) that we might give a clear testimony and be a positive influence in the world around us.

More than any other group on earth, Christians ought to be those who, in the midst of all the confusing views, without illusion or self-deception, still proclaim the message of hope. The struggle is with sin and evil in men's hearts and not with people and governments. In this conflict the Christian constrained by the love of Christ cannot play the role of a spectator.

3. We witness to our peace position in terms of alternate service but not by resistance to the state in a civil disobedience program.

The biblical Conscientious Objector is not a draft resister or a draft dodger. By counseling my neighbor to violate conscription, I am not counseling him to "obey God rather than man" as stated in an article in *Arena* April 1968 "General Hershey versus the Holy Spirit." Peace is a term which the Antichrist and end-time leaders will abuse and misuse (Matt. 24; Dan. 9:11). We should not be "deceived" by it, though it is a fundamental goal of our time (1 Tim. 2:1), and our prayer is "that we might lead a quiet and peaceable life in all godliness."

4. Let us truly be peace-makers. I am here not offering a long-term solution to the problem of nuclear war. The spirit of Antichrist is certainly working in present systems especially where the anti-God and humanistic philosophies are spread through godless individuals. It is our business to bring healing and deeds of kindness to every situation where there is discord, strife, and violence; but I do not think that we should force our way in. As we "have opportunity" let us do good but not where our presence may give a "false appearance," for example, why would we insist on going into North Vietnam? We certainly have not covered the areas where we have open doors.

Let us also promote peace and love in our homes and in all of our relationships. The threat of discord is probably greater in the homes of America than it is on the international scene. A politician jokingly said: "If I am elected I will take violence off the streets and put it in the home, where it belongs." Let us offer the Gospel which changes lives and homes and nations, rather than tell statesmen how to govern the affairs of the nations of the world. Whatever we can do to control behavior will ultimately help the peace witness because wars come "out of the lusts of men" (James 4:1).

5. Let us continue to dispense aid to the poor and needy of the world. Here, too, God has been gracious to us by letting us see the biblical principle of "working with our own hands" (II Thess. 3:12). Let us not strengthen "busybodies" who offer leadership of poor-peoples' marches in a Peter Piper fashion but not in the biblical sense. Our philosophy of hard work, thrift and frugality is stated practically in the dictum "eat it up, wear it out, make it do, do without." I would suggest the reading of the book **Wastemakers** for our young people.

This philosophy coupled with emphasis on vocational training and education and self-help is what many of the poor need, not to teach them to be unhappy with such things as they have and cry for hand-outs. Though we were an uprooted people—refugees—our fathers were able to build homes, churches, schools and organize relief in the years of depression. Others like the Mormons have done the same. Let us work on rehabilitation and self-help, always, however being ready to give also of our means. This is true satisfaction and will give us a love for life and our fellowman and help us not to be envious of the person living on a higher standard.

The answer to the poverty problem is not a "guaranteed minimum income," a credit card in every pocket or even a good welfare program, but sound Christian principles as our fathers saw them in

the Scripture. This must be our unique and distinctive contribution to our current society.

III. The Price of Our Peace Witness

War has cost prodigious numbers in lives and money. Men are frightened when they **Think of the Inthinkable**, the title of a book written by Herman Kohn. Every war has increased savagery and resurrected passions of hate and hurled us farther from the ideal of peace and goodwill. Men, women, and children have been saturated with lust for blood and slaughter through scenes of violence and death. We have allowed the stars of Hollywood to shine rays of lust and evil into our hearts rather than letting the Sun of Righteousness shine peace and love and joy into our hearts.

The price we must pay for a peace witness is supreme—we must give our very selves as a living sacrifice (Rom. 12:1,2) that we might prove what is the will of God. We must ourselves abstain from "evil which cause war in our own soul" (I Peter 2:11), every desire, and thought, and act must be brought under the obedience of Christ (II Cor. 10:5). We must become soldiers of Christ who truly work for peace without being combatant. We must be open to the leading of God to see every opportunity to do good (Gal. 6:9).

The sword has called and countless millions have responded and paid supremely, but the Spirit of God calls and so few respond. Let us be willing "to be made all things to all men, that by all means we might save some" (1 Cor. 9:22). We must sacrifice of our strength, talent, time and money for the sake of Christ. It is not enough merely to be a son or daughter of Christian parents, we in turn must become the spiritual parent and through the teaching and doctrine of Christ to bring others to the faith.

IV. The Prize of Our Witness

Probably it is superfluous to mention the blessings which will accrue to the one who will invest his life in the kingdom of God. Undoubtedly it is not possible to mention and enumerate all the benefits. Jesus merely calls them "blessed" (Matt. 5:9) who will engage in the task of peacemaking. But as we think of all the ramifications as we have sought to describe the facets of our witness, we are assured that many and varied will be the fruit not the least among which will be the fact that God will be glorified and Christ exalted as we bring people into a relationship of submission to God.

We are assured of Christ's presence (Matt. 28:20), we have the promise of eternal reward (Matt. 10:42), we have the consolation that though many will not receive our message, we are in fact, building the eternal kingdom of peace (II Pet. 2:9). Let us seek first the kingdom of God and all these things will be added to us (Matt. 6:33).

Despite the philosophy that "God is not captive in the church but active in the world, and the mode of his action is political . . . Therefore out of the churchy ghetto and into the world, away from bourgeois complacency toward revolutionary radicalism," we have

placed our lot with the church of Jesus Christ. All else will terminate but the people of God will be his people forever. Let us put on the whole armor of God with our feet shod with the preparation of the Gospel of peace (Eph. 6:15).

The Expression of Our Peace Witness

Submitted by J. A. Toews

Introduction

Matt. 5:9, "Blessed are the peacemakers, for they shall be called the children of God."

Is there a need to re-examine the expression of our peace witness in relation to our total Christian witness in today's world? Permit me to answer by relating several personal experiences and observations of recent years.

During my brief visit to Israel this spring I met a leading official of the Israeli Government, who had come from Haifa to Jerusalem for a short holiday. This man, with a PH.D. from Heidelberg, had served as advisor on housing to the Government of Nationalist China, and now served the Israeli Government in this capacity. We discussed the recent war and the strongly militaristic attitude of modern Israel. I suggested to him that what Israel really needs is peace — the peace that only Christ can give. His comment deeply disturbed me: The history of Judaism, he stated, is no more militaristic than the history of Christianity. The Christ of Christianity has not brought peace — that is why we cannot accept Him as the Messiah, and that is why we are still waiting for Him.

On a plane trip between Montevideo and Asuncion two years ago, I sat next to a member of the Diplomatic Corps of the U.S. Government. In our conversation I presented to him the claims of Christ and asked him to accept him as Saviour and Lord. He courteously but very firmly rejected these claims, and he gave me his reasons. He was well familiar with American Evangelicalism since his parents were Southern Baptists. As a young man he had been associated with this church, if I remember correctly. As a member of the Diplomatic Corps he had spent 25 years abroad — mostly in Asian countries. He had learned to know other religions — or, perhaps better, people of other religions. He considered Buddhism superior to Christianity, since Buddhists were more peace-loving, gentle and kind than Christians. He was employing the Biblical axiom, "By their fruits you shall know them," in his evaluation of the Christian faith. My counter-argument — that even though institutional Christianity had failed, and that there are also Christians today who endeavor to follow Christ's life and teaching — seemed rather unconvincing to him.

One more observation will suffice. Some years ago a series of articles appeared in the **Sheaf**, the student paper of the University of Saskatchewan, on the relevance of the Christian faith to man's problems. The writer, a senior student, found Christianity wanting. His most devastating arguments were based on the history of the Christian church in relation to the war issue. He pointed out that

throughout its history, especially in the Western World, the church had sanctioned and supported every war of nationalism and imperialism. In addition, it had fought many wars in its own interest, e.g. the Crusades and the Religious Wars of the Middle Ages. His arguments were not refuted.

Is there a need in today's world to give a clear and positive expression of our peace witness? I believe there is a desperate need for such an expression as part of our missionary message and ministry. Before I suggest some ways and means how this might be done, it might be well to re-iterate the basic assumption underlying our peace witness:

1. It is understood, that we accept God's revelation in Christ—his exemplary life, his authoritative teaching, and his redemptive death—as the basis of our peace witness.
2. It is also understood, that this truth finds its primary expression in all interpersonal relationships of the believer: in his family, in his professional association, and in his intra - and inter-church relationships.

But the responsibility for a proper expression of our peace witness must not end there. Although it must begin "in Jerusalem," it cannot be restricted to this area. May I suggest for your serious consideration four areas for the expression of our peace witness.

Our peace witness should be expressed:

1. In a Ministry of Reconciliation in Areas of Conflict

As Christians we are not only called to be "peace messengers," but also to be "peacemakers" (cf. Matt. 5:9). By such a ministry of peace-making, we prove our Divine sonship. Our experience of reconciliation with God in the vertical dimension, as Don Zehr expressed it recently, must be "manifested on earth in reconciliation among men in the horizontal dimension A man cannot truly claim reconciliation with God by way of the Cross until he pursues reconciliation with man by way of the Cross" (News Release, MCC (Canada) of November 16, 1967, p. 6). A few specific areas of tension might be mentioned, in which the healing ministry of the church should demonstrate the relevance and power of the Gospel.

1. Industrial Conflicts

We know that industrial tensions as manifested in strikes, lock-outs and prolonged lawsuits, seriously affect the life and peace of a community and sometimes of the whole country. This is a problem that has moved to our very doorstep in recent years. As long as most of our people lived on farms in rural areas, such questions were of little concern to us. (It should be mentioned here, however, that in our Mennonite Brotherhood in Russia we also have had our "Thirty Years' War" (1850-1880) between the landowners and the landless, and that the Church failed completely to become involved in a ministry of reconciliation.) Today most of our people are either employers or employees. In order to preserve industrial peace in management-labor relations, and what is more, preserve the spirit of unity and love in our Brotherhood, both sides need the counsel

of the Church. As brethren we must earnestly and unitedly seek God's will under the guidance of the Holy Spirit. How can we help a brother when he is forced to join a labor union that endorses strikes as a means to obtain certain ends? How can we help a brother, who is an employer, to establish and maintain relations to his employees that will be truly Christian? Should we as a Conference perhaps appoint a committee, composed of brethren representing both groups, to work on guidelines for a "Christian labor code" and a "Christian management code"?

We should probably also consider the advisability of moving into that segment of society known as the "proletariat," which in many instances has no connection with any church. These people often view the Church as a bulwark for the preservation of the status-quo. In a Paris suburb a Mennonite mission some time ago attempted to reach the community for Christ. Four thousand handbills were distributed in which people were invited to attend the showing of a Billy Graham film. No single person responded to the invitation from this community, a community dominated largely by the radical socialists. Now the mission has started a new approach. A home for handicapped children has been established in the area, and according to latest reports, people begin to come.

2. Racial Conflicts

In Christ all racial as well as all class distinctions cease (cf. Gal. 3:28). In a world filled with racial hatred and torn by racial strife, the church must express its peace witness in a ministry of healing and reconciliation. Unfortunately, the Church has often followed the policy of racial discrimination and segregation, instead of reconciliation (e.g. the Reformed Church and Apartheid in South Africa). In the largest "Christian democracy," the United States, racial tensions and conflicts have assumed such proportions that they constitute the greatest problem the nation has faced since Civil War. Has the Church failed in its ministry of reconciliation? Have we, as a Mennonite Brotherhood, failed in a proper expression of our peace witness? According to Vincent Harding, who spoke to the Mennonite World Conference at Amsterdam, the answer to these questions is yes. Although Vincent Harding's address, in my opinion, lacked objectivity (since he made no reference to endeavors of the MCC Peace Section in Atlanta, etc., and to the work of a number of Mennonite churches in the Southern States), it still must be accepted as the expression of a legitimate concern. Do we have a responsibility to build bridges of mutual love and respect between the evangelicals of both races?

In Canada we also have racial problems, although on a much smaller scale. We have our "Indian Reservations" and our ghettos" in the large metropolitan areas. Here too there is an opportunity for the expression of our peace witness.

3. International Conflicts

The Church of Jesus Christ is supra-national in character, and thus is prevented by its very nature "to take sides" in international conflicts. God is no respecter of persons nor of political ideologies.

Through a ministry of suffering love in the areas of conflict doors are opened for the proclamation of the message of reconciliation. We should be grateful that the Lord has given us the opportunity for such a ministry in Vietnam through the MCC. During the so-called "New Year's Offensive" of the Viet Cong in February, a number of MCC workers were in the city of Hue, which was captured by the Viet Cong. They were permitted to carry on their ministry, however, since they were known as people who had not taken any side in the conflict. It has also been reported that the missionaries who lost their lives in South Vietnam during that period had identified themselves to some extent with the American military. According to recent reports, it becomes increasingly difficult to carry on any missionary activity in that country without such identification.

We should also support MCC (Canada) in its endeavor to send some material aid and medical supplies to North Vietnam. Even though this is but a "token aid," it may have far-reaching consequences for the future of missionary work in South East Asia. Many Asians identify Christianity not only with the white race, but also with militarism. May God help us to change that image through a ministry of peace and reconciliation. Our peace witness should also be expressed:

II. In the Presentation of Christ's Teaching in our Missionary Outreach

As ministers and stewards of the Gospel we are under sacred obligation to proclaim "all the counsel of God" (Acts 20:27). Christ has commissioned us to teach new converts "to observe all things" that he has committed to our trust (cf. Matt. 28:20). In our Confession of Faith we have accepted the doctrine in their preaching and teaching. Shortly after World War II, I gave lectures on this doctrine in one of our churches. After one of the meetings a father came to me and asked: Why didn't our ministers tell us these things ten years ago? In his own family he had suffered the consequences of a lack of proper teaching.

We need a renewal of commitment to this doctrine in our pulpits and in our classrooms. This commitment should also apply to our missionaries. Non-resistance must be taught in our younger churches as a vital part of Christian discipleship. In our endeavor to build "national churches" we should take great care that they do not develop into "handmaids" of a militant nationalism. The history of missions—especially in Africa—has shown that young converts who have not been taught to follow Christ on the pathway of love, peace, and nonresistance, may easily and unwittingly become the tools of violent revolutionary movements. Missionaries carry a great responsibility for the establishment of a biblical pattern in church-state relations on our mission fields. When I was asked to give lectures on Nonresistance in our churches in Brazil in 1951, I was expecting opposition, since a number of our young men were already serving in the military at that time. What I had not anticipated, however, was the fact that the opposition would come primar-

ily from one of our North American missionaries. During my recent ministry in our churches in Europe I have appreciated the concern our brethren have for a proper teaching and expression of our peace witness. It is not easy for young men who come from families with a military tradition to refuse military training and accept some form of alternative service. But we are grateful that this is happening in Germany today. May we not fail to give proper expression to our peace witness in our missionary outreach — both at home and abroad.

There is a third area where our peace witness should find expression.

III. In a Communication of Concern to other Evangelical Churches

As nonresistant Christians we have a great responsibility to other Evangelicals, who do not hold this view but with whom we share a common faith in the redemptive work of Christ. Nonresistance is not a "Mennonite doctrine" but a basic aspect of New Testament discipleship, and hence the normative pattern of life for all of Christ's followers. Could it be that some day these other evangelical groups will rise up against us in judgment for not sharing with them our understanding of the implications of Christian discipleship? At a meeting in Germany, I had been asked to speak on this subject. Various evangelical groups were represented at that meeting. During the discussion period which followed two medical doctors asked for permission to speak. Both presented the same challenge; you have such a great spiritual heritage — why don't you speak up and share it with others!

I made an attempt to do this at the N.A.E. Convention in Chicago in 1960. It was upon request that I spoke at the meeting of the Social Action Committee on the subject, "The Christian and Armed Combat." After the meeting the chairman of this Committee, admitted to me that Evangelicals had really never seriously considered this problem. Is it not our duty then to ask them — in the spirit of deep humility and brotherly love — to make Christ's claims to nonresistant discipleship their serious concern? In recent years many Evangelicals have been shaken out of their theological complacency. Even Reformed theologians today question the "Just War" theory. They begin to realize that war, and especially modern war, is a complete denial of the Gospel. Here is our responsibility and our opportunity. I was humbled, but also greatly encouraged, when the late Dr. Edman, who had been my "opposite number" at the N.A.E. Convention in Chicago, later requested permission to publish the Chicago lecture in the Christian and Missionary "Alliance Witness." Still later, another organization asked for permission to reprint the article in order to distribute it among university students. I am sure other brethren have had similar experiences in their personal contact with other Evangelicals. But the time has come, I believe, where we must lift up our voice as a united Brotherhood in a "communication of concern" to other evangelical bodies.

Permit me to suggest one more area for the expression of our peace witness.

IV. In a Prophetic Role in Relation to our Government

Our traditional theory of the "separation of Church and State" breaks down at many points in practice. The neat dichotomy of our world into two completely independent realms is both unrealistic and unscriptural. It has often provided us with a plausible excuse for our flight from social concern and responsibility. In actual practice we resort to the old "Lutheran dualism," where we act as Christians in the one realm and as "ordinary citizens" in the other. We should perhaps remind us at this point that this was the mentality of German Christians (with a few notable exceptions) during the "Third Reich." The consequences were disastrous—for both Church and State. (Dr. Eugene Nida told us some time ago that he was shocked to discover the same mentality among American Christians in the sixties that had characterized German Christians in the thirties.) As followers of Christ we cannot suspend our Christian convictions nor resign from our Christian responsibilities when we participate in the life of the state. Our obligation to speak to the state on social and moral issues with a "prophetic voice" arises out of two considerations:

1. The state is "ordained of God" (Rom. 13:1) as an agency for the administration of justice and the maintenance of law and order. Whenever the government fails to fulfill its proper function, when it discriminates against certain ethnic or religious groups, we must and should express our legitimate concern.

In the past we have accepted the principle of speaking to government on matters related to our own interest. It was largely in response to a proposal by the "Historic Peace Churches" that the Canadian Government provided alternative service for conscientious objectors during World War II. I believe the time has come when we should also speak for other groups (cf. Phil. 2:4) who have received unfair treatment in our society.

2. Elected members of our Provincial or Federal Governments are in many instances professing Christians. Is it not our duty to challenge them to act in accordance with their Christian convictions and principles? Should they not exert a positive influence when laws are being made and passed on such issues as immigration, divorce, sale of liquor, etc.? No government can be made truly "Christian," but many of its measures and laws can be brought more into line with God's standards of justice—and even with his redemptive purpose.

I believe we can also properly express our peace witness by encouraging our Government to use its good offices for the mediation of international disputes and to promote peace wherever possible. Even though such a "political peace" does not solve man's basic problems, it often has a direct bearing on the propagation of the gospel of peace (cf. I Timothy 2:1-4).

God has called us to serve him in this crucial hour of man's history. The world needs not only a proclamation but also a demonstration of the gospel of peace. May the Lord give us the spirit of discernment, that we may know in this our day, the things which belong unto our peace!

SOME ASPECTS OF THE EXPRESSION OF A PEACE WITNESS

Submitted by John H. Redekop

It is a real privilege for me to be here and to share in the blessings which have already been evident in this convention. The assignment given to each of the speakers was rather vague although the point was stressed that the committee wishes to have a variety of perspectives presented; it would appear that they will not be disappointed. I think that I speak for all three of us when I say that we are all agreed on ultimate ends but, as in the early church, we are not all agreed on how to get there. We do not mistrust each other, rather, we see things in different ways and are all praying that the Holy Spirit would lead us and the church to new insights. Permit me to suggest at this point that the rather widespread disagreement within our brotherhood on the significance of the peace witness will not be ended until we decide whether this witness is part of the unchanging Biblical norm or whether it is a personal discipline God requires only of certain people.

Shall we read several verses from the book of James. James 1:22 — "But be ye doers of the word, and not hearers only, deceiving your own selves." James 2:14-17, 26 — "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. For as the body without the spirit is dead, so faith without works is dead also." James 3:18 — "And the fruit of righteousness is sown in peace of them that make peace."

The assignment given me was to discuss some personal views concerning the expression of our peace witness. Therefore, this brief statement is not presented as being a systematic analysis based on extensive research, although the topic has interested me for many years and I have reviewed some of the relevant literature. Unfortunately, only a few of the important questions related to the topic can be discussed in this brief essay.

The major part of this survey will deal with four specific questions and some suggested responses together with the reasons for those responses. The key questions are: Should Christians lobby, in this case lobby for peace issues? Should Christians "demonstrate"? Should Christian pacifists cooperate with non-Christ pacifists? and, Should Christians indulge in civil disobedience? Before we deal with these problems it might be helpful to dwell briefly on some general considerations.

Our general expression of the peace position is related to the nature of Christian pacifism itself. The following three propositions merit consideration:

Christian pacifism differs from pragmatic, secular pacifism in that its validity is not measured or determined by its success. Christian pacifists are not inclined to give up a faithful proclamation

of the Biblical emphasis on Christians being peacemakers any more than they are inclined to give up evangelizing the world merely because our Lord predicted that the majority of people still always choose the broad and sinful way (Matthew 7:13-14).

Christian pacifism is not something a Christian promotes or pursues apart from the rest of one's life.

Christian pacifism is not merely an optional frill of Christian responsibility but an integral part of the Gospel, therefore, a faithful proclamation of the "Good News" necessarily includes an emphasis on peace. Furthermore, the validity of these propositions, and of the peace position generally, is not undermined by our inability to speak with clarity and authority on all possible problem situations.

A second general consideration involves the definition of the word "peace." An insistence on peace, by itself, is largely a meaningless thing. Virtually every person wants peace but he wants it on his terms. The North Vietnamese, the South Vietnamese, the Arabs, the Israelis, the Communist Chinese, the Nationalist Chinese, rebellious student groups, Congolese Simbas, militant Quebec Separatists, "Black Power" agitators, burglars at work in a suburban neighborhood, and the warring factions in Kashmir all want peace, provided that they can set the conditions. Consequently, a mere repetition of Peace! Peace! is not necessarily Christian, or even moral! Words can mean many things; for example I remember distinctly being welcomed to "democratic" West Berlin as well as to "democratic" East Berlin.

A Christian works for peace in relationship to other Christian values such as justice and love. He sees love, rather than peace, as the center of the "New Way," and he realizes that Christian obedience may require a peace-destroying reaction to the status quo. To express it another way, for him peace is not the root of dynamic, spirit-filled Christianity, but rather part of the fruit thereof, as we read in the fifth chapter of Galatians. For certain kinds of crusaders an unqualified emphasis on peace is in itself a good "end," but for faithful Christians, at least so it seems to me, it is not an end in itself or by itself. The life of our Lord is instructive in this matter. He who was heralded as the Prince of Peace also came to divide groups and separate individuals on the basis of their reaction to Him, and He did not hesitate to disturb the peace of the temple by ousting those who were desecrating it.

A third preliminary consideration relates to the functional distinction between individual Christians and the organized church. I happen to believe that there are situations in which the entire church ought to speak authoritatively on ethical questions and act accordingly, that there are other situations in which the church should express its views without claiming to have any distinctive or peculiar perspective, and that there are still other situations in which the church, as such, should refrain from taking a stand but should allow, maybe even encourage, individual members to get involved. Corruption in government and cruel suppression of minorities are examples of the first class of situations, questions involving immigration laws and foreign aid illustrate the second, and participation in

school boards and local government the third. Additional subcategories and illustrations could be added.

This completes the brief analysis of three significant general considerations, or presuppositions. We turn now to the first substantive question: Should Christians lobby, particularly with reference to the matter of peace?

Numerous objections have been raised to the matters of Christians lobbying. Among the more common ones we find the following:

1. Churches should not get involved in politics.
2. Lobby methods are un-Christian.
3. Lobbying is desirable and perhaps useful but the church has more important things to do.
4. The state operates on a sub-Christian level and therefore Christian ethics are not applicable.
5. Political lobbying would divide the church.

Here are some responses to these objections:

1. Political insignificance is not an option; the silent and the inactive are indirectly involved and significant, especially in democracy, and they may be guilty—as in Nazi Germany. Furthermore, we seem to have no problems with lobbying in our own defence and for our own causes, including petitioning for non-military alternative service! Admittedly political pursuits should not become the major concern of the church, but neither should picnics, banquets, musical performances, ball games, auction sales, hobby clubs, or language instruction, yet all or at least most of these have their proper place. Partisan activity, however, should be left strictly to individuals. As the conscience of society, the church should get involved in selected causes. Whether intentionally or not, the church is a significant interest group; the real choice before us is whether to utilize our influence wisely or unwisely. As Fife and Glasser put it, "The Christian can no more successfully withdraw from the political questions of his day than a fish can withdraw from the water in which it lives. In fact, any form of escapism is but a tacit political vote for the status quo, possibly a vote for the reactionary Indifference to political questions is a sin . . . to refuse to act politically is frequently in itself a political act" **Missions in Crisis**, pp. 30, 31, 33. Edmund Burke reminds us that all that is essential for the triumph of evil is that good men do nothing.

2. Lobbying methods are not intrinsically evil, nor are they generally evil. By political lobbying is meant the presentation of particular views and of information to government leaders and the request for certain action. We should probably remind ourselves that our denomination is already involved in several lobbying agencies and also that many of us apparently have no hesitation in lobbying for our own benefit or participating in and supporting lobbies associated with our daily work or other interests.

3. Yes, indeed, the church has more important things to do than lobby but it is not a matter of "either . . . or." Rather, it could be a matter of both, interrelated. Lobbying is a logical corollary of, and may be part of, the "better part." In a democracy, government policy is, in part, our policy, and public spending is, in part, our spending.

We are accountable to God for both our activity and our inactivity. Someone has observed that "Since the state is ordained of God to maintain public order, guarantee freedom and justice, and promote the general welfare, the church and its members as citizens are under divine obligation to support these positive functions and to help correct them when they become corrupted." James Russell Lowell once wrote, "All the beautiful sentiments in the world weigh less than a single lovely action."

4. True, the state is sub-Christian; it is this very fact which makes it, and society, an object of our concern. But there are significant ethical distinctions even at a sub-Christian level. The objectives of working for human dignity, justice, integrity, honesty, decency, a minimization of violence, and responsible leadership are laudable in their own right. Then, too, the church should function as a "gadfly," always urging society to "do better"; our social responsibilities and concerns may in a sense be secondary, but they are nonetheless significant and interminable. Of course, the church should not ask the state to do that which it, itself, can do but is unwilling to do. Only that church that has done something, that has made a real effort when it was possible to do so, should urge government action on a particular problem.

5. The fifth objection is only partially true. Not all issues would divide us. Those that present serious problems should perhaps be left to the interested members to pursue. However, we must not overlook the fact that other, more important, matters including even doctrinal questions are decided by majority vote. The experience of the first "Faith and Life" conference in Jerusalem can guide us in this area. Both the "traditionalists" and the "progressives," if I can use those terms, must be willing to compromise under the guidance of the Holy Spirit.

Perhaps in connection with the entire matter of lobbying for worthy causes, and especially lobbying for peace, we would do well to remember the admonition of James chapter four, verse seventeen, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." In our day a crucial point to keep in mind is that in this time of all-pervasive big government, governmental policies are of great significance and that we can properly influence these policies. Of course, we do not endorse revolutionary activity; not all who encourage Christians to get involved insist that it is the only appropriate action. Neither, however, are we fearful of making our views known to our political leaders or of offending them for truth's sake. What about Nathan's rebuke of King David? What about the witness of Elijah and Micaiah before King Ahab? What about Daniel's witness before Belshazzar? What about John the Baptist's criticism of King Herod? What about Jesus identifying himself as king before Pilate? Should the faithful Christians in the Soviet Union make sure that they not offend their rulers? Jesus long ago asserted that His faithful followers would be an offense to many.

We turn to the second substantive question: Should Christians demonstrate? That is, should we participate in marches, join in

peace vigils, carry placards, petition lawmakers, support protests, etc.? In addition to the relevant points presented in connection with the previous question, my personal view on the matter includes the following: Christians should not hesitate to identify with the oppressed and the needy or to champion unpopular causes; the church should encourage, not merely condone responsible and consistent expression of social concern on the part of its members; marches and placard-waving should be undertaken only when the more subdued and direct forms of expressing concern have proven to be futile and ineffective; the means which we employ must be just as high, ethically, as the ends; there is nothing intrinsically un-Christian in marches, public vigils, mass petitions, or placard-waving; each demonstration should be evaluated on the basis of the participants' record and the specific grievance at issue; demonstrators ought not merely to criticize but to suggest realistic positive actions; and finally, the danger is not that we will overdo the demonstration of our Christian concerns, especially the concern for peace with God and peace between men, but that we will be withdrawn and silent observers.

In Ephesians chapter six we read that the Christian warrior should be shod with the Gospel of peace. Let us reaffirm our dedication to the Gospel of peace and reconciliation, let us purify and discipline ourselves, and let us be obedient in proclaiming Christ's Lordship over the whole world. The scriptural challenge to march forward for God, moved by a concern for peace, is partially an allegorical image, but if the need arises to undertake it literally, as it has, and as it will, let us not hesitate or hide. One commentator writes "The church's concern points in many directions. Politics, society and human nature being what they are, it is inevitable that the church will at times find itself in conflict with the state In foreign affairs the church must warn against idolatrous nationalism and call men to broader horizons of concern. In domestic policy the church will find itself defending those without political influence and therefore neglected or injured Thus the concern of the Hebrew prophet with the nation's obedience to God and with the plight of the widow and the orphan will have their modern counterparts." Also, it seems to me, that most Christian pacifists who undertake marches, protests, and demonstrations do so not to try to draw attention to themselves but to draw attention to evil, injustice, and sin. They are generally not looking for some scapegoat but for righteousness and justice. It is not a matter of trying to silence the guns in order to undertake pleasures unhindered but to try to minimize death, destruction, and unspeakable suffering.

Our third substantive question is: Should Christian pacifists cooperate with non-Christian pacifists? The answer, it seems to me, cannot be either a definite "yes" or a definite "no." There are numerous variables which one would have to keep in mind in evaluating each specific instance.

Some observers have argued that to undertake such activity constitutes being "unequally yoked together" but that analogy is not necessarily valid. When a Christian and a non-Christian fireman

cooperate in putting out a fire they are not "yoked together." Personal morality and perhaps even motivation are not at issue. Rather, the situation is one in which for reasons which need not always be made explicit, various individuals are cooperating in a specific activity. Their total orientations are not involved. I recall that in 1948 many of us who were high school students were called upon to help repair dikes along the Fraser River in Matsqui. As I remember it, our Christian supervisor did not check on anyone's soul's condition as he urged us to fill sand bags more rapidly.

Being "yoked together," suggests more than a temporary joint undertaking; it implies a continuing and close identification. In such a relationship the morals, motives, goals, and concerns which are shared completely overshadow any differences which might exist. To be yoked together constitutes the forming of a team, and a team is essentially one unit and is recognized as such. That which is Christian can never merge completely with that which is non-Christian to form one encompassing entity. That is where we must draw the line, but such a line still leaves us a large area of possible cooperation. In this connection we must be careful to avoid misleading generalizations. Not all peace advocates leave millions in darkness and degradation, slaves of tyranny and victims of their lust.

A second group of commentators has asserted that since Christians are described as being "in the world," although of course, not "of the world," we should always be willing to join with any group which is striving for worthy ends. Thus, with reference to our main question, we should eagerly cooperate with every group promoting peace. Furthermore, since traditionally we have stressed the peace position, the argument continues, we have a peculiar responsibility to endorse peace moves no matter where they might originate.

As with the previous extreme view, I also have some reservations concerning this opposite position. For one thing, Paul exhorts us to "prove all things," to "hold fast that which is good." The clear implication of this and other similar statements is that we are to be critical in our evaluation, partial in our endorsement, and selective in our involvement. Let us not follow blindly anyone and everyone who shouts "peace!" We should think at least twice before we support a peace crusade which may be based on intrinsically anti-Christian presuppositions. We should hesitate to identify with any group employing un-Christian methods. Also we must tell ourselves that a Munich-type peace based on appeasement is equally unacceptable in both the Christian and the sub-Christian confrontations with evil.

In summarizing my thinking on this point I would like to present the following propositions for consideration:

As Christians we have a definite responsibility to cooperate with non-Christians to promote peaceful relations (embodying justice and mutual respect) between individuals, groups, nations, and power blocks generally. There are peace movements, such as the Red Cross, which, although they are not Christian, nevertheless deserve our qualified support. For one thing, they help to create situations in which the faithful church can more effectively do its work; and

secondly, they serve to combat injustice, aggression, hatred, and a general resorting to violence.

As Christians we should view such cooperation with non-Christians as an opportunity to express our faith by word and deed, seeking to build a relationship of love and redemptive reconciliation on a basis of common concern. Only at such a point at which we must choose between supporting "the cause" or violating Christian norms should we withdraw. When we find it necessary to become separated we should explain the reasons for our stance.

As Christians we must faithfully discharge our obligation to be peacemakers but we must never allow our concern for peace, which constitutes only a part of our commission, to replace our concern for the entirety of the charge our Lord left us. A commitment to a part is not an adequate substitute for a commitment to the whole.

As Christian citizens we have a particular responsibility to urge our governments to minimize violence and military action as much as possible. The danger, and likelihood, is not that the peace position will be presented too strongly but that it will be understressed. Therefore we should cooperate as much as we can even with those whose motivation is merely humanitarian. We should express our concerns wherever possible. Jesus' admonition to His followers was not to stay only in Jerusalem till everyone there became a believer but to go into all the world. "The field is the world" (Matthew 13:38).

We must not delude ourselves into thinking that action to achieve and promote essentially external peaceful relationships is in the same category with zeal for salvational peace. Cooperative peace ventures, despite their value, are in themselves not an alternate form of evangelism.

If our general Christian witness is strong we will not be misjudged if we cooperate with non-Christian pacifists to achieve laudable ends. Only the weak will tend to lose their spiritual identity and their positive witness.

In our cooperation with non-Christian pacifists we must let it be known, as the occasion warrants, that our concern for peace is ultimately a reflection of God's "work of peace" within us. If we are faithful in demonstrating this fact, we may well discover that our non-Christian associates will either be drawn to our walk of discipleship or will seek to go their separate ways.

To walk with sinners is to follow in the footsteps of our Lord. He walked with sinners in His lifetime, for which He was denounced by the top religionists of His day, and, of course, He walks with sinners when He walks with us. Let us not be guilty of cloaking in pious phraseology what is in reality often a proud unwillingness to be misunderstood, to be jeered at, and to become "all things" for His name's sake!

Our fourth and final substantive question is: Should Christians indulge in civil disobedience? Keeping in mind our guiding norm, namely, that in all things we obey God rather than man, we can safely assert that civil disobedience is a perpetual option for faithful followers. The possibility, even probability, of having to break laws

drawn up by non-Christian rulers is implicit in the Christian commitment. Ample illustrations of such action can be seen in Scripture. Daniel in Babylon, the Israelites in Egypt, Jesus at His trial and the disciples at the Jerusalem Council are major examples. But even if we agree that civil disobedience has a place in Christian discipleship, several related and significant sub-questions remain to be analyzed involving situations, motives, and means.

There is a basic difference, I suggest, between disobeying a law which directly conflicts with God's commands and disobeying a law of the land simply because we do not like it. In the latter type of situation there would not seem to be any obligation to disobey although there might well be considerable justification. A historical example of such a case would be the illegal sheltering of Jews by German Christians in the Nazi era. The Biblical stand is not explicit but is strongly implied. In our own day we have many instances in which various clergymen and Christian laymen have demonstrated, marched, protested, and held meetings in violation of the law because they so strongly opposed a particular governmental statute or practice. Our forefathers in Russia and elsewhere have done the same thing. Provided that such disobedience is non-violent, provided that the status quo is indeed unjust, provided that lawful means of changing the situation have proven to be futile, and provided that those who disobey are fully prepared to take the consequences, these people appear to me to be undertaking a morally justifiable response. Personally, I have great admiration for them. Those who break a lower law in the name of a higher Christian law can hardly be accused of being cowardly or lacking in love for one's neighbor. They may on occasion, however, be misjudging a given situation and may, of course, also be unsuccessful in their pursuits. The organized church, it seems to me, has no right to denounce such involvement and should not draw up prohibitive pronouncements. In fact, I would go so far as to advocate that there may well be situations in an oppressive system in which the injustice is so glaring that the church itself should encourage and undertake constructive civil disobedience even though the objectionable law or policy does not specifically contradict God's law in the narrow sense of that term and even though the church itself is not being mistreated. Laws requiring mistreatment of minority races are cases in point. Such action should not be undertaken hastily or without prayerful and careful evaluation.

The nature of motives is of great consequence. Any civil disobedience undertaken by Christians which is not motivated by love and compassion is un-Christian. This love and compassion must extend even to those who are responsible for the evil in question. All too often in our day those who advocate civil disobedience shout slogans of divisiveness, revenge, and hatred. Responsible Christian disobedience in the civil realm has as its aim not the punishment or destruction of the opponent but the changing of his mind. The goal is to get the opponent to change the law not because he has been merely coerced to do so, or even overwhelmed, but because of an honest conviction that his previous stance was unjust.

Christian civil disobedience seeks to win both the argument and the man. To aim for less is to aim too low.

The question of means is also crucial, as has already been suggested. The expression of righteous disagreement, and indignation, as illustrated by Jesus' "cleansing of the temple," does not permit one to act in an un-Christian fashion. The ethic of the means must be just as noble and high as the ethic of the ends. To operate on any other assumption would be to follow the logic inherent in the anti-peace position, namely, that the end justifies any means.

In conclusion I want to emphasize that in the expression of our peace witness we ought to be forthright and courageous. But we should also be tolerant of those Christians who differ with us on details and specifics. Let us be firm in reasserting the fundamental Biblical principles and let us be eager to live by their implications as we understand them, but let us not be dogmatic or authoritative where the Scriptures are open to various interpretations. We need to remind ourselves that specific applications of eternal truth need constantly to be reassessed, and we need to remember that Jesus told the legalistic Pharisees that it is just as bad to add to, as to subtract from God's Word.

What we need at present is not rigid regulation but a statement of practical and helpful guidelines. Generalities must be translated into specifics; statements of encouragement to become involved should be matched by words of caution; and calls to action ought to be tempered by an insistence on personal piety and selfless, compassionate love.

We will not all agree on all things but let us be loving in all things. Let us all be open-minded and admit at least the possibility of the need to change and expand the expressions of our beliefs and convictions.

Above all, let us reaffirm our commitment to express to the entire man the Gospel which speaks to the whole man to the end that he may be "made whole." Such expression demands dedicated involvement; may the Holy Spirit guide us in our quest to be faithful, forgiving, forbearing, forth-going, forth-telling, and fruit-bearing.

Because there was no time at the Monday morning session of the convention, the following Declaration was read in each discussion group in the afternoon.

The brethren who had prepared the declaration were:

Wilmer Kornelson (Chairman), H. C. Born, Henry Warkentin.

Brother Ewert thanked the brethren for the presentation of the papers and asked Brother Wilmer Kornelson to adjourn the session with prayer.

In the afternoon the convention delegates met in 16 discussion groups to discuss the declarations on:

The Expression of Our Peace Witness

Declaration for the Faith and Life Conference of the Canadian Conference of M.B. Churches on the Theme: **Expression of our Peace Witness.**

Clearbrook, July 6-9, 1968

The Needs Calling for a Re-examination of our Peace Witness

1. The world with its moral, spiritual, and political bankruptcy, gravitating toward self annihilation in hopeless despair, is seeking a solution and way of peace for itself without apparent success.

2. The world is confused as to the role of the church, the primacy and relevancy of Christ and the Gospel, since the church including evangelicals have been involved in war, and often in the history of the world have been active advocates of violence.

3. The church including the Mennonite Brethren is facing questions of immediate and long range importance relating to current problems of government, industry, racism, war, etc. The church needs to know how it speaks to these issues.

4. Pragmatic pacifism is on the increase and its advocates look to the evangelical for co-operation and support, while the evangelicals flounder, not knowing if they can join hands with humanistic pacifists to proclaim Christian peace.

5. There are some in our own brotherhood who are questioning the validity of our peace position, this requires a re-assessment and study, in order to re-state and affirm our position.

6. The evangelical church with its message of forgiveness of sins, life and peace in the person of Jesus Christ, needs to discover channels of communication whereby it makes this message of redemption and peace known to all stratas of society in all the world.

The Basis For Our Peace Witness

1. That we accept God's total progressive revelation as found in the Old and New Testament and in Christ, his exemplary life, teaching and redemptive death as a basis for our peace position. Heb. 1:1,2.

2. That we, upon the basis of having received Jesus Christ personally by invitation and having experienced a work of regeneration in our hearts by the Holy Spirit, consider ourselves non resistant and responsible for a peace witness. This sets us apart from the philosophical and political pacifists, who from a humanistic point of view seek to advocate peace. Titus 3:3-7; I Cor. 6:6-11; II Cor. 5:17; I Peter 2:1,2,19-24.

3. Peace is not "the" normative doctrine, nor "the" heart of the Gospel, nor is it an optional frill of the gospel; it is an expression of a Spirit filled life, not superior nor inferior to other virtues mentioned in Scripture, as love, joy, longsuffering, gentleness, goodness, faith, meekness and temperance. Gal. 5:22-23; I Cor. 13. Peace in conjunction with the other virtues governs all our interpersonal relationships.

4. Governments are ordained of God, for the purpose of providing order, protection, and judgment. God has placed responsibilities and powers into the hands of government which are not the direct responsibilities of the church. It is therefore the believers responsibility to subject himself to government, to pay taxes, to pray for the powers that be, and for conscience sake, live an exemplary Christian life. When government's orders to its subjects are contrary to God's commands, then the believer is responsible to obey God rather than man. Romans 13:1-7; Acts 5:29; I Timothy 2:1-6; I Peter 2:13-15.

5. Our peace witness is not for the purpose of eliminating war, so that man can live in peace and wantonness unto himself. Our peace witness must be tempered with the knowledge that man has an eternal immortal soul for whom Christ died, and that we therefore desire to spare man's life and through our witness, make him receptive, so that we can proclaim to him the Gospel of Christ with invitation to receive Jesus Christ as Lord and Saviour. I Timothy 2:1-5.

6. The church speaks authoritatively in application of our peace witness only when Scripture clearly speaks to the issue; when Scripture is silent, the church seeks to establish a brotherhood consensus to unite members in their interpretation but leaves room for personal interpretation and application to the individual.

Declarations Re Our Peace Witness

1. Current Opportunities

That we, who carry the conviction for "Peace Witness" be alert to current developments within our world society in which we can offer a positive Christian witness.

2. Obedience to Government

That believers are to be subject to the government in its efforts to maintain law, order and justice. When the demands of the government are contrary to Scripture the church or the individual should be prepared to declare their position and give their reasons. Where thehe are not accepted it may become necessary to obey God rather than man, regardless of the consequences. However, any civil disobedience on the part of believers can be justified only on distinct Scriptural grounds.

3. Military Service

That the believer's participation in any war is not justifiable on Scriptural grounds. His commitment to Christ and His mission to save man rules out the taking of human life.

4. Church Speaking to Government

That we as a church continue to communicate to government, through the officially chosen executive personnel, her position on matters of peace and related issues.

5. Demonstration

That we as a church have no scriptural mandate to participate in protest marches or demonstrations because:

- a) Demonstrators are usually not motivated by biblical principles.
- b) The believer's responsibility toward the government is to be a

law abiding citizen and not be a revolutionary or agitator to incite people.

We need to be considerate, however, when a member of a church, after careful evaluation of the purposes and the associations of the march, arrives at the personal conviction that he should participate.

6. Race Relations

With respect to racial relations, we declare that all races are equal, and that we need to demonstrate this conviction by identifying ourselves with them through love and acceptance in personal and group relationships. Where race conflicts could develop or already exist we should be willing to become involved in practical ministries which can help toward reconciliation.

7. Labour Relations

That we, in view of our peace witness, stand for non-violent negotiations between labour and management in the settlement of disputes. By this we understand that the believer who finds himself in the midst of dispute does not allow himself to become involved in any violence or acts which suggest or lead to violence; that the believer in as far as his privileges allow him, assist in positive negotiations; that he be prepared if necessary to suffer loss rather than compromise Christian principles; that both employer and employee, if believers, be governed by the Spirit of Christ in an attempt to give expression to the Christian virtues listed in Galatians 5:22-23.

8. Inter-Church Peace Witnessing

That we, recognize the church's strength and effectiveness to stem from the indwelling Lord Jesus Christ as He operates through people and organizations whose prime concern is the same as His, namely "to seek and to save that which is lost"; and that in view of this our church needs to:

- a) review its basis for peace witnessing presently carried on with other denominations.
- b) also actively seek the participation of and with evangelical non-Mennonite churches who share our concerns on peace issues and our motivation for the same.

9. Teaching

That we, be careful to maintain a teaching ministry both in the home churches and mission fields which includes instruction on our peace position, and that we emphasize that the peace position be related to practical situations in everyday life.

D. Monday Evening Session

1 The Program

Monday Evening Service — 7:30 p.m.

Rev. David Ewert Presiding Moderator, Canadian Conference

1. Congregational Singing. Director: Dave Fast
Greendale M.B. Church

2. Words of Welcome and Announcements. Rev. David Ewert
3. "Now Thank We All Our God"
Choirs from Chilliwack, East Chilliwack, Greendale M.B. Churches
Conducted by Walter Esau
4. Invocation
5. "Create In Me A Clean Heart, O God"
Choirs from Chilliwack, East Chilliwack, Greendale M.B. Churches
Conducted by Walter Esau
6. Message. Rev. F. C. Peters
Moderator, M.B. General Conference
7. Congregational Response
Hymn Directed by Dave Fast
8. Benediction
 - 2) The Message by Rev. F. C. Peters.

MESSAGE BY F. C. PETERS

I am going to refer to a very familiar passage of scripture. You have read it very often and yet I think it speaks to the situation which we find ourselves in these days. Where Paul says to the Romans in the 12th chapter, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God.

I have entitled my message, "Conform or Transform." I think you will agree with me, that our world, as we experience it, the world of human relations, the world as it comes to us through the mass media, the paper, television, radio, does not present a very beautiful picture to those who would like to do something about it, who still have a certain amount of idealism left, who feel they would like to invest their lives wisely, not only for selfish gain. This is the kind of world into which we go, where we like to do something. There are of conflicting ideologies which often bewilder us and bulldoze us to some extent into conformity, and many individuals ask themselves a very pertinent question, "What is it all about?" Some react, even in our circles, as rebels. They would like to leave the scene of the establishment. I used to never, quite understand what constituted the establishment; I now know — anyone over 30. That's the establishment. Any structured pattern which might have served for over a year is part of the establishment and is considered to be somewhat archaic. They promise themselves great and mighty things by leaving what they call the establishment to hue out a pattern which very soon becomes its own establishment, and these individuals who rebel so much against conformity, when you meet them a year later, they all look alike, speak alike and they smell alike. And you see the pattern of conformity which has taken place very quickly. These are the abligators of society. But I trust, and I am sure, that we do not belong to this group. We have not advocated our idealism. We would very much want to be used of God in

strategic places and at strategic points in our society, to change some things to the honour and glory of God.

I would like to suggest to you that we might use two symbols for our discussion tonight. Both symbols are really very well known to you. One is a little instrument which accurately records any change that takes place in the environment. Any temperature alteration is immediately reflected in this, and by this instrument. This is the thermometer. The thermometer is controlled by the environment completely. It has no other alternative but to change with everything that happens about it. Here is an instrument which merely reveals, records, registers the environment by unhesitatingly responding to it. The tiniest fluctuations are recognized, in its expansive, contractive, reactions. The thermometer merely conforms to the environmental situations. Here is an excellent example of the age, if I may call it that, which is controlled entirely from without, what happens about it. And then I think of another little instrument which has all the elements of the one to which I just referred. It too records, it too registers significant changes, it can do all of these things which a thermometer does except it has one unique feature that makes it every bit different. It has the element of control. This is the thermostat which is set, which reflects, but has the uncanny ability of changing the situation, of doing something about it. When the temperature falls below its standard, it simply does something about it. There are certain unapparent courses which work changes in our environment. The thermometer succumbs, the thermostat changes, and this is the thought that I should like to leave especially with our young people tonight.

You and I are going to make a basic decision in life and I trust by the grace of God, some of us have already made it. We've chosen to become, by the grace of God, thermostats, having an inbuilt standard. Paul says, by the renewing of our minds, going into a situation to be used of God to create certain changes, not necessarily to be changed by the situation which we find ourselves. I should like to say that there is a danger, a grave danger, in mere adjustment. Adjustment has become a very big word today. It's a very important word. Some years ago, I taught a course on the campus of the University of Manitoba, and it had the word adjustment in it. The person who organized these evening courses said if that word is in the course, we'll have an overflow audience. It proved to be right. So many individuals are interested in the psychology of adjustment, in the processes of adjustment. It means that you and I seek to fit into a life situation. It means that we want to stop grinding the gears, and shift smoothly. All of this goes into the concept of adjustment, and I believe it is a good word. I don't believe that all non-adjustment reactions that I see about me are necessarily to the glory of God. It wouldn't hurt some people a bit if they started to adjust to some situations. They might be used of God in a very peculiar and in a very striking way. However, not always is this kind of adjustment possible when the gears are not tooled for each other; when there is a basic clashing element that brings these 2 things into a non-adjustive situation. And this is exactly what Jesus warned us of, that no matter what we would do, "as much lieth

in you," He says, we want to live peaceably with all men. We would like to be smoothly integrated into the world of which we are a part. But He always warned us that this could be done only to a degree, and that basically we would have to act as thermostats, reflecting the environment about us and then using our influence through the work of the Holy Spirit to begin to change certain things that require change. Jesus said, "Marvel not that the world hate you."

You will notice that all organisms lower than man really are simply thermometers. They reflect the conditions. They are changed. In the process of development, these animals reflect very clearly the conditions in which they have been. Some of them have been changed rather drastically, either by changes in the temperature or by other climatic or environmental conditions. Never once have we found that animals have gone into a situation and changed it. It's impossible. They have always been changed by it, and we speak of this as the survival of the fittest among them. Those that could change survived the situation. Those that couldn't, didn't. They have never changed our world, but God created us to be masters of this world, to somehow go into it and make it subject unto us. We were to be the thermostats, that changed significant things in our environment, and this has taken place. When we look into the world into which we are a part and especially take the historical stance, we realize that Toynbee is probably correct, when he says that some of the great movements in history could always be brought down to certain individuals, who were there at certain times, and who were not changed but who turned around and changed certain situations by their very presence. All great discoveries were made by that way by people who would not let the world push them about, but to set out to change at least a small element of that world, so that when they would be off the scene, history would record that certain significant changes occurred at that point when a certain individual was there and was used of God for these significant changes. I'm afraid that many individuals are heading for the land of nobodies. There is a land where you are bound to be a nobody, where you will move off the scene unwept, unhonored, unsung, because you were simply moulded into the great milieu of the situation in which you found yourself. But you never changed it basically, even in a small way.

Charles Kingsley, in one of his writings, writes to a young man, a man who had a great vision for what he wanted to do with his life, and this man of wisdom says to him, "The human race for all practical purposes can be divided into 3 basic divisions." He says there are the knaves who intend to do wrong and do it. And then he said, "there is the world of fools who want to do whichever is pleasanter at the moment, whatever seems to be best for them at the moment." And then he goes on to say, "and then there are black fools and white fools." The black fools would rather do wrong if they knew they could get away with it. Somehow they cannot muster up enough courage and fortitude to actually act upon their convictions.

Let me say that this is a world badly in need of men of

influence. We talk about many kinds of stewardships and most often we zero in immediately upon stewardship of possession. And I think we need to do some thinking and some brethren should do some writing on the other stewardships and one of these would be the stewardship of influence. I believe that God in His mercy and in His grace, allows certain people to come to certain places to certain spots, that they might exercise at that point stewardship of influence. And, maybe the words of Mordicai should come to them as these words came to Esther, "Who knows, but that thou didst come to the kingdom for such a time as this. Who knows that but God placed you into a certain position simply because he wished you to exercise a stewardship of influence at that point.

I think there are many areas of that kind. There are many professions into which our people are going at the present time. You probably read, I'm sure with a great deal of relish the statement that was given to us in "Christianity Today," when it said that the one church in America that has presently the highest ratio of trained men per capita, is the Mennonite church. I'm sure you read that, if you did, with great relish, and I'm sure you phoned your neighbour, as I did, to make sure that he had read this, especially in our community where so many of them drive buggies, and where I had to promise the board when I took on my position, that I would park my buggy off the lot where they always identify us with the absolute and cultural conservatism. Then suddenly to realize, this just isn't true, that God has given to our community at this time tremendous inroads with positions of influence. And I would like to say, as far as I can see the end is not yet. I think you're going to see these individuals as master surgeons in some of our large hospitals; you will see them at other areas of business administration, you will see in the area of social services, not only will you find a large number of them in the teaching profession as we would find them 30 years ago. This was primarily the profession into which our people went. Today there is a tremendous diversification of individuals going into the various areas.

I trust, with one strong motive, to exercise the stewardship of influence. This is what it means, I believe, to be a thermostat. What does a person need, to exercise the stewardship of influence? I believe he needs 3 things. When a thermostat doesn't operate, several things could be wrong. Probably the standard or that uncanny ability to have that thing locked into position, so that when the change hits a certain point this thing begins to react and begins to change it. In other words, all of us need a standard. We need to have a wonderful thing to say with Martin Luther that my conscience is bound by the Word of God. There are some great principles moving in life which I have wholeheartedly accepted and which today become the standards from which I can judge certain situations. Obviously all of us need a certain amount of flexibility. We have learned to apply these Christian standards in a certain way and some of us are busy learning to apply them in another way, for the setting has changed. We are no longer in situations which we well understood, in which we were reared, in which we con-

sidered ourselves to be very native. Some of us have moved out of these situations into other ones, and I would say we have done it prayerfully, feeling that God was calling us to move into other areas, but also being deeply sensitive that we had many things to learn, how to apply the same principles to which we had held throughout our Christian experience in new situations where some of these things would have to be interpreted perhaps in a different way than we have in the past. But we need a standard, a sensitive conscience that reacts to new situations.

Secondly, we need resolute determination. What good is the conscience and the standard if we are not determined to live by them? In other words, we don't reset our thermostat every 24 hours. We had a problem in our congregation. We have our thermostats, and we also have all kinds of meetings with our children, and we have some little rascals, and I'm sure some of them belong to me, who constantly play with these things. I don't know, I'm always surprised how much they inherit from their mothers. They are constantly resetting. Then all of a sudden we wonder what in the world has gone wrong. The temperature has suddenly changed radically. Someone has been playing on the thermostat, and now we've fixed it. We've simply boxed these thermostats in and put a lock on. We don't want people to reset these thermostats every 24 hours. And I think this is a tremendous lesson for all of us. When by the grace of God a constant reading of Scriptures and in fellowship with the children of God, our thermostats are set, giving us a moral direction for our life. Then it remains for us not to constantly tamper with these things.

I think some of the problems as I see them from the vantage point where I am, some of the problems which many of our young people have, when after 6 months of basic psychology or elementary physics, they suddenly come to me with that grave look on their face, they've just found it impossible to believe, I think they're monkeying with their thermostats too often. This is the only problem. I don't think their thinking is that profound and that deep. I think, basically, their problem is ethical. They should leave their thermostat set over a period of years, not change their pattern of living as it has served them well. I think, in our problems in learning, you and I had better use both of our hands. With one hand we retain the values of the past and with the other hand we explore the things that are now new to us. I think this is a wonderful combination. I think too many people are letting go with both hands and they are completely at sea. I see others that hang on with both hands, and are not making good progress in their studies. We want to change. This is an ever-changing world. But we're going to hang on to the thermostat which we have set in our loyalty to Jesus Christ, and then investigate the new world of which we are a part, trying to find adequate and better answers to some of the questions which are in our minds.

Thirdly, we do need a standard, we need a determination and then we need patience. I am not the world's most patient man. I've recognized this and my wife reminds me of it. You know, sometimes we want to see results immediately, and when I go into the house

and say its too cold, I set the thing and I sit there for 2 minutes and I say it doesn't work. Well we must learn patience, and if you get into a new situation we allow ourselves to witness and to work according to our conscience, we must not immediately expect that the environment of which we are part will respond immediately. It just doesn't work that way. We must learn patience. Scripture constantly admonishes us to be patient. We give our witness, but we don't immediately reset ourselves because there are no results. We know as any man versed in temperature controls would say, "In due time you are going to begin to see the changes in the atmosphere once the thing has been locked into position, does it work." Time often brings the answer, the moment knows nothing of, so we want to be patient in hope that God will use us. This is also a call to a resolute decision. It is a call to be different. It is a call not to let the hurt instinct dominate us, not to let every fad force us into conformity. You and I are called to be different, we are called from darkness into light, but we are different with a purpose. I think we need to say this in our day. We have stressed being different so much that we have made it a false doctrine. We have stressed non conformity to the point it isn't true anymore. We must once more stress difference with a purpose. It isn't difficult to be different. All you have to do is find a few quirks, either paint your car black or do something else, and you are going to be different. People will recognize this. You and I must look upon difference as something that has a goal, has a purpose. That simply means that you and I have been called to be disciples. We are confronted in this world with towering problems, and certainly we don't have all the answers. As a matter of fact, sometimes we wonder about how few answers we actually have. But all of us must say to ourselves, we have been called by Jesus Christ to follow him in this complex world to be his disciples, to be witnesses, to be the salt.

And this is our calling to which we want to respond. I think this is the hope of the evangelical world. A few months ago the Evangelical Theological Society met in our campus and they asked me to give the key note address, and I told the brethren, I think I said it in sincerity, that I placed very little hope on meetings such as this one, I mean this Theological Society meeting. I think it has some value for all of us but I am not sure it is going to change very much in Canada. And you know that the whole situation for the Evangelical cause in Canada isn't particularly bright. I have not placed all of my hope in the Evangelical Fellowship of Canada either. We are having some great difficulties trying to get that off the ground. Sometimes we have problems electing a leader and few other things. We immediately bog down on some of our differences but I have great hope if I can see young individuals who have a resolute determination who have a sound theology and a deep loyalty to Jesus Christ. These individuals in key positions in Canada will make a difference.

Such men for instance, if I can name a few as Robert Thompson, in government today, a man who I have learned to respect tremendously as far as I can see has never compromised his position, a man

who is in strategic positions and is a sound evangelical. Incidentally he is going to be on our staff next year, thought I'd get that one in. These are men who make a great difference in the areas where they are. I think this is also a call to be an interpreter. The call to be an interpreter. I think there are very few facts in life that are complete in themselves. They always go begging for an interpretation. There is very little in life that is complete in itself. And it is the interpretation we bring to that fact that makes all the difference. I often give this illustration and you will bear with me. When I returned from India I was a very lonesome person and I missed my family very much and when I met my wife at the airport in Winnipeg, I kissed her. That's a fact. Now if you would have taken a scientific approach, you would have taken Webster, for instance, you would have said to smack with perched lips making a slight sound. That's the fact. But yet you know very little about the whole operation, by simply trying to understand it, taking 'das Ding an sich,' (the thing in itself). It's what you bring to the fact that makes it intelligible. It's that that gives it the right interpretation, such things as loyalty, devotion to each other, all the experiences of the past expressed in an activity. But these things are never inherent in the activity itself. You bring it to the activity and the interpretation of it, and suddenly it takes on meaning. And as we move in the various areas of learning almost everything today is begging for an interpretation, and we have the philosophies of our day, helping us in this. The whole field of existentialism, that seeks to understand existence, is begging for individuals who will give an adequate explanation and this will be done on the basis of our faith. Now I am not here to tell you that if you go into university teaching all the doors will be open to your witness. This is not true. You'll have the same problems you have everywhere else. But I could tell you of at least some examples where someone comes into my office and wraps himself around a sandwich at noon time, and suddenly asks the question, "How do you explain it," "What makes you tick," and then we can begin to share on a person to person basis. I've yet to find the first one that has laughed at me. When I will, I'll tell you. I've got to find the first one. When, in sincerity, and from the background of respect which we gain for ourselves, in doing a good work in the classroom, we then move into young people's lives as called to give an interpretation and simply say these are the things that make my life meaningful. These are the things that give me the adequate explanation of mere fact. You and I stand before a challenge, either to conform or to transform; the grace of God, I have chosen to transform.

E. Tuesday Morning Session

1. Invocation and Devotional

The Tuesday morning session is opened with Rudy Boschman leading the delegates and guests in the singing of the hymn: "My Faith looks up to Thee."

Brother Henry Voth, the Assistant Moderator, in chairing the ses-

sion welcomes delegates and guests and calls on Rev. A. L. Klassen of Calgary for the Invocation and Devotional Message. A season of prayer follows. Brother Klassen reads Ezekiel 47:1-12. The message outline follows:

Introduction:

The purpose of this meditation is not to give a final answer to the interpretation of this vision, but to communicate some of the spiritual lessons that have become precious to my own soul.

Subject: Lessons from the Vision of Life-Giving Waters

Lesson I — Life-giving Waters have their Origin in God

- A. The Temple was God's Dwelling Place. From hence He communed with His people (Ex. 25:22)
- B. John's Vision had its Source in the Throne of God (Rev. 22:1,17)
- C. The Lord is the Living Well (John 4:14)
- D. The Lord is the Fountain of Life (Ps.36:9)

Lesson II — Life-Giving Waters benefit Mankind as it flows by the Altar of Sacrifice

- A. Altar of Sacrifice is Symbolic of Christ's Death
- 1. Christ died in order to dispense the Divine life to the alienated soul (John 3:16)
 - 2. The purpose of His coming was to give men the abundant life (John 10:10)
- B. To By-Pass the Altar of Sacrifice is to Rob Oneself of Spiritual Life (John 14:6)

Lesson III — Men may Experience Various Degrees of Life-Giving Waters

- A. Experience from Life — Visit to the hospitals. Note people with various degrees of life compare them with a healthy body.
- B. This Metaphor Suggests Various Degrees of Life (3-5)
 - ankle deep — knee deep — waist deep — water to swim in.
- C. God's Purpose for us is Life in all its Abundance (John 10:10) (Ps. 16:11)

Lesson IV — The only Cure for Barrenness, Parched Ground, is Life-Giving Waters (8)

- A. This Stream Brought a New Life to Desert Places (8)
 - 1. God never intended our lives to be parched, barren, void of fruit.
 - 2. God's purpose for us is expressed in John 15:16
- B. Why the Barrenness? Immaturity? Self-effort? Is the channel clobbered up with debris?
 - 1. This stream has a healing effect
 - 2. It is therapeutic; life-giving

Lesson V — The only way to Perpetuate Life is to Overflow with Life

A. Men today are searching for purpose

1. Possibly the "God is Dead Theory" is partly our fault. In theory we say, Jesus lives, because He lives in me. But in practice, we too often act as if God in reality were dead.

B. Jesus' Formula — John 7:37-39

2. Conference Business

a) Plan of Action Re: Unified Seminary

Brother Voth, the Chairman, explains that the Conference Executive has met with the Council of Boards to study a proposed plan of action and now presents the following recommendation to the convention delegates:

That a Commission be established as follows:

A. STRUCTURE OF COMMISSION

a) The Commission to consist of eight members

b) Representation on the Commission to be as follows:

(i) The Chairman of each of the following Boards:

Reference and Council — J. H. Quring; Evangelism — J. M. Schmidt; Christian Education — D. E. Redekop; Higher Education — D. H. Neumann; Management — H. J. Block.

(ii) The Provincial Moderator of each of the provinces not represented by the Chairman of the Boards:

Alberta — A. L. Klassen; Saskatchewan — Henry Voth; Ontario — H. P. Penner

(iii) Brother Henry Voth as Assistant Moderator of the Canadian Conference and Moderator of the Saskatchewan Conference to be the **chairman** of the Commission.

B. DUTIES OF COMMISSION

- a) To make an intensive study of the following factors to be considered in the implementation of the resolution.
 - the cost involved
 - the effect on existing institutions
 - the effect on the Churches

C. Procedure of Action

- a) Commission to report on its findings to the Council of Boards at its January session (1969).
- b) Recommendations from the Council of Boards to be sent to the Churches for study and reaction.
- c) The Provincial Conferences to deal with the matter at their 1969 conventions.
- d) The issue to be submitted for a decision to the business convention of the 1969 Canadian Conference.
- e) The final resolution to be dealt with at the 1969 convention of the General Conference.

D. Resources for Findings by Commission

Briefs are invited to be presented to the Commission by:

- individuals
- churchees
- Institutions
- boards
- provincial conferences

The **motion** is **carried** to accept the recommendation.

b) Report of Board of Christian Literature by Rev. Wm. Neufeld
Brother Neufeld makes reference to a Progress Report which was distributed to the Convention Delegates but not at the convention.

A Membership Manual to be used as a guide for baptismal instruction is available to all pastors. Brother Neufeld states that this is not a finished product. Suggestions re revisions are requested from pastors.

The Progress Report is as follows:

BOARD OF CHRISTIAN LITERATURE PROGRESS REPORT....

to the
Canadian and U.S. Area Conferences
of the
Mennonite Brethren Churches
Summer, 1968

Delegates of the Conference:

We are grateful to God for the privilege of sharing together as co-laborers in the service of Christ and His Church. At this time we want to give account of the assignment given to the Board at the General Conference in Corn, Oklahoma in November, 1966.

Worship Together

This daily devotional guide has been published since January, 1966. Approximately 15,000 copies are distributed bi-monthly through our local congregations and church institutions at a cost of 12c per copy.

Editor George Konrad is working hard to create a devotional guide that will strengthen families' togetherness and meet individual needs in Mennonite Brethren homes. A poster highlighting the importance of family worship was distributed for display during Family Week in May. The U.S. Board of Evangelism and Christian Education published a pamphlet on The Family Worship Together for the same occasion.

The Church in Mission

This 417-page monograph is the work of 25 Mennonite Brethren leaders, analyzing the Biblical basis and historical development of the Church in mission. It was published July 1, 1967; some 550 copies were sold during the first nine months. The book has received excellent reviews outside of the Mennonite Brethren Church and is highly recommended for pastors, laymen, and church libraries.

Manuals

The first copies of the new **Church Membership Manual** are available at this conference. A work-book on the Junior High level will be available by September 1. Both will be printed in offset. We encourage pastors and membership classes to register their reactions and suggestions for improvement so that they can be incorporated in the revised edition which is to be printed in a more permanent form at a later date.

The committee preparing the Minister's Manual is now making final revisions and hopes to present a completed manuscript to the Board late in August.

Christian Writing Institutes

The first Christian Writing Institute, under the joint sponsorship of the Board of Christian Literature, the Mennonite Brethren Seminary and Pacific College was held in Fresno April 22-25, with Urie Bender, novelist and author of **The Witness**, and Robert Walker, editor of **Christian Life** as special consultants. Participation was encouraging, with several persons from Canada in attendance. Further institutes are projected for Winnipeg, Manitoba, Hepburn, Saskatchewan, and Clearbrook, B.C. in the fall of 1968, and Hillsboro, Kansas in January 1969. The Board is grateful that Mr. Bender, who has had wide experience in conducting such institutes, has consented to serve in each of the other institutes. We are confident the constituency will notice tangible results of these endeavors in the days to come.

With

For some time the Board has become increasingly aware of the lack of adequate literature designed especially of Church Membership. Upon consultation with several other conference boards and committees the Board decided to promote **With**, a new magazine for middle teens, in our constituency for a trial period. The magazine is being produced on an Inter-Mennonite basis, beginning July 1, 1968. Posters, brochures and subscription forms were distributed through our pastors and youth leaders. The Board is anxious to hear reactions from the constituency in order to determine the nature of future Mennonite Brethren participation in this publication.

"Trailblazer" Series

A series of popular biographies of Mennonite Brethren leaders and personalities, some 48-64 pages in length, has been projected. A manuscript on the life of P. C. Hiebert has been completed, and assignments have been made for biographies of Johann Claassen, J. F. Harms, Abraham Kroeker, Katharina Schellenberg, H. W. Lohrenz and Heinrich Voth.

Other Projections

A 64-page booklet "Introducing the M.B. Church" is in the process of preparation. Plans are underway for the production of two guide-

books on professional ethics for Christians, and situational ethics. Initial steps have also been taken for the translation of significant M.B. historical and theological documents. The translation of Jacob Bekker's historic **Tagebuch** and P. M. Friesen's monumental **Bruederschaft** are also under consideration.

Study Conference Papers

Copies of major study conference papers have been made available to the constituency through the Board, and a number of persons have ordered such materials.

Newsletter

The Board is anxious to coordinate literature production in our conference. A newsletter, published twice a year, seeks to help pastors-educators to be aware of choice books relevant to needs in our churches.

The implementation of the above projections is possible through a budget allocation of \$60,000 for the 1966-69 General Conference triennium. We join the General Conference Board of Trustees in reminding the delegates of these commitments. On our part, we shall make every effort to be proper stewards of our opportunity, to God's glory and the upbuilding of the Church.

Respectfully,
Board of Christian Literature

Elmer Martens, Claremont, California, chairman; William Neufeld, Winnipeg, Manitoba, vice-chairman; A. J. Klassen, Fresno, California, secretary-treasurer; Leonard Franz, Hillsboro, Kansas, U.S. Board of Publications, Vernon Ratzlaff, Winnipeg, Manitoba, Canadian Board of Publications, John Block, Wichita, Kansas, U.S. Board of Evangelism and Christian Education; Orlando Harms, Editor **Christian Leader**, ex-officio; Harold Jantz, Editor **M.B. Herald**, ex-officio.

c) Invitation to the next Conference.

The following correspondence has been received by the Conference Secretary:

"The Manitoba Conference extends a warm invitation to host the Canadian Conference in Manitoba in 1969. This is done not only because a certain pattern of rotation seems to have been established, but also because we consider it a privilege to extend this invitation to the Conference when it meets in July"

In the name of the Manitoba M.B. Conference
A. J. Dick (Secretary)

The Conference gratefully acknowledges and accepts the invitation.

3. Presentation of Paper on "Situation Ethics" by Victor Adrian. Brother Voth calls on Brother Adrian for the presentation of the paper.

IS SITUATION ETHICS THE ANSWER?

In the current storm over ethics we are all faced with the question of whether we have the spiritual vitality, the social concern and the will to take up the moral issues of today with the zeal of the Old Testament prophets or with the incisiveness which characterizes the Gospels and the New Testament letters. How is the hunger and thirst after righteousness, which is to motivate members of the kingdom of Christ, to express itself in our age?

Today we witness a strong movement to reject traditional ethics in the search for a new morality. There is a call for a review and reformation of Christian ethics and theology.¹ It is being said that in our modern industrial age with its unique moral problems and complexities traditional ethics is antiquated, or at least inadequate, or it is described as legalism—the product of a decadent Christianity.

The general search for a relevant ethics is also stirring in the M.B. Church. Delbert Wiens,² pleads for new forms and structures in the light of social changes sweeping our society. Desiring to save the good old wine, he looks for new concrete expressions of Christian life. The ethical rules of conduct which guided our Fathers in the past are regarded as outdated. His words are, "But we are not teaching our youth how to mature into the freedom of those who grow beyond the need for law, and that is also why I doubt that we have ethics. For this reason we, and they, are helpless when confronting new situations, situations to which the old rules do not automatically apply."

The new stirrings in search for a relevant ethics involves more than such questions as, "Is it really wrong to see *The Sound of Music* at the theatre?" or "Don't I have the Christian freedom to drink a bit of wine with friends since drinking wine is not condemned by Jesus Christ?" or "Since I love my girlfriend dearly and plan to marry her, may we not express our love in physical intimacies?" We are today forced into a serious search to articulate the implications of Christian righteousness in areas of labor and professional life. In his recent study paper "The Christian and Labor Unions," John H. Redekopp insists that numerous ethical and moral problems have emerged as a result of continuing industrialization and widespread Mennonite Urbanization. In the *M.B. Herald* the social issues of race and war have been debated by ex-college professors who find themselves on different sides of the fence on the questions of methods of bringing about social reformation and change.

The preoccupation with Christian ethical questions is rather widespread today and is associated with a sense of urgency. C. F. H. Henry writes:³ "In the hour of widespread revolutions when political forces are reshaping the frontiers of modern life, the church's concern with the problems of social justice is especially imperative." A few decades ago Dietrich Bonhoeffer stated: "It is becoming clearer every day that the most urgent problem besetting our church is this: 'How can we live the Christian life in the modern world?'"⁴ Following this trend of thought, a recent book, the *Crisis of Piety*, singles out the real issue of today as being—the Christian life in a secular culture.⁵

While regarding the question of ethics as high priority, we ought to be aware that shifts in morality cannot be abstracted from theology. Kenneth Hamilton,⁶ in his pungent book, a critical study of New Theology, New morality and Secular Christianity, points out that "When you have a New Theology on your hands you soon have a New Morality as well. Religion and standards of conduct go together," or putting it in another way, he writes: "Whenever there are changes in the rules by which religious people live, this is clear evidence that religious belief is changing. At the very least, the will of God is being differently interpreted, and this may indicate that former beliefs about the nature of God himself are being jettisoned."⁷ Hamilton here pre-supposes an immoral trend. One may also look at a change in ethics, or an enlargement of the scope of one's ethical concern, in a positive way. It is the enlargement of one's understanding of God through His revelation in His Word and in His Son, and in the cultivation of the presence of the Holy Spirit, which results in a deepening of ethical action and concern. At any rate, ethical concerns cannot be divorced from our knowledge and understanding of God and our devotion to Him.

Changes in ethics need, therefore, not always be regarded with alarm, provided they grow out of a deepened understanding of God's will and a commitment to Him, as well as a deepened understanding of one's society. Paul clearly relates growth in the Christian life to growth in the understanding of God in his letter to the Colossians: "And so from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Col. 1:9-10). On the other hand, we must be alert to attempted changes in the ethical patterns which are the result of cultural pressure and hazy conceptions of God. One of the strong ethical movements of today, sometimes called the New Morality and popularized by Joseph Fletcher, is situation ethics. Does situation ethics offer some help to us today in resolving some of our moral and ethical problems arising out of the changing society and culture?

The Claims of Situation Ethics

None of us can escape vexatious problems in determining what is the right or wrong course of action. Not all issues can be labelled black or white—there are also grey regions. Traditional ethics appeals to Biblical principles as regulative for Christian conduct at all times. It may be called a prescriptive ethics according to which human behaviour is shaped by the authority of divine laws. Not always do the laws fit a given situation, nor does a clear principle always regulate a given situation. There are occasions when several biblical principles may clash and priorities must be painfully established. This is not, however, to say that courses of action cannot be prescribed in advance. Traditional Christian ethics would maintain that adultery, for instance, is in all circumstances wrong. Part of the Christian prescriptive code of ethics includes the seventh commandment.

Situation ethics, according to Fletcher, regards such a method

to moral decision-making as legalism—a method which has been the most common and persistent one in the history of western morals.⁸ Legalism he defines as the making of moral decisions by “prefabricated rules and regulations”; these are not merely “guidelines or maxims to illuminate the situation, but are **directives** to be followed.”⁹ Such an approach is repudiated because, it is alleged, it is too absolute; it is too impersonal; it does not take into account the unique circumstances of a situation. Traditional ethics is regarded as simply too rigid in its stern, ironbound do’s and don’ts; traditional ethics is code centered, not person-centered; it is principle-centered not situation and context centered. Traditional ethics, say the situationist, offers no guidance for circumstances not covered by original prescriptions.

Situation ethics claims it is the only ethics for “man come of Age.” According to its exponents, it takes into account particular circumstances and makes moral decisions in the light of the particular situation. What is wrong in one set of circumstances may be right in another; therefore each situation requires special study or special attention. It does not seek to legislate in advance the moral choice but prefers to be open in its approach to any situation demanding decision. It wants to grapple with modern problems and think ethically. New moralists claim that they really seek a new moral vigor and incisiveness among Christians. They are prepared to take issue with social and ethical problems emerging out of our age of wars and racial conflict.¹⁰ C.F. H. Henry, who judges the approach of new morality as very inadequate and naive, nevertheless has this to say: “To dismiss the approach as only an ‘old immorality’ is lamentable, for often there is a serious grappling with moral issues which makes some evangelical codes look trivial and antiquarian.”¹¹

In particular, the claim of situation ethics is that it is a return to a Christian approach to ethical problems. In regard to its emphasis on the primacy of love (agape). J. A. T. Robinson insists that love will find its own particular way in every situation:¹² “Life in Christ Jesus, in the new being, in the Spirit, means having no absolutes but his love, being totally uncommitted in every other respect but totally committed in this.” He goes on to say that “love alone, because, as it were, it has a built-in moral compass, enabling it to ‘home’ intuitively upon the deepest need of the other, can allow itself to be directed completely by the situation. It alone can afford to be utterly open to the situation, or rather to the person in the situation, uniquely and for its own sake, without losing its direction or unconditionality. It is able to embrace an ethic of radically responsiveness, meeting every situation on its own merits, with no prescriptive laws.” He quotes with approval Tillich’s words: “Love alone can transform itself according to the concrete demands of every individual and social situation without losing its eternity and divinity and unconditional validity.”¹³ It is therefore emphasized that love remains the constant in a changing world and can rule over the changing situations. Robinson leans rather heavily on what is considered to be the most sophisticated exposition of the new morality—Tillich’s **Morality and Gospel**. Tillich maintains that ethics in the changing world is to be an ethics of the

kairos. The **kairos** is the God-given moment—the moment when the individual is open to God. In that moment the individual acts not according to an external law (heteronomy) nor according to a purely autonomous choice, but in openness to God (theonomy). **Agape** is operative in the moment, in that particular situation and creates the ethics for today. Tillich summarizes this situation ethics in these words "Love, realizes itself from kairos to kairos, creates an ethics which is beyond the alternative of absolute and relative ethics."¹⁴

In his later book **Christian Morals Today**, Robinson repeats the plea for the priority of love. He writes: "In Christian ethics the only true statement is the command to love: every other injunction depends on it and is an explication or application of it."¹⁵ Fletcher writes that only the commandment to love is categorically good.¹⁶ He goes on to say "As we shall see, Christian situation ethics has only one normal principle or law (Call it what you will) that is binding and unexceptional, always good and right regardless of the circumstances. That is "Love—the **agape** of the summary commandments to love God and the neighbor. Everything else without exception, all laws and rules, and principles and ideals and norms, are only **contingent**, only valid if they happen to serve love in any situation. Christian situation ethics is not a system or program of living according to a code, but an effort to relate love to a world of relativities through a casuistry obedience to love. It is the strategy of love."¹⁷ The situationists love to quote Augustine's statement: "love and then do what you will."

We can summarize the claims of situation ethics as follows: It is an attempt to take a realistic view by appreciating the complexities of moral situations in today's world which cannot be neatly resolved by all rules; an attempt to return to the Christian emphasis on the primacy of love in ethics and human relations; it is an attempt to place a value on human personality in making moral decisions; and it is an attempt to create an ethics which is open to the call of God in the **kairos**—the particular moment of moral decision.

THE PRIMACY OF LOVE IN ACTION

A. Fletcher's Illustrations

Situationists claim to operate on a strategy of **agape**. Over against the Christian legalist who approaches ethical situations with some eternally valid laws, the situationists enters into his decision-making process armed, it is true, with principles generally valid, but prepared to modify, suspend, or violate any general rule if in the particular situation the neighbor is better served by love. Christian situationalism as a method proceeds from "(1) Its one and only law, **agape** (love), (2) the **sophia** (wisdom) of the church and culture, containing many "general rules" of more or less for liability, (3) the **kairos** (moment of decision, the fulness of time) in which the **responsible self in the situation** decides whether the **sophia** can serve love there or not. This is situational strategy in capsule form."¹⁸ How does this strategy work in particular cases?

1. Abortion: a situation

In 1962 a patient, an unmarried girl with a radical schizophrenia psychosis, was raped by a fellow patient. The father requested abortion at once. The hospital refused the request on the grounds that the criminal law forbids an abortion except when a mother's life is at stake (according to moral law, interference with embryo after fertilization is murder; in a study by Dr. Voth at last year's Study Conference a similar position was taken with regard to contraceptives. Contraceptives which act abortively were regarded as immoral).

The situationists, on the basis of love to this girl, would in this case favor abortion for the sake of her physical and moral health. They would even go beyond this according to Fletcher: "It is even likely they would favor abortion for the sake of the victim's self-respect or reputation or happiness or simply on the ground that no **unwanted** and **unintended** baby should ever be born."¹⁹ He asks the question "Is not the most loving thing possible (the right thing) in this case a responsible decision to terminate the pregnancy?"

2. Murder: a situation

In the 18th Century many pioneers moving westward lost their lives in Indian warfare. Two episodes occurred. (a) A Scottish woman whose suckling child was ill and crying was betraying her family and the whole company to Indians. She clung to her child and as a result she and the whole company were killed. (b) A Negro woman under similar circumstances killed her crying baby and her company reached its destination safely. The question asked by Fletcher is: which woman did the right thing? Situation ethics would suggest the negro woman, because it was the most loving thing for the greater number of people.²⁰

3. Sacrificial Adultery: a situation²²

During the Russian invasion of Germany, at the end of the last war, the Soviet patrol picked up a Mrs. Bergmeier. She was apprehended and sent to a prison camp in the Ukraine. Her family which had been temporarily scattered were finally united by the father and were very much in search of her, not knowing her whereabouts.

In the Ukraine Mrs. Bergmeier heard of her husbands' search for her. There were, according to the camp rules, only two ways by which she could be released to return home: illness or pregnancy, in which case she would be returned to Germany as a liability.

After considering the alternatives in her situation, she asked a friendly Volga German camp guard to impregnate her, and consequently she was sent to Germany and was reunited with her family. Situation ethics would regard her decision as a loving moral decision.

To the question whether adultery is wrong, the answer Fletcher gives is "Give me a case. Describe a real situation."²³ If sex relations outside of marriage do not hurt the partners or others and if the parties don't believe such sexual relationships are wrong, then it isn't.²⁴

4. Lying: a situation

A shop keeper tells a lie to guard people from racketeers. If he told the lie in love, to save their lives, then, says Fletcher, it was good.²⁵ Similar instances are suggested, such as protecting one's family from would-be-murderers or rapists by telling lies to divert evil men from their victims.²⁶ Or a nurse lies to patients to keep them calm for treatment.

5. Stealing: a situation

Stealing could under certain circumstances be a loving act and therefore the right thing, as for instance a father in refugee circumstances stealing food to feed his hungry children or stealing weapons to prevent shooting.

6. Premarital sex

Is premarital sex wrong? The situationalist answers, It depends on the circumstances.²⁷ "A young unmarried couple might decide if they make their decision Christianly, to have intercourse (e.g. by getting pregnant to force a selfish parent to relent his overbearing resistance to their marriage). But as Christians they would never merely say 'It's alright if we like each other.' Loving concern can make it right, but mere liking cannot."²⁸

B. Love and Law

We all realize that situations become complex, sometimes making it difficult for us to make a decision. The illustrations cited by Fletcher are indeed extreme, yet Vernon Grounds, comments "It is precisely their far-out-character which illuminates the ambiguity, and the agony of some moral crises."²⁹ In instances where decisions we make may be so complex that our decision may be as wrong as it is right, new morality advocates its approach in the name of Christianity—that love be the directive in each instance. It is love which makes a decision right and good even if it violates a commandment of God. J. A. Robinson summarizes this viewpoint: "I would, of course, be the first to agree, that there are a whole class of actions—like stealing, lying, killing, committing adultery—which are so fundamentally destructive of human relationships that no differences of century or society can change their character. But this does not of course mean that stealing or lying can in certain circumstances never be right. All Christians would admit that they could be."³⁰

Traditional Christianity has always insisted that good is an action or attitude that conforms to the Will of God. God is good and therefore God's will is always good: any action or attitude contradicting its will is evil. That will, which reveals itself in its work and Jesus Christ, as well as in creation is to be the Christian's guide in life and faith. This view maintains that God has given eternally valid commandments by which man is to live. Situation ethics, recognizing the significance of rules maintains that no rule is unbreakable except the law of love. If one follows the dictates of love—the action is right even if commandments are broken.

Both Robinson and Fletcher would deny that they are taking an antinomian (lawless) position. Both of them maintain that laws and principles are very significant. Robinson writes of a "bank of experience" which gives to the Christian his working rules of right and wrong; these are to be built into a code of laws—but they are never absolute.³⁰ In another instance he states that the priority of love recognizes the obligation upon Christians in every generation to fashion and frame the "moral net" which will best preserve the body and soul of their society. This is what the early Church did, but we are not to regard their formulation (as well as those of the O.T.) as a permanent code. Their codes will not exactly solve the perplexities of our generation.³¹

Fletcher wants to place Situation Ethics in tension with legalism and antinomianism. He wants to avoid a mere preoccupation with laws and stipulations on the one hand, and on the other hand a random unpredictable, erratic, Gnostic antinomian position.³² He also denies that his ethics is an existentialist ethic. The latter he regards as another expression of antinomianism, as illustrated in Sartre who would not admit to any generally valid principles at all. Fletcher insists on some personal moral principles and laws. At the same time he regards them as only contingent; they are valid only if they serve love. Law must be kept in a subservient place to permit love and reason to operate when the chips are down.³³ Thus love relativizes the absolute; all rules and principles are relative.³⁴

C. Love and utilitarianism.

The new morality has allied itself with pragmatism, relativism and utilitarianism. As the priority of love searches for a social policy "It takes over from Bentham and Mill the strategic principle of 'the greatest good for the greatest number.'³⁵ 'To love' means to seek the neighbors good in the widest possible scale; this is also justice. Applying his utilitarian principle to the anointing at Bethany, Fletcher writes: "The issue is between impetuous, uncalculating, unenlightened sentimental love and the woman's use of the costly ointment, and a coalition with utilitarian distribution, spreading the benefits as much as possible. Jesus is cast in the role of defending Leo Tolstoy's doctrine that love wears blinders, sees only the neighbor *there*. If we take the story as it stands, Jesus was wrong and the disciples were right. Attempts have been made to excuse Jesus, saying he was trying to comfort the thoughtless but sincere woman, softening the criticism of the bystanders while he actually agreed with them. We do not have to conclude that he ever said anything at all like, "You always have the poor with you."³⁶

Other illustrations of the utilitarian principle include that of a resident physician facing an emergency. He must decide whether to give the hospitals last unit of blood plasma to a young mother of three or to an old skidrow drunk. Justice demands the way of love: "There is no partiality, no "respecting of persons," and preferring to serve more rather than fewer, many rather than few. Love **must** make estimates; it is preferential. That is to say it is responsible, thoughtful, careful. To prefer the mother **in that situation** is the most

loving decision and therefore it is the most just decision too."³⁷ Likewise, President Truman used the agape principle when he decided to bomb Hiroshima and Nagasaki. Killing a few rather than prolong the war and having many killed is the principle dictated by love.

This principle, of the end justifying the means, is boldly stated by Fletcher. What is evil in some contexts may be good in others if the end is good. It is good for a captured spy to commit suicide, if that act protects hundreds of citizens.³⁸ Love must calculate the gains and losses of an action, and act for the sake of the greater success. A predominantly good deed should be done even if the means happens to be evil "generally" or if it entails some evil. "For example, if the emotional and spiritual welfare of the parents and children in a particular family could best be served by a divorce, then, wrong and cheap-jack as divorce often is, love justifies a divorce. Love's method is to judge by particularity, not to lay down laws and universals . . . it asks concrete questions, situation questions."³⁹

A CRITICAL EVALUATION OF SITUATION ETHICS

A. The Roman Catholic Repudiation

In 1952 Pope Pious XII described the new ethical movement as ethical individualism—and regarded it as a new conception of moral law. He declared that the new morality was contrary to Catholic doctrine. Other Roman Catholic writers such as Robert Gleason believe that situation ethics gives too compelling a role to the individual and situation factors; what is ultimately determinative is not divine law but the existential context. Man is not orientated in his ultimate decision by objective divine law but by "psychological, personal innate lights."⁴⁰ Gleason regards this approach a confusion of the function of men's conscience. The ultimate norm for human conduct is to be God, not some mystical intuition in man.⁴¹

The Roman Church is particularly critical of this repudiation, on the part of situation ethics, of the ultimacy of the authority of divine law and the church community.⁴² Gleason expresses doubt as to the reliability of hearing the voice of God in a moral situation, apart from objective norms. He wonders if the perplexities of the personal situation has been adequately evaluated if the divine principles of morality can be so casually pushed aside.⁴³ Furthermore, God's revelation in his Word and in the existential movement cannot be so contradictory as Situation Ethics would suggest. The Christian presupposition in any unique situation is to be that God does not invite him to act contrary to His will as revealed in the Word and Jesus Christ. Without the general principles of guidance from without, the Christian is left to the blind acceptance of private and personal illumination. This subjectivism and relativism of situation ethics makes it quite unacceptable to Roman Catholicism.

B. Protestant Reactions

Protestant reactions, particularly from Evangelical quarters, have expressed an appreciation of some emphasis in situation ethics, but have repented its methodology and presuppositions as a whole. Vernon

Grounds, President of the Conservative Baptist Theological Seminary at Denver, in an excellent series in *His*,⁴⁴ concedes that exceptions to rules are unavoidable and that traditional Christianity recognizes such exceptions. The new morality in its emphasis on love, he writes, has been a needed corrective to the old morality.⁴⁵ The new morality has also been a challenge to unbiblical legalism and externalism. It has forcefully expressed the Biblical ethic of personal responsibility. The Christian must search for the right decision before His God in order to fulfill the demands of love.

H. H. Barnette,⁴⁶ regards the strength of the situationist to be the approach to problems in the spirit of love and compassion for men. The contextual emphasis he thinks will arouse a renewed interest in taking more seriously the complexities of a situation. Situation ethics has been a needed corrective for an overemphasis upon laws, codes, rules and principles.

David A. Hubbard, President of Fuller Theological Seminary, agrees that new morality has a great deal to teach as a hedge against legalism.⁴⁷ He expresses gratitude for its reminder to us of the centrality of love.

The criticisms of new morality by evangelicals falls into a few major categories:

1. New morality unduly separates love from law

Despite Fletcher's rejection of antinomianism his free-wheeling ethic emits an odour of antinomianism.⁴⁸ In some of his statements Fletcher virtually separates love in a situation from law so that the charge of antinomianism has some validity. To say that "If people do not believe it is wrong to have sex relations outside of marriage, then it isn't, if they do not hurt themselves, their partners or others" is bordering on antinomianism. Love without law is a rather vague concept. Love active in a moment, without the restraint or directive of law is hardly the love of the New Testament.

In Scripture, love and law are not in conflict. It was a loving redeeming God, who rescued the Israelites out of the slavery of Pharaoh bringing them into a close relationship with himself, who gave directives for holy living at Mount Sinai. This was not legalism. A covenant people required guidance for the covenant-keeping God. The Sermon on the Mount did not abrogate the law but deepened its meaning and broadened its implications. Love was intensified and internalized. Not merely the external act of adultery, but the lustful eye is displeasing to God. Paul, citing several commandments of the decalogue, insists that love is the fulfilling of the law. That is to say, without love to God and to our neighbour the commands are never fulfilled. Love motivates man in fulfilling the will of God. He who loves me keeps my commandments. As Hubbard puts it: "If love is given as the commandment of God, the spelling out of the meaning of love is not left in Scripture to accident or to human ingenuity."⁴⁹

Christian love is the fruit of the Spirit; under His direction God's Word and the life of Jesus Christ tells us what love does. Situation ethics defines love too much in terms of utilitarianism—the greatest good for the greatest number. The Bible defines love in terms of God's

will and God's holiness, God's redemptive act in Christ—God's nature. If God is love how can God's will for man to act in love, be observed in a set of human circumstances without reference to God's prior revelation of His Will.

2. Situation ethics is criticised for its **optimistic view of human ability**: it seems to ignore human sinfulness.⁵⁰ According to Fletcher all men indiscriminately seem to possess love. The need of regeneration and conversion are strangely omitted by him and Robinson. Fletcher writes "The Christian situationist says to the non-Christian situationist who is also a neighbour or a person concerned 'Your love is like mine, like everybody's; it is the Holy Spirit. Love is not the work of the Holy Spirit, it is the Holy Spirit—working in us. God is love, he doesn't merely have it or give it; he gives himself—to all men, to all sorts of conditions: to believers and unbelievers, high and low, dark and pale, learned and ignorant, Marxists and Christians and Hottentots.'"⁵¹ New morality thus builds its ethics of love upon a defective view of human nature, reminiscent of Pelagius who denied original sin and assumed man's innate ability to fulfill the will of God with a bit of assistance from the Holy Spirit.

What the situationist overlooks, as Kenneth Hamilton points out⁵² is that a Christian calling to obedience and love is grounded in faith in God who gave his son from the sins of the world. Augustine's statement "Love and then do as you like" was referring to a life lived in the grace and the forgiveness of God. He was speaking of citizens of the heavenly city, not those of the earthly city built on the love of self. The situationist disregards the fall and its effects on man, and ignores also such insights of the depravity of human nature as are expressed, for example, in William Goldings, **Lord of the Flies**. In that novel—a modern parable—a company of small boys left alone on a Pacific island after their plane crashed, developed a divisive society which was arrested from a wholesale massacre by the appearance of a rescue ship. Fletcher lacks a biblical doctrine of creation. Man was created free, but not autonomous. He was created to relate to God and be his image bearer. His self-fulfillment could only come on the basis of obedience and service to God in humble dependence.

3. A third charge against situation ethics is its **atomistic approach**. The decisions from *kairos* to *kairos* in the moment of openness to God, are to create the ethics for today. Such a "system" of ethics consists too much of isolated and independent acts. Furthermore the context or situation is far too vaguely defined. Is the situation in which I act restricted only to the neighbor who confronts me in the moment or does the situation embrace my neighbour, my society and all my relationships and obligations? Does it embrace the years which are yet to come? Does it include my family, my society, my church, God's world?

In this regard Fletcher's ethics lacks the framework given by the Biblical doctrine of creation. The O.T. draws attention to the sovereignty of God in history and the cultural mandate for man. Fletcher fails to take into account the **total situation** of all men. He fails to take into account God's purposeful involvement in history and human destiny and therefore lacks a viable social ethic.⁵³ It is the doctrine

of creation which emphasizes the universality of God's will, the purpose of the creator in redemption and providence, the concept of God as judge, and the experience of judgment and wrath on the part of man who rebels against his creator in pride and self-centeredness.

Fletcher never really designates what constitutes the ethical situation in which man must act. Generally it appears to be too narrow in scope making his ethical solutions appear too simple. The emphasis is upon the uniqueness of a situation, the individualistic and personal relationship, and individual freedom. How one interprets any given situation is highly significant as Gustafson points out.⁵⁴ Is it, for instance, merely a boy and girl who are alone and have affection for one another and in the context of erotic stimulation make a moral decision; or is it a boy and girl in such a situation, who are aware of their responsibility to their families both now and in the future, and who have a responsibility for the vitality and order of the community in which they live and for which they are to seek God's Will. Joseph in that tense moral crisis comprehended the total situation of man in his question, "How can I sin before my God."

4. A final major criticism of situation ethics is **it's reluctance to speak of sin, guilt and repentance**. According to Fletcher, lying, stealing, and committing adultery, can under certain circumstances be good. A violation of the direct commandment of God does not constitute sin or evil in such instances. The end, if good, justifies and sanctifies the means. Such lying and stealing does not, therefore, require repentance and forgiveness.⁵⁵ While recognizing that in certain boundary situations Christians may violate God's command in order to save lives, Evangelical theologians would never take the position that wrong means to a good end makes the means right. Any action which violates the command of God brings upon man the guilt of doing wrong.⁵⁶ Fletcher's ethics leave little room for confession of guilt and repentance and the need for the forgiving grace of God in all human decisions.

C. The New Morality and Sex⁵⁷

Sociologists have for some time spoken of the sex revolution in our generation.⁵⁸ By emphasizing the primacy of love and the relativity of all other commands of God, situation ethics, has in instances, sanctioned pre-marital as well as extra-marital sex. The blatant exploitation of sex in our society and the general decline of moral standards has it's effects on all of us and requires of us a clear Biblical theology of sex. Improper views of sex must be countered by a Biblical view of sex.

The Bible does not look upon sex with contempt, or regard it as unclean, defiling, or evil. Sex is a gift of God, to be enjoyed with thanksgiving within the restrictions set in Scripture. The Bible urges a husband "to rejoice with the wife of thy youth" Prov. 5:18; it asserts that marriage is honorable in all and the bed undefiled (Heb. 13:41); it contains the Song of Solomon with its frank appreciation of the joys of human love. What many Evangelicals need to do, is to purge their tradition from its unbiblical sexophobia. The Bible emphasizes agape—a redemptive love of spiritual dynamic wholly exempt from

physical desire; but the Bible also stresses *eros*—"The male-female mutuality which provides the potential for an experience for a mingled passion and pleasure, an experience for which God is to be praised."⁵⁹ This is not to say that the physiological or psychological aspects of sex in marriage are primary. The constant mutual love (*agape*) and care for one another in day-to-day relationships form the essential part of marriage.⁶⁰

But does premarital sex, as is sometimes suggested by the advocates of new morality, have the promise of new freedom and happiness. Modern science has indeed removed much of the fear associated with premarital sex with penicillin and contraceptive devices. Why then should not two mutually consenting individuals enjoy sex?

It is clear that the Bible issues stern warning against sexual intercourse outside of the marriage covenant. The Biblical concept of a monogamous marriage and its view of a sanctified life regards sexual irregularities as destructive to family life and the moral fabric of society.

Today many psychiatrists, theologians and doctors offer a number of reasons why pre-marital sex is debasing, irresponsible and sinful. Despite all the modern devices, sexual freedom outside of the marriage bond leads to unwanted pregnancies, ill-advised marriages, abortions followed by severe depressions and haunting repetitative nightmares, disillusionment, frustration, and openness and more meaningful relationships between sexes. The current glamorization of free sex has been a great deception.⁶¹ Sexual freedom prior to marriage frequently leads to suspicion after marriage and has in many instances destroyed marital happiness.

Premarital sex can also lead to a loss of the deepest meaning and the delight of sex. The expression of sex includes the responsibility of bringing life into the world, which is an intrinsic part of the total relationship of two persons in a marital covenant. Sex outside of marriage plays havoc with the gift of procreation. Unless that responsibility is a part of sexual relationships it debases sex and makes the sharing of sex shallow and superficial. We whole-heartedly agree with Ground's statement: "Marriage is a total commitment which thrives only within the context of security; it's highest and richest possibilities ought to be safeguarded by the postponing of sex until two lives can be fully shared, publically and proudly, without secrecy subterfuge, and shame."⁶²

Devotion to Jesus Christ, to the Word of God, and to one's human lover enables the believer to regard the gift of sex as a God given gift to be sublimated in one's service to God among men, or to be valued in the marriage bond as a part of one's expression of love to one's partner.

CONCLUSION

The ethics we need today is an ethic which submits to the principles and norms of Scripture. Such an ethic will reveal the love and will of God; it will also be authoritative and offer direction for future needs.

Christian ethics must repudiate legalism as well as subjectivism

and relativism. It must accept the congenial relationship of love and law. Against the inciduous threat of new morality to Christian sex morals we must erect an open and clear Biblical theology of sex.

Where Scripture is not explicit in moral situations we must seek together as a Christian community with the principles of Scripture to find God's will. We will need to explore in greater measure our personal and social responsibilities. Much needs to be done to probe the possibilities of active Christian love within our Christian society. Of particular importance in such exploration is the study of the character of Jesus Christ and the cultivation of the fruit of the Holy Spirit, who is the dynamic of Christian ethics.

In such issues as theatre attendance and social drinking, where Scripture does not legislate directly, we should engage in more ethical thinking as a community of believers including both the young and old. Merely a codified approach applied impersonally, will not do. The question of theatre attendance, as also other forms of recreation and cultural activity, ought to be studied in the light of the Biblical principle of discrimination and moral decision-making before God.

In openness and in the light of personal and group commitments to Christ we examine Biblical principles and seek their application. In the case of social drinking, a responsible attitude would include a recognition that the Scriptures do not condemn moderate drinking of wine, for example. Our decision not to drink would likely be situation orientated; the abuse of drink, with its generally immoral and degenerating effects on our society calls for a social protest. The reasons for refraining from drinking alcoholic beverages should be openly discussed as a covenant community of believers.

What is significant in such discussion among believers, if we want to learn from situation ethics, is that the situation in which one makes responsible moral decisions be broad enough to include our church community—now and in the future—our society, and God's full revelation in creation, His word and in Jesus Christ. This is our challenge today—to have the courage to face ourselves and our world. To say the least it is exciting!

Submitted by Victor Adrian

FOOTNOTES

1. Ian T. Ramsey (ed.), *CHRISTIAN ETHICS AND CONTEMPORARY PHILOSOPHY*, p. 329
2. Delbert Wiens, *NEW WINESKINS FOR OLD WINE*, p. 10
3. C. F. H. Henry, *ASPECTS OF CHRISTIAN SOCIAL ETHICS*, p. 10
4. Dietrich Bonhoeffer, *THE COST OF DISCIPLESHIP*, p. 47
5. D. G. Bloesch, *THE CRISES OF PIETY*, p. 28
6. K. Hamilton, *WHAT'S NEW IN RELIGION*, p. 107
7. *Ibid.*, p. 109
8. Joseph Fletcher, *SITUATION ETHICS*, p. 17
9. *Ibid.*, p. 18
10. Kenneth Hamilton, *op. cit.*, p. 110
11. C. F. H. Henry, *CHRISTIANITY TODAY*, p. 25
12. J. A. T. Robinson, *HONEST TO GOD*, p. 114
13. *Ibid.*, p. 115
14. J. A. T. Robinson, *HONEST TO GOD*, p. 116
15. J. A. T. Robinson, *CHRISTIAN MORALS TODAY*, p. 16
16. Joseph Fletcher, *SITUATION ETHICS*, p. 26
17. *Ibid.*, p. 0
18. *Ibid.*, p. 33

19. Ibid., p. 39
20. Ibid., p. 125
21. Ibid., p. 164
22. Ibid., p. 142
23. Ibid., p. 140
24. Ibid., p. 64-65
25. Ibid., p. 128
26. Ibid., p. 143
27. Ibid., p. 104
28. HIS MAGAZINE, April, 1967, p. 16
29. J. A. T. Robinson, CHRISTIAN MORALS TODAY, p. 16
30. J. A. T. Robinson, HONEST TO GOD, p. 120
31. J. A. T. Robinson, CHRISTIAN MORALS TODAY, p. 31
32. Joseph Fletcher, SITUATION ETHICS, p. 23
33. Ibid., p. 31
34. Ibid., p. 45
35. Ibid., p. 95
36. Ibid., p. 97
37. Ibid., p. 98
38. Ibid., p. 134
39. Ibid., p. 133
40. John C. Bennett, et. al. STORM OVER ETHICS, p. 119
41. Ibid., p. 121
42. Ibid., p. 124
43. Ibid., p. 128
44. HIS MAGAZINE, April, 1967
45. HIS MAGAZINE, May, 1967, p. 10
46. H. H. Barnette, THE NEW THEOLOGY AND MORALITY, p. 42 ff.
47. David A. Hubbard, THE NEW MORALITY,
48. HIS MAGAZINE, October, 1967
49. op. cit.,
50. Hendrich von Oyten, NEW MORALITY AND KIRCHLICHE ETHIK, January, 1967, p. 34-42
51. Joseph Fletcher, SITUATION ETHICS, p. 51
52. op. cit., p. 119
53. John C. Bennett, STORM OVER ETHICS, p. 57
54. Ibid., p. 34
55. Joseph Fletcher, SITUATION ETHICS, p. 64
56. HIS MAGAZINE, November, 1967, p. 24
57. HIS MAGAZINE, December, 1967
58. Sorokin, THE AMERICAN SEX REVOLUTION
59. HIS MAGAZINE, December, 1967
60. Oliver R. Barclay, A TIME TO EMBACE, pp. 26-38
61. HIS MAGAZINE, April, 1967, p. 8
62. HIS MAGAZINE, May, 1968

4. Reading of the Declaration re "Situation Ethics"

Brother Ewert, in chairing the rest of the session, calls on Brother H. H. Voth to read the declaration.

The brethren who had prepared the declaration were:

H. H. Voth (Chairman); E. A. Isaac, John Wall.

The morning session is adjourned after the reading of the declaration and the delegates again meet in the 16 discussion groups to discuss the declaration on "Situation Ethics"

DECLARATION ON

V. Adrian's Paper on "Is Situation Ethics the Answer?"

The paper presents a concise description of the essential claims of situation ethics, provides a number of practical examples, and concludes with an incisive criticism. This presentation deserves careful reading, open discussion and wide distribution in our brotherhood for its relevance to our contemporary need.

1. The assertion of the writer, that there is an inseparable connection between ethics and theology, warrants consideration. If this

is so, it confronts us with the imperative that we preach and teach clearly the doctrines of Scripture, especially those that have a direct bearing on ethics, such as, the doctrine of the Scriptures, the doctrine of man, (especially in our time, the Biblical concept of sex) and the doctrine of discipleship.

2. Another emphasis of the paper indicates that changes in ethical practice can be an evidence of a positive and dynamic expression of discipleship when they arise out of a growing understanding of the implications of the Gospel and the human condition. This calls for a commitment to the Word of God as the final authority in matters of the Christian life as well as a sensitive discernment of the values inherent and operative in the world in which we live.

3. The writer would seem to make the point that the complex human situation may place us in a position where it may be necessary for us to obey what would seem to be a higher demand and thereby we would find it impossible to fulfill another demand. But while such decisions will at times have to be made by us as individual persons, we must keep ourselves open to the judgment of the brotherhood in order to guard against subjectivism.

4. The writer grants that there are certain fundamental values in situation ethics, such as the emphasis on the primacy of love, the emphasis on personal involvement in decision-making, the emphasis on openness to the call of God at the time of decision and the evil of legalism. However, the impact of these values is vitiated and distorted by certain basic errors of the system. Some of these errors are:

- a) an implicit subjectivism which places the whole emphasis on the individual decision, thereby ignoring the brotherhood.
- b) a separation of love from law which leaves love without guidance and directive in decision-making thus abandoning the person to the influence of sentiment and sublimated selfishness.
- c) a false conception of man in that there is an over-estimation of his innate capacity to love, and an underestimation of the radicalness of his depravity.
- d) a limitation of the 'situation' to the immediate circumstances, thereby ignoring the fact that a 'situation' may be much more comprehensive and far-reaching in its influence and involvement.
- e) a faulty understanding of the total relationship between God and man and man and his fellows in such ways as:
 - i. a failure to concede that every action is made before a loving God who is at the same time a God of holiness and justice and One who has revealed His will to mankind.
 - ii. a failure to concede that sin against man is also sin against a personal God, and that the fact that persons agree to a certain action, does not necessarily make it right before God.
 - iii. a failure to recognize that every act has an eschatological significance rather than significance only for the here-and-now.

F. Tuesday Afternoon Session

The session is opened with prayer by the brethren: C. D. Toews and H. G. Thielman.

1. Conference Business

The chairman, Brother Ewert, in explaining this item of business states that the Council of Boards has met and reviewed the work of the Conference. The Board of Management, in considering the present and anticipated deficits of the various Boards, recommended to the Council of Boards that there be an \$3.50 per member increase in the Conference levy for the year 1968-69.

The decision of the Council of Boards was to bring this matter to the Conference for discussion and disposition.

Brother Ewert then calls on Brother H. J. Block, Chairman of the Board of Management for a report.

The report is as follows:

SPECIAL REPORT TO THE DELEGATES OF

THE CANADIAN CONFERENCE OF MENNONITE BRETHREN CHURCHES

ON BUDGET MATTERS

1966 Yearbook of the fifty-sixth Canadian Conference:
Section B., Part III, Para. 4a. "This Council shall
act as the Conference in interim and its decisions
shall be considered binding whenever such decisions
are required during the interim. No decisions shall
be made at this level if they could reasonably be
made during convention sessions. Budgets shall be
approved during convention sessions."

(Amounts shown in round figures only)

	1967-68 Budget	Actual	1968-69 Budget
1. <u>Reference and Council</u>			
<u>No change</u>	3,400.00	1,500.00	3,400.00
2. <u>Evangelism</u>			
<u>Taxes, Ins.</u>	53,740.00	50,521.00	62,313.00
	1,000.00	894.00	1,000.00
	54,740.00	51,415.00	63,313.00
<u>Reasons for increase:</u>			
- engagement of one additional			
worker Br. Rudy Boshman for			
a 5 month period prior to			
Br. J.J. Toews leaving including:			
- travel moving and wages			4,500.00
- salary increase as per MBBC			
schedule			1,400.00

- Quebec workers increase in salaries and expansion - 3,000.00
- radio work - 500.00
- Maritime work, salary incr. - 180.00
- 9,580.00

3. Christian Education

Reasons for increase:

- This Board has not been in full operation the full year, however, expect to during the ensuing year.) 8,000.00
- Family confr. planned at a possible cost of \$2,000.)
- General administration costs due to increased activity)

17,400.00 12,416.83 20,400.00

4. Board of Higher Education

Taxes, Ins., Int.
Misc.

60,800.00 60,702.36 77,800.00

18,000.00 16,846.29 18,000.00

78,800.00 77,548.65 100,300.00

Reasons for increase:

- MBBC additional teacher - 6,000.00
- MBBC deficit - 67/68 - 3,500.00
- MBBC working capital - 7,500.00
- Settlement of special claim - 4,500.00
- 21,500.00

5. Board of Publications

M.B. Herald & Rundshau
Literature Publication

70,400.00	71,400.00	80,600.00
<u>3,000.00</u>	<u>3,000.00</u>	<u>3,000.00</u>
73,400.00	74,400.00	83,600.00

Reasons for increase:

- Cost of publishing Herald and Rundshau	- 8,600.00
- Salary increase	- 600.00

6. Board of Management

Debt retirement
General Conf. Levy
Conference Expenses
College Building

45,000.00	44,398.29	52,000.00
26,494.00	26,494.00	15,880.00
26,000.00	22,778.91	25,000.00
<u>3,000.00</u>	<u>2,494.79</u>	
100,494.00	96,165.99	92,880.00

Reasons for decrease:

Transferred taxes, insurance and interest to individual board concerned.

<u>328,234.00</u>	<u>313,446.47</u>	<u>362,893.00</u>
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Reconciliation of Budget Receipts & Disbursements

Budget receipts	302,152.00	Proposed receipts from	264,033.00
Budget disbursements	313,446.00	present levy @ 16.50	21,500.00
From Reserves	<u>11,293.00</u>	Conference Collection	
		Receipt for debt	<u>21,571.00</u>
		retirement	<u>307,104.00</u>
		Budget disbursement	<u>363,893.00</u> *
		Deficit of	56,789.00
		An increase of \$3.50 on	
		16,002 members	<u>56,007.00</u>
		from Reserve	<u><u>782.00</u></u>

* Suggested levy for 68/69 \$20.00

There is some discussion of the recommendation to increase the Conference Levy to \$20.00 per member.

In answer to the question as to how the levy has been submitted by the churches in the past, Brother Block states that over the last two years approximately \$12,500 has not been submitted.

To the further question as to what happens in these situations, the answer given is that the books show these monies as "Accounts Receivable." It is also stated that these amounts are not large and the Board of Management does not consider this to be a problem.

The motion is carried to accept the Budget and the recommended increase in the Conference Levy.

2. Presentation of Second Declaration re:

The Expression of our Peace Witness

Each of the 16 Discussion Group Leaders appointed his own secretary to summarize the nature of the discussions in his group. These summaries were then submitted to the brethren who had prepared the original declarations:

Re: The Expression of Our Peace Witness

Wilmer Kornelson (Chairman) H. C. Born; Henry Warkentin.

Re: Situation Ethics

H. H. Voth (Chairman); E. A. Isaac; John Wall.

These revised declarations were submitted to the Conference as whole at the Tuesday afternoon convention session where the declarations were discussed.

Brother Wilmer Kornelson presented the revised declaration as follows:

Declaration for the Faith and Life Conference of the Canadian Conference of M.B. Churches on the Theme "Expression of our Peace Witness" Clearbrook, July 6-9, 1968

The Needs Calling for a Re-examination of our Peace Witness

1. The world with its moral, spiritual, and political bankruptcy, gravitating toward self annihilation in hopeless despair, is seeking a solution and way of peace for itself without apparent success.

2. The world is confused as to the role of the church, the primacy and relevancy of Christ and the Gospel, since the church including evangelicals have been involved in war, and often in the history of the world have been active advocates of violence.

3. The church including the Mennonite Brethren is facing questions of immediate and long range importance relating to current problems of government, industry, racism, war, etc. The church needs to know how it speaks to these issues.

4. Pragmatic pacifism is on the increase and its advocates look to the evangelicals of the peace churches, for co-operation and support,

while the evangelicals flounder, not knowing if they can join hands with humanistic pacifists to proclaim Christian peace.

5. There is a questioning among members of our Conference as to the validity and scope of our peace position, which calls for a re-assessment and re-formulation of our statements on peace.

6. The evangelical church with its message of forgiveness of sins, life and peace in the person of Jesus Christ, needs to discover channels of communication whereby it makes this message of redemption and peace known to all stratas of society in all the world.

7. While believers express concern about national and international conflicts, often so little of the true spirit of Christ finds expression in the community, homes, and church interpersonal relationships.

8. Since MCC has acted as spokesman for Mennonite Churches in speaking to government on issues relating to our peace position and other political issues, it is felt that a re-examination of MCC's responsibilities in this regard is needed.

The Basis for our Peace Witness

1. We accept God's total progressive revelation as found in the Old and New Testament and in Christ, his exemplary life, teaching and redemptive death as a basis for our peace position. Heb. 1:1-2.

2. Having received Jesus Christ personally by invitation and having experienced a work of regeneration in our hearts by the Holy Spirit, we consider ourselves non-resistant and responsible for a peace witness. This distinguishes us from the philosophical and political pacifists, who from a humanistic point of view seek to advocate peace. Titus 3:3-7; I Cor. 6:6-11; II Cor. 5:17; I Peter 2:1,2, 19-24.

3. Peace is not "the" normative doctrine, nor "the" heart of the Gospel, nor is it an optional frill of the Gospel, it is an expression of a Spirit filled life, not superior nor inferior to other virtues mentioned in Scripture, as love, joy, longsuffering, gentleness, goodness, faith, meekness and temperance, Galatians 5:22-23; I Cor. 13. Peace in conjunction with other virtues governs all our interpersonal relationships.

4. Governments are ordained of God, for the purpose of providing order, protection and judgment. God has placed responsibilities and powers into the hands of government which are not the direct responsibilities of the church. It is therefore the believers responsibility to subject himself to government, to pay taxes, to pray for the powers that be, and for sake of conscience, live an exemplary Christian life. When government's orders to its subjects are contrary to God's commands, then the believer is responsible to obey God rather than man. Romans 13:1-7; Acts 5:29; I Timothy 2:1-6; I Peter 2:13-15.

5. With the knowledge of God's estimate of human life and that has an eternal immortal soul, we in our peace witness desire to spare man's life and through our witness, make him receptive, so that we can proclaim to him the Gospel of Christ with invitation to receive Him as Lord and Saviour. I Timothy 2:1-5.

6. The church speaks authoritatively in application of our peace witness only when Scripture clearly speaks to the issue; when Scripture is silent, the church seeks to establish a brotherhood consensus to unite members in their interpretation but leaves room for personal interpretation and application to the individual.

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6. The church speaks authoritatively in application of our peace witness only when Scripture clearly speaks to the issue; when Scripture is silent, the church seeks to establish a brotherhood consensus to unite members in their interpretation but leaves room for personal interpretation and application to the individual.

Declarations Re Our Peace Witness

1. Current Opportunities

That we, who carry the conviction for "Peace Witness" be alert to current developments within our church and our world society in which we can offer a positive Christian witness.

2. Obedience to Government

That we are to be subject to the government in its efforts to maintain law, order and justice. When the demands of the government are contrary to Scripture, the church or individual should be prepared to obey God rather than man, regardless of the consequences. The Spirit of Scriptures does not allow any agitation for or inciting to rebellion; and any civil disobedience can be justified only in response to clear biblical teaching.

3. Military Service

That we, in commitment to Christ and the Scriptures do not in time of peace or war participate in military service intended to destroy life.

4. Church Speaking to Government

That we as a church, through the officially chosen executive personnel, continue to communicate to government our position on moral issues including our peace witness; and that we also encourage individuals to speak to government.

5. Demonstration

That we, as a church, believe that we have no scriptural mandate to participate in protest marches or demonstrations. We need to be considerate, however, when a member of the church, after prayerful evaluation of the purpose and the associations of the demonstration arrives at the personal conviction that he should participate.

6. Race Relations

With respect to racial relations, we declare that all races are equal before God, and that we need to demonstrate this conviction by identifying ourselves with them through love and acceptance in personal and group relationships. Where race conflicts could develop or already exist we should be willing to become involved in practical ministries which can help toward reconciliation.

7. Labour Relations

That we, in view of our peace witness, stand for peaceful negotiations between labour and management in the settlement of disputes. By this we understand that the believer who finds himself in the midst of dispute does not allow himself to become involved in any violence or threat of violence; that the believer in as far as opportunities permit, assist in positive negotiations; that he be prepared if necessary to suffer loss rather than compromise Christian principles; that both employer and employee, if believers, be governed by the Spirit of Christ in an attempt to give expression to the Christian virtues listed in Galatians.

8. Inter-Church Peace Witnessing

That we, in recognizing that our peace witness cannot be separated from our mission to evangelize, periodically assess our relationship with other denominations to whom we relate in our peace position: and that we actively seek the participation of and with evangelical non Mennonite churches who share our concerns on peace issues.

9. Teaching

That we commit ourselves to a teaching ministry in our homes, churches and mission fields which includes instruction on our peace position: and that we emphasize that the peace position be related to practical situations in everyday life.

Considerable time was spent by the convention delegates in discussing the declarations. Brother Kornelson and members of his committee took note of suggested changes.

To the question as to where do we go from here with regard to the declarations and the papers, various suggestions are submitted:

- The papers and the declarations to be used as a basis for further discussions in the local churches.
- The declarations to be sent to the churches for reference.
- The Board of Reference and Counsel to continue to work in these areas and present final resolutions to a subsequent Convention.

There is further discussion after which the following **motion** is carried:

"That all the drafts of the Declarations be included in the current Conference Yearbook and that these issues be referred to the Board of Reference and Counsel for further study."

Following is the Final Draft of the Declaration submitted by Brother Wilmer Kornelson on behalf of the committee presenting declarations re: **The Expression of Our Peace Witness.**

Declarations for the Faith and Life Conference of the Canadian

Conference of M.B. Churches on the Theme

Expression of our Peace Witness

Clearbrook, July 6-9, 1968

The Needs Calling for a Re-examination of our Peace Witness

1. The world with its moral spiritual, and political confusion, gravitating toward self annihilation in hopeless despair, is seeking a solution and way of peace for itself without apparent success.

2. Since the church including evangelicals has been involved in war, and often in the history of the world have been active advocates in war, and often in the history of the world have been active advocates of violence, the world is confused as to the role of the church in its relationship to peace: and therefore questions the primacy and relevancy of the Gospel of Christ.

3. The church including the Mennonite Brethren is facing questions of immediate and long range importance relating to current problems of government, industry, racism, war, etc. The church needs to know how it speaks to these issues.

4. Pragmatic pacifism is on the increase and its advocates look to the evangelicals of the peace churches, for co-operation and support, while these evangelicals flounder, not knowing if they can join hands with humanistic pacifists to proclaim Christian peace.

5. There is a questioning among members of our Conference as to the validity and scope of our peace position, which calls for a re-assessment and re-formulation of our statements on peace.

6. The evangelical church with its message of forgiveness of sins, life and peace in the person of Jesus Christ, needs to discover channels of communication whereby it makes this message of redemption and peace known to all stratas of society in all the world.

7. While we express concern about national and international conflicts, often so little of the true spirit of Christ finds expression in interpersonal relationships, in the community, home, church, and economic affairs.

8. Since MCC has acted as spokesman for Mennonite Churches in speaking to government on issues relating to our peace position and other political issues, it is felt that a re-examination of MCC's responsibilities in this regard is needed.

The Basis for our Peace Witness

1. We accept God's total progressive revelation as found in the Old and New Testament and in Christ, his exemplary life, teaching and redemptive death as a basis for our peace position. Hebrews 1:1-2.

2. Having received Jesus Christ personally by invitation and having experienced a work of regeneration in our hearts by the Holy

Spirit, we consider ourselves non-resistant and responsible for a peace witness. This distinguishes us from the philosophical and political pacifists, who from a humanistic point of view seek to advocate peace. Titus 3:3-7; I Cor. 6:6-11; II Cor. 5:17; I Peter 2:1,2, 19-24.

3. The Spirit filled life expresses itself in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance as stated in Galatians 5:22-23 and I Corinthians 13. Peace is not superior nor inferior to other virtues mentioned in Scripture but in conjunction with other virtues governs all our interpersonal relationships.

4. Governments are ordained of God, for the purpose of providing order, protection and judgment. God has placed responsibilities and powers into the hands of government which are not the direct responsibilities of the church. It is therefore the believers responsibility to subject himself to government, to pay taxes, to pray for the powers that be, and for sake of conscience live an exemplary Christian life. When government's orders to its subjects are contrary to God's commands, then the believer is responsible to obey God rather than man. Romans 13:1-7; Acts 5:29; I Timothy 2:1-6; I Peter 2:13-15.

5. With the knowledge of God's estimate of human life and that man has an eternal immortal soul, we in our peace witness desire to spare man's life and through our witness, make him receptive, so that we can proclaim to him the Gospel of Christ with invitation to receive Him as Lord and Saviour. I Timothy 2:1-5.

6. The church speaks authoritatively in application of our peace witness only when Scripture clearly speaks to the issue; when Scripture is silent, the church seeks to establish a brotherhood consensus to unite members in their interpretation but leaves room for personal interpretation and application to the individual.

Declarations Re Our Peace Witness

1. Current Opportunities

That we, who carry the conviction for peace witness be alert to current developments within our church and our world society in which we can offer a positive Christian peace witness.

2. Obedience to Government

That we support the government in its efforts to maintain law, order and justice. When the demands of the government are contrary to Scripture, the church or individual should be prepared to obey God rather than man, regardless of the consequences. The spirit of Scripture does not allow any agitation for or inciting to rebellion; and any civil disobedience is to be justified only by response to biblical teaching.

3. Military Service

That we, in commitment to Christ and the Scripture, in a spirit of gratitude offer to our country constructive, alternative service in time of peace or war, since we cannot participate in military service intended to destroy life.

4. Church Speaking to Government

That we as a church, through the officially chosen executive personnel, continue to communicate to government our position on moral issues including our peace witness: However, this does not absolve the individual citizen from expressing his Christian convictions to government.

5. Demonstratvons

That we, as a church, believe that the spirit of Scripture does not encourage participation in protest marches or demonstrations. We need to be considerate, however, when a member of the church, after prayerful evaluation of the purpose and the associations of the demonstration arrives at the personal conviction that he should participate.

6. Race Relations

That we, with respect to racial relations, declare that all races are equal before God and that we need to give evidence of this conviction by identifying ourselves with them through love and acceptance in personal and group relationships. Where race conflicts could develop or already exist we should be willing to become involved in practical ministries which can help toward reconciliation.

7. Labour Relations

That we, in view of our peace witness, stand for peaceful negotiations between labour and management in the settlement of disputes. By this we understand that when we find ourselves in the midst of dispute do not allow ourselves to become involved in any violence or threat of violence; that we, in as far as opportunities necessary to suffer loss rather than compromise Christian principles; that we, whether employer or employee, be governed by the Spirit of Christ in an attempt to give expression to the Christian virtues listed in Galatians 5:22-23.

8. Inter-Church Peace Witnessing

That we, in recognizing that our peace witness cannot be separated from our mission to evangelize, periodically assess our relationship with other denominations to whom we relate in our peace position: and that we actively seek the participation of and with evangelical churches who share our concerns on peaceissues.

9. Teaching

That we, commit ourselves to a teaching ministry in our homes, churches and mission fields which includes instruction on our peace position: and that we emphasize that the peace position be related to practical issues in every day life.

3. Presentation of the Final Declaration re:

Situation Ethics

by Brother H. H. Voth.

The following declaration was presented to the convention delegates and discussed:

Declaration on Situation Ethics

We, the Canadian Conference of Mennonite Brethren Churches in session, having examined and discussed the matter of situation ethics, in a spirit of humility and in dependence on the Spirit of God and the Scriptures, profess and affirm that:

1. We believe that ethics and theology are inseparably linked and that this places upon us the obligation to insure that in our homes, and in our schools and in our churches, we teach and preach clearly the doctrines of Scripture which provide the basis and content of our ethical norms.

2. We believe that changes in the ethical expression of the Christian life should be an evidence of a positive and dynamic discipleship which arises out of a growing understanding of the implications of the Gospel together with a better knowledge of the world in which we live.

This calls for an unswerving commitment to the Word of God as the final authority for the Christian life, as well as a sensitive discernment of the values inherent and operative in the world in which we live.

3. We believe that our life and involvement in a fallen world will occasionally place upon us as individuals the necessity to choose between conflicting demands. We believe however, that we must as individuals, be ready to submit such decisions to the counsel of the community of disciples given in obedience to the principles of Scripture under the guidance of the Holy Spirit.

4. We believe that situation ethics has some emphases which are good and worthwhile. But we further believe that we cannot accept its basic theological presuppositions and the answers which arise out of these, in our search for answers consistent with the nature of the Christian life, in the moral issues we face because:

- a) an implicit subjectivism which places the whole emphasis on the individual decision, thereby ignoring the principles of Scripture and the counsel of fellow believers.
- b) a separation of love from law which leaves love without guidance and directive in decision-making thus abandoning the person to the influence of sentiment and sublimated selfishness.
- c) a false conception of man in that there is an over-estimation of his innate capacity to love, and an under-estimation of the radicalness of his depravity.
- d) a limitation of the 'situation' to the immediate circumstances, thereby ignoring the fact that a 'situation' may be much more comprehensive and far-reaching in its influence and involvement.
- e) a faulty understanding of the total relationship between God and man and man and his fellows in such ways as:
 - i. a failure to concede that every action is made before a loving God who is at the same time a God of holiness

and justice and One who has revealed His will to mankind.

- ii. a failure to concede that God defines sin, and that although two persons may agree to a certain action, it may still be sin.
- iii. a failure to recognize that every act has an eschatological significance rather than significance only for the here-and-now.

4. Resolution Adjourning the Convention

The Moderator, Brother Ewert, calls on Brother Rudy Heidebrecht for the resolutions he prepared.

Brother Heidebrecht presents the following:

As the Canadian Conference of Mennonite Brethren Churches, we express our sincere appreciation to our hosting churches of the Clearbrook area. Your sacrificial ministry and kindness have shown anew your love for the Brotherhood, and your commitment to Jesus Christ. May the Lord richly reward and bless you.

As a Conference, as local churches, and as individuals we have again been deeply impressed with the relevancy of the Gospel for our day and age. Though faced with complexities and rapid changes, we are confident that the Word of God is our authority and guide in faith and life, and that the Holy Spirit is ready to guide us into all truth. As a Conference of Mennonite Brethren Churches we commit ourselves to a greater involvement in the issues of life as found in our communities, our nation, and the world at large. Our prayer for each church is the prayer of the Apostle Paul for the Church at Colossae:

"... we ... do not cease to pray for you, and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Colossians 1:9-12.

The **motion** is **carried** to accept the resolution.

The Convention is adjourned with prayer by Brother Ewert.

Rev. David Ewert (Moderator)

Mr. Henry J. Unger (Secretary)

5. Memorial and Communion Service

The chairman, Brother Ewert, calls on Brother D. B. Wiens of Vancouver to lead in the Memorial and Communion Service.

Brother Wiens reads the names of the brethren submitted:
They are:

Ministers: A. H. Dueck, Watrous, Sask.; A. P. Regier, Coaldale, Alberta; A. A. Regehr, Steinbach, Manitoba; Henry B. Dueck, Boisevain, Manitoba; Henry Goossen, Yarrow, B.C.

Deacons: John P. Doerksen, East Chilliwack, B.C.; H. H. Unruh, Elmwood, Manitoba; H. K. Krahn, Clearbrook, B.C.

In tribute to these brethren, Brother Wiens reads Rev. 14:13:

"And I heard a voice from heaven saying unto me, Write Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Brother Wiens leads in a memorial prayer.

As a preparation for the Communion Service, delegates and guests join in the singing of the hymn:

"At the Cross, at the Cross where I first saw the Light"

As a summary conclusion of the convention sessions and in consideration of the Communion Service at hand, Brother Wiens quotes the following verses of the beautiful hymn, "The Church's One Foundation"

"The Church's one foundation is Jesus Christ her Lord
She is His new creation by water and the word
From Heav'n He came and sought her to be His holy bride
With His own blood He bought her, and for her life He died.
Elect from ev'ry nation, yet one o'er all the earth
Her charter of salvation: one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with ev'ry grace endued.

So the delegates and guests join in the fellowship round the Lord's Table and later in the fellowship of prayer and praise.

In concluding the Memorial and Communion Service, Brother Wiens cites portions of Scripture from Revelation 1 and 5:

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever . . . Blessing and honour and glory and power be . . . unto the Lamb for ever and ever." Amen!

G. Tuesday Evening Session

1) The Program

Tuesday Evening Service — 7:30 p.m.

Rev. Henry Voth Presiding

Assistant Moderator, Canadian Conference

1. Congregational Singing. Director: John Ratzlaff
Bakerview M.B. Church

2. Words of Welcome and Announcements. Rev. Henry Voth

3. "God of Our Fathers"

Choirs from Bakerview and Central Heights M.B. churches
Rudy Baerg Conducting

4. Invocation
5. Congregational Hymn. Director: John Ratzlaff
6. Concluding Conference Address. Rev. David Ewert
7. "A Faithful Shepherd"
Choirs from Bakerview and Central Heights M.B. churches
Rudy Baerg Conducting
8. Benediction.
- 2) The Message by Rev. David Ewert

THE PRESENCE OF THE SPIRIT IN THE CHURCH

Acts 2:41-47

The most ancient book of Church history opens with a formal account of how the Holy Spirit came down in power to create a new fellowship of believers; to transform the life of individuals; to inspire the church in her missionary task; and to give joy, courage and hope to those who had put their trust in Christ.

This note, so impressively struck at the outset is not subsequently changed, for there is hardly a chapter of the book of Acts in which the Spirit is not represented as at work. Every critical point in the Church's history is made the scene of the Spirit's intervention—whether this be the choice of the Seven; the preaching mission to the Gentile, Cornelius; the mission to Asia Minor; the decision of the Jerusalem Council; or, Paul's decision, finally, to journey to Jerusalem. It is clear that the author of Acts thought of the early history of the Church as governed from first to last by the Spirit of God.

It is the Spirit's presence that has sustained the Church throughout the ages; Our Lord had promised his disciples before he left that he would not leave them orphans, he would come to them, and he did. Pentecost was God's way of assuring his disciples that the Christ in whom they had trusted would be with them to the end of the Age.

About 100 years ago (1850) the British Theologian, F. D. Maurice wrote to his fiancée, "I should like to be with you on Whit-Sunday (i.e. Pentecost); but this year we must be content to wish each other the infinite blessings of it at a distance. These seem to be more wonderful the more I think of them. Sometimes it seems as if they were the very root of our life. I cannot but think that the reformation in our day, which I expect is to be more deep and searching than that of the 16th century, will turn upon the Spirit's presence and life."

I would hope that all of you can appreciate such sentiments. The Spirit's essence and life is what we pray for, it is what we need, and what we desire.

Now in the great spiritual break-throughs of the past there are what we might call sensational phenomena which usually accompany such high tides in the movement of the Spirit, but it is worth noting that Luke gives little place to the effervescent and corybantic aspects of the work of the Spirit in the Church. 99 per cent of the record deals rather with the Spirit's work in the Christian community, in the individual member, and particularly with the mission of the

church, and the courage with which God's little flock endured the attacks by ravenous wolves. It is to these areas to the Spirit's activity that we wish to draw attention tonight.

Those who were here on Saturday night will remember that we tried to show how the presence of the Spirit in the church led to a growing understanding of Scripture; gave an added dimension to preaching; helped in the formation of doctrine.

Tonight, let us observe first of all that the presence of the Spirit in the Church is seen:

I. In the Rich Experience of Fellowship

Perhaps the most succinct description of this fellowship is given in Acts 2:24ff.

Let us admit that these early Christians were a rather ordinary lot of people; and when people with a common experience, common interest or common concern come together there are some very human factors that enrich such a community. But, this was more than a Jewish *koinonia*, based on a common history, race and language. It was **not** like an economic brotherhood to which people of the same trade belonged; it was not a youth organization nor a community of elders. There was not intellectual snobbery here; no social superiority.

This was a fellowship based on a common experience of grace; here were people who had all received the forgiveness of sins; they were not members of the church by virtue of what they possessed, but because of what they had received. They rejoiced in freedom from the power of the Evil One and in the victory which Christ had won for them and in which they could now share.

Where the Spirit is present in the Church today these characteristics of true brotherhood can be found. June Callwood, a free-lance writer, in an article "The In-Group and the Rest" says that in the United Church there are elements that remind one of up-to-date secular organizations. There is in a church, she says;

- a. "The small ruling group—usually middle-aged and affluent, which retains power year after year.
- b. Then there are the complainers and the dis-enchanted—most of them voluble about the failures of those in authority.
- c. Then there are the bemused, the loyal and the timid which support those in authority.
- d. Finally there is the great mass of members who are disinclined by reasons of apathy or frustration to form any strong opinions at all."

It sounds so familiar that one wonders whether only the United Church is plagued by this kind of stratification of membership.

But let us go on and observe that this rich experience of fellowship was nourished and nurtured by what happened when they met: the Word was taught, prayers were said, and the bread was broken.

We hear so much criticism about the corporate life of the Church today; because anything that has institutional character is out of

date. One often hears unpleasant remarks about the worship of the Church—that it is selfish, that the Church is an ecclesiastical ghetto, and so forth.

We are told to stop our pious singing and praying in an hour when the needs of society are so overwhelming; they warn us not to become like the priest and levite who went by, but rather that we be good Samaritans out on the road to Jericho. Indeed! this is what we must do. But these critics (Dr. W. Cantwell Smith, head of Harvard's department of World Religions reminds us) forget that if they had never been to church where the word was preached, prayer was said and hymns were sung, they would never have heard that there was a good Samaritan or that there was a wounded man to heal.

But having said that, let us be quick to see that the rich experience of fellowship that Luke describes for us here is one that makes people sensitive to the needs of others. They went so far as to sell their property and to share it with others. And where the Spirit is present in the Church today he frees people from the love of Mammon; he makes those who live in affluence feel miserable when their brothers all over the world are suffering.

I wish I had time to take you through the first few centuries of the Church to witness the Church's concern for the needy and oppressed of society. In the year 250 (about the time of the Decian persecution) the church at Rome supported one hundred clergy and one-thousand-five-hundred poor. And when police raided a house in North Africa where Christians met (no churches in those days) they found dishes and a room with clothes and shoes—the place where they worshipped was also a center where the needy could find help.

During the Reformation the Church was being redefined:

- (a) where word is preached and sacraments administered;
- (b) where the discipline of Christ is found—was added to former too.
- (c) Martin Bucer of Strasbourg added a fourth: "where charity is practice."

And Professor Rupp, in a booklet **The Old Reformation and the New** has a chapter entitled: "Crisis of Compassion," and gives evidence that the church developed a new conscience concerning the needy during the Reformation.

An outstanding example, in the early church, is Barnabas, of whom we are told that he was a good man and full of the Holy Spirit (11:24). He sold his field and gave the money to charity. I always feel uncomfortable when brethren get so full of the Spirit that they have no interest in the ministry of compassion.

Upon the description of this rich and deep fellowship of the early Church there follows a disturbing story (Ananias and Sapphira)—a story of hypocrisy and spiritual pride (reminding us that these early Christians were ordinary people, and that it was only the help of the Spirit of God that their spiritual life was sustained). Peter speaks of their sin as "lying to the Holy Spirit"; they are severely punished; reminding us that presence of the Spirit in the Church will call for discipline; and where the Spirit is present the church will always be her own severest judge.

For the Spirit to bring about a rich experience of fellowship, the Spirit must first transform the individual members that make up this fellowship. And the Book of Acts gives us some valuable glimpses into the lives of such who were full of the Holy Spirit. Of Stephen it is said that he was full of the Holy Spirit (not because he claimed to be full of the Spirit, but because others saw it)—how did they notice it. We are told that he was a man who had a good reputation in the community (6:3), that he was full of wisdom (no wonder the Church called him to deal with a delicate situation); he was full of faith; and he sealed his testimony with his life-blood. So closely had he followed in the footsteps of the Master that in his death he prayed the same prayer Christ prayed on the Cross "Father forgive them"; where the Spirit is present people can forgive.

Or, take the man whom I already mentioned: Barnabas, of whom it is said that he was "full of the Spirit" (11:24). But there is an appositive: "he was a good man"; and the disciples had given him the nickname "Son of Consolation." We need only to go through Acts and check the references to Barnabas to find out what it means to be a "good" man.

About the year 112, Pliny, governor of Bythinia, wrote to Trajan, emperor, to ask him what to do with the Christians; he admits that he had looked for a charge on which to condemn them but hadn't found one, and then adds a note on their meetings at which, among other things, after they have prayed and sung, they pledge themselves not to steal, not to commit adultery, not to break their word, not to betray a trust, and to refund a deposit when asked to." They were good men and full of the Holy Spirit, and a brotherhood will never rise higher than the individual members who compose it.

II. IN THE BROADENING HORIZON OF CHURCH'S TASK

A. A Recognition of her Missionary Calling

Acts 1:8 is a sort of outline of the Church's task; also it concludes with a promise that the Spirit would equip her for this task. Pentecost and missions are inseparable. Already at Pentecost the Spirit had broken through the language barrier, and the long list of countries from which the Pentecostal visitors came suggests that the Church was here for a specific purpose: to take the Gospel from Jerusalem to the ends of the earth.

But who was to do this? In a sense every believer; and it is to the high credit of the modern missionary movement that this emphasis on the place of the laymen in the Christian mission has been recaptured. On the other hand, it was practically impossible for every Christian family to go from Jerusalem to the boundaries of the Roman Empire, so there had to be some kind of division of labor, there had to be the sense of vocation.

Luke is selective in his reports, since he wants to take us with him in his survey of the mission of the Church from Jerusalem to Rome, but he does mention a number of men who felt led of the Holy Spirit to witness to the redeeming grace of Christ. There was Stephen, there was Philip who went out to Samaria, and then there were

Paul and Barnabas, officially commissioned by the Church and sent forth by the Holy Spirit.

Where the Spirit is present in the Church, people ask themselves: "Lord what would you have me do?" They say: "Here am I, Lord, send me." With the early Church, and with the Reformers who recaptured this emphasis, we believe in the priesthood of all believers; which means that we are all servants of God.

However, this does not mean that it makes no differences what I do in life. To say that all of life is a service to God is not enough. There is a precious truth in that, but it's not the whole truth. There is also the calling to the various ministries of the Church. There is a danger today of thinking lightly of the calling to spend one's life in the proclamation of the Gospel at home or abroad.

The early church recognized that Christ had put her here for a purpose: to spread the Gospel, and that he had supplied the enablement: the Spirit.

B. The Enlargement of Vision

The persecution of the Jerusalem community helped her to enlarge her vision. Soon we see one, Philip, (Acts 8) crossing what was for Palestinian Jews an almost insuperable barrier; he went to the hated Samaritans; 'Samaritan' was a kind of swearword. The Talmud records a proverb: "a piece of bread given by a Samaritan is more unclean than swine's flesh." But our Lord had crossed that boundary himself, and his disciples followed him in this.

Then the Spirit tells him to witness to the Ethiopian treasurer. Peter has his vision enlarged when the Lord reproved him for his scruples about eating the unclean, and the Spirit (10:19) told him of the delegation from the Gentile, Cornelius; (11:12). Another great barrier toppled, when the Gentiles received the Holy Spirit (incredible from a Jewish point of view—Rabbis said the Holy Spirit was found only in a clean place as the Holy Land or the sea). And so the vision was enlarged by the work of the Holy Spirit enabling the Church to bridge the deep gulf of race and culture.

This vision was enlarged even more when the Church at Antioch was moved by the Spirit to send representatives out into other lands. And Luke tells us of how they were guided in their efforts. On the second journey we have the rather interesting episode where the Spirit forbids the missionaries to go into Asia, and leads them along a different road on to Europe.

We haven't the time, nor is it necessary to rehearse the many lessons that we can derive from these stories for our mission today. Suffice it to say, that where the Spirit is present in the Church she will be made aware of her calling here on earth, and the Spirit will enlarge her vision for her task, and enable her to carry it out; and it is carried out not only in organized efforts of home missions and foreign missions, but also in the daily life of the members of the Church.

There appears to be a lot of confusion in the ranks of our Brotherhood on the question of vocation (we seem to be more agreed on the matter of vacations). We were reminded last night of the fact

that our people can be found in almost every imaginable profession, but many have no clear understanding of how their profession relates to the mission of the Church and we will need to do some serious thinking on that.

III. IN A COURAGEOUS OUTLOOK ON LIFE

These early believers lived precarious lives; they had to endure stubborn resistance; but they were fearless for they believed that their Lord had conquered the Evil One and had established an unshakeable Kingdom in which they were sharing. John writes from his exile on Patmos to the Churches in Asia and introduces himself as one who is sharing with them in tribulation and in the kingly rule of Christ.

In Chapter four verse eight of Acts we read that Peter stood before the Sanhedrin "filled with the Holy Spirit" and gave his witness, perhaps a reminder of the promise of Jesus that the Spirit would tell them what to say in that hour. The council was taken aback by his *parresia*—openness, unembarrassed witness.

It is not the purpose of Luke to describe the bravery and temerity of Peter; rather he wants to show how through the Spirit the early disciples kept up their courage and confidence. The same Peter who had been so nervous and so apprehensive (indeed, who had been such a coward so that, he had denied his own Lord, his greatest Friend and Benefactor) now stands up with boldness ready to confront the whole world and all devils.

Just recently he had said: "I don't know the man," and now—a supernatural courage. What is this but the authority and power of the Holy Spirit?

Again we read of Stephen, 7:55, when struck down by stones, that he was full of the Holy Spirit, and he saw heaven open and Jesus standing, and this sustained him that difficult hour.

The courage of the early Church became almost proverbial. Lucian, a fierce critic of the Church, wrote: "You see these poor creatures have persuaded themselves that they will live forever—which explains why they despise death."

It is interesting to discover that through the Book the note of joy is sounded again and again, and it is on more than one occasion connected with the fullness of the Spirit (e.g. 13:52). According to the teaching of some Rabbis the Holy Spirit rested only upon a joyful heart. Dr. W. E. Sangster, is quoted in **Christianity Today** as having said, "Americans (we can say, 'Canadians' too!) not only have more wealth, better homes, and more automobiles than other people, but also write and buy the most books on 'How to be Happy.'"

Where the Spirit is present in the Church there is joy, there is courage, there is confidence, there is optimism. Pessimism can be so paralyzing, and we stand in real danger of it today, especially when it is constantly held before us that the Church is a shrinking community, and that this world has gone mad—so it has, but that is no reason to be discouraged, for we are sharing in the triumph of Christ; and the Holy Spirit is the guarantee for that.

When the son of the famous German theologian, Adolf von Harnack, was waiting execution by the Nazis, a fellow-prisoner was given permission to play the violin and young Harnack asked him, before he went to his death, to play an old Sixth century song, composed at a time when the barbarians threatened to engulf the church: Vexilla Regis Prodeunt: "The Standards of the King Go Forward." They do; let us follow them.

Submitted by Rev. D. Ewert at the First Faith and Peace Conference, 1968.

David Ewert (Moderator)
Henry J. Unger (Secretary)

PART II

DIRECTORY OF INFORMATION

A. Treasurer's Report:

(As submitted by Conference Treasurer, J. J. Riediger at the session of the Council of Boards.)

CANADIAN CONFERENCE OF THE MENNONITE BRETHREN CHURCHES OF NORTH AMERICA Winnipeg, Manitoba

— FINANCIAL STATEMENT INDEX —

Auditors' Report	Dated June 18, 1968.
Statement 1	Balance Sheet, as at May 31, 1968.
Statement 2	Statement of Income and Expenditure.
	Statement of Receipts and Disbursements:
Statement 3	Bible College Buildings Account
Statement 4	Canadian Youth Committee
Statement 5	Canadian Music Committee
Statement 6	Board of Christian Education
Statement 7	Mobile Book Store
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Statement 9	Designated Funds
Statement 10	Conference Disbursements

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA
Winnipeg, Manitoba

AUDITORS' REPORT

We have examined the Revenue Fund, Trust Fund and Capital and Loan Fund balance sheets of the Canadian Conference of the Mennonite Brethren Churches of North America as at May 31, 1968 and the related statements of income and expenditure and cash receipts and disbursements for the year ended on that date. Our examination included a general review of the accounting records and other supporting evidence as we considered necessary in the circumstances, except that we have not inspected title documents for real property.

Subject to the foregoing, the accompanying Revenue Fund, Trust Fund and Capital and Loan Fund balance sheets and related statements of income and expenditure and cash receipts and disbursements present fairly the financial position of the Conference as at May 31, 1968 and the results of its operations for the year ended on that date, in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Winnipeg, Manitoba
June 18, 1968

Sill, Strueber, Meger and Fiske
Chartered Accountants.

**CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA**
Balance Sheet

As at May 31, 1968.

REVENUE FUND

ASSETS

Current Assets:

Cash on Hand and in Bank		\$ 12,928.43	
Loans Receivable:			
Mennonite Brethren Bible			
College	\$ 12,071.75		
Other	6,235.48	18,307.23	
Prepaid Property Taxes		5,056.35	
			\$ 36,292.01
			<u>\$ 36,292.01</u>

LIABILITIES AND SURPLUS

Current Liabilities:

Accounts Payable and Accrued Expenses	\$ 704.00
---------------------------------------	-----------

Nominal Surplus:

Balance May 31, 1967	\$ 46,882.50	
Deduct:		
Excess of Expenditure over Income for		
the year ended May 31, 1968 (Stat. 2)	11,294.49	
Balance May 31, 1968		35,588.01
		<u>\$ 36,292.01</u>

TRUST FUND **STATEMENT 1 — (Page 2)**

Trust Fund Assets:

Cash on Hand and in Bank \$ 8,858.31

Trust Liabilities:

Trust Fund Balances \$ 8,858.31

RECONCILIATION OF TRUST FUNDS

	Balance May 31, 1967	Receipts	Disburse- ments	Balance May 31, 1968
Bible College Building Fund (Statement 3)	\$ 1,411.95	\$ 3,400.00	\$ 3,210.00	\$ 1,601.95
Board of General Welfare	567.97		567.97	
Canadian Youth Committee (Statement 4)	2,039.91	5,982.13	5,400.00	2,622.04
Music Committee (Statement 5)	507.24	733.30	600.00	640.54
Mobile Book Store (Statement 7)	666.13	8,112.92	8,157.00	622.05
Designated Funds (Statement 9)		12,522.51	12,522.51	
Endowment Fund Interest	284.58	2,585.00	2,380.75	488.83
Bethesda Offering	1,376.75	8,663.35	7,157.20	2,882.90
Bible College Offering		19,633.25	19,633.25	
Board of Missions		642,339.00	642,339.00	
Endowment Fund (General Conference)		28,347.69	28,347.69	
	<u>\$ 6,854.53</u>	<u>\$732,319.15</u>	<u>\$730,315.37</u>	<u>\$ 8,858.31</u>

**CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA**
Balance Sheet

As at May 31, 1968

Capital and Loan Fund

ASSETS

Capital and Loan Fund Assets:

Cash in Bank		\$	26.13
Loans Receivable:			
Bible College Build. Fund	\$ 57,111.42		
Christian Press Limited ..	112,620.84		
Bethesda Home for the the Mentally Ill	8,571.45	\$178,303.71	
St. Jerome		8,675.00	
St. Therese		32,800.00	
			219,778.71

Fixed Assets:

	Original Cost	Accumulated Depreciation	
M.B. Bible College:			
Land	61,661.70		61,661.70
Buildings	419,338.72	71,701.31	347,637.41
Library	20,000.00		20,000.00
Equipm. & Fixt.	49,810.00	38,493.37	11,316.63
	550,810.42	110,194.68	440,615.74

Bethesda Home

(Note 1):

Land	44,500.00		44,500.00
Buildings	395,299.00	80,981.61	314,317.39
Equipm. & Fixt.	91,593.47	43,578.97	48,014.50
Lagoon	2,000.00	500.00	1,500.00
	533,392.47	125,060.58	408,331.89

Christian Press

Land	13,383.80		13,383.80
Building	12,435.42	1,865.31	10,570.11

Equipm. & Fixt.	107,613.43	24,282.14	83,331.29
	<u>133,432.65</u>	<u>26,147.45</u>	<u>107,285.20</u>
Conference Office Equipment	1,903.67	417.13	1,486.54
Total Book Value of Fixed Assets			957,719.37
Deduct:			
Balance of Building Fund Advances As at May 31, 1968 (see Loans Receivable above)		178,303.71	779,415.66
			<u>\$999,220.50</u>

Note to Balance Sheet

1. Fixed Assets of Bethesda Home are reported on as of December 31, 1967.

STATEMENT 1 — (Page 4)

LIABILITIES AND SURPLUS

Capital and Loan Fund Liabilities:

Term Loans and Advances:

Canadian Imperial Bank of Commerce	\$151,000.00	
General Conference Endowment Fund	25,000.00	
Private Loans	500.00	\$176,500.00

Endowment Trusts:

Gerhard and Mary Janzen	40,000.00	
J. A. Toews Memorial	500.00	
Mr. C. B. Enns	5,000.00	
Mrs. Elizabeth Schilke	3,000.00	
		<u>48,500.00</u>
		225,000.00

Capital Fund Surplus:

Balance May 31, 1967		944,997.21
Add:		
Additions to Fixed Assets:		
Bible College	2,342.69	
Bethesda Home	39,572.00	
Christian Press	10,934.96	52,849.65
		<u>997,846.86</u>
Deduct:		

Provision for Depreciation:		
Bible College	15,470.27	
Christian Press	12,076.27	
Bethesda Home	17,585.74	
Conference Office Equipm.	190.37	
	<hr/>	
	45,322.65	
Balance of Building Fund		
Advances (see Loans Re- ceivable)	178,303.71	223,626.36
	<hr/>	<hr/>
Balance May 31, 1968		774,220.50
		<hr/>
		<u>\$999,220.50</u>

STATEMENT 2 — (Page 5)

**CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA**

Statement of Income and Expenditures
for the year ended May 31, 1968.

Income:	Actual	Budget
Special Collections:		
Conference Sunday	\$ 6,000.18	\$ 5,500.00
Easter Sunday	11,663.37	9,000.00
Evangelism	4,070.14	5,000.00
	<hr/>	
	\$ 21,733.69	
Debt Payments:		
Endowment Fund	6,000.00	6,000.00
M.B. Bible College	7,000.00	7,000.00
Bethesda Home	9,398.29	10,000.00
	<hr/>	
	22,398.29	
Conf. Membership Assessm.	257,854.40	260,551.50
Other	165.60	
	<hr/>	<hr/>
Total Income	302,151.98	303,051.50
	<hr/>	<hr/>
Expenditure:		
Reference and Counsel:		
Ministers' Course	1,500.00	1,500.00

Faith & Ethic Conference		1,000.00	
Peace		900.00	
		1,500.00	3,400.00
Evangelism:			
Radio and Church	28,709.07		29,040.00
Quebec Work			
General	18,210.15		20,800.00
Property Taxes & Insur.	894.83		1,000.00
Maritimes Work	3,600.95		3,900.00
		51,415.00	54,740.00
Christian Education:			
Sund. School, Youth, Music	11,416.83		16,400.00
College Burseries	1,000.00		1,000.00
		12,416.83	17,400.00
Higher Education—M.B. Bible College:			
General	58,800.00		58,800.00
Property Taxess, Loan			
Interest and Insurance	16,846.29		19,000.00
Voice Publication	1,200.00		1,200.00
Student Service	702.36		800.00
		77,548.65	79,800.00
Publications:			
M.B. Herald & Rundschau	71,400.00		70,400.00
Literature Distribution	3,000.00		3,000.00
		74,400.00	73,400.00
Management Committee:			
Debt Retirement:			
M.B. Bible College	28,000.00		28,000.00
Bethesda Home	9,398.29		7,000.00
Quebec Church Expans.	7,000.00		7,000.00
M.B. Bible College Building			
Renovations	2,494.79		3,000.00
General Conference Levies	26,494.00		26,494.00
Conf. Exp. (Statement 10)	22,778.91		25,000.00
		96,165.99	99,494.00
Total Expenditures		313,446.47	328,234.00
Excess of Expenditure over Income		(11,294.49)	(25,182.50)

BIBLE COLLEGE BUILDING FUND

STATEMENT 3

Statement of Receipts and Disbursements

For the year ended May 31, 1968.

Credit balance, May 31, 1967		\$ 1,411.95
Add:		
Receipts:		
Conference Grant	\$ 2,494.79	
Donations	400.00	2,894.79
		<hr/>
		4,306.74
Deduct:		
Disbursements:		
Air Conditioning Units	2,442.56	
Other Repairs and Replacements	262.23	2,704.79
		<hr/>
Balance credit, May 31, 1968		\$ 1,601.95

CANADIAN CONFERENCE

OF THE

MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

CANADIAN YOUTH COMMITTEE STATEMENT 4

Statement of Receipts and Disbursements

for the year ended May 31, 1968.

Credit Balance, May 31, 1967	\$ 2,039.91	
Add:		
Receipts — Donations	5,982.13	
		<hr/>
		\$ 8,022.04
Deduct:		
Disbursements:		
M.B. Bible College Bursary \$	600.00	
Radio Work — Quebec	1,000.00	
Bursaries — Quebec	800.00	
Board of Missions	3,000.00	5,400.00
		<hr/>
Balance Credit, May 31, 1968		\$ 2,622.04

CANADIAN MUSIC COMMITTEE STATEMENT 5

Statement of Receiptss and Disbursements for the year ended May 31, 1968.

Credit Balance, May 31, 1967	\$	507.24	
Add:			
Donations		733.30	
			\$ 1,240.54
Deduct:			
M.B.B.C. Bursary	\$	600.00	
Balance Credit, May 1968			\$ 640.54

CANADIAN CONFERENCE OF THE MENNONITE BRETHREN CHURCHES OF NORTH AMERICA BOARD OF CHRISTIAN EDUCATION STATEMENT 6

Statement of Receipts and Disbursements for the year ended May 31, 1968.

Credit Balance, May 31, 1967		Nil	
Add:			
Receipts:			
Conference Grant	\$	11,416.83	
Transfer from Interim Christian Educa- tion Com.		1,488.05	
Sale of Material		1,100.17	\$ 14,005.05
Deduct:			
Disbursements:			
Music	\$	117.88	
Youth		15.00	
Sunday School		50.00	182.88
Executive Secretary Expenses:			
Material purchased		1,371.74	
Salaries		5,666.60	
Grant and Deputation		1,867.28	
Youth Worker		851.82	
Library		122.44	
Advertising		21.36	9,901.24
Office Expenses:			
Office Supplies		1,381.70	
Postage		205.14	
Telephone		179.91	
Secretarial Servicess		2,154.18	3,920.93
Balance Credit, May 31, 1968			Nil

**CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA**

MOBILE BOOK STORE

STATEMENT 7

**Statement of Receipts and Disbursements
for the year ended May 31, 1968.**

Credit Balance, May 31, 1967	\$	666.13	
Add:			
Receipts from Sales at Church Clinics, etc.	8,085.32	\$	8,751.45
Deduct:			
Disbursements:			
Purchase	\$ 7,126.04		
Literature Publication	480.53		
Telephone, Postage & Misc.	306.35		
Literature Distribution	216.48	8,129.40	
Balance Credit, May 31, 1968		\$	622.05

BOARD OF EVANGELISM

STATEMENT 8

**Statement of Receipts and Disbursements
for the year ended May 31, 1968.**

Receipts:			
Conference Grant	\$ 51,415.00		
Youth Committee	1,000.00	\$	52,415.00
Disbursements:			
Program of Evangelism:			
Salaries	\$ 7,309.96		
Travel	2,185.03		
Church Visitation	1,020.00	10,514.99	
Quebec Work:			
Salaries, Subsidies and Radio Work	17,960.15		
Property Taxes & Insur.	894.83		
Jewish Mission	250.00	19,104.98	
Maritime Work:			
Salaries and Moving Exp.	3,600.95		
Extension Work	795.00	4,395.95	
Radio Work:			
Canad. Gospel Light Hour	11,897.28		
Russian	1,000.00	12,897.28	

Committee Travel	1,314.06		
Study Conference	399.34		
Office Expenses:			
Salaries	2,714.70		
Postage	244.57		
Telephone	386.57		
Supplies	442.56	3,788.40	52,415.00
			Nil

**CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA**

DESIGNATED FUND ACCOUNT STATEMENT 9

**Statement of Receipts and Disbursements
for the year ended May 31, 1968**

Credit Balance, May 31, 1967	Nil		
Add:			
Receipts — Donations	\$ 12,522.51	\$ 12,522.51	
Deduct:			
Disbursements:			
Quelle des Lebens	\$ 52.00		
Kitimat Church	165.60		
Meadow Lake M.B. Church	2,285.68		
Moose Jaw M.B. Church	2,425.22		
Carribou Beth. M.B. Church ..	1,465.58		
Brookwood M.B. Church ..	2,362.73		
Christ. Press (Centen. Iss.) ..	200.00		
Gospel Light Hour	1,626.92		
Board of Trustees	400.00		
Other	1,538.78	12,522.51	Nil

CONFERENCE DISBURSEMENTS STATEMENT 10

for the year ended May 31, 1968.

Taxes (reversing previous years accrued)	(\$ 3,000.00)
Travel	11,487.58
Interest (net)	1,161.28
Secretary and Supplies	1,106.25
Treasury	4,969.00
Office Supplies	1,568.85
Telephone	239.24
Postage	298.23
Printing and Stationery	3,400.04
Employee Benefits	622.28

Audit	600.00
Anna Thiessen	300.00
Bank Charges and Exchange	26.16
	<hr/>
	\$ 22,778.91
	<hr/>

**CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA**

Schedule of Repayment of Advances to Conference Institutions

Conference Year 1969-70

Mennonite Brethren Bible College:

Principal Balance May 31, 1968 \$ 57,111.42

Annual Payments:

Endowment Fund Revenue \$ 6,000.00

College Operating (Board and Room) .. 7,000.00

Conference Treasury (Budget) 15,000.00

\$ 28,000.00

Balance to be paid in Conference Year 1970-71

Bethesda Home:

Principal Balance, May 31, 1968 \$ 8,571.45

Annual Payments of approximately \$10,000, principal and interest — outstanding balance of this loan should be repaid by May 31, 1969. Funds provided out of Bethesda Home operating Fund.

St. Jerome:

Principal Balance May 31, 1968 \$ 8,675.00

Monthly payments of \$190 each, provided from the the rental revenue of the building.

St. Therese:

Principal Balance May 31, 1968 \$ 32,800.00

Annual payments of \$7,000 from Canadian Conference Treasury.

Christian Press:

Principal Balance May 31, 1968 \$112,620.84

Monthly payments of \$800, principal and interest, provided out of operating funds. Repayment schedule

will be reviewed periodically — payments will be increased as earnings permit.

Bank Loan Credit Arrangements:

Bank Credit established August 31, 1967	\$223,000.00
Annual Payments from Conference Treasury	52,000.00
	<hr/>
Bank Credit available May 31, 1968	171,000.00
	<hr/>
Actual Bank Loan May 31, 1968	151,000.00
	<hr/>

Bank Loan Variances since August 31, 1967:

High	\$191,000.00
Low	111,000.00

All available surplus funds are applied to bank loan so as to reduce interest. From the above you will note that the present bank loan is \$20,000 under established limit.

**GENERAL PATTERN OF RECEIPTS AND DISBURSEMENTS
OF THE
CANADIAN MENNONITE BRETHREN CONFERENCE**

RECEIPTS:

	1963-64	%	1964-65	%	1965-66	%	1966-67	%	1967-68	%
Conference Sunday	\$ 4,209	.7	3,510	.5	5,822	.8	5,706	.7	5,000	.5
Easter Sunday	7,047	1.1	10,737	1.5	10,951	1.5	10,807	1.3	11,663	1.2
Evangelism	4,387	.7	2,832	.4	1,809	.3	4,333	.5	4,070	.4
Levies	139,470	22.1	167,125	23.8	166,764	23.3	178,839	21.4	257,854	25.9
General							127		166	
Bible College	14,198	2.3	15,002	2.1	14,026	1.9	15,844	1.9	19,633	2.0
Bethesda	5,650	.9	8,116	1.2	9,394	1.3	9,973	1.2	8,663	.9
Canadian Youth	5,640	.9	5,798	.8	5,296	.7	6,063	.7	5,982	.6
Music	335	.1	1,328	.2	1,035	.2	627	.1	733	.1
Designated Funds							3,199	.4	40,870	4.0
Board of Missions and Services..	436,317	70.7	488,503	69.5	501,715	70.0	601,486	71.8	642,340	64.4
	617,263	100.	702,951	100.	716,811	100.	837,004	100.	996,974	100.

Disbursements:

Board of Reference and Counsel									1,500	.1
Board of Evangelism	20,044	3.5	12,081	1.8	16,741	2.4	31,555	3.8	50,415	5.3
Board of Christian Education	3,202	.5	6,093	.9	6,600	.9	6,700	.8	12,417	1.3
Board of Higher Education	41,698	7.0	57,502	8.7	56,526	8.1	58,344	7.0	77,549	8.1
Board of Publication	29,525	5.0	35,100	5.3	48,530	6.9	60,403	7.2	74,400	7.8
Board of Management	48,133	8.1	66,811	10.0	70,032	10.0	65,453	7.8	96,166	10.1
Board of Missions	449,216	75.9	487,694	73.3	503,157	71.7	613,001	73.4	642,339	67.3
	591,818	100.	665,281	100.	701,586	100.	835,456	100.	954,786	100.

SOURCE AND APPLICATION OF CASH FUNDS

FOR THE YEAR 1968-69

1967-68

Disbursements:	Actual			1968-69
Board of Reference and Counsel:				
Ministers' Course	\$ 1,500.00		\$ 1,500.00	
Business Con.			1,000.00	
Peace Section	\$ 1,500.00		900.00	\$ 3,400.00
Board of Evangelism:				
Church Ext. Work	16,569.07		20,600.00	
Quebec Work	18,210.15		21,893.00	
Maritime Work ..	3,600.95		3,780.00	
Radio Work	12,140.00		12,640.00	
General Expenses	894.83	51,415.00	2,000.00	60,913.00
Board of Chr. Educ.:				
Sunday School, Youth & Music	12,416.83	12,416.83		17,400.00
Board of High. Educ.				
M.B. Bible College	58,800.00		64,800.00	
Voice Publication	1,200.00		1,200.00	
Student Services	702.36		800.00	
Taxes, Insur., etc.	16,846.29	77,548.65	18,000.00	84,800.00
Board of Publications:				
M.M. Herald	44,700.00		44,700.00	
Menn. Rundschau	26,700.00		26,700.00	
Liter. Publication	3,000.00	74,400.00	3,000.00	74,400.00
Board of Management:				
Debt Retirement	44,398.29		52,000.00	
General Confer. Assessment	26,494.00		15,880.00	
Conf. Expenses	22,778.91		25,000.00	
College & Building Renovations	2,494.79	96,165.99		92,880.00
		313,446.47		333,793.00
Revenue:				
Special Collections:				
Confer. Sunday ..	6,000.18		5,500.00	
Easter Sunday ..	11,663.37		11,000.00	
Evangelism	4,070.14	21,733.69	5,000.00	21,500.00

Debt Payment:

Endowment Fund	6,000.00		6,000.00	
M.B.Bible College	7,000.00		7,000.00	
Bethesda Home	9,398.29	22,398.29	8,571.46	21,571.45
<hr/>				
Misc. Revenue	165.60			
Cash from Rev.	11,294.49			10,686.55
Conf. Membership			16,002	
	257,854.40	x	17.50	280,035.00
	<hr/>			<hr/>
	\$313,446.47			\$333,793.00
	<hr/>			<hr/>

**CHANGES IN THE BUDGET DISBURSEMENTS
FOR THE YEAR 1968-69**

Board of Evangelism:

Will be appointing an additional worker starting January, 1969. The salary schedule has not been finalized as yet, but is estimated at \$7,200 for the first year plus moving expenses and additional travel 4,500.00

Quebec Work:

Salaries include utilities, rent and telephone plus an increment of \$15.00 per month. Total salaries 720.00

Distribution of Literature:

Deputation and travel for personnel 373.00

Maritime Work reduced by (120.00)
offset of moving cost and increment increase

Radio work in Quebec 250.00

General Expenses — increase for allocating interest on Quebec investment Taxes 2,800.00

8,523.00

Board of Higher Education:

Salaries for one additional teacher 6,000.00

Tax, Interest, and Insurance charges 18,000.00

Board of Publication:

Increase of Free Subscription to the Mennonite Rundschau 1,000.00

Board of Management:

Reallocation of interest, tax and insurance charges reduces the budget by (21,350.00)

General Conference levies reduction by (10,614.00)

No building renovations at direct Conference expense (3,000.00)

Debt retirement increased because of Christian Press Machinery purchase	7,000.00
	<hr/> (27,964.00) <hr/>
Total Increase	<hr/> 5,559.00 <hr/>

CHANGES IN EXPECTED REVENUES

FOR THE YEAR 1968-69

Special Collections:

Easter Sunday Collections	2,000.00
collections for 1967-68 were \$11,663.37	

Debt Retirement:

Bethesda	(1,428.55)
Balance due reduced by this amount over last years budget.	
Cash from Revenue Fund	(14,495.95)
Mainly due to cash reserves being reduced by advance to M.B. Bible College.	
Levy increase by \$1.00 on 16,002 members	19,483.50
	<hr/>
Budget for 1967-68 based on 15,791 members	5,559.00
	<hr/>

B. DUES AND OFFERINGS IN CHURCHES OF THE CANADIAN

M.B. CONFERENCE FOR THE YEAR 1968-69

According to a decision of the 1954 Conference (page 82) all offerings and dues are to be sent to the Treasurer of the Canadian Conference, brother J. J. Riediger, 81 Henderson Highway, Winnipeg 5, Manitoba. This includes all offerings for foreign missions.

The conference has accepted motions for the following dues and offerings:

A. For the Conference Treasury

1. A conference levy of \$20.00 per member.

2. Board of Missions and Services

15 Sunday offerings plus the Thanksgiving offering.

3. M.B. Bible College

Two yearly offerings plus a special offering if and when visited by teachers, students, or members of the board.

4. **Canada Inland Mission** — One offering on Easter Sunday.
(This work will now fall under the Board of Evangelism.)
 5. **Bethesda** — Two yearly offerings to be used for the western patient's account.
 6. **Youth Work** — Offerings at youth meetings for support of youth projects.
 7. **Scholarships for Music Students at MBBC**
 - a. From choirs with 14 singers or less \$6.00.
 - b. From choirs with 15-15 singers — \$12.00 per year.
 - c. From choirs with 25 singers or more — \$20.00 per year.
- B. Church Receiving Permission at the 1968 Council of Boards Session to Ask All Canadian M.B. Churches for one Offering in Support of its Building Program.**
Crestwood Mission Church, Medicine Hat, Alberta

C. STATISTICAL REPORT

As compiley by Conference Secretary, H. J. Unger from information received from the Churches for the year 1967.

PROVINCES	QUE. & ONT.	MANITOBA	SASK.	ALBERTA	B. C.	TOTAL 1967	TOTAL 1966	TOTAL 1965
Membership:								
Number of Churches	15	28	33	14	34	124	119	117
Membership May 31, 1967	2,571	4,286	2,471	1,271	5,380	15,979	15,757	15,462
Accepted for Certificate or Testimony	121	189	125	66	348	849	990	981
Accepted through baptism	80	53	96	51	143	423	364	453
Readmission of excommunicated members	1	1	1	1	2	6	10	12
Excommunications	7	7	3		18	35	39	56
Transferred by certificate	65	159	93	45	268	630	899	811
Died	16	20	17	3	55	111	124	128
Joined other denominations	27	41	35	10	67	180	163	172
Membership May 31, 1968	2,657	4,297	2,530	1,386	5,458	16,328	15,822	15,747
Age Baptized:								
Under 10 years					1	1		2
10 - 15 years	24	8	42	20	41	135	115	139
16 - 20 years	41	31	40	26	65	203	180	218
21 - 25 years	6	6	2	2	11	27	41	37
25 - 50 years	5	46	9	2	8	70	32	30
51 years and over	3	21				24	4	11
Sunday School:								
Number of Teachers	292	571	328	146	510	1,847	1,894	1,695
Assistants	104	127	155	34	244	664	821	801
Other workers	63	108	60	48	123	402	482	500
Workers with Bible College or Bible Institute training	133	251	230	113	397	1,124	1,376	1,495
Sunday School workers who are teachers by profession	86	159	71	37	119	472	488	482
Sunday School workers who participated in "M.B. Services Training Program"	89	140	16	61	115	421		

PROVINCES	QUE. & ONT.	MANITOBA	SASK.	ALBERTA	B. C.	TOTAL 1967	TOTAL 1966	TOTAL 1965
Enrollment:								
Cradle Roll	117	185	63	11	229	605	604	493
Nursery	180	289	167	106	305	1,047	1,162	1,138
Beginner	251	454	285	145	558	1,693	1,827	1,850
Primary	413	796	378	244	986	2,817	3,000	2,948
Junior	419	732	424	200	921	2,696	2,694	2,614
Intermediate	321	584	326	208	616	2,055	2,013	2,027
Senior	217	406	285	140	436	1,484	1,406	1,317
Young People	194	309	147	151	221	1,022	1,189	1,258
Adults	824	1,374	1,098	390	1,453	5,139	5,431	5,041
Total Enrollment	2,936	5,129	3,173	1,595	5,797	18,630	19,326	18,686
Total Offerings	\$20,940	\$30,830	\$20,822	\$ 6,901	\$39,563	\$118,956	\$118,545	\$113,497
Average per pupil	\$ 7.13	\$ 5.85	\$ 6.95	\$ 4.25	\$ 6.85	\$ 31.03	\$ 7.83	
Mission Sunday Schools	1	4	1	54	7	67	15	23
DVBS in Church	10	17	15	10	24	76	91	91
DVBS outside of Church	6	7	8	4	6	31	32	35
Bible Camps	7	16	22	7	28	80	102	101
Youth Work:								
Number of Young People:								
Grades 7 - 9	150	341	244	213	557	1,505	1,393	1,287
Grades 10 - 13	254	426	245	180	515	1,620	1,311	1,251
Other, (Single up to age 24)	135	288	249	179	359	1,210	1,146	1,117
Married (Up to age 24)	37	81	40	76	161	395	358	290
Offerings	\$ 3,163	\$ 3,286	\$ 830	\$ 1,815	\$ 6,740	\$ 15,834	\$ 22,507	\$ 22,427
Education:								
Students in M.B. Bible Schools	24	46	67	47	110	294	292	256
Students in non-M.B. Bible Schools	7	11	17	9	19	63	63	82

PROVINCES	QUE & ONT.	MANITOBA	SASK.	ALBERTA	B. C.	TOTAL 1967	TOTAL 1966	TOTAL 1965
Education (cont'd):								
Students in Private High Schools	116	116	6	7	217	462	484	557
Students in Public High Schools	197	421	212	225	675	1,730	1,679	1,444
Students at University	81	164	72	67	142	526	431	413
Students at M.B. Bible College	16	54	8	4	14	96	106	129
Music:								
Church Choirs	17	30	24	11	32	114	81	83
Number of Singers	355	604	451	254	673	2,337	2,156	2,146
Youth Choirs	3	9	6	3	7	28	14	12
Number of Singers	98	252	153	100	128	731	369	320
Number of Singers in Other Choirs	161	186	115	50	347	859	1,377	1,173
Mid Week Program:								
Women's Societies	13	25	30	11	25	104	106	104
Men's Fellowships	1	2	1			4	4	4
Bible Study and Prayer Meeting	13	22	28	11	26	100	110	111
Boys' Clubs	8	9	17	8	18	60	36	56
Girls' Clubs	8	10	17	8	17	60	37	58
Family Life:								
Marriages:								
Believers (Both partners belonging to M.B. Church)	86	29	16	11	92	234	181	
Believers (One belonging to another denomination)	11	26	17	11	19	84	74	
Mixed Marriages (Believer and unbeliever)	1	5	1	1	12	20	15	13
Unbelievers (children of members)	1	5	7	8	8	29	24	19
Civil Marriages		2	1	2		5	2	3
Marriages of Divorced Persons								
Number of Widows	146	169	83	60	287	745	748	617
Numbers of Widowers	16	21	21	12	45	115	95	83

PROVINCES		QUE & ONT	MANITOBA	SASK.	ALBERTA	B. C.	TOTAL 1967	TOTAL 1966	TOTAL 1965
Pastoral Work:									
Days of Evangelism or Deeper Life		101	134	164	87	139	625	636	727
House Visitation Program (No. of Churches)		12	23	21	7	21	84	110	107
Have all Members been Visited (No. of Churches)		6	16	16	6	13	57	50	53
Workers in Church:									
Number of Ordained Ministers, Dec. 31, 1967		37	80	43	26	83	269	282	287
Number of Ministers Ordained in 1967			1	2	1	3	7	4	8
Number of Ministers Elect		10	20	7	6	9	52	36	47
Number of Ministers Died			3		1		1	8	4
Number of Ordained Deacons, Dec. 31, 1967		37	60	32	12	63	204	204	202
Number of Deacons Ordained in 1967			4			1	5	6	11
Number of Deacons Elect		15	20	20	9	35		102	94
Number of Deacons Died			1			1	2	2	1
Missionaries on M.B. Fields		19	40	14	15	33	99	121	107
Missionaries on non-M.B. Fields		5	20	42	6	36	109	116	130
Pastors Remunerated		10	16	24	6	21	77	71	72
Pastors not Remunerated		1	6	1	1	2	11	20	20
Pastors partly remunerated		3	5	4	4	6	22	24	16
Church Offerings:									
Board of Missions and Services		\$ 96,500	\$164,822	\$ 87,091	\$ 52,214	\$160,318	\$560,945	\$503,042	\$448,668
Relief and MCC		21,123	27,951	16,213	12,872	31,758	109,917	77,425	82,867
Education		40,183	29,339	19,013	4,759	52,121	145,415	152,785	142,476
Building of Churches		58,005	93,407	109,290	38,045	80,162	378,909	530,367	533,910
Own Church Needs		187,784	281,225	153,256	90,367	306,549	1019,181	851,663	779,548
Other Missions Within Conference		210,730	238,590	88,758	71,135	217,490	826,703	670,455	586,526
Total		\$630,008	\$842,830	\$487,142	\$273,637	\$876,287	\$3109,904	\$2841,927	\$2651,898
Largest Contribution Per Member		344	533	418	357	371	405	446	
Smallest Contribution Per Member		34	100	125	174	129	112	83	182
Average Contribution Per Member								196	

RECORD OF CHURCH RECEIPTS FROM ALBERTA TO MAY 31, 1968

Numbers	Gross Amount Received	Levies	Conf. Sunday	College Support	Bethesda	C.I. Mission	Evan- gelism	Youth & Music	Misc. Amount	Board of Missions	Church
405	27,166	6,677	120	339	195	435	235	218	446	18,499	Coaldale
15	1,113	281	3	18	33	38			44	696	Crestwood
36	1,889	10		18	18	93		18		1,734	Crooked Creek
74	6,260	1,221				63		138	71	4,768	Gem
45	10,001	743		533	80		4	100	229	8,317	Grassy Lake
169	8,515	2,789	114	81	85	48	246	104	188	4,860	Highland
45	2,757	743	12	27	14	124			42	1,796	La Glace
108	5,521	1,782	87	136	102	97	78	31	132	3,076	Lakeview
119	7,479	2,015	66	7	77	54	31	51	293	4,885	Lindrum
118	5,327	1,060		100	100			25	452	3,590	Linden
11	602	99	15	25	30	25	45	30		333	Namaka
10	772		8	50	22		24	75	50	544	Fincher Creek
105	7,602	1,667	37	177	40	67	73	19	273	5,249	Tofield
78	5,257	1,773	52	105	130	40	107	27	249	2,772	Vauxhall
	160										Alberta Conf.
1,338	90,421	20,857	514	1,617	976	1,084	841	836	2,470	160	
										61,277	
67.68	15.59	.38		1.21	.69	.81	.63	.62	1.85	45.80	Average per
1,310	60.83	12.75	.38	1.51	.81	.85	.56	.50	.89	42.62	Member
											1966-67
											Average

RECORD OF CHURCH RECEIPTS FROM MANITOBA TO MAY 31, 1968

Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Bethesda	C.I. Mission	Evan- Gelism	Youth & Music	Misc. Amount	Board of Missions	Church
57	3,218		75	88	70	54		12	66	2,853	Alexander
25	1,812		18	64	44	166		35	5	1,481	Arnaud
108	6,563		32	121	72	79		20	188	6,051	Boissevain
77	1,837			85		125		72	80	1,475	Brandon
41	528			30	30	30			13	425	Brooklands
52	3,689		30	90	75	129		6	57	3,303	Domain
136	9,661			261	100	348		133	30	8,789	Elm Creek
605	26,079		113	1,263	248	484		390	377	23,204	Elmwood
177	2,151		40	80	80	40		12	18	1,881	Fort Garry
44	834			26	43				8	757	Garman
79	1,234		52	105	32	53			102	890	Hordean
57	5,306		39	128	80			40	165	4,854	Justice
69	3,732		34	90	34			33	61	3,481	Kronsgard
70	3,085		38	54	55	46			104	2,787	Lena
64	6,685		24	199	61	133	27	32	66	6,142	Manitou
19	823		7	15	13				54	734	Narquette
160	5,476		70	26					25	5,355	Morden
117	6,964			331	112	66		20	70	6,365	Newton
166	10,726		150	416	213	308		20	235	9,384	Niverville
598	21,649		100	801		184	221		60	20,283	North Kildonan
471	18,927		62	513		138		50	150	18,014	Portage Avenue
216	6,913			625	75	50		75	29	6,059	River East
62	612							6	7	599	Salm
233	6,624		74	188	148	451		150	116	5,496	Steinbach
23	2								2		Westview
333	27,236		97	354	274	403	162		134	25,811	Winkler
192	4,537			201	110	163	205		94	3,764	Wpg. Central
	78,152	70,604		87					4,279	3,183	Manitoba Conf.
4,271	26,504	70,604	1,056	6,242	1,967	3,450	616	1,105	6,593	17,418	

Average per Member
1966-67
Average

40.61
31.99

RECORD OF CHURCH RECEIPTS FROM THE CANADIAN CONFERENCE - JUNE 1, 1967 TO MAY 31, 1968

Members	Gross Amount	Laymen	Conf. Sunday	College Support	Bethesda Mission	C.I. Mission	Evan-gelism	Youth & Music	Misc. Amount	Board of Missions	Church
33	30,615	629	629					358		29,628	Canadian Conf.
2,542	151,030	40,871	912	3,583	2,034	2,903	548	40	2	74	Quebec
4,271	265,054	70,604	1,056	6,242	1,970	3,450	616	1,105	3,598	95,810	Ontario
2,472	151,373	35,886	609	1,839	1,070	2,113	1,019	1,877	6,593	173,418	Manitoba
1,338	90,421	20,857	514	1,617	926	1,084	841	836	3,863	103,496	Saskatchewan
5,382	298,629	89,287	2,280	4,780	2,664	2,342	938	1,742	2,470	61,277	Alberta
16,038	987,990	257,848	6,000	18,061	8,663	11,892	3,963	6,737	18,178	176,418	British Columbia
									34,704	640,121	

RECAP STATEMENT OF AVERAGE CONTRIBUTIONS PER MEMBER

16,038	61.60	16.03	.37	1.13	.54	.74	.25	.42	2.16	39.91	Average per Mem.
15,753	46.39	10.43	.37	.91	.60	.77	.12	.39	1.06	31.74	1966-67 Average
15,434	47.35	10.64	.38	.93	.61	.79	.12	.40	1.08	32.40	1967-68 Average

RECAP STATEMENT OF AVERAGE CONTRIBUTIONS PER MEMBER BY PROVINCIAL CONFERENCE

33	19.93	16.50						1.20	.04	2.23	Quebec 1967-68
2,402	52.65	11.07	.37	.90	.91	1.19	.20	.28	1.59	36.35	Ont. 1965-66
2,469	57.68	11.71	.41	.96	.91	.87	.38	.41	.70	41.63	1966-67
2,542	59.42	16.03	.36	1.41	.80	1.14	.22	.31	1.41	37.69	1967-68
4,231	40.98	11.00	.25	.90	.50	.43	.04	.34	.69	26.84	Man. 1965-66
4,250	51.75	12.01	.26	1.12	.63	.43	.09	.33	4.90	32.98	1966-67
4,272	62.06	16.53	.25	1.46	.46	.81	.14	.26	1.54	40.61	1967-68
2,300	51.00	9.10	.12	.94	.48	.76	.33	.47	.93	37.32	Sask. 1965-66
2,343	49.02	7.42	.30	.78	.36	1.02	.41	.50	.34	37.89	1966-67
2,472	61.32	14.43	.25	.74	.43	.85	.41	.76	1.56	41.87	1967-68
1,300	51.77	9.91	.33	1.01	.77	1.06	.21	.45	2.29	35.14	Alta. 1965-66
1,310	60.03	12.75	.38	1.51	.81	.86	.56	.50	.89	42.62	1966-67
1,338	67.58	15.59	.38	1.21	.69	.81	.63	.62	1.85	45.80	1967-68
5,201	42.87	11.00	.41	.94	.58	.65	.03	.39	.75	20.21	B.C. 1965-66
5,361	45.04	12.00	.41	.78	.59	.62	.21	.41	.34	29.68	1966-67
5,382	55.49	16.59	.42	.89	.49	.45	.17	.32	3.38	32.73	1967-68

RECORD OF CHURCH RECEIPTS FROM ONTARIO TO MAY 31, 1968

Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Bethesda Mission	C.I. Evan-gelism	Youth & Music	Misc. Amount	Board of Missions	Church
252	20,088	4,158	128	510	227	983	220	250	13,612	Fairview
25	1,043	413				91	15	197	328	Hampshire
394	26,813	6,402	100	450	300	200	120	544	18,497	Kitchener
153	7,831	2,393		480	97	195	61	154	4,452	Leamington
56	786						26	70	690	Mountview
83	5,184	2,162		170	58	261	18	65	2,350	Niagara
149	9,862	2,459	107	198	114	100	140	134	6,611	Port Rowen
522	34,869	8,564	188	738	448	247	85	799	23,801	Scott Street
55	2,901	908				5		8	1,981	Toronto
307	11,221	4,835	150	200	314	150	70	302	5,200	Vineland
444	25,831	7,227		700	475	451	20	938	15,875	Virgil
57	463		12	38		24	52	135	202	Zion
45	2,992	743	227	100		50	6	3	1,814	Waterloo
	1,155	611				146			398	Ontario Conf.
2,545	151,038	40,871	912	3,583	2,034	2,903	781	3,598	95,810	
	59.42	16.08	.36	1.41	.80	1.14	.31	1.41	37.69	Average per Member
	57.68	11.71	.11	.96	.91	.87	.41	.70	41.63	1966-67 Average

RECORD OF CHURCH RECEIPTS FROM SASKATCHEWAN TO MAY 31, 1968

Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Bethesda Mission	C.I. Mission	Evan- gelism	Youth & Music	Misc. Amount	Board of Missions	Church
75	469	169			74	27			2	200	Arlee
11	99	44			15					53	Bethania
11	173				51			111	6	158	Blaine Lake
35	2,726	462	33	161	124						Beechy
70	5,808	1,234	24	75	104		106	50	215	1,778	Borden
72	8,134	1,254		50	50			23	298	3,912	Brotherfield
46	979	135			69		102		6	6,460	Brotherfield
297	21,327	6,650	15	107	100			45	286	667	Carrot River
136	4,432	500		150		234		295	190	14,091	Central
16	1,112	264	34		55			38		3,297	Dalmeny
29	1,746	498		23	24			53	69	720	Elbow
16	904	182		100						1,078	Elim
25	280		11		25		32			623	Emanuel
77	4,335	1,271	45	92	101			57	295	212	Foam Lake
26	1,985	429	21	34	9			134	16	2,342	Glenbush
229	9,916	3,125	79	50	69		22	123	125	1,251	Gnadenau
230	16,948	3,795	109	259	201		147	85	896	6,344	Hepburn
57	6,567	1,021	23	138	183		34	81	138	11,271	Herbert
32	1,597	172	26	35	12		100	10	2	5,107	Regina
35	1,076	79		35	32			8	47	1,321	Laird
28	907	8			8					772	Lashburn
19	1,055	462			10			59	62	881	Lucky Lake
101	6,421	1,436	41	67	58		171	39	244	414	Meadow Lake
13	539	214			37			14	27	4,382	Main Centre
19	1,021	314			9					235	Moose Jaw
134	7,982	3,261					43		136	698	N. Battleford
14	329	248			20					4,542	Nutana
142	10,325	2,343	49	231	24			57	392	61	Pierceland
83	5,377	1,370		60	60			60	6	7,068	Swift Current
45	835	71						49	252	3,483	Waldheim
80	6,033	2,123	44	71	68			17		764	Warman
163	3,950	1,135		64	17		114	113	6	4,054	Watrus
86	7,019	1,419	58	58	138			27	97	2,616	West Portal
2,472	151,573	35,686	609	1,839	1,070	2,113	1,019	1,877	3,863	7,532	Sask. Conf.
	61.32	14.43	.25	.74	.43	.85	.41	.76	1.56	103,496	Average per Member
2,343	49.02	7.42	.30	.78	.36	1.02	.41	.50	.34	37.89	1966-67 Average

RECORD OF CHURCH RECEIPTS FROM BRITISH COLUMBIA TO MAY 31, 1968

Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Bethesda Mission	C.I. Evangelism	Youth & Music	Misc. Amount	Board of Missions	Church
91	3,208			40	50	43	51	84	2,905	Arnold
228	12,027			403				473	11,056	Bakerview
89	4,883		46	107	104	93	200	188	4,038	Black Creek
28	1,316		5	15	5	35	5	1	1,250	Brookswood
28	536								535	Cariboo Bethel
225	9,201		50	120	75	50	141	83	8,643	Central Heights
681	18,344		240	259	231			470	17,124	Clearbrook
263	9,596		230	592	150	207		661	7,694	Chilliwack
21	569					19			550	County Line
27	202					27		63	112	Dawson Creek
165	6,311		56	162	37	84	109	32	5,691	East Aldergrove
209	10,384		67	221	198	121	178	448	8,957	East Chilliwack
391	15,904		128	445	157			93	15,081	Fraserview
263	8,872		123	245	219	155		755	7,205	Greendale
144	2,331			56				108	2,167	Kelowna
117	4,621			140	60	75		134	4,162	Kennedy Heights
320	13,938		300	235	165	194		124	12,727	Killarney Park
28	1,037		10	55	20	10		3	989	Lake Errock
101	4,137		30	70	76	44		269	3,617	Natsequi
68	231								1	Mountain View
29	1,123							13	1,111	North Fence
11	1,441			10				33	1,398	New Hazelton
10	377								377	Ocean Falls
20	722				4	32		20	665	Oliver
39	2,672	10	10	50	35	40	50	2	2,450	Pacific Grace
88	4,638			10	10	10		497	4,094	Peden Hill
15	441			15	10	20		10	386	Port Edwards
20	64			10				4		Queensboro
283	7,245	125	125	125	125	75	85	95	6,740	S. Abbotsford
37	472	15	15	15	15	15		2	410	South Otter
20	264							7	258	Terrace
587	21,466	375	375	700	700	394	364	845	18,079	Vancouver
207	10,238	107	107	261	256	291	154	806	8,238	Willingdon
529	14,437	259	259	408	17	223	150	1,803	11,577	Yarrow
	105,319	09,287	106	10	5	75		9,932	5,904	B.C. Conference
5,382	298,629	89,287	2,280	4,780	2,664	2,342	938	18,178	176,418	
	55.49	16.59	.42	.89	.49	.45	.17	3.38	32.78	
	45.04	12.00	.41	.78	.59	.62	.21	.34	29.68	Avg. per member 1966-67 average

E. LIST OF DELEGATES TO 1968 CONFERENCE

QUEBEC

Ste. Therese: Ernest Dyck

Fairview: Harvey C. Gossen, Walter Unger, Peter Derksen, John Janzen, Henry Dyck, Walter Epp.

Hampshire: Peter Klassen.

Kitchener: F. C. Peters, C. J. Rempel, Peter Loewen.

Leamington: Frank Dyck, Nickolia Wiens, Abraham J. Konrad.

Mountview: Herman Kroeker, Jim Siebert.

Niagara: Rudy Bartel.

Port Rowan: A. J. Block, P. J. Reimer.

Scott Street: Gerhard Fast, Peter Dick, Abe Block, Henry Penner, John A. Derksen, Abram Huebner.

Toronto: Isaac Tiessen, D. E. Warkentin, Jacob Neufeld.

Vineland: J. M. Schmidt, Isaac Block, Helmut Koop.

Virgil: J. G. Baerg, Dan Willms, Martin Wiens, John Derksen.

MANITOBA

Alexander: David Pries.

Arnaud: Irvin H. Penner.

Boissevain: Peter Unrau, Jake Rempel, Peter Derksen, Jacob Unrau, A. J. Froese.

Brandon: Henry Willms.

Brooklands: Abe Quiring.

Domain: J. J. Neufeld, Abe Enns.

Elm Creek: Nick Schmidt, Henry Janzen, Clarence Janzen, Jacob Wall, Jacob W. Kroeker.

Elmwood: Harry Thiessen, Allan Peters, Abe J. Neufeld, A. C. DeFehr, C. C. DeFehr, Ben Wall, Len Ratzlaff, Erich Ratzlaff, Peter Rempel, John Quiring, W. J. Schmidt, John Klassen, Walter Kroeker, D. Ewert, M. Hamm, Wm. Fast, Orlando Redekopp, John Konrad, H. Giesbrecht, G. Mathies, J. L. Klassen.

Fort Garry: D. Durksen, J. Wall, J. D. Friesen, D. Forese, J. Hiebert, J. Riediger, J. J. Toews, J. J. Wall.

Gospel Light: John Regehr, Cliff Friesen, John I. Block.

Horndean: P. W. Martens.

Justice: Walter Loewen.

Kronsgart: George Bauman, Peter Labun, A. A. Heide.

Lakeview: P. H. Sawatsky, John Neufeld.

Morden: Walter Janzen, F. H. Friesen, A. H. Voth, Henry J. Boldt, Harry Guderian, Wm. J. Wiebe, J. Toews.

Manitou: Jacob Falk, John H. Goossen, C. Riediger, D. Voth.
Newton: A. A. DDyck, D. A. Dyck, V. Ewert, C. Giesbrecht, H. Toews.
Niverville: David Dick, William Dyck, Theodor Martens, John Koslowsky.
North Kildonan: W. I. Neufeld, V. Toews, C. C. Warkentin, H. W. Redekopp, David Reimer, Albert Redekopp, Vern Dyck, Dick Klassen, Peter Martens, A. A. DeFehr, John Derksen, Paul Wiebe, Allan Labun, W. A. Dueck, J. B. Klassen, John Lepp, Peter Enns.
Portage Avenue: John Doerksen, Walter Regehr, Henry Wiebe, Peter Toews, Bernie Konrad, Leslie Stobbe, Peter Dueck, Abram Dueck, Frank Peters, H. R. Baerg, D. E. Redekopp, H. H. Voth.
Portage la Prairie: Edward Giesbrecht.
River East: Henry J. Dick, B. J. Froese, Benj. Baerg, Nicholas Dueck, Peter Thiessen, John Doerksen, Victor Adrian, Harold Jantz, Ervin Wall. Ernest Isaac, Rudy Dyck.
Salem: Jacob Balzer, Vern Ratzlaff, Herbert Swartz.
Steinbach: Jake Epp, John D. Reimer.
Winkler: W. Schroeder, A. A. Unruh, Frank E. Peters, Henry Penner, J. P. Dyck, G. P. Dyck, P. Kliever, A. C. Klassen, Peter Kroeker, Walter Brown, Dave Kuhl, J. Pauls.
Winnipeg Central: Albert J. Voth, Walter Thiessen, Jacob P. Suderman.

SASKATCHEWAN

Beechy: Edward J. Klassen.
Brotherfield: Cornelius Braun, Sam Willems.
Central: Henry J. Harder, Walter Friesen, F. P. Kroeker, Harold Neufeld, Henry Thiessen, Dave Berg, Sam Peters, Isaac Boldt, John Voth, Dan Block.
Ebenezer: Isaac Block, Don Enns, Waldo Lepp, Henry F. Peters, Sylvester Dirks.
Elim: J. J. Thiessen.
Emmanuel: Jacob M. Waldner.
Glenbush: Leo Pauls, Abe Pauls.
Hepburn: P. J. Andres, Jacob Boldt, John F. Froese, Roland Jeschke, Henry Peters, G. D. Geddert.
Herbert: Henry Braun, Albert Falk, Jake Klippenstein, John Regier, John G. Redekopp, W. E. Redekop, Henry Voth, Herman Voth, Nick Janz.
Laird: Rudolph Heidebrecht.
Lashburn: Otto Derksen.
Lucky Lake: J. A. Pauls.
Main Centre: Ben Schroeder.
Meadow Lake: W. Buller.

North Battleford: Arno Fast, P. V. Balzer.
Nutana: Henry Balzer, Fred Peters, Henry H. Epp, Peter J. Block.
Regina: Peter Klassen, Peter Wiebe.
Swift Current: Isaac Bergen, Eugene Martens, Jake Regehr, Edgar Siemens, B. C. Schellenberg, Jake Wiebe.
West Portal: Jacob Nickel, Irene E. Willems, Betty Willems.
Woodrow: H. C. Schroeder.

ALBERTA

Coaldale: John A. Dueck, Jacob F. Huebert, John Esau, D. P. Pankratz, Jacob Janz, John H. Unger, Peter P. Regier.
Crooked Creek: Philip Siebert, James Cornelson, Peter K. Penner.
Gem: Aron Willms, Nick Dueck, Henry Peters.
Grassy Lake: V. Hildebrand.
Highland: P. P. Doerksen, Peter Dueck, A. L. Klassen, Mervin Reimer, John Schmidt, Henry Wall.
La Glace: N. D. Siebert.
Lendrum: Paul E. Poetker, Mrs. Paul E. Poetker, David Rempel, Henry Regehr, Mrs. Don Neufeld.
Linden: Lloyd Ratzlaff, George Wiens, Jacob Brown, C. C. Toews, Sam Megli, Rudy Boschman.
Medicine Hat: Art Martens.
Tofield: Jake Dueck, Ben Thiessen, D. Balzer, G. Quiring.
Vauxhall: George Friesen, Jake Rempel, Henry Berg, Ernest Unruh, A. J. Unruh.

BRITISH COLUMBIA

Arnold: Peter C. Penner, J. J. Rempel, J. J. Neuman.
Bakerview: Albert Dyck, Peter Enns, David Friesen, Helmut Janzen, Jake Klassen, Wilmer Kornelson, John Martens, David Neumann, J. H. Quiring, Jake Toews, Henry Unger.
Black Creek: J. B. Falk, C. Thiessen, H. Wedel, J. E. Klassen, A. Wedel.
Brookswood: George Warkentine.
Cariboo Bethel: Paul Unger.
Central Heights: Paul J. Wiebe, Ernie Dyck, Rudy Dyck, Albert Heppner, Nick Dyck.
Chilliwack: W. Wiebe, B. Voth, J. Wiens, J. Penner, P. Thiessen, J. Wiebe, J. F. Klassen, J. Thiessen, W. Penner, P. Neufeld, H. Warkentin, C. Rempel.
Clearbrook: H. F. Klassen, John Enns, J. J. Unger, J. K. Brandt, J. E. Derksen, P. J. Klassen, George Heidebrecht, Victor Thiessen, Harvey Guenther, J. N. Toews, J. Harder, Jacob J. Rempel, Peter Heide, P. H. Block, J. H. Lepp, David Schellen-

berg, A. A. Wiebe, H. B. Falk, H. P. Hooge, Henry Janzen, H. B. Friesen, J. J. Dick, J. G. Sawatzky, Jacob Janzen, Alex. Bauman, H. D. Pauls, J. P. Willms, P. J. Wiebe.

County Line: H. H. Muller, G. J. Penner.

Dawson Creek: Erwin Janzen, Jake Martens.

East Aldergrove: C. D. Toews, J. C. Voth, H. C. Born, Dave Martens, Abe Friesen, John Willms, Dave Redekop, J. J. Esau.

East Chilliwack: Jake Doerksen, B. P. Epp, Dan Sagert, Jake Teichgrob, G. Thielmann, G. Warkentin, Isaac Wiebe, H. P. Wiens.

Fraserview: J. A. Toews, H. Ratzlaff, H. Penner, H. Block, H. Pankratz, J. A. Dyck, J. Neuman, E. Hintz, J. D. Friesen, A. Goosen, V. Pauls, J. Neufeld, A. Kroeker, J. Jantzen, D. Vogt, H. Neumann.

Greendale: D. Balzer, J. Driediger, P. Koehn, J. F. Janzen, J. Isaak, Wm. Baerg, E. Dyck, H. Dueck, H. Dueck, D. Friesen, P. Ewert, D. Froese.

Kelowna: Isaac Epp, Ben Braun, Abe Schellenberg, Nick Kroeker, John Wiebe, George Peters, John Stoes.

Kennedy Heights: Rudy Janzen, Henry J. Esau, Adolf Dirks, Peter Dick, Sam Baerg.

Killarney Park: Jake Penner, David H. Wedel, Frank L. Epp, N. Sawatsky, Walter Stobbe, Wm. Friesen, Peter Regehr, Abe Epp, John Isaac, John Dyck, Aron Koehn, Jack Siemens, Herbert Brandt, J. Klippenstein.

Kitimat: Aaron Schmidt

Lake Errock: Frank Friesen, Art Isaac.

Matsqui: Alvin Wiebe, Victor Neufeld, Henry Neufeld, Ed Haak, J. J. Kasper.

Mountain View: John Dyck, E. H. Redekopp, Herman Kroeker, Herbert Neufeld.

New Hazelton: Martin Penner, George Braun.

North Peace: John Schmidt, Henry J. Wiebe.

Oliver: Helmut Klassen.

Pacific Grace: Miss Anne Neufeld, H. G. Classen.

Peden Hill: Cornelius Funk.

Queensborough: Victor Nickel.

South Abbotsford: Henry DeFehr, A. A. Nickel, J. J. Toews, Rudolf Nickel, Henry Reimer, Peter Wiens, Frank Krahn, Henry Veer, Dave Friesen, John Krahn, Henry H. Willms, David Nickel.

Vancouver: D. B. Wiens, H. Enns, Peter Esau, Dave Guenther, Walter Rennert, Ben Baier, Jake Kaethler, Jacob Giesbrecht, John C. Dyck, Nick Harder, Roland Giesbrecht, H. Kerfers, Jake Voth, Harry Neufeld, Ben Neufeld, Abram Neufeld, J. Zacharias, Jacob Janzen, Jacob Janzen, R. Wesner, H. Graewe, G. Quadrius, A. Groening, Al Kroeker, Corn. Bergen, Wilh. Teichrob.

Willingdon: J. Thiessen, J. Esau, J. Block, G. Letkeman, P. Thiessen, H. Kopp, I. W. Redekopp, P. Konrad.

Yarrow: H. G. Thielman, Aron Rempel, Hugo Janz, P. D. Loewen, H. P. Neufeld, H. P. Martens, Nick Boschman, Henry Ratzlaff, George Epp, Jacob Krause, Henry Loewen, Jake Enns, Art Friesen, Victor Mathies, Peter Friesen, Henry Dahl, Peter Unger, John H. Isaak, George Toews, John Dahl.

F. BOARDS OF THE CANADIAN CONFERENCE OF THE M.B. CHURCHES FOR THE YEARS 1967-69

Conference Executive

Moderator:

David Ewert, Rexford Hall, Apt. 8, 3473 University Street,
Montreal 2, Quebec.

Assistant Moderator:

Henry Voth, Box 59, Herbert, Saskatchewan — 784-2574

Secretary:

Henry J. Unger, 31742 Peardonville Ext., Clearbrook, B.C. - 859-9990

Treasurer:

J. J. Riediger, 81 Henderson Highway, Winnipeg 5, Man. —
533-8923; Home: 871 Crescent Dr., Winnipeg 19 — 474-3829

Council of Boards

(Date in parentheses refers to expiry of term of office.

P.R. refers to Provincial Representative.)

Board of Christian Education

Executive Secretary:

Wilmer Kornelson, 2284 Bakerview Street, Clearbrook, B.C. —
853-3207

Chairman:

D. E. Redekop, 665 Viscount Place, Winnipeg 19, Man., —
GR5-5427 (1969)

Vice-Chairman:

Henry H. Dueck, 16 Meadow Crescent, Kitchener, Ontario —
744-2127 (1971)

Secretary:

Henry J. Dick, 1195 Kildonan Drive, Winnipeg 16, Man. —
334-2705 (1969 P.R.)

Other Members:

Elmer Andres, Bethany Bible Inst., Hepburn, Sask. (1971 P.R.)

Rudy Bartel, R.R.2, St. Catharines, Ont. 934-3948 (1971 P.R.)

Peter J. Dick, 13 Woodelm Drive, St. Catharines, Ont., 685-0895
(1969)

Jake P. Doerksen, Box 52, Gem, Alberta, 472-2166 (1971 P.R.)

Helmut T. Janzen, 590 Tait Street, Victoria, B.C. (1971)

Neil Neumann, 5415 Rugby Street, Burnaby, B.C., 521-7417
(1969)

Henry Peters, Box 60, Hepburn, Saskatchewan (1971)
J. Penner, 7269 Lancaster Place, Vancouver 16, B.C., 435-4904
(1969 P.R.)

Board of Evangelism

Executive Secretary:

J. J. Toews, 81 Henderson Highway, Winnipeg 5, Man., 533-8923

Chairman:

J. M. Schmidt, Box 779, Winkler, Man. (1971)

Vice Chairman:

Nick J. Dyck, 33333 Hawthorne Ave., Abbotsford, B.C., 859-9217
(1971)

Secretary:

Victor D. Toews, 185 Hawthorne Avenue, Winnipeg 16, Manitoba
334-1211 (1969)

Other Members:

George Braun, 1605 Jackson Road, R.R.5, Abbotsford, B.C.
859-9642 (1969)

Nick Willems, 324 Avenue Y North, Saskatoon, Saskatchewan
242-5992 (1971 P.R.)

H. H. Epp, 6 Sparling Crescent, Saskatoon, Sask., 374-2961 (1971)

Harvey Goosen, 455 Geneva Street, St. Catharines, Ont. 935-7155
(1969)

Hugo Jantz, 42269 Central Road, Box 264, Yarrow, B.C., 823-4940
(1969 P.R.)

A. L. Klassen, 5132 Nesbitt Road N.W., Calgary, Alberta
282-6667 (1971 P.R.)

Herman Kroeker, 101 Millen Road, Stoney Creek, Ontario
(1971 P.R.)

A. J. Neufeld, 208 Glenwood Crescent, Winnipeg 5, Manitoba
533-9362 (1969 P.R.)

Board of Higher Education

Chairman:

D. H. Neumann, 2375 Grant Street, Clearbrook, B.C., 859-9988
(1971)

Vice-Chairman:

H. R. Baerg, 1095 Wolseley Avenue, Winnipeg 10, Manitoba
775-6364 (1969 P.R.)

Secretary:

Wm. Neufeld, 1224 Henderson Highway, Winnipeg 16, Manitoba
334-3729 (1969)

Other Members:

P. F. Bargaen, 15411 Rio Terrace Drive, Edmonton, Alberta
489-7439 (1971 P.R.)

Jack Block, Ste. 309, 425 - 10th Street, New Westminster, B.C.
521-2746 (1969)

Jim Siebert, 350 Upper Ottawa, Hamilton, Ontario, 383-7324
(1971 P.R.)

John Wall, 121 Buxton Road, Winnipeg 19, Man. 474-1187 (1971)

Victor Neufeld, 2944 Clearbrook Road, Clearbrook, B.C.
853-3676 (1969 P.R.)

Alumni:

E. A. Isaac, 759 Oakland Avenue, Winnipeg 16, Manitoba 338-1119

Honorary Life Member:

C. A. DeFehr, 360 Bredin Drive, Winnipeg 15, Man., 533-2635

Cornie Braun, Hepburn, Sask., Hepburn 25 (1971 P.R.)

Rudy Heidebrecht, Box 149, Hepburn, Sask., 947-2061 (1971)

H. W. Redekopp, 1158 Kildonan Drive, Winnipeg 16, Manitoba
334-7386 (1969)

Board of Management

Chairman:

Henry J. Block, 2695 Granville Street, Vancouver 2, B.C.
RE6-9171 (1971)

Vice-Chairman:

Henry Dick, 539 Kipp Avenue, Chilliwack, B.C. 792-4166 (1969)

Secretary:

Ernest Ratzlaff, 44 Chatham Drive N.W., Calgary 48, Alberta
289-5095 (1971)

Other Members:

J. V. Friesen, 7292 Shawnee Place, Vancouver 16, B.C. 435-3841
(1969 P.R.)

B. J. Froese, 29 Pleasant Bay, Winnipeg 15, Manitoba, 338-1013
(1969)

J. E. Janzen, R.R.1, Jordan Station, Ontario, 562-5389 (1971 P.R.)

Peter Martens, Box 60, Coaldale, Alberta, 345-3004 (1971 P.R.)

W. E. Redekop, Box 130, Herbert, Sask., 784-2412 (1971 P.R.)

C. J. Rempel, 20 Idlewood Drive, Kitchener, Ont., 742-9611 (1971)

C. C. Warkentin, 155 Helmsdale Avenue, Winnipeg 15, Man.
334-6023 (1969 P.R.)

D. E. Warkentin, 24 Malamute Crescent, Agincourt, Ontario
293-2227 (1969)

Board of Publications

Chairman:

David Durksen, 545 Cedarcrest, Winnipeg 16, Man., 334-2595 (1971)

Vice-Chairman:

Walter Kehler, 1010-270 Roslyn Rd., Winnipeg 13, Man., 452-8754
(1971)

Secretary :

Leslie Stobbe, 3-2885 Ness Ave., Winnipeg 22, Man., 489-3166
(1969 P.R.)

Other Members:

- Arthur Block, 1238 Tecumseh, Vancouver 3, B.C., 434-0177 (1969)
Peter Derksen, 3 Glencairn Drive, St. Catharines, Ontario
935-4404 (1971 P.R.)
G. H. Epp, 36 Windsor Street, Chilliwack, B.C. 792-1708
(1969 P.R.)
George D. Geddert, Hepburn, Sask., 947-2050 (1971 P.R.)
A. J. Konrad, R.R.3, Leamington, Ont., 326-6273 (1971)
J. Isaac, 1604-88th Avenue, Edmonton, Alberta, 484-1815
(1971 P.R.)
Vernon Ratzlaff, 77 Henderson Hwy., Winnipeg, Manitoba
533-9485 (1969)
John Schmidt, 2508 Cherokee Drive, Calgary, Alta. 282-1119
(1969)

Honorary Life Member:

- C. A. DeFehr, 360 Bredin Drive, Winnipeg 15, Man., 533-2635

Board of Reference and Counsel**Chairman:**

- J. H. Quiring, 31906 Beech Avenue, Clearbrook, B.C., 859-4654
(1971)

Vice-Chairman:

- R. Boschman, Box 92, Linden, Alberta, Acme 256 (1971 P.R.)

Secretary:

- H. J. Brandt, 2776 E. 50th Avenue, Vancouver 16, B.C., 325-0319
(1971)

Other Members:

- J. G. Baerg, Box 112, Virgil, Ontario, 468-7511 (1971 P.R.)
H. C. Born, 2648 Minter Street, Clearbrook, B.C., 859-4359
(1971)
E. J. Lautermilch, Box 296, Beechy, Sask., 151 (1971 P.R.)
D. J. Pankratz, Box 207, Coaldale, Alberta, 345-3529 (1969)
H. Penner, R.R.2, St. Catharines, Ont., 935-6617 (1969)
H. H. Voth, 730 McLeod Avenue, Winnipeg 15, Manitoba, 338-2055
(1969 P.R.)
Herman Voth, Box 577, Herbert, Saskatchewan, 784-2413 (1969)
D. B. Wiens, 445 E. 36th Avenue, Vancouver 16, B.C., 325-7991
(1969 P.R.)

Canadian M.B. Representatives to M.C.C. (Canada):**Executive Secretary:**

- J. M. Klassen, (Office) — 607 Paris Building, 259 Portage Bldg.
259 Portage Ave., Winnipeg, Man., 943-0155
(Home) — 106 Cameo Crescent, Winnipeg 15, Man. 338-9411

Canadian Representatives:

- J. A. Toews, (Office) — 7474 Culloden St., Vancouver 15, B.C.
325-2316; (Home) — 7426 Culloden St., Vancouver 15, B.C.
321-1329
Victor Adrian, M.B. Bible College, 77 Henderson Highway, Win-
nipeg 5, Manitoba, 533-4717 (1969)
C. J. Rempel, 20 Idlewood Drive, Kitchener, Ontario, 742-9611
(1971)

G. DIRECTORY OF CHURCH WORKERS

BRITISH COLUMBIA MEMBERSHIP — 5,458

ARNOLD — Membership 56

Pastor:

Peter C. Penner, 740 Marion Rd., R.R.2, Abbotsford — 859-4034

Assistant to Pastor:

J. J. Rempel, 38705 Old Yale Rd., R.R.2, Abbotsford — 853-2331

Ministers:

Peter Janzen, 38611 Old Yale Rd., R.R.2, Abbotsford — 853-1024

Ministers Elect:

J. J. Rempel, 38705 Old Yale Rd., R.R., Abbotsford — 853-2331

Deacons Elect:

Abe Stobbe, Marion Rd., R.R.2, Abbotsford — 853-1682

Jacob Neuman, 38853 Old Yale Rd., R.R.2, Abbotsford — 859-5416

Peter A. Wiens, Corbould Rd., R.R.2, Abbotsford — 853-2816

S.S. Superintendent:

J. J. Rempel, 38705 Old Yale Rd., R.R.2, Abbotsford — 853-2331

Youth Leader:

Harold Janzen, 48 Corbould Rd., R.R.2, Abbotsford — 859-4061

Choir Director:

Sam Penner, 1919 Dixon Rd., R.R.2, Abbotsford — 859-8884

Secretary:

John Wiens, No. 2 Rd., R.R., Yarrow, B.C.

Treasurer:

Erhard Ratzlaff, 39289 Vye Rd., R.R.2, Abbotsford — 853-1016

BAKerview — Membership 281

Pastor:

J. H. Quiring, 31906 Beech Ave., Clearbrook, B.C. — 859-4654

Assistant to Pastor:

D. H. Neumann, 2375 Grant Ave., Clearbrook, B.C. — 859-9988

Ministers:

Abram Friesen, 31952 Sunrise Cresc., Clearbrook, B.C. — 859-9308

David Friesen, 2487 Clearbrook Rd., Clearbrook, B.C. — 853-2305

Wilmer Kornelson, 2284 Bakerview Ave., Clearbrook, B.C.—853-3207

P. R. Toews, 33316 Rainbow Ave., Abbotsford, B.C. — 859-9643

Deacons:

John K. Enns, 31861 Beech Ave., Clearbrook, B.C. — 859-8226

Henry Martens, 32983 S. Fraser Way, Abbotsford, B.C.—853-2070

David Falk, 32241 Huntingdon Rd., Box 181, Abbotsford — 859-5944

Henry Lepp, 838 Gladwin Rd., Abbotsford — 859-8385

John Martens, 31869 Countess Cresc., Clearbrook — 853-2070

Missionaries:

Lawrence and Selma Warkentin, August-Goellerich St. 3a, 4600
Wels, Austria

Director of Christian Education:

John Lenzmann, 2796 Evergreen Street, Clearbrook — 859-8094

S.S. Superintendent:

Peter Enns, 34370 Skyline Drive, Abbotsford — 859-5097

Youth Leader:

Jerry Hiebert, 209 Village Apartments, Abbotsford — 859-5439

Choir Director:

Frank Dyck, 2311 Lynden Street, Clearbrook — 853-3830

Secretary:

Clifford Hiebert, 2889 Upland Drive, Clearbrook — 859-4520

Treasurer:

Ernie Janzen, 31834 Beech Ave., Clearbrook — 859-4278

BLACK CREEK — Membership 88

Pastor:

J. E. Klassen, R.R.1, Black Creek — 337-5428

Assistant to Pastor:

J. B. Falk, R.R.1, Black Creek — 337-5486

Deacons:

J. B. Falk, R.R.1, Black Creek — 337-5486

Deacons Elect:

D. Klassen, R.R.1, Black Creek — 337-5504

S.S. Superintendent:

B. J. Falk, R.R.1, Black Creek — 337-5284

Youth Leader:

H. L. Unger, Gen. Del., Campbell River — 287-7802

Choir Director:

A. Wedel, R.R.1, Black Creek — 337-5208

Secretary:

A. Philippsen, R.R.1, Black Creek — 337-5207

Treasurer:

P. P. Klassen, R.R.1, Black Creek — 337-5531

Endowment Fund Treasurer:

P. P. Klassen, R.R.1, Black Creek — 337-5531

BROOKSWOOD — Membership 28

Pastor:

George Warkentin, Box 418, Langley — 534-5450

Moderator:

John Froese, 13971-100 Ave., North Surrey — 581-7239

Minister:

George Warkentin, Box 418, Langley — 534-5450

Deacons Elect:

Jake Konrad, 3804-207 St., Langley — 534-6798

S.S. Superintendent:

John Froese, 13971-100 Ave. North Surrey — 581-7239

Youth Leader:

Jake Konrad, 3804-207 St., Langley — 534-6798

Choir Director:

Peter Isaak, 19863-36 Ave., Langley — 534-6801

Secretary:

Jake Hiebert, 15042 Robin Crescent, N. Surrey — 581-9595

Treasurer:

Jake Hiebert, 15042 Robin Crescent, N. Surrey — 581-9595

CARIBOO BETHEL

Pastor:

Paul Unger, Box 1441, Williams Lake — 392-7457

Assistant to Pastor:

Neil Isaac, Box 1104, Williams Lake — 392-4651

S.S. Superintendent:

Peter Dyck, Box 699, Williams Lake — 392-4749

Youth Leader:

John Froese, Box 2236, Williams Lake — 392-7869

Secretary:

Nick Pauls, R.R.1, Lac La Hache — 396-7409

Treasurer:

Heinz Teichgraef, Box 1553, Williams Lake — 392-5042

CENTRAL HEIGHTS — Membership 243 (Ph. 859-5968)

Pastor:

N. J. Dyck, 33333 Hawthorne Ave., Abbotsford — 859-9217

Assistant to Pastor:

G. L. Braun, 1605 Jackson Rd., R.R.5, Abbotsford — 859-9642

Minister:

Jacob Dyck, Hawthorne Ave., Abbotsford — 859-4775

H. H. Nikkel, 2559 Minter Drive, Clearbrook — 859-9951

Jacob Thielmann, 32025 Pineview Ave., Clearbrook — 859-4121

Paul Wiebe, Mayfair Ave., Abbotsford — 853-3519

Deacons:

Frank DeFehr, 32251 Pineview, Clearbrook — 859-8692

Peter F. Ewert, 32245 Peardonville Ext., Clearbrook — 859-5340

Paul Neufeld, 31934 Peardonville Ext., Clearbrook — 859-9513

David Sawatsky, Vye Rd., R.R.2, Abbotsford — 853-2926

Daniel Schmidt, Kenny Rd., R.R.2, Abbotsford — 853-1260

Missionaries:

Rev. and Mrs. Leslie Buhler — India; Mr. and Mrs. A. Hofmann — Switzerland; Miss Blondina Neufeld — India; Miss Eleanor Neufeld — Ethiopia; Mr. and Mrs. Bill Schmidt — Ethiopia; Rev. and Mrs. Elmer Warkentin — Borneo; Mr. and Mrs. Abe Wiebe — Morocco (on furlough).

S.S. Superintendent:

Henry Wiebe

Youth Leader:

Albert Heppner

Choir Director:

Alvin Toews

Secretary:

Rudy Dyck

Treasurer:

Abe Froese

Endowment Fund Treasurer:

Edgar Kroeker

CLEARBROOK — Membership 671

Pastor:

Herman Lenzmann, 2798 Centennial St., Clearbrook — 859-4144

Jac. J. Dick, 2358 Holly St., Clearbrook — 853-2697

Assistant to Pastor:

J. J. Unger, 31811 Peardonville Ext., Clearbrook — 853-2340

Minister:

John Enns, 427 McCallum Road, Abbotsford — 859-9943

H. B. Friesen, 2718 Loewen Street, Clearbrook — 859-4967

J. P. Friesen, 32024 Mt. Waddington Ave., Clearbrook — 859-9758

Samuel Hodel, 2834 Clearbrook Road, Clearbrook

H. F. Klassen, 2866 Evergreen Street, Clearbrook — 853-2060

Peter Langeman, 32032 Pineview Ave., Clearbrook — 853-1540

N. H. Pauls, 2709 Countess Street, Clearbrook — 859-9983

Ratzlaff, Gustav, 2676 Centennial Street, Clearbrook — 859-8642

A. A. Toews, 31950 Old Yale Road, Clearbrook — 859-5746

H. P. Toews, 31940 Old Yale Road, Clearbrook — 859-9961

I. J. Toews, 2799 Victoria Street, Clearbrook — 859-9476

J. J. Dick, 2358 Holly St., Clearbrook — 853-2697

Minister:

G. P. Warkentin, 2809 Victoria Street, Clearbrook — 859-9245

P. J. Wiebe, 2778 Centennial Street, Clearbrook — 853-3092

Deacons:

H. B. Falk, 31885 Hopedale Ave., Clearbrook — 859-8234

J. J. Harder, 2373 Centre Street, Clearbrook — 859-8930

J. H. Isaak, 2746 Trethewey Street, Clearbrook — 859-5878

H. B. Klassen, 2720 Countess Street, Clearbrook — 853-2063

David Quapp, 32089 Mt. Waddington Ave., Clearbrook — 859-9839

J. J. Rempel, 2919 Evergreen Street, Clearbrook — 859-9842

B. P. Ratzlaff, 31879 Countess Crescent, Clearbrook — 859-8810

D. D. Schmidt, 32019 Noble Ave., Clearbrook — 859-8245

J. N. Toews, 3396 Clearbrook Road, Clearbrook — 859-5303

J. J. Warkentin, 2710 Countess Street, Clearbrook — 853-2063

Miss Susie Brucks, B.P. 18 Kikwit, Congo, Africa

Miss Mary Toews, B.P. 4341 Kinshasa II, Congo, Africa

Director of Christian Education:

J. E. Derksen, 2941 Evergreen Street, Clearbrook — 859-5635

S.S. Superintendent:

J. J. Peters, 31926 Hopedale Ave., Clearbrook — 853-1220

Youth Leader:

Geo. Heidebrecht, 2161 Meadows Street, Clearbrook — 859-8905

Choir Director:

Victor Thiessen, 32044 Old Yale Road, Clearbrook — 859-9893

Secretary:

J. K. Brandt, 2728 Clearbrook Road, Clearbrook — 859-9822

Treasurer:

D. P. Wiebe, 2309 McCallum Road, Abbotsford — 859-9208

Endowment Fund Treasurer:

Frank Neufeld, 1552 Clearbrook Road, Clearbrook — 859-8875

CHILLIWACK — Membership 278

Pastor:

Henry Warkentin, 619 Maple Ave., Chilliwack — 792-1152

Assistant to Pastor:

Walter Wiebe, 9298 Carleton St., Chilliwack — 795-5107

Minister:

Henry Fast, 9484 Coote St., Chilliwack — 795-7406

Jacob P. Penner, 9267 Coote St., Chilliwack — 792-6300

Paul Rogalsky, 64 Broadway St., Chilliwack — 795-7960

Peter S. Thiessen, 53 Broadway St., Chilliwack — 792-6093

Henry J. Unger, 422 Wellington Ave., Chilliwack — 792-6641

Deacons:

David Baerg, 624 Vine Ave., Chilliwack — 795-3246

John Derksen, 46274 McCaffrey Blvd., Chilliwack — 792-2248

Jacob Suderman, 10469 McSween Rd., R.R.3, Chilliwack — 795-3100

Peter Unger, 8840 Broadway St., Chilliwack — 795-7911

Heinrich Walde, 57 Broadway St., Chilliwack — 795-5314

John Wiens, 11244 Kitchen Rd., R.R.3, Chilliwack — 792-2607

Deacons Elect:

John Wiebe, 9385 Windsor St., Chilliwack — 795-3129

Walter Wiebe, 9298 Carleton St., Chilliwack — 795-5107

Missionaries:

Martha Neufeld, Sudan Interior Mission, Miango via Jos, N. Nigeria

Director of Christian Education:

George Epp, 36 Windsor St., Chilliwack — 792-1708

S.S. Superintendent:

John Derksen, 46274 McCaffrey Blvd., Chilliwack — 792-2248

Youth Leader:

Rudy Klassen, 9312 Broadway St., Chilliwack — 795-7484

Choir Director:

John Hooge, 9650 Carleton St., Chilliwack — 795-7373

Secretary:

Herbert Hamm, 46541 Cedar Ave. W., Chilliwack — 795-7600

Treasurer:

Peter Walde, 46723 First Ave., Chilliwack — 795-7113

Endowment Fund Treasurer:

Henry Goossen, 37 Woodbine St., N., Chilliwack — 795-7927

COUNTY LINE GOSPEL CHAPEL — Membership 23

Pastor:

George J. Penner, Box 394, Aldergrove, B.C. — 856-2623

Assistant to Pastor:

David Campbell, Kendall Rd., R.R.1, Aldergrove

S.S. Superintendent:

Bruno Muller, Bradner — 856-8008

Youth Leader:

Gordon Stanley, County Line Rd., R.R.1, Aldergrove — 856-2431

Choir Director:

Bruno Muller, Bradner — 856-8008

Secretary:

H. H. Muller, 2558 Minter St., Clearbrook — 853-3746

Treasurer:

Dave Pauls, McTavish Rd., R.R.1, Mt. Lehman — 856-6342

DAWSON CREEK — Membership 29

to be appointed

Assistant to Pastor:

Mr. John Braun, 1528-111 Avenue, Dawson Creek — 782-4985

Deacons:

John Braun, 1528-111 Avenue, Dawson Creek — 782-4985

S.S. Superintendent:

Mrs. Anne Willms, Box 104, Dawson Creek — 782-2547

Music Chairman:

Jake Siebert, 1509-94 Avenue, Dawson Creek — 782-8878

Secretary:

Treasurer:

Endowment Fund Treasurer:

to be appointed.

EAST ALDERGROVE — Membership 161

Pastor:

C. D. Toews, 2581 Minter St., Clearbrook, B.C. — 859-8423

Assistant to Pastor:

J. C. Voth, 32059 Mt. Waddington Ave., Clearbrook — 853-1889

Minister:

John Pankratz, 2807 Princess St., Clearbrook — 859-5568

H. C. Born, 2648 Minter St., Clearbrook — 859-4359

Deacons:

J. C. Voth, 32059 Mt. Waddington Ave., Clearbrook — 853-1889

J. J. Esau, 2840 Woodland St., Abbotsford — 853-383

Deacons Elect:

Dave Martens, 31872 S. Fraserway, Clearbrook — 853-3494

Missionaries:

Rev. and Mrs. Henry Thiessen, Borneo, Indonesia

S.S. Superintendent:

Jake Siemens, 24037 Harbridge Rd., R.R.6, Langley — 534-4080

Youth Leader:

Elvin Warkentin, 2215 Peardonville Rd., R.R.1, Abbotsford — 859-9872

Choir Director:

Herman C. Klassen, 1939-264 St., R.R.1, Aldergrove — 856-2774

Secretary:

Dave Redekop, 28080 T.C. Hwy., R.R.2, Aldergrove, — 856-8080

Treasurer:

Henry Loewen, 1219 LeFeuvre Rd., R.R.2, Aldergrove — 856-8284
Endowment Fund Treasurer:

John Andres, 2566 Minter St., Clearbrook — 853-1263

EAST CHILLIWACK — Membership 199

Pastor:

G. Thielmann, 9495 Windsor St., Chilliwack — 795-9503

Assistant to Pastor:

B. P. Epp, R.R.2, Chilliwack — 792-6435

Minister:

J. I. Bergen, 523 Clayton Ave., Chilliwack — 795-9252

B. P. Epp, R.R.2, Chilliwack — 792-6435

G. Thielmann, 9495 Windsor St., Chilliwack — 795-9503

Ministers Elect:

Daniel Sagert, R.R.2, Chilliwack — 794-7021

Deacons:

Alfred Hamm, 9290 Windsor St., Chilliwack — 792-2917

J. J. Isaac, 9534 Carleton St., Chilliwack — 792-1639

H. P. Wiens, R.R.2, Chilliwack — 794-7635

J. C. Willms, R.R.2, Chilliwack — 795-7388

Missionaries:

Abe and Katie Koop, 92/4 Nagamine Yama, Nada Ku, Kobe, Japan

John Wm. Toews (MCC), Menno Travel Service, Box 444, Nairobi,
Kenya, Africa

S.S. Superintendent:

Alfred Hamm, 9290 Windsor St., Chilliwack — 792-2017

Youth Leader:

Merv Kornelsen, R.R.3, Chilliwack — 795-7722

Choir Director:

Walter Esau, R.R.2, Chilliwack — 794-7554

Secretary:

H. P. Wiens, R.R.2, Chilliwack — 794-7635

Treasurer:

Isaac Wiebe, R.R.2, Chilliwack — 794-7580

Endowment Fund Treasurer:

Peter J. Esau, 9238 McNaught Rd., Chilliwack — 795-7975

**FRASERVIEW (7474 Culloden St., Van. 15 - Ph. 325-2316)
Membership 370**

Pastor:

J. A. Toews, 7426 Culloden St., Vancouver 15 — 321-1329

Minister:

Peter Dyck, 1369 E. 60th Ave., Vancouver 15 — 325-6073

J. H. Neumann, 6920 Knight St., Vancouver 15 — 327-0053

Deacons:

John Bargaen, 1138 Bird Rd., Richmond — 278-8196

John Dyck, 7786 Borden St., Van. 15 — 325-7651

Abe Kroeker, 6835 Heather St., Van. 14 — 261-5400

John Neufeld, 6959 Culloden St., Van. 15 — 321-0343

David Vogt, Ste. 103, 8655 Selkirk St., Van. 14 — 266-5419

Missionaries:

Miss F. Neufeld, M.B. Medical Centre 1, Jadcherla, Andhra Pradesh
India

S.S. Superintendent:

Edwin Hintz, 2965 Rosemont Dr., Van. 16 — 433-1501

Youth Leader:

Gordon Neufeld, 1022 Cambie Rd., Richmond — 278-8337

Choir Director:

Jake Dirksen, Ste. 204, 430 Ash St., New Westminster — 522-2108

Secretary:

Bruce Neufeld, 1707 E. 37th Ave., Vancouver 15 — 327-6470

Treasurer:

Peter Giesbrecht, 2841 E. 42nd Ave., Vancouver 16 — 433-0194

Endowment Fund Treasurer:

Henry Epp, 1020 Bird Rd., Richmond — 278-0084

GREENDALE — Membership 266

Pastor:

David Froese, 6204 Sumas Prairie Rd., R.R.4, Sardis, B.C.—823-6418

Assistant to Pastor:

David Balzer, 45439 Wells Rd., R.R.4, Sardis — 858-6885

Minister:

Henry G. Dueck, 6550 Sumas Prairie Rd., R.R.1, Sardis — 823-6587

David Froese, 6204 Sumas Prairie Rd., R.R.4, Sardis — 823-6418

Jacob B. Harder, 42975 South Sumas Rd., R.R.4, Sardis — 823-6695

Siebert, Nick (retired), 42205 South Sumas Rd., R.R.1, Sardis —
823-6568

Deacons:

David Balzer, 45439 Wells Rd., R.R.4, Sardis — 858-6885

Peter Dyck, 46220 Downing Rd., R.R.4, Sardis — 823-6724

Friesen, Cornelius, 6350 Sumas Prairie Rd., R.R.4, Sardis—823-6049

Deacons Elect:

David Dirks, 43570 Adams Rd., R.R.1, Sardis — 823-6673

Peter Reimer, 6954 Sumas Prairie Rd., R.R.1, Sardis — 823-6583

Missionaries:

Miss Helen Fast, B.P. 4341, Kinshasa II, Rep. Dem. du Congo

Miss Ingrid Klassen (? , returning end of June) Sao Paulo, Brazil

S.S. Superintendent:

Jacob Isaak, 7088 Sumas Prairie Rd., R.R.1, Sardis — 823-6553

Youth Leader:

Rudy Reimer, 6450 Reid Rd., R.R.3, Sardis — 858-4552

Choir Director:

David Fast, 43841 South Sumas Rd., R.R.4, Sardis — 858-6324

Secretary:

William Dueck, 7324 Hopedale Rd., R.R. 4, Sardis — 823-6666

Treasurer:

Jacob Driediger, 44048 South Sumas Rd., R.R.4, Sardis — 858-4665

Endowment Fund Treasurer:

John D. Froese, 42940 South Sumas Rd., R.R.4, Sardis — 823-6684

HARBOR OF HOPE CHAPEL — Membership 16

Pastor:

Arnold Falk, Port Edward — 628-3545

Assistant to Pastor:

Henry Wiebe, Port Edward — 628-3515

S.S. Superintendent:

David Wiens, Port Edward — 628-3354

Secretary:

David Wiens, Port Edward — 628-3354

Treasurer:

Henry Wiebe, Port Edward — 628-3515

KELOWNA — Membership 157

Pastor:

John Stoesz, 1404 Vineland St., Kelowna — 762-8154

Assistant to Pastor:

George Pauls, Fitzpatrick Rd., Kelowna — 765-5796

Moderator:

Henry H. Enns, 1264 Ridgeway St., Kelowna — 762-2839

Deacons:

John J. Wiebe, 1373 Cherry Cr. E., Kelowna — 762-7533

Henry H. Enns, 1264 Ridgeway St., Kelowna — 762-2839

Deacons Elect:

George Pauls, Fitzpatrick Rd., R.R.2, Kelowna — 765-5796

George Peters, 1295 Ridgeway St., Kelowna — 762-6357

Missionaries:

Frank and Tina Janzen, Chepo, Republic of Panama

Director of Christian Education:

George Peters, 1295 Ridgeway St., Kelowna — 762-6357

S.S. Superintendent:

Peter Decker, 1232 Lawson Ave., Kelowna — 762-2750

Youth Leader:

Nick Kroeker, 1421 Lombardy Sq., Kelowna — 762-6119

Choir Director:

Arnold Peters, 414 Strathcona Ave., Kelowna — 763-2811

Secretary:

George Pauls, Fitzpatrick Rd, R.R.2, Kelowna — 765-5796

Treasurer:

Nick Kroeker, 1421 Lombardy Sq., Kelowna — 762-6119

Endowment Fund Treasurer:

George Cornelsen, 657 Francis Ave., Kelowna — 762-4684

KENNEDY HEIGHTS — Membership 108

Pastor:

Rudy Janzen, 11846—88th Ave., North Surrey — 596-8178

Assistant to Pastor:

Henry J. Esau, 5664 Abbey Dr., North Surrey — 596-3958

Ministers:

Abram Wiebe, 8945-135 A St., North Surrey — 594-4553

Deacons:

Adolf Dirks, 13513 88 A Ave., North Surrey — 596-3726

Henry J. Esau, 5664 Abbey Dr., North Surrey — 596-3958

Henry Schellenberg, 9315-114 St., North Surrey — 584-0942

Missionaries:

John Goertz, Apartado Aereo 6557, Cali, Colombia — 611500

Walter Epp, Dartmouth, Nova Scotia

Director of Christian Education:

Adolf Dirks, 13513-88 A Ave., North Surrey — 596-3726

S.S. Superintendent:

Peter Dick, 10568-127 St., North Surrey — 581-7374

Choir Director:

James Poetker, 10969-64 A Ave., North Surrey — 596-5437

Secretary:

Sam Baerg, 9740-128 Street, North Surrey

Treasurer:

George Matthies, 8542-148 St., North Surrey — 596-7832

Endowment Fund Treasurer:

Roland Remple, 8152-112 B St., North Surrey — 596-6390

KILLARNEY PARK — Membership 341

Pastor:

H. J. Brandt, 2776 East 50th Ave., Vancouver 16 — 325-0319

Assistant to Pastor:

J. Penner, 7269 Lancaster Place, Vancouver 16 — 435-4904

Deacons Elect:

Frank Giesbrecht, 2712 Waverley Ave., Vancouver 16 — 434-4670

Jake Klippenstein, 2607 Hoskins St., North Vancouver — 987-3114

Aron Koehn, 6929 Lancaster St., Vancouver 16 — 433-3620

John Kroeker, 6818 Doman St., Vancouver 16 — 434-1689

Peter Heinrichs, 3136 East 48th Ave., Vancouver 16 — 431-0018

Henry Neufeld, 6173 Battison St., Vancouver 16 — 435-4950

Otto Neufeld, 5732 St., Margaret St., Vancouver 16 — 431-2758

Missionaries:

Jake Penner, 7269 Lancaster Place, Vancouver 16 — 435-4904

David Wedel, 3056 East 45th Ave., Vancouver 16 — 435-5424

Edward Wiens, 5189 Chester St., Vancouver 15 — 327-3083

Dr. and Mrs. Rudy Hamm, B..P Kinshasa 2, Republique democratique du Congo, Africa

Dr. and Mrs. Ed Neufeld, A.M..B.M. Hostel, B.P. Kinshasa II Republique Democratique du Congo; Mr. and Mrs. Dan Nickel, A.M.B. Medical Centre, Jadcherla Andhra Pradesh, India; Mr. and Mrs. Jake Nickel, B.P. 4341, Kinshasa 2, Republique du Congo, Africa; Mr. and Mrs. Peter Balzer, % Mennonite Service Unit, Wiltwyck School for Boys, Box 309, Illington Rd., Yorktown Heights, New York 10598

Director of Christian Education:

William Friesen, 5827 Royal Oak Ave., South Burnaby — 431-1335

S.S. Superintendent:

Neil Neumann, 5415 Rugby St., South Burnaby — 521-7417

Youth Leader:

Gerry Scott, 641 West 53rd Ave., Vancouver 14 — 321-1810

Choir Director:

Robert Wedel, Ste. 205, 45 East 16 Ave., Vancouver 10 — 874-0395

Secretary:

Dr. Ray Penner, 404 Newdale Court, North Vancouver — 987-0151

Treasurer:

Peter Funk, 12 Sennock Crescent, Vancouver 13 — 263-9588

Endowment Fund Treasurer:

Ernest Fast, 6295 Doman St., Vancouver 16 — 434-9632

LAKE ERROCK — Membership 28

Pastor:

Minister:

Art Isaac, Deroche Landing Rd., R.R.1, Deroche — 826-8967

Deacons:

Frank Friesen, 2471 Hilltout Rd., Clearbrook — 853-2086

Missionaries:

Helmut and Lydia Doerksen (MCC), % Bienenberg, 4410 Liestal, Switzerland

Harry and Agnes Doerksen, % J. H. Franz, Casillia de Correo 1154, Asuncion, Paraguay, S.A.

Erna Block, Caixa Postal 1640, Curitiba, Parana, Brazil

S.S. Superintendent:

Frank Friesen, 2471 Hilltout Rd., Clearbrook — 853-2086

Youth Leader:

Helmut Schmidt, 31088 Peardonville Rd., R.R.1, Abbotsford—859-5445

Secretary:

Frank Friesen, 2471 Hilltout Road, Clearbrook — 853-2086

Treasurer:

George Loewen, 2618 James St., Clearbrook — 859-9621

MATSQUI Membership — 112

Pastor:

J. J. Kasper, 31972 Peardon Rd., Clearbrook — 853-3086

Assistant to Pastor:

Alvin Wiebe, Box 1234, Mission City — 826-2335

Ministers Elect:

Victor Neufeld, % 2940 Clearbrook Rd., Clearbrook — 853-3358

Deacons:

H. F. Braun, Clearbrook Rd., R.R.3, Abbotsford — 859-9326

P. Janzen, 2824 Evergreen, Clearbrook — 853-3204

Heinrich Suderman, Clearbrook Rd., R.R.3, Abbotsford — 859-5849

Missionaries:

Henry Goertzen, Jiwan Prakash, Jhansi U.P. India

Frieda Janzen, S.I.M. Box 14, Rano, Nigeria, W. Africa
Pauline Peters, 201411 Boylston, East Seattle, Seattle, Wash.
(on furlough, studying)

S.S. Superintendent:

Frank Peters, 32486 Marshall, Abbotsford — 853-2044

Youth Leader:

Henry Neufeld, Gladwin Rd., Abbotsford — 859-4177

Choir Director:

Jake Konrad, Glenmore Rd., R.R.1, Matsqui — 859-9902

Secretary:

H. Neufeld, Gladwin Rd., Abbotsford — 859-4177

Treasurer:

J. Teichrob, Bates Rd., R.R.1, Matsqui — 853-2971

Endowment Fund Treasurer:

W. D. Poetker, Glenmore Rd., R.R.1, Matsqui — 859-8227

MOUNTAIN-VIEW GOSPEL CHAPEL — Membership 69

Pastor:

Hartley Smith, Sylvester Rd., R.R. 3, Mission — 826-8400

Assistant to Pastor:

Peter Ewert, Box 460, Hatzic — 826-6062

Deacons:

C. A. Klassen, R.R.1, Matsqui, 8 853-1075

Deacons Elect:

Wm. Wiens, Matsqui — 826-646

Peter Ewert, Box 460, Hatzic — 826-6062

John Karding, R.R.3, Farms Rd., Mission — 826-8282

Missionaries:

Miss Mary Giesbrecht, 28 Bremen, Fehrfeld, W. Germany (Mormon Christian Union)

Miss Sarah Unger, Vieux Fort, St. Lucia, Windward Islands (West Indies Mission)

Director of Christian Education:

C. Klassen, R.R.1, Matsqui — 853-1075

S.S. Superintendent:

C. Klassen, R.R.1, Matsqui — 853-1075

Youth Leader:

P. Funk, Box 1414, Mission — 826-2030

Choir Director:

P. Willms, R.R.3, Abbotsford — 859-5728

Secretary:

J. Braun, 2766 Sunnyside Dr., Clearbrook — 859-9205

Treasurer:

L. Wiens, Box 1544, Mission — 826-7479

Endowment Fund Treasurer:

S. Kinkead, R.R.1, Best Road, Mission — 826-6573

NEW HAZELTON Membership — 13

Pastor:

George Braun, Bo 11, New Hazelton — 96 W

Assistant to Pastor:

Martin Penner, Box 81, New Hazelton — 52 K

S.S. Superintendent:

John J. Kornelson, Box 88, New Hazelton — 176 X

Youth Leader:

Martin Penner, Box 81, New Hazelton — 52 K

Treasurer:

Endowment Fund Treasurer:

Mrs. Martin Penner, Box 81, New Hazelton — 52 K

NORTH PEACE — Membership 33

Pastor:

John Schmidt, Box 1448, Fort St. John — 785-2243

Moderator:

Herman Driediger, Box 1764, Fort St. John, B.C. — 785-3417

Ministers:

Peter Boschman, Box 1258, Fort St. John — 785-2860

John Schmidt, Box 1448, Fort St. John — 785-2243

Director of Christian Education:

Ernie Reimer, Box 825, Fort St. John — 785-6885

S.S. Superintendent:

Ernie Reimer, Box 825, Fort St. John — 785-6885

Youth Leader:

Ron Bergstrom, Box 2986, Fort St. John — 785-6546

Choir Director:

Irwin Klaassen, Box 939, Fort St. John — 785-2153

Treasurer:

Irwin Klaassen, Box 939, Fort St. John — 785-2153

Treasurer:

A. D. Koehn, Box 3120, Fort St. John — 785-4002

Endowment Fund Treasurer:

A. D. Koehn, Box 3120, Fort St. John — 785-4002

GOSPEL FELLOWSHIP — Membership 12

Pastor:

Sam Lewis, Box 248, Ocean Falls, B.C. — 289-4062

Deacons:

Vittorio Tommasini, Ocean Falls

S.S. Superintendent:

C. Klassen, Ocean Falls — 289-3569

Secretary:

Mrs. E. Klassen, Ocean Falls — 289-3569

Treasurer:

Mrs. E. Klassen, Ocean Falls — 289-3569

GOSPEL CHAPEL — Membership 24

Pastor:

Helmut Klassen, Box 113, Oliver — 498-3160

Assistant to Pastor:

Gerhard Rempel, Box 817, Oliver — 498-2788

Deacons Elect:

John H. Dyck, Box 247, Oliver — 498-3407

S.S. Superintendent:

Gerhard Rempel, Box 817, Oliver — 498-2788

Youth Leader:

John Haak, Box 1006, Oliver — 498-2309

Secretary:

John H. Dyck, Box 247, Oliver — 498-3407

Treasurer:

John H. Dyck, Box 247, Oliver — 498-3407

PACIFIC GRACE MISSION CHAPEL — Membership 37

Pastor:

H. G. Classen, 896-E-33, Ave., Vancouver 10 — 321-8086

Assistant to Pastor:

Rae McAllister, 3682 Turner St., Vancouver 6 — 299-3519

Missionaries:

Betty Funk, B.P. 4341 Kinshasa II, Rep. Dem. du Congo

Adeline Enns, Apartado Aereo 6621, Cali, Colombia, S.A.

S.S. Superintendent:

W. M. Classen, 2720 Waverly St., Vancouver 16 — 434-9268

Youth Leader:

Ron Hrabovski, 5802-51 Ave., R.R.3, Ladner — 946-2934

Secretary:

W. M. Classen

Treasurer:

John Giesbrecht, 4512 Carleton, S. Burnaby — 437-1725

PEDEN HILL — Membership 70

Pastor:

Neil Funk, 1453 Nation Cr., Prince George

S.S. Superintendent:

Walter Dueck, Vanderhoof Highway, Prince George — 964-9124

Youth Leader:

W. Voth, 177 N. Ogilvie, Prince George — 564-5439

Choir Director:

E. Block, Starlane Subdivision, Prince George — 964-9201

Secretary:

W. Thielmann, 1590 Birch, Prince George — 564-5286

Treasurer:

R. Mantler, 1309 Liard, Prince George — 562-2706

Endowment Fund Treasurer:

R. Mantler, 1309 Liard, Prince George — 562-2706

QUEENSBARA —Membership 20

Pastor:

Victor J. Nickel, 444 Thompson Rd., New Westminster — 521-7162

Assistant to Pastor:

Corny Pauls, 2334 Westminster Hwy., New Westminster — 521-7349

Deacons Elect:

Corny Pauls, 2334 Westminster Hwy., New Westminster — 521-7349

S.S. Superintendent:

Willie Vance, 464 Thompson Rd., New Westminster — 521-6956

Youth Leader:

Dave Kessler, 526-5th St., New Westminster — 522-4039

Choir Director:

Menno Rempel, 2336 Westminster Hwy., N. West. — 526-7947

Secretary:

Dave Kessler, 526-5th St., New Westminster — 522-4039

SOUTH ABBOTSFORD — Membership 297

Pastor:

David Nickel, 32454 Huntingdon Rd., R.R.5, Abbotsford — 853-2097

Assistant to Pastor:

J. J. Stobbe, Montgomery Rd., R.R.5, Abbotsford — 859-5457

Ministers:

Isaac G. Janzen, Short Rd., R.R.5, Abbotsford — 859-8445

Abram J. Stobbe, 190 Gladwin Rd., R.R.5, Abbotsford — 859-8522

A. D. Rempel, Marshall Rd., R.R.5, Abbotsford

H. G. Krahn, 712 NE 47th, Seattle, Washington

J. H. Friesen, Box 68, Harrison — 796-9146

Abram Toews, 2166 Meadows St., Clearbrook — 859-7007

Deacons:

John Loewen, Huntingdon Rd., R.R.1, Abbotsford — 859-8374

Rudolf Nickel, 32034 Mt. Waddington Ave., Clearbrook — 853-2181

Henry P. Suderman, King Rd., R.R.5, Abbotsford — 859-8647

P. P. Wiens, 33424 Huntingdon Rd., R.R.5, Abbotsford — 859-9396

H. H. Willms, 197 Clearbrook Rd., R.R.5, Abbotsford — 853-2353

Missionaries:

Miss Katie Peters, B.P. 195, Kikwit via Kinshasa, Congo

Miss Nettie Tiessen, Bananier, Guadeloupe, F.W.I. (W.I.M.)

Miss Hedy Reimer, Spanish Language School, San Jose, Costa Rica, C.A.

Director of Christian Education:

Hugo Friesen, 869 Columbia Rd., R.R.5, Abbotsford — 859-4905

S.S. Superintendent:

Peter Thiessen, 33566 Rainbow Ave., Abbotsford — 859-5543

Youth Leader:

Herb Koslowsky, 2552 Minter Dr., Clearbrook — 853-1826

Choir Director:

Rudy Reimer, 32730 Devan Rd., Abbotsford — 859-9058

Secretary:

Dietrich Rempel, 2412 Parkview Ave., Clearbrook — 859-9784

Treasurer:

H. J. Reimer, 828 Clearbrook Rd., R.R.5, Abbotsford — 859-9000

Endowment Fund Treasurer:

Corney Klassen, 2629 Minter Dr., Clearbrook — 859-5406

SOUTH OTTER — Membership 41

Pastor:

Calvin J. Buehler, 2013-248 St., R.R.3, A

Deacons Elect:

Peter Peters, 2451 Gladwin Rd., Abbots

Erwin Charlton, 1860 Brown Rd., Lang

S.S. Superintendent:

David Krahn, 3426 Huntingdon Rd., Aldergrov

Youth Leader:

David Peters, 2451 Gladwin Rd., Abbotsford — 853-3730

Choir Director:

Albert Warkentin, Alder St., Clearbrook — 853-2685

Secretary:

Mrs. H. E. Charlton, 1860 Brown Rd., Langley — 534-6727

Treasurer:

Walter Janzen, Short Rd., Abbotsford — 859-5969

TERRACE — Membership 22

Pastor:

John Balzer, Terrace — 635-5976

S.S. Superintendent:

Benno Toews, Box 2662, Terrace — 635-6291

Youth Leader:

Alvin Penner, Box 1767, Terrace — 635-5976

Secretary:

Andrew Toews, Box 718, Terrace — 635-5401

VANCOUVER (43rd Ave. and Prince Edward) — Membership 611

Pastor:

D. B. Wiens, 445 E. 36th Ave., Vanc. 15 — 325-7991

Assistant to Pastor:

Ben Baier, 6549 Sherbrooke St., Vanc. 15 — 327-3540

Ministers:

Henry H. Enns, 526 E. 44th Ave., Vanc. 15 — 325-4672

Peter J. Esau, 5788 Culloden St., Vanc. 15 — 321-3375

David Guenther, 5861 Cree St., Vanc. 15 — 325-4198

George Jantz, Im Haidland 3-4020, Linz Donau, Austria

Peter Loewen, 1046 E. 50th Ave., Vanc. 15 — 325-4463

Jacob J. Penner, 791 E. 57th Ave., Vanc. 15 — 321-1025

Walter Rennert, 472 E. 45th Ave., Vanc. 15 — 327-2273

Deacons:

Ben Baier, 6549 Sherbrooke St., Vanc. 15 — 327-3540

John C. Dyck, 1163 Bird Rd., Richmond — 278-6940

Nick Harder, 1015 E. 54th Ave., Vancouver 15 — 325-7139

Abram Neufeld, 439 E. 46th Ave., Vanc. 15 — 321-1688

Bernhardt Neufeld, 5865 Crescent Dr., R.R.3, Ladner — 946-4303

Paul Schroeder, 408 E. 46th Ave., Vanc. 15 — 321-8550

Walter Schroeder, 435 E. 46th Ave., Vanc. 15 — 321-1705

Im Haidland 3-4020 Linz, Donau, Austira
7, Durban Natal, S. Africa
91, Lima, Peru

Rd., Richmond — 278-9285

Rd., Richmond — 278-6940

1200 Dumbries St., Vanc. 15 — 325-3689

J. Giesbrecht, 404 E. 43rd Ave., Vanc. 15 — 327-4980

Treasurer:

Nick Harder, 1015 E. 54th Ave., Vanc. 15 — 325-7139

Endowment Fund Treasurer:

Cornelius Bergen, 5790 Cree St., Vanc. 15 — 327-3990

WILLINGDON — Membership 216

Pastor:

I. W. Redekopp, 4348 Willingdon Ave., Burnaby 1 — 435-7643

Assistant to Pastor:

Geo. Letkeman, 5176 Willingdon Ave., Burnaby 1 — 433-1634

Ministers:

John Esau, 4270 Boundary Rd., Burnaby 1 — 433-4540

H. J. Klassen, 230 E. 47th Ave., Vancouver 15 — 327-4244

N. Rogalsky, 4330 Maywood St., Burnaby 1 — 437-1250

Ministers Elect:

G. Letkeman, 5176 Willingdon Ave., Burnaby 1 — 433-1634

Deacons:

C. P. Langeman, 7578 McPherson Ave., Burnaby 1 — 437-3965

Deacons Elect:

J. Dahl, 295 E. 38th Ave., Vancouver 15 — 321-0280

J. F. Friessen, 7572 Burris St., Burnaby — 521-3500

G. Gaver, 5280 Keith St., Burnaby — 434-8171

Missionaries:

David and Betty Giesbrecht, % Ochaja Sec. School, P.M.B. Idah
P.O. Kabba Province Nigeria, Africa

S.S. Superintendent:

Geo. G. Wiebe, 2618 E. 45th Ave., Vancouver 16 — 434-6934

Youth Leader:

Bert Voth, 4461 Canterbury Crescent, N. Vancouver—987-2752

Choir Director:

Wm. Klassen, 842 Rondeau St., Coquit., New Westminster 936-2424

Secretary:

I. H. Sawatsky, 6571 Wales St., Vancouver 16 — 321-0028

Treasurer:

J. Janzen, 6909 Bryant Court, Burnaby 1 — 521-2961

Endowment Fund Treasurer:

D. Dahl, 9450-151 St., N. Surrey — 581-0891

YARROW — Membership 503

Pastor:

H. G. Thielman, Box 33, Yarrow — 823-6433

Assistant to Pastor:

Norman Fehr, Box 211, Yarrow — 823-4213

Ministers:

John Boldt, Inst. Theol. Evang., C.T. 2445, Curitiba, Parana, Brazil

Hugo Jantz, Box 264, Yarrow — 823-4940

D. J. Klassen, Box 49, Yarrow — 823-6085

P. D. Loewen, R.R. 1, Yarrow — 823-4401

Petrus Martens, Box 137, Yarrow — 823-6362

P. J. Neufeld, Menno Hospital, Marshall Rd., Abbotsford — 853-9111

John Peters, R.R. 1, Yarrow — 823-6643

Peter Riesen, R.R. 1, Yarrow — 823-4902

A. D. Rempel, R.R. 1, Yarrow — 823-4903

Deacons:

Nick Boschman, Box 145, Yarrow — 823-6489

H. A. Enns, Box 43, Yarrow — 823-6216

Peter Friesen, R.R. 1, Yarrow — 823-6309

John Kroeker, R.R. 1, Yarrow — 823-4232

John Koehn, Box 173, Yarrow — 823-6302

David Koehn, Box 181, Yarrow — 823-6072

J. A. Martens, R.R. 1, Yarrow — 823-6317

John Unger, R.R. 1, Yarrow — 823-4224

Missionaries:

John Boldt, Curitiba, Parana, Brazil

Alvin Dahl, Kikwit, Congo, Africa

Abr. and Emma Dyck, Guayaquil, Ecuador, S.A.

Mrs. Irma Epp, Kinshasa, Congo, Africa

Marion Epp, Hospital Civil, El-Milia Dep. Constantine, Algeria.

Anne Friesen, Shijuaai, Kakkaido, Japan

Mrs. Elma Hide, Nigeria, W. Africa

Lily Loewen, Cali, Valle, Columbia, S.A.

David and Anna Nachtigal, Curitiba, Parana, Brazil

Mrs. Helen Neufeldt, Kinshasa, Congo, Africa

Ingeborg Schroeder, 73 Esslingen Zollberg A-N, Bosslerstrasse 6,
W. Germany

Director of Christian Education:

P. D. Loewen, R.R. 1, Yarrow — 823-4401

S.S. Superintendent:

C. A. Giesbrecht, Box 239, Yarrow — 823-6178

Youth Leader:

George Friesen, Box 331, Yarrow — 823-6708

Choir Director:

Ben Neufeld, Box 162, Yarrow — 823-6215

Secretary:

C. G. Regehr, Box 202, Yarrow — 823-6236

Treasurer:

Peter P. Friesen, R.R. 1, Yarrow — 823-6309

Endowment Fund Treasurer:

H. P. Martens, Box 53, Yarrow — 823-6002

ALBERTA MEMBERSHIP — 1386

COALDALE — Membership 395

Pastor:

David J. Pankratz, Box 207, Coaldale — 345-3529

Assistant to Pastor:

Jacob J. Siemens, Box 503, Coaldale — 345-4380

Ministers:

David G. Dyck, Box 423, Coaldale — 345-3554

Heinrich H. Kornelsen, Box 188, Coaldale — 345-3547

David J. Pankratz, Box 207, Coaldale, Alberta — 345-3529

Jacob J. Siemens, Box 503, Coaldale, Alberta — 345-4380

Ministers Elect:

Nick Reimer, Bo 1066, Coaldale — 345-4147

Deacons:

Jacob P. Dueck, Box 23, Coaldale, Alberta — 345-3216

Johann Wall, Box 214, Coaldale — 345-3042

Peter P. Regier, Sr., Box 143, Coaldale — 345-3780

Peter P. Regier, Jr., Box 578, Coaldale — 345-3188

Deacons Elect:

John J. Dueck, Box 551, Coaldale — 345-4182

Missionaries:

Miss Nettie Berg, B. P. 4341, Kinshasa 2, D.R. Congo, Africa

Miss Helen Dueck, A.M.B. Mission, Wanaparty, India A.P. (on furlough)

Mrs. Tina Erion, Sudan Interior Mission, Somalia Bullo Burti, E. Africa

Rev. and Mrs. Jacob Franz, Casilla de Correo, 1154, Asuncion, Paraguay, S.A.

Rev. and Mrs. Harold Kasper, Pico Truncado Prov. Santa Cruz, Argentina, S.A.

Miss Helen Toews, B.P. 4341, Kinshasa 2, D.R. Congo, Africa

Miss Katie Wiens, C.P. 4341, Kinshasa 2, D.R. Congo, Africa

Miss Lucille Wiens, C-de-c 1154, Asuncion, Paraguay, S.A.

S.S. Superintendent:

J. Janz, Bo 39, Coaldale, — 345-3105

Youth Leader:

J. J. Dueck, Bo 551, Coaldale — 345-4182

Choir Director:

G. Baier, 1159A-5th Avenue South, Lethbridge — 328-8346

Secretary:

John Esau, Box 330, Coaldale — 345-3509

Treasurer:

I. I. Regehr, Box 235, Coaldale — 345-3739

Endowment Fund Treasurer:

J. I. Regehr, Box 235, Coaldale — 345-3739

CRESTWOOD — Membership 21

Pastor:

Art Martens, 2325-19th Ave. S.E., Medicine Hat — 527-5998

Deacons:

Rueben Engles, 1885-18th Ave. S.E., Medicine Hat

S.S. Superintendent:

Norman Penner, 1877-26th St. S.E., Medicine Hat — 526-4579

Youth Leader:

Ron Martens, 2325 - 19th Ave. S.E., Medicine Hat — 527-5998

Choir Director:

Eddie Biffart, 2898 - 29th St. S.E., Medicine Hat — 527-3225

Secretary:

John Huebert, 66 - 7th St. N.W., Medicine Hat — 527-6034

Treasurer:

John Huebert, 66 - 7th St. N.W., Medicine Hat — 527-6034

CROOKED CREEK — Membership — 36

Church Leader:

Nick Thiessen, Box 306, DeBolt — 957-3912

Assistant to Pastor:

Peter Penner, DeBolt — 957-2281

Minister:

Peter Penner, DeBolt — 957-2281

Deacons:

Abe Siebert, DeBolt — 957-2274

David Ratzlaff, Box 37, Crooked Creek — 957-2602

Missionaries:

Harley Jants, Peace River Bible Institute, Sexsmith

S.S. Superintendent:

Abe Fast, Box 7, Crooked Creek — 957-2501

Youth Leader:

William Wiebe, Crooked Creek — 957-2334

Choir Director:

Henry Penner, Crooked Creek — 957-2519

Secretary:

James Cornelsen, Box 855, Valleyview — 524-3829

Treasurer:

Abe Fast, Box 7, Crooked Creek — 957-2501

GEM — Membership 76

Pastor:

J. P. Doerksen, Box 52, Gem — 472-2166

Assistant to Pastor:

H. Walde, Gem — 472-2178

Ministers:

H. H. Siemens, Box 3, Gem — 472-2177

Deacons:

A. Willms, Gem — 472-2175

Missionaries:

Miss K. Siemens, India
Miss M. Wiens, Ecuador
Mr. and Mrs. D. Friesen, India

S.S. Superintendent:

Peter Plett, Gem — 472-2276

Youth Leader:

J. Rempel, Gem — 472-2265

Choir Director:

H. Walde, Gem — 472-2178

Secretary:

J. V. Bergen, Gem — 472-2264

Treasurer:

J. J. Willms, Gem — 472-2176

Endowment FundTreasurer:

A. Willms, Gem — 472-2175

GRASSY LAKE — Membership 45

Pastor:

Allen Andres, Box 610, Grassy Lake — 655-2338

Assistant to Pastor:

Henry Thiessen, Box 778, Grassy Lake — 655-2414

Deacons:

David Penner Sr., Box 728, Grassy Lake — 655-2412

Deacons Elect:

John Koehn, Box 579, Taber — 223-8466

Missionaries:

Rev. and Mrs. Roland Marsch, Wiedbachstrasse 11, 545 Neuwied,
Germany

S.S. Superintendent:

Henry Willms, Box 625, Grassy Lake — 655-2413

Youth Leader:

Allen Andres, Box 610, Grassy Lake — 655-2338

Choir Director:

Ben Reimer, Burdett — 833-2247

Secretary:

Bert Afflick, Box 24, Wrentham — 222-2229

Treasurer:

Willard Penner, Bo 668, Grassy Lake — 655-2421

HIGHLAND — Membership 186

Pastor:

A. L. Klassen, 5132 Nesbitt Rd. N.W., Calgary 47 — 282-6667

Assistant to Pastor:

John Schmidt, 2508 Cherokee Dr. N.W., Calgary 44 — 282-1119

Ministers:

Jacob Bergen, 3720 - 1st St. N.W., Calgary 43 — 276-3084
P. P. Doerksen, 4355 - 2nd St. N.W., Calgary 43 — 277-7246
D. Kroeker, 3832 - 2nd St. N.S., Calgary 43 — 277-2905

Ministers Elect:

Alfred Quiring, Box 448, Strathmore — 382-2482

Deacons:

Ben Foth, 3332 Barrett Pl. N.W., Calgary 48 — 289-4705

George Thiessen, 91 Cumberland Dr. N.W., Calgary 43 — 289-5745

Director of Christian Education:

Mervin Reimer, 2007 Ursenbach Rd. N.W., Calgary 44 — 289-9485

S.S. Superintendent:

Abe Nikkel, 3612 Beaver Rd. N.W., Calgary 48 — 289-5257

Youth Leader:

Walter Born, 5303 Brisbois Dr. N.W., Calgary 48 — 282-7185

Choir Director:

Henry Dueck, 5047 Nesbitt Rd. N.W., Calgary 47 — 282-7912

Secretary:

Erwin Pries, 4904 Worcester Dr. S.W., Calgary 5 — 242-1931

Treasurer:

John Wiens, 4018 Centre B St. N.W., Calgary 43 — 277-8037

LA GLACE — Membership 45

Pastor:

V. Pankratz, La Glace — 568-2435

Moderator:

J. J. Heidebrecht, R.R.1, Wembley — 766-2488

S.S. Superintendent:

D. Schmidt, R.R.1, Sexsmith — 766-2489

Youth Leader:

H. Buhler, La Glace — 568-2374

Choir Director:

N. Siebert, La Glace — 568-2389

Secretary:

G. Wiebe, La Glace — 568-2467

Treasurer:

D. Schmidt, R.R.1, Sexsmith — 766-2489

LAKEVIEW — Membership 109

Pastor:

Henry Loewen, 1509 - 29th St. S., Lethbridge — 327-5854

Assistant to Pastor:

H. P. Nikkel, 2317 - 18th St., Coaldale — 345-3335

Missionaries:

Alex Neumann, 1831 - 20th Ave. S., Lethbridge — 327-2825

Deacons:

John Schulz, 28th St. and 34th Ave. S., Lethbridge — 328-1558

Deacons Elect:

Henry Allert, 2102 - 24th St. S., Lethbridge — 328-4253

Frank Friesen, Coaldale — 345-3132

S.S. Superintendent:

George Dirks, 414a - 13th St. S., Lethbridge — 328-2738

Youth Leader:

Henry Krause, 1208, Henderson Lake Blvd., Lethbridge — 328-2738

Choir Director:

John Regier, 2507 - 5th Ave. N., Lethbridge — 327-2311

Secretary:

Ernest Penner, 1714 - 21st St. S., Lethbridge — 328-6119

Treasurer:

Leonard Schroeder, 722 - 27th St. N., Lethbridge — 328-1573

LENDRUM — Membership 144

Pastor:

Peter Rempel, 5712 - 113 A Street, Edmonton — 434-5524

Assistant to Pastor:

Peter Barga, 15411 - Rio Terrace Dr., Edmonton — 486-7439

Ministers:

Peter Goertz, 7556 - 78th Ave., Edmonton — 466-0804

Bernhard Sawatsky, 6316 - 105th St., Edmonton — 434-6213

Ministers Elect:

Jake Isaac, 5823 - 115 St., Edmonton — 434-8642

Deacons:

Paul Poetker, 6736 - 84th Street, Edmonton — 466-1244

Nick Thiessen, 4607 - 116 A St., Edmonton — 434-6782

Missionaries:

Alfred and Martha Lepp, Tanjong Lobang School - Miri, Sarawak,
Malaysia (Foreign Field Teacher Exchange)

Director of Christian Education:

David Rempel, 11543 - 42 Ave., Edmonton — 434-1085

S.S. Superintendent:

David Rempel, 11543 - 42 Ave., Edmonton — 434-1085

Youth Leader:

Robert Thiessen, 10712 - 69 Ave., Edmonton — 434-7294

Choir Director:

John Pauls, 4816 - 116 St., Edmonton — 434-4086

Secretary:

Jake Isaac, 5823 - 115 St., Edmonton — 434-8642

Treasurer:

Rudy Kornelsen, 5611 - 114 S St., Edmonton — 434-9872

Endowment Fund Treasurer:

Rudy Kornelsen, 5611 - 114 A St., Edmonton — 434-9872

LINDEN — Membership 131

Pastor:

R. Boschman, Box 92, Linden — 546-3984

Moderato:

Sam Megli, Linden — 546-2244

Ministers:

R. Boschman, Box 92, Linden, Alta. — 546-3984

Deacons:

Jake Klassen, Linden — 443-7761

Abe Penner, Acme — 546-2364

Missionaries:

Margaret Thiessen, S.I.M., Jos, Nigeria, Africa

S.S. Superintendent:
Lloyd Ratzlaff, Linden — 546-2133
Youth Leader:
David Dyck, Linden — 546-2310
Choir Director:
Ray Ratzlaff, Linden — 546-2250
Secretary:
Fred Toews, Linden — 443-7758
Treasurer:
Henry B. Dick, Linden — 546-2410
Endowment FundTreasurer:
Henry B. Dick, Linden — 546-2410

NAMAKA — Membership — 11

Pastor:
V. Thiessen, Box 19, Namaka — 382-2059
Assistant to Pastor:
G. Dirks, Box 8, Namaka — 382-2057
Ministers:
G. Dirks, Box 8, Namaka — 382-2057
S.S. Superintendent:
E. Dirks, Box 8, Namaka — 382-2057
Youth Leader:
V. Thiessen, Box 19, Namaka — 382-2059
Choir Director:
V. Thiessen, Box 19, Namaka — 382-2059
Secretary:
G. Quiring, Box 488, Strathmore — 382-2482
Treasurer:
D. Penner, Box 606, Strathmore — 382-2050
Endowment FundTreasurer:
G. Dirks, Box 8, Namaka — 382-2057

PINCHER CREEK — Membership 10

Pastor:
D. Durksen, Box 184, Pincher Creek — 627-2264
S.S. Superintendent:
E. Bensler, Box 563, Pincher Creek — 627-4571
Secretary:
J. Dyck, Box 251, Pincher Creek — 627-2481

TOFIELD — Membership 93

Pastor:
George Quiring, Box 63, Tofield — 662-2169
Assistant to Pastor:
P. H. Warkentin, Box 293, Tofield — 662-2629

Ministers:

- D. Balzer, Box 113, Tofield — 662-2606
- G. Quiring, Box 63, Tofield — 662-2169
- P. H. Warkentin, Box 293, Tofield — 662-2629

Ministers Elect:

- D. Thiessen, Box 388, Tofield — 662-4039

Deacons:

- J. J. Dueck, Box 99, Tofield — 662-2208

Deacons Elect:

- J. Baerg, R.R.3, Tofield — 662-2625

Missionaries:

- Miss Frieda Warkentin, Congo

S.S. Superintendent:

- J. J. Dueck, Box 99, Tofield — 662-2208

Youth Leader:

- H. Kornelsen, Box 412, Holden — 688-3829

Choir Director:

- M. Hamm, R.R., Tofield — 662-2513

Secretary:

- D. Thiessen, Box Box 388, Tofield — 662-4039

Treasurer:

- P. P. Thiessen, Box 189, Tofield — 662-2126

Endowment FundTreasurer:

- A. Poettcker, Lindbrook

VAUXHALL — Membership 84

Pastor:

- Henry Unrau, Box 297, Vauxhall.

Assistant to Pastor:

- Henry Unruh, Box 297, Vauxhall — 654-2801

Ministers:

- A. J. Esau, Box 521, Vauxhall — 654-2595
- Henry Unruh, Box 297, Vauxhall — 654-2801

Deacons:

- John B. Reimer, Box 146, Vauxhall — 654-2439

Missionaries:

- Susan Bergen, Cinco de Mayo 536 Nte., Monclova, Coah, Mexico

S.S. Superintendent:

- Peter Born Jr., Box 68, Vauxhall — 654-2992

Youth Leader:

- Henry Rempel, Box 143, Vauxhall — 654-2763

Choir Director:

- Henry Dyck, Box 612, Vauxhall — 654-2741

Secretary:

- Peter Born, Jr., Box 68, Vauxhall — 654-2992

Treasurer:

- George Friesen, Box 183, Vauxhall — 654-2850

SASKATCHEWAN MEMBERSHIP — 2530

ARELEE — Membership 82

Pastor:

W. Gripp, 85 Howell Ave., Saskatoon — 653-0181

Deacons:

Henry Rabaka, Arelee — 237-4467

Deacons Elect:

A. Hanacharak, Perdue — 237-4603

M. Karpow, Arelee — 237-4445

S. J. Matiko, Arelee — 237-4782

Missionaries:

Mrs. L. C. Grant, N 4815 Assembly St., Spokane, Washington, U.S.A.

A. Martichenko, Sonningdale, Sask. — 237-4519

S.S. Superintendent:

Henry Rabaka, Arelee — 237-4467

Youth Leader:

Reg Karpow, Arelee — 237-4445

Choir Director:

Henry Rabaka, Arelee — 237-4467

Secretary:

Stephen J. Matiko, Arelee — 237-4782

Treasurer:

Harvey Heichman, Perdue — 237-4589

Endowment Fund Treasurer:

S. J. Matiko, Arelee — 237-4782

BEECHY — Membership 34

Pastor:

E. J. Lautermilch, Box 296, Beechy

Assistant to Pastor:

Jake Wiens, Beechy

Ministers Elect:

Jake Schellenberg, Kyle

Deacons:

Jake Wiens, Beechy

Missionaries:

Miss Gertrude Wolk, Cali, Columbia

Miss Martha Goertzen, Germany

Director of Christian Education:

Melvin Wiens, Beechy

S.S. Superintendent:

Herb Swan, Demaine

Youth Leader:

Harry Woelk, Beechy

Choir Director:

Melvin Wiens, Beechy

Secretary:

Don Woelk, Beechy

Treasurer:

John Schellenberg, Beechy

Endowment FundTreasurer:

John Schellenberg, Beechy

BETHANIA — Membership 11

Pastor:

Peter M. Klaassen, Main Centre — 784-2906

S.S. Superintendent:

Harvey Huffman, Swift Current — 773-6340

Treasurer:

G. Janz, Main Centre — 784-2907

BORDEN — Membership 70

Pastor:

Henry G. Gossen, Borden

Ministers:

A. K. Rempel, Borden — 16:11

Deacons Elect:

Jacob A. Block, Borden — 13:2

Jake Peters, Borden

S.S. Superintendent:

John Rempel, Great Deer — 14:11

Youth Leader:

Albert Block, Great Deer — 15:5

Choir Director:

Ruben Derksen, Borden

Secretary:

H. P. Derksen, Borden — 16:14

Treasurer:

A. J. Block, Great Deer — 15:11

Endowment FundTreasurer:

A. J. Block, Great Deer — 15:11

BLAINE LAKE — Membership 11

Pastor:

Geo. Reimer, Box 1, Blaine Lake — 497-2230

S.S. Superintendent:

G. Reimer, Box 1, Blaine Lake — 497-2238

Youth Leader:

Geo. Reimer, Box 1, Blaine Lake — 497-2238

Choir Director:

M. Lomers, Box 89, Blain Lake — 497-2620

Treasurer:

P. S. Kabanuk, Blaine Lake — 497-2686

BROTHERFIELD — Membership 78

Pastor:

C. Braun, Box 147, Hepburn — 947-2021

Assistant to Pastor:

D. Bergen, Hepburn — 947-2010

Ministers:

F. F. Kroeker, Waldheim — 945-4729

Deacons:

David Sawatzky, Hepburn — 945-4627

Director of Christian Education:

C. Braun, Hepburn — 947-2021

S.S. Superintendent:

D. Bergen, Hepburn — 947-2010

Youth Leader:

Edward Willems, Waldheim — 945-4709

Choir Director:

Walter Willems, Waldheim — 945-4666

Secretary:

F. F. Kroeker, Waldheim — 945-4729

Treasurer:

Walter Thiessen, Waldheim — 945-4607

Endowment FundTreasurer:

J. F. Willems, Waldheim — 945-4709

CARROT RIVER — Membership 44

Pastor:

Reuben Andres, Carrot River

Missionaries:

Rev. Jake Dyck, Slavic Gospel Mission, Germany

S.S. Superintendent:

Alfred Wiens, Carrot River — 768-2235

Youth Leader:

Norman Ens, Carrot River — 768-2652

Choir Director:

Norman Schultz, Carrot River — 768-2520

Secretary:

Alfred Wiens, Carrot River — 768-2235

Treasurer:

George Ginter, Carrot River — 768-2556

CENTRAL — Membership 299

Pastor:

Henry J. Harder, 1010 Avenue I North, Saskatoon — 242-5484

Assistant to Pastor:

Harry Schmidt, 1218 Avenue J. North, Saskatoon — 382-5049

Ministers:

Henry Baerg, 67 Morris Drive, Saskatoon — 382-2452

George Brucks, Aritoteleslaan 17, Zeist, Holland

H. S. Rempel, 1114 Avenue B North, Saskatoon — 242-3577

B. L. Sawatzky, Bo 354, Saskatoon

E. T. Schmidt, 1019 Avenue C North — 652-3095

Deacons:

F. J. Baerg, 1237 Avenue C. North, Saskatoon — 242-6936
George Balzer (chairman), 7 Cush Crescent, Saskatoon — 652-5614
Sam Peters, 1401 Avenue C North, Saskatoon — 652-6049
Henry J. Sawatsky, 338 Avenue M North, Saskatoon — 244-5260
Jake Schmidt, 1707 Avenue D North, Saskatoon — 653-1090
J. B. Stobbe, 1130 Avenue F. North, Saskatoon — 653-4748
Jake Willems, 97 Rupert Drive, Saskatoon — 653-3011

Missionaries:

George Brucks, Aristoteleslaan 17, Zeist, Holland

Director of Christian Education:

William Veer, 66 Red River Road, Saskatoon — 242-8039

S.S. Superintendent:

Ed Buller, 3 Howell Avenue, Saskatoon — 244-4370

Youth Leader:

Ron Barkman, 1621 Avenue H North, Saskatoon — 653-4347

Choir Director:

John Dyck, K-5 McNab Park, Saskatoon — 652-9834

Secretary:

Henry Block, 1221 Avenue J North, Saskatoon — 382-5559

Treasurer:

Peter Sawatsky, 123 Rupert Drive, Saskatoon — 652-7094

EBENEZER — Membership 171

Pastor:

Sylvester Dirks, Box 70, Dalmeny — 254-2084

Assistant to Pastor:

Waldo Lepp, Box 208, Dalmeny — 254-430

Ministers:

Isaac Block, Box 190, Dalmeny — 254-2162

Don Enns, Dalmeny

Ben Heppner, Box 71, Aux Cayes, Haiti

Jacob Lepp, Box 204, Dalmeny — 254-2104

Henry Poetker, 4428 E. Grant, Fresno, California

Deacons:

Abram Buhler, Box 69, Dalmeny — 254-4322

J. M. Lepp, Box 24, Dalmeny — 254-4332

Henry F. Peters, Bo 132, Dalmeny — 244-1482

John F. Wiens, Box 176, Dalmeny — 254-4327

Deacons Elect:

C. W. Quiring, Box 175, Dalmeny — 254-4302

Missionaries:

Miss Emma Lepp (on furlough), 4847 E. Heaton, Fresno, Calif.
93727

Mr. and Mrs. Henry Poetker, 4428 E. Grant, Fresno, Calif.

Mr. and Mrs. Peter Fast, Casilla 1007, Quito, Ecuador, S.A.

Ben Heppner, Bo 71, Aux Cazes, Haiti

Frances Lepp, Europe (1967-68 only)

S.S. Superintendent:

Ed Buhler, Box 35, Dalmeny — 254-4306

Youth Leader:

Cliff Baerg, Box 88, Dalmeny — 254-4205

Choir Director:

Dave Lepp, Bo 187, Dalmeny — 254-4212

Secretary:

Henry Bartsch, Box 205, Dalmeny — 254-2010

Treasurer:

J. M. Lepp, Box 24, Dalmeny — 254-4332

ELBOW — Membership 17

Pastor:

David Esau, Box 160, Elbow — 101

Assistant to Pastor:

John Dahl, Box 98, Elbow

Deacons Elect:

Henry Martens, Loreburn

Missionaries:

John Miller, Sudan Interior Mission, Belet Wein, Somali Republic

S.S. Superintendent:

Miss N. Dahl, Elbow

Treasurer:

George Bahnman, Loreburn

ELIM — Membership 30

Pastor:

J. J. Thiessen, Kelstern — 677-2624

Deacons:

Otto Biech, Hodgeville — 677-2260

Director of Christian Education:

Hans Mueller, Kelstern — 269-3352

S.S. Superintendent:

Hans Mueller, Kelstern — 269-3352

Youth Leaders:

Walfried Ohlmann, Shamrock — 269-3360

Choir Director:

Mrs. Helen Thiessen, Kelstern — 677-2624

Treasurer:

Peter Klassen, Kelstern — 677-2626

Endowment FundTreasurer:

Peter Klassen, Kelstern — 677-2626

EMMANUEL — Membership 16

Pastor:

J. M. Waldner, 1816 Ave. B North, Saskatoon — 244-7412

Deacons:

J. P. Miller, 1215 Ave. I North, Saskatoon — 652-7945

S.S. Superintendent:

J. P. Miller, 1215 Ave. I North, Saskatoon — 652-7945

Treasurer:
J. M. Waldner

FOAM LAKE — Membership 27

Pastor:
Frank F. Froese, Box 496, Foam Lake — 272-3670
S.S. Superintendent:
Art Krause, Foam Lake — 272-3238
Choir Director:
Pete Willms, Foam Lake — 272-3670
Treasurer:
John Friesen, Foam Lake — 272-3927

GLENBUSH — Membership 78

Pastor:
A. H. Pauls, Glenbush — 101-14
Assistant to Pastor:
J. D. Isaak, Medstead
Ministers:
A. H. Pauls, Glenbush
Deacons:
A. H. Harms, Glenbush — 101-31
J. D. Isaak, Medstead
H. G. Bargaen, Glenbush — 2-32
S.S. Superintendent:
J. D. Isaak, Medstead
Youth Leaders:
J. G. Bargaen, Medstead
Choir Director:
P. N. Pauls, Glenbush
Secretary:
J. D. Isaak, Medstead
Treasurer:
C. J. Klassen, Glenbush
G. J. Bargaen, Glenbush
Endowment FundTreasurer:
C. J. Klassen, Glenbush

GNADENAU (Flowing Well) — Membership 23

Pastor:
Ed Loewen, Box 286, Morse — Ernfold 5-23
Assistant to Pastor:
A. Barkman, Morse — 677-2533
Deacons:
Ed Loewen, Box 286, Morse — Ernfold 5-23
Director of Christian Education:
A. Schmidt, Box 144, Ernfold — Ernfold 5-13
Youth Leaders:
A. Barkman, Morse — 677-2533

Choir Director:

A. Barkman, Morse — 677-2533

Secretary:

John Wiebe, Morse — 677-2516

Endowment FundTreasurer:

John Wiebe, Morse — 677-2516

HEPBURN (Ph. 946-2085) — Membership 244

Pastor:

John F. Froese, Box 237, Hepburn — 947-2036

Assistant to Pastor:

G. D. Geddert, Hepburn — 947-2050

Ministers:

Elmer Andres, Hepburn — 947-4212

A. H. Wieler, Hepburn — 947-2162

H. A. Willems, Hepburn — 947-2171

H. M. Willems, Hepburn — 945-4767

Deacons:

P. J. Andres, Hepburn — 947-4232

C. J. Boldt, Hepburn — 947-4203

P. P. Friesen, Hepburn — 947-2035

Missionaries:

Mr. and Mrs. Alfred Schmidt, Congo

Miss Rubena Peters, South Africa

S.S. Superintendent:

John Boldt, Hepburn — 947-2020

Youth Leaders:

Donald Andres, Hepburn — 947-4312

Choir Director:

J. K. Schroeder, Hepburn — 947-4327

Secretary:

C. J. Boldt, Hepburn — 947-4203

Treasurer:

J. A. Wiens, Hepburn — 947-2163

Endowment FundTreasurer:

P. D. Schmidt, Hepburn — 947-2143

HERBERT — Membership 241

Pastor:

Herman Voth, Box 577, Herbert — 784-2413

Pastor:

Henry Voth, Box 59, Herbert — 784-2574

Nick Janz, Herbert

Herman Voth, Herbert

Ministers Elect:

J. M. Neufeld, Herbert

Henry Voth, Herbert

Deacons:

Frank F. Braun, Herbert

Albert Falk, Herbert

Deacons Elect:

Wm. Falk, Herbert
George Penner, Herbert

Missionaries:

Marie Schulz, Calle Jose, Ma Mareloes No. 1310, Nuevo Ideal,
Durango, Mexico

S.S. Superintendent:

W. E. Redekop, Box 130, Herbert — 784-2412

Youth Leader:

Walter Neufeld, Box 518, Herbert — 784-2680

Choir Director:

Henry Braun, Bo 154, Herbert — 784-2742

Secretary:

Jake Klippenstein, Herbert — 784-2648

Treasurer:

Albert Falk, Box 296, Herbert — 784-2718

Endowment Fund Treasurer:

W. E. Redekop, Box 130, Herbert — 784-2412

HILL AVENUE — Membership 57

Pastor:

Peter Teigrob, 1623 McPharson Ave.

Assistant to Pastor:

Peter J. Wiebe, 130 Compton Rd., Regina — 536-1409

Deacons Elect:

Peter Klassen, 1105 Victoria Ave., Regina — 523-1246

Henry Braun, 119 Sunset Dr., Regina — 536-9650

S.S. Superintendent:

Sam Regier, 840 Shannon Rd., Regina — 536-4662

Youth Leader:

John Friesen, 2810 Lakeview, Regina — 536-9851

Choir Director:

Walter Andres, 617 Williams St., Regina — 569-8193

Secretary:

Clarence Jantzen, 2267 Pasqua St., Regina — 523-3744

Treasurer:

Walter Harder, 941 Arthur St., Regina — 569-0414

LAIRD — Membership 24

Pastor:

Rudolph Heidebrecht, Box 149, Hepburn — 947-2061

Assistant to Pastor:

David Martens, Laird — 223-4210

S.S. Superintendent:

Art Quiring, Laird — 223-4464

Choir Director:

Arnold Fischer, Laird — 223-4453

Secretary:

Edward Stobbe, Rosthern — 232-4725

Treasurer:
Edward Stobbe, Rosthern — 232-4725
Endowment Fund Treasurer:
Edward Stobbe, Rosthern — 232-4725

LASHBURN — Membership 30

Pastor:
Otto Derksen, Box 21, Lashburn — 285-3387
Assistant to Pastor:
Vernon Jantzen, Lone Rock
Ministers:
Otto Derksen, Box 21, Lashburn — 285-3387
Missionaries:
Earl and Selma Gripp, Mali Rep. Africa
S.S. Superintendent:
Gerald Sommerfeld, Waseca
Youth Leader:
Gerald Sommerfeld, Waseca
Choir Director:
Gerald Sommerfeld, Waseca
Secretary:
Harold Martin, Marshall
Treasurer:
Otto Brandt, Lashburn

LUCKY LAKE — Membership 20

Pastor:
John H. Wiens, Box 283, Lucky Lake — 61
S.S. Superintendent:
Ben Quiring, Lucky Lake — 24r14
Youth Leader:
John H. Wiens, Box 283, Lucky Lake — 61
Secretary:
J. S. Dueck, Lucky Lake — 23r32
Treasurer:
J. S. Dueck, Lucky Lake — 23r32

MAIN CENTRE — Membership 109

Pastor:
David Epp, Box 62, Main Centre — 784-2874
Assistant to Pastor:
Johann Siemens, Main Centre — 784-2924
Ministers:
David Epp, Box 62, Main Centre 784-2874
Johann Siemens, Main Centre — 784-2924
Deacons:
Ben Wiebe, Main Centre — 784-2965
Corny Wiebe, Main Centre — 784-2883

Missionaries:

Mr. and Mrs. Roy Martens, Mission House Amalner, Jalgaon Dist.
Maharashtra, India
Mr. and Mrs. George Pepin, Casilla 2429, Lima Peru
Mr. and Mrs. Art Redekop, Jos, N. Nigeria
Mr. and Mrs. Aubrey Braun, Three Hills, Alberta
Mr. and Mrs. Edward Schroeder, Box 60, Gwalior M.P. India

S.S. Superintendent:

Ben Schroeder, Main Centre — 784-2920

Youth Leader:

David Epp, Main Centre — 784-2874

Choir Director:

Ernest Block, Main Centre — 784-2942

Secretary:

Otto Martens, Main Centre — 784-2950

Treasurer:

John J. Klippenstein, Main Centre — 784-2941

MEADOW LAKE — Membership 29

Pastor:

William Buller, Box 1167, Meadow Lake — 236-5544

Deacons Elect:

Reuben Peters, Rapid View

Director of Christian Education:

Milfred Wall, Meadow Lake — 236-6417

S.S. Superintendent:

Reuben Peters, Rapid View

Youth Leader:

Milfred Wall, Meadow Lake — 236-6417

Choir Director:

Clifford Nickel, Meadow Lake — 236-6297

Secretary:

Marvin Quiring, Meadow Lake — 236-6518

Treasurer:

Cordell Cross, Rapid View

MOOSE JAW — Membership 14

Pastor:

Lorlie Barkman, 1451 Grace St., Moose Jaw — 692-1081

Director of Christian Education:

Gerald Epp, 1128 - 8th N.W., Moose Jaw — 692-7369

S.S. Superintendent:

Gerald Epp, 1128 - 8th N.W., Moose Jaw — 692-7369

Youth Leader:

Ed Olfert, 1112 Clifton Ave., Moose Jaw — 693-4707

Choir Director:

Ed Olfert, 1112 Clifton Ave., Moose Jaw — 693-4707

Treasurer:

Rudy Wiebe, 1129 Stadacona W., Moose Jaw — 693-1993

NORTH BATTLEFORD — Membership 18

Pastor:

Arno C. Fast, 1602 - 103 St., North Battleford — 445-4581

Moderato:

Frank Willems, 1912 - 96 St., North Battleford — 445-4327

Missionaries:

P. V. Balzer, 1691 - 101 St., Suite 2, North Battleford — 445-4209

S.S. Superintendent:

Harvey Jantzen, 881 - 113 St., North Battleford — 445-8584

Treasurer:

Peter Foth, 1602 - 103 St., North Battleford — 445-5196

Pastor:

H. H. Epp, 6 Sparling Cresnet, Saskatoon — 374-2961

Assistant to Pastor:

G. J. Thiessen, 3323 Harrington, Saskatoon — 374-6297

Deacons Elect:

Deacons Elect:

Henry Balzer, 1705 Preston Ave., Saskatoon — 374-3965

Daniel Klassen, 2210 Broadway, Saskatoon — 653-1157

Missionaries:

J. D. Wall, 6 Simpson Cresc., Saskatoon — 374-5801

Dr. and Mrs. E. Schmidt, 2409 Cairns Ave., Saskatoon — 343-5828
(not under appointment at present)

Dr. and Mrs. Peter Block — India

Director of Christian Education:

Jacob Warkentin, 2515 Paul Cres., Saskatoon — 374-0299

S.S. Superintendent:

Raymond Berg, 2804 MacEachern, Saskatoon — 343-6071

Youth Leader:

Dr. J. A. Dick, 5 Salisbury Drive, Saskatoon — 374-3291

Choir Director:

William Krestinski, 922 East Center, Saskatoon — 374-2273

Secretary:

C. R. Wall, 59 Moxon Cres., Saskatoon — 374-5901

Treasurer:

Endowment Fund Treasurer:

Peter Isaak, 1905 Sommerfeld, Saskatoon — 374-0618

PIERCELAND — Membership 13

Pastor:

Adolph J. Redekopp, Box 32, Pierceland — 32

Missionaries:

Mike Harrison, Patagonia, Argentina (presently in language study)

Director of Christian Education:

Isaac Sawatzky, Box 70, Pierceland — 16

S.S. Superintendent:

Leroy Markel, Pierceland

Youth Leader:

Isaac Sawatzky, Pierceland

Choir Director:

Ann Wiens, Pierceland

Secretary:

Mrs. A. Pahlke, Box 219, Pierceland — 91 r 23

Treasurer:

A. J. Redekopp, Pierceland — 32

SWIFT CURRENT — Membership 141

Pastor:

Isaac Bergen, 613 Central Ave. N., Swift Current — 773-3509

Assistant to Pastor:

Eugene Martens, Box 155, Swift Current — 773-6782

Minister:

Frank Peters, 131 Walker St., Swift Current — 773-8928

Deacons:

B. C. Schellenberg, 403 - 15th Ave., N.E., Swift Current — 773-5747

Deacons Elect:

Jake Epp, Box 54, Swift Current — 773-6870

Harold Thiessen, 1109 Golden Place, Swift Current — 773-7703

Missionaries:

Nettie Dahl, Spain

Mr. and Mrs. Corny Enns, Germany

Mrs. Lofton

Katie Penner, Congo

S.S. Superintendent:

Arnold Braun, 1321 Jubilee Drive, Swift Current — 773-5138

Youth Leader:

John Harder, 271 - 14th N.E., Swift Current — 773-7786

Choir Director:

Menno Martens, 838 - 10th N.E., Swift Current — 773-6262

Secretary:

Edgar Siemens, 889 - 10th N.E., Swift Current — 773-8616

Treasurer:

Harold Thiessen, 1109 Golden Place, Swift Current — 773-7703

WALDHEIM — Membership 83

Pastor:

John D. Goertzen, Box 237, Waldheim — 3 ring 15

Assistant to Pastor:

John H. Jantzen, Waldheim — 3 ring 11

Deacons:

John H. E. Janzen, Waldheim — 17 ring 5

John H. Jantzen, Waldheim — 3 ring 11

Ernest Jeschke, Waldheim — 16 ring 13

Missionaries:

Herb and Carol Janzen, Germany

Miriam Jantzen, Paraguay

S.S. Superintendent:

A. A. Schultz, Waldheim — 3 ring 13

Youth Leader:

Paul Sawatsky, Waldheim — 16 ring 9

Choir Director:

Paul Sawatsky, Waldheim — 16 ring 9

Secretary:

Jacob Speiser, Laird — 223-4498

Treasurer:

P. P. G. Warkentin, Waldheim — 16 ring 8

WARMAN — Membership 45

Pastor:

Frank F. Froese, Box 132, Warman — 244-2283 Saskatoon

Missionaries:

Mr. and Mrs. Norman Fehr, West Indies

S.S. Superintendent:

John P. Friesen, Warman — 244-2521

Youth Leader:

Choir Director:

Peter Regier, Warman — 244-2421

Choir Director:

Frank F. Froese, Warman — 244-2283

Secretary:

Jake G. Janzen, Warman — 244-0373

Treasurer:

Miss Margaret Kroeker, Warman — 244-2285

PHILADELPHIA (Watrous) — Membership 75

Moderator:

Henry M. Toews, Watrous — 946-2463

Minister:

Henry H. Thiessen, Watrous — 946-2458

Deacons:

Peter J. Dyck, Guernsey — 365-4776

Missionaries:

Miss Lydia Mandau, Austria

S.S. Superintendent:

Leo Redekop, Watrous — 946-2491

Youth Leader:

Harold Berg, Lanigan

Choir Director:

Victor Toews, Guernsey — 365-4355

Secretary:

David Dick, Guernsey — 365-4767

Treasurer:

Jacob Wiens, Watrous — 946-2486

WEST PORTAL — Membership 160

Pastor:

Nick Willems, 324 Avenue Y North, Saskatoon — 242-5994

Assistant to Pastor:

Abe Klassen, 1613 - 8th Avenue North, Saskatoon — 652-7452

Minister:

Lawrence Redekopp, 219 Avenue W South, Saskatoon — 382-1446

Deacons:

Allan Baerg, 15 Richmond Place South, Saskatoon — 652-3099

Isaac Bergen, 805 Avenue T North, Saskatoon — 382-1358

Jacob Nickel, 2206 - 20 Street West, Saskatoon — 382-2673

Deacons Elect:

Abe Klassen, 1613 - 8th Avenue North, Saskatoon — 652-7452

Wes. Willems, 1620 - 8th Avenue North, Saskatoon — 242-7398

Missionaries:

Mr. and Mrs. Abe Taves, S.U.M., B.P. 28, Kilo par Moundow,
Rep. du Tchad.

Mr. and Mrs. Ernie Dyck, B.P. 81, Kikwit via Kinshasa, Republique
due Congo, Africa

Miss Gladys Driedger, Brooklane Psychiatric Centre, Box 1945,
Hagerstown, Md. 21741

Mr. and Mrs. Harvey Willems, Bo 156, Auke Bay, Alaska

S.S. Superintendent:

Jacob Froese, 409 Vancouver Avenue North, Saskatoon — 653-2405

Youth Leader:

Ben Bergen, 805 Avenue T North, Saskatoon — 382-3241

Choir Director:

Walter Baerg, 1721 East Heights, Saskatoon — 374-4478

Secretary:

Walter Baerg, 1721 East Heights, Saskatoon — 374-4478

Treasurer:

Allan Baerg, 15 Richmond Place South, Saskatoon — 652-3099

WOODROW — Membership 88

Pastor:

H. C. Schroeder, Woodrow — 472-3758

Assistant to Pastor:

Raymond Rusk, Woodrow — 472-5892

Minister:

H. C. Schroeder, Woodrow, Sask. — 472-3758

Deacons:

Rueben Engel, Woodrow — 472-5994

Raymond Rusk, Woodrow — 472-5892

Sam Sutter, Woodrow — 472-3780

Deacons Elect:

Allen Engel, Woodrow — 472-5980

Missionaries:

Mrs. Jean Reimer (Panama) Box 1902, Steinbach, Manitoba

Director of Christian Education:

H. C. Schroeder, Woodrow — 472-3758

S.S. Superintendent:

Lloyd Engel, Gravelbourg — 472-5995

Youth Leader:

Glen Engel, Woodrow — 472-3778

Choir Director:

Gordon Lautermilch, Woodrow — 472-3797

Secretary:

Ewalt Engel, Woodrow — 472-5992

Treasurer:

Raymond Rusk, Woodrow — 472-5892

Endowment Fund Treasurer:

Don Reimche, Woodrow — 472-5931

MANITOBA MEMBERSHIP — 4288

ALEXANDER — Membership 58

Pastor:

P. J. Doerksen, Box 25, Alexander — 752-2147

Assistant to Pastor:

J. P. Krueger, R.R. 2, Brandon — 728-6398

Ministers:

P. J. Doerksen, Box 25, Alexander — 752-2147

Deacons:

D. Pries (Sr.), 69 Queens Crescent, Brandon — 728-5073

Deacons Elect:

J. P. Krueger, R.R. 2, Brandon — 727-6398

S.S. Superintendent:

Abe Derksen, Box 42, Alexander — 752-2224

Youth Leader:

Richard Enns, Box 34, Alexander — 752-2269

Choir Director:

Henry Thiessen, Box 136, Alexander — 752-2166

Secretary:

John Hiebert, Box 121, Alexander — 752-2104

Treasurer:

David Klassen, R.R. 1, Brandon — Souris Exch. 850-12

ARNAUD — Membership 26

Leader:

Edward G. Thiessen, Box 84, Arnaud — 324-12

Assistant to Leader:

Irwin H. Penner, Arnaud — 318-21

Ministers Elect:

Irwin H. Penner, Arnaud — 318-21

Edward G. Thiessen, Box 84, Arnaud — 324-12

Deacons:

John D. Pauls, Box 82, Arnaud — 304-13

S.S. Superintendent:

Aron A. Isaac, Box 87, Arnaud — 326-31

Youth Leader:

Waldo Thiessen, Box 3, Arnaud — 315-32

Choir Director:

Werner H. Pauls, Box 82, Arnaud — 304-3

Secretary:

Harry G. Sukkau, Box 22, Arnaud — 302-12

Treasurer:

John D. Pauls, Box 82, Arnaud — 304-13

Endowment Fund Treasurer:

Jacob P. Janzen, Box 51, Arnaud — 306-12

BOISSEVAIN — Membership 119

Pastor:

A. J. Froese, Box 957, Boissevain — 534-6846

Assistant to Pastor:

Peter Derksen, Boissevain — 534-6774

Ministers:

P. Derksen, Boissevain — 534-6774

H. B. Dueck, Boissevain — 534-2983

A. J. Froese, Box 957, Boissevain — 534-6846

Deacons:

A. F. Peters, Boissevain — 534-6264

P. Unrau, Box 32, Margaret — Minto Exch. 315-21

Missionaries:

Rev. and Mrs. H. Derksen, B. P. 81, A.M.B.M. Kikwit, Rep. du Congo
Miss Mary Stobbe, S.I.M. Oyi River Lep. Egbe via Ilorin, Nigeria
Africa

S.S. Superintendent:

P. Klassen, Boissevain — 534-6758

Youth Leader:

John Krahn, Boissevain — 534-6321

Choir Director:

John H. Dyck, Boissevain — 534-2380

Secretary:

Peter Unrau, Box 32, Margaret — Minto Exch. 315-21

Treasurer:

Peter Unrau, Box 32, Margaret — Minto Exch. 315-21

Endowment Fund Treasurer:

Peter Unrau, Box 32, Margaret — Minto Exch. 315-21

BRANDON — Membership 78

Pastor:

Henry Willms, 6 Cottonwood Cresc., Brandon — 728-6578

Assistant to Pastor:

John D. Penner, R.R.5, Brandon — 727-7751

Ministers:

Henry Willms, 6 Cottonwood Cresc., Brandon — 728-6578

Deacons Elect:

Henry Funk, 130 Madison Cresc., Brandon — 728-2049

Peter G. Klassen, 27 Balsam Cresc., Brandon — 728-0577

Director of Christian Education:

Henry Willms, 6 Cottonwood Cresc., Brandon — 728-6578

S.S. Superintendent:

Peter G. Klassen, 27 Balsam Cresc., Brandon — 728-0577

Youth Leader:

Henry Dueck, 7 Patmore Dr., Brandon — 727-4045

Choir Director:

Jake Janzen, 1 Basswood Bay, Brandon — 728-6336

Secretary:

Frank Krueger, 235-11 Street E., Brandon — 727-1777

Treasurer:

Al D. Friesen, 444 McDiarmid Dr., Brandon — 727-7513

**BROOKLANDS (44 Tentler St., Winnipeg 23, Ph. 772-8062) —
Membership 41**

Pastor:

A. Quiring, 44 Tentler St., Winnipeg 23 — 772-2927

Assistant to Pastor:

Jake Froese, 948 Garfield St., Winnipeg 3 — 772-5929

Deacons Elect:

Dave Hamm, 15 Thackerey, Winnipeg — 837-5118

Missionaries:

Hartmut and Elfrieda Schroeder, 1115 Wolseley Ave., Winnipeg 10,
(Presently home from the Congo) 774-5635

S.S. Superintendent:

Rudy Martens, 873 Murial St., Winnipeg — 837-4586

Youth Leader:

Jake Froese, 948 Garfield St., Winnipeg 3 — 772-5929

Secretary:

John Schmidt, 328 Chalfont Rd., Winnipeg — 832-5381

Treasurer:

John Schmidt, 328 Chalfont Rd., Winnipeg — 832-5381

DOMAIN — Membership 51

Pastor:

John J. Neufeld, 50 Greene Ave., Winnipeg 15 — 339-3015

Assistant to Pastor:

Nick Poetker, Box 70, Rosenort — Morris Ex. 746-8892

Deacons:

Jakob Pauls, 1150 DeFehr St., Winnipeg 15 — 339-2301

Deacons Elect:

Jakob Enns, Oak Bluff — Winnipeg Ex. 452-0339

Director of Christian Education:

Abe Enns, Box 68, Rosenort

S.S. Superintendent:

Abe Enns, Box 68, Rosenort

Youth Leader:

Jake Enns, Domain

Choir Director:

Herman Rempel, Osborne

Secretary:

Peter Penner, Osborne — Sandford Ex. 326-R.4

Treasurer:

John Pauls, Osborne,

ELM CREEK — Membership 136

Pastor:

Jacob W. Kroeker, Box 51, Elm Creek — 312-2

Assistant to Pastor:

Nick Schmidt, Culross — 307-2

Ministers:

Henry S. Janzen, Box 166, Elm Creek — 307-3

Jacob W. Kroeker, Box 51, Elm Creek — 312-2

Deacons:

Abr. A. Janzen, Box 58, Elm Creek — 331-31

George Petkau, Box 57, Elm Creek — 337-5

Nick Schmidt, Culross — 307-2

Missionaries:

Hilda Enns, 7 Stuttgart West, Lenau Strasse 4, West Germany

P. and Eva Loewen, Apartado Aereo 6557, Cali Valle, Colombia, S.A.

S.S. Superintendent:

Jacob Wall, Culross — 309-3

Youth Leader:

Jack Janzen, Box 125, Elm Creek—312-3

Choir Director:

Peter J. Enns, Box 534, Carman — Sherwood 5-3410

Secretary:

Henry P. Schroeder, Box 61, Elm Creek — 332-3

Treasurer:

C. P. Schroeder, Box 160, Elm Creek — 332-5

ELMWOOD (145 Henderson Hwy., Winnipeg 5 — Ph. 533-5883)

— Membership 578

Pastor:

Wm. J. Schmidt, 33 Pleasant Bay, Winnipeg 15 — 338-2073

Assistant to Pastor:

Harry Loewen, 192 Broad Bay, Winnipeg 16 — 339-8998

Ministers:

David Ewert, 8-3473 University Street, Montreal 2, P.Q.

Martin Hamm, 165 Slater Avenue, Winnipeg 16 — 334-2679

Heinrich P. Harder, 170 Talbot Avenue, Winnipeg 5 — 533-9635

Loewen, Abram A., 212 Mighton Avenue, Winnipeg 5 — 533-8162

Loewen, Harry, 192 Broad Bay, Winnipeg 16 — 339-8998

Mann, Albert, 32 Martin Avenue, Winnipeg 5 — 533-6849

Neufeld, A. J., 208 Glenwood Crescent, Winnipeg 5 — 533-9362

Peters, Frank, C.P. 2445, Curitiba, Parana, Brazil, S.A.

Quiring, John, 114 Whitehall Blvd., Winnipeg 25 — 222-6371

Regehr, John, 245 Bredin Drive, Winnipeg 15 — 533-1238

Schellenberg, A. W., 630 Roberta Ave., Winnipeg 15 — 339-8439

Schmidt, Wm. J., 33 Pleasant Bay, Winnipeg 15 — 338-2073

Ministers Elect:

Giesbrecht, Herbert, 206 Harbison Avenue, Winnipeg 5 — 533-3817

Konrad, Henry R., 1348 Valley Drive, Kenora, Ontario

Deacons:

Abrahams, Kornelius, 316 Harbison Avenue, Winnipeg 5 — 533-9931
Boschmann, Gerhard, 136 Stanier Street, Winnipeg 5 — 533-9991
DeFehr, C. A., 360 Bredin Drive, Winnipeg 15 — 533-2635
DeFehr, C. C., 626 Henderson Highway, Winnipeg — 533-2060
Klassen, H. F., 54 Noble Avenue, Winnipeg 5 — 533-4397
Klassen, John, 239 Glenwood Crescent, Winnipeg 5 — 533-9338
Konrad, John A., 173 Rossmere Crescent, Winnipeg 15 — 334-4247
Thiessen, Harry, 162 Grandview Drive, Winnipeg 16 — 334-7649

Missionaries:

Klassen, Anne, Cassilla de Correo 1154, Yalve Sanga, Asuncion, S.A.
Peters, Frank and Helene, C.P. 2445, Curitiba, Parana, Brazil, S.A.
Wiebe, Anne, Cassilla de Correo 1154, Yalve Sanga, Asuncion, Paraguay, S.A.

Christian Service:

Kramer, Annemarie, 902 Bellview, La Junta, Colorado
Redekop, Harold and Erna, Auburn, Nova Scotia
Redekopp, Orlando, Cali, Colombia, S.A.
Unger, Hugo and Martha, C.P. 5938, Sao Paulo, Brazil, S.A.

MCC:

DeFehr, Leonard and Diane, Akron, Pennsylvania
Dyck, David and Mildred, Box 139, Choma, Zambia, Africa
Janzen, Cornie and Herta, Box 23, Kafu, Zambia, Africa
Penner, Mrs. Anita, B.P. 658, Kinshasa, Congo, Africa

Director of Christian Education:

John Bock, 1162 Dudley Avenue, Winnipeg 14 — 475-5721

S.S. Superintendent:

Jake Enns, 43 Bibeau Bay, Winnipeg 6 — 253-4720

Youth Leader:

Nick Schmidt, 198 Roosevelt Place, Winnipeg 15 — 533-7653

Choir Director:

John C. Klassen, 268 Johnson Avenue, Winnipeg 5 — 533-6963

Secretary:

Jake Bergman, 22 Litz Place, Winnipeg 16 — 334-3927

Treasurer:

Walfried Dirks, 73 Fletcher Crescent, Winnipeg 19 — 452-8116

FORT GARRY (1771 Pembina Hwy., Winnipeg 19, Ph. 453-7576)

— Membership 194

Pastor:

John Wall, 121 Buxton Rd., Winnipeg 19 — 474-1187

Assistant to Pastor:

Allen R. Guenther, 77 Henderson Highway, Winnipeg 5

Ministers:

Jacob J. Toews, 81 Henderson Highway, Winnipeg 5 — 533-8923

John Wall, 121 Buxton Rd., Winnipeg 19, — 474-1187

Deacons:

Frank Funk, 70 Burgandy St., Winnipeg 19 — 453-7013

Jacob Hiebert, 67 Fordham Bay, Winnipeg 19 — 269-2869
 Walter Stobbe, Oak Bluff — Sanford 330-21
 Jacob J. Wall, 92 Harvard Ave., Winnipeg 9 — 452-1853
 Deacons Elect:
 Walter Stobbe, Oak Bluff — Sanford 330-21
 Missionaries:
 John and Marilyn Hoepfner (Candidates for Trans-World Radio)
 Susan Klippenstein, 1626 West Central Ave., Minot, N.D. 58701
 Anne Reimer, Casilla 5, Quito, Ecuador, S.A.
 Director of Christian Education:
 Sig Wall, 684 Patricia Ave., Winnipeg 19 — 269-2216
 S.S. Superintendent:
 David Froese, Oak Bluff — 452-0741
 Youth Leader:
 Victor Neufeld, 554 Queenston St., Winnipeg 9 — 489-7416
 Choir Director:
 Alan Janzen, 93 Tunis Bay, Winnipeg 19 — 269-3462
 Secretary:
 Henry P. Friesen, 260 Campbell Street, Winnipeg 9 — 489-9650
 Treasurer:
 Victor Friesen, 56 Henday Bay, Winnipeg 22 — 837-5104

GOSPEL LIGHT (Carman) — Membership 43

Pastor:
 John I Block, Box 96, 90-2 Street N.W., Carman — SH5-3546
 Assistant to Pastor:
 Herman Voth, Box 111, Carman — SH5-3535
 Ministers Elect:
 John I. Block, Box 96, 90-2 St. N.W., Carman — SH5-3546
 Deacons Elect:
 Clifford Friesen, Box 61, Homewood — SH5-3142
 S.S. Superintendent:
 Ben Peters, Box 181, Elm Creek — Elm Creek 332-12
 Youth Leader:
 John I. Regehr, Box 447, Carman — SH5-2469
 John Block, Box 96, 90-2 St. N.W., Carman — SH5-3546
 Secretary:
 John I. Regehr, Box 447, Carman — SH5-2469
 Treasurer:
 Walter Wiebe, Box 71, Homewood — SH5-3323

GOSPEL LIGHT MISSION (Winnipegosis)

Pastor:
 Joe Wiebe, Winnipegosis

HORNDEN — Membership 81

Pastor:
 P. W. Martens, Box 117, Horndean — Plum Coulee Exch. 829-3916

Assistant to Pastor:

G. W. Neufeld, Box 25, Horndean — Plum Coulee Ex. 829-3532

Ministers:

P. W. Martens, Box 117, Horndean — Plum Coulee Ex. 829-3916

Ministers Elect:

J. A. Froese, Box 448, Winkler — 325-8933

J. G. Neufeld, Box 84, Horndean

Deacons:

D. M. Hiebert, Box 152, Plum Coulee — 829-3222

P. H. Hiebert, Box 224, Plum Coulee — 829-3934

G. W. Neufeld, Box 25, Horndean — Plum Coulee Ex. 829-3532

Missionaries:

Mr. and Mrs. Henry C. Klassen, Casilla 5, Quito, Ecuador, S.A.

Mr. and Mrs. Peter Klassen, S.I.M. Addis Ababa, Ethiopia

Voluntary Service:

Miss Eleanor Neufeld, 2-111 Smith Ave., Truro, Nova Scotia

S.S. Superintendent:

Jim T. Schroeder, Box 53, Plum Coulee — 829-3867

Youth Leader:

John Klassen, Box 891, Altona — 324-6957

Choir Director:

Jake G. Neufeld, Box 84, Horndean

Secretary:

Leonard Neufeld, Box 871, Altona — 324-5313

Treasurer:

John C. Heide, Box 205, Plum Coulee — 829-7740

JUSTICE — Membership 58

Pastor:

Walter Loewen, Box 5, Justice — Douglas Ex. 763-4603

Assistant to Pastor:

Peter Friesen, 269-4th Ave., Minnedosa — 867-3188

Ministers:

Ben Friesen, 560-24th St., Brandon — 728-4220

Jacob J. Loewen, 1418 - 7 St., Brandon — 728-3769

Ministers Elect:

Peter Friesen, 269-4th Ave., S.W., Minnedosa — 867-3188

Henry Loewen, Douglas — 763-4645

Walter Loewen, Box 5, Justice — 763-4603

H. P. Penner, 455 Leslie Bay, Brandon — 727-4718

Deacons:

David H. Loewen, 760-24th St., Brandon — 728-0716

Deacons Elect:

Jake Penner, Justice — Douglas Ex. 763-4690

S.S. Superintendent:

Jacob Driedger, Brookdale — 354-2102

Youth Leader:

Jake Loewen Jr., Justice — Douglas Ex. 763-4758

Choir Director:

Rudy Loewen, Moore Park — Douglas Ex. 763-4651

Secretary:

H. P. Penner, 455 Leslie Bay, Brandon — 727-4718

Treasurer:

Jonh Pankratz, Justice — 763-4423 Douglas Exch.

Endowment Fund Treasurer:

D. H. Loewen, 760 - 24th St., Brandon — 728-0716

KRONSGART — Membership 66

Moderator:

John Redekopp, Box 910, Winkler — Roland Ex. 315-6

Assistant Moderator:

George Banman, Box 85, Plum Coulee — 829-3875

Ministers:

A. A. Hyde, Box 898, Winkler — 325-4521

Deacons:

George Banman, Box 85, Plum Coulee — 829-3875

John Redekopp, Box 910, Winkler — Roland Ex. 315-6

S.S. Superintendent:

George Banman, Box 85, Plum Coulee — 829-3875

Youth Leader:

Albert Dyck, Box 2, Winkler — 325-4631

Choir Director:

Albert Dyck, Box 2, Winkler — 325-4631

Secretary:

J. D. Penner, Box 570, Winkler — 325-8521

Treasurer:

Alfred Dyck, Box 2, Winkler — 325-8531

LAKEVIEW (Killarney) — Membership 61

Pastor:

Harry Martens, Lena — 274-12

Assistant to Pastor:

Nick Sawatzky, Holmfield — 273-23

Ministers:

Henry Duerksen, Box 446, Killarney — 523-4210

P. F. Sawatzky, Box 532, Killarney — 523-4625

Ministers Elect:

G. Hildebrand, Box 1002, Killarney — 523-8307

Deacons:

Jake Janzen, Lena — 260-23

J. N. Rempel, Box 545, Killarney — 523-4541

Deacons Elect:

A. H. Martens, Box 817, Killarney — 523-4253

S.S. Superintendent:

William Poetker, Lena — 274-21

Youth Leader:

Alfred Penner, Holmfield — 263-32

Choir Director:

John J. Neufeld, Lena — 255-21

Secretary:

William Poetker, Lena — 274-21

Treasurer:

William Lepp, Box 875, Killarney — 259-14

Endowment Fund Treasurer:

A. H. Martens, Box 817, Killarney — 523-4253

MANITOU — Membership 63

Pastor:

Jacob Falk, Box 399, Manitou — 242-2673

Assistant to Pastor:

John Wiebe, Box 14, La Riviere — Manitou Exchange 242-2874

Ministers:

Jacob Falk, Box 399, Manitou — 242-2673

John H. Goossen, 969 Crystal Cresc., Winkler — 325-7133

Jacob G. Klassen, R.R.1, Manitou — 242-2890

John Wiebe, Box 14, La Riviere — 242-2874

Deacons:

Jacob Goerz, Box 102, Snowflake — 310-13

George G. Klassen, R.R.1, Manitou — 242-2535

S.S. Superintendent:

Jake Wiebe, Box 146, La Riviere — Manitou Exchange 242-2401 a

Youth Leader:

George Konrad, Box 61, Manitou — 242-2859

Choir Director:

Dave Penner, Box 84, Manitou — 242-2728

Secretary:

Victor Dick, Box 129, Manitou — 242-2582

Treasurer:

Victor Dick, Box 129, Manitou — 242-2582

Endowment Fund Treasurer:

Victor Dick, Box 129, Manitou — 242-2582

MARQUETTE — Membership 17

Pastor:

N. Thiessen, St. Eustache — Elie Exchange 31/-3

Assistant to Pastor:

Isaac Penner, Marquette — Elie Exchange 322-12

S.S. Superintendent:

Isaac Penner, Marquette — Elie Exchange 322-12

Secretary:

John Bock, Box 43, Marquette — Elie Exchange 322-5

Treasurer:

George Penner, Marquette — Elie Exchange 322-31

Endowment Fund Treasurer:

George Penner, Marquette — Elie Exchange 322-31

MORDEN — Membership 159

Pastor:

Walter Janzen, Box 1287, Morden — 822-4315

Assistant to Pastor:

Frank H. Friesen, Box 310, Morden — 822-4080

Ministers:

Frank H. Friesen, Box 310, Morden — 822-4080

Walter Janzen, Box 1287, Morden — 822-4315

J. P. Neufeld, Box 1371, Morden — 822-5307

P. P. Schulz, Box 136, Morden — 822-4514

Joe Wiebe, Nuevo Ideal, Mexico — 6L6-4784

Deacons:

Henry J. Boldt, Box 132, Morden — 822-5248

Abram H. Voth, Box 730, Morden — 822-4673

Wm. J. Wiebe, Box 422, Morden — 822-4760

Deacons Elect:

Frank H. Dyck, R.R.2, Morden — 822-3657

Missionaries:

Margaret Suderman (retired) Morden — 822-4830

Mr. and Mrs. Joe Wiebe, Nuevo Ideal Mexico — OL6-4784

Miss Ruth Klassen, Apartado Aero 6557, Cali, Colombia, S.A.

Miss Grace Toews, Apartado Aereo 6621, Cali, Colombia, S.A.

S.S. Superintendent:

J. Albert Reimer, Box 1325, Morden — 822-3217

Youth Leader:

Cornelius B. Enns, Darlingford — 242-2150

Choir Director:

Frank H. Dyck, R.R.2, Morden — 822-3657

Secretary:

Dr. Dietmar H. Goerz, Box 1119, Morden — 822-6424

Treasurer:

John Isaak, Box 1225, Morden — 822-4706

Endowment Fund Treasurer:

Abram H. Voth, Box 730, Morden — 822-4673

NEWTON — Membership 114

Pastor:

D. A. Dyck, Box 8, Newton — Oakville 331-21

Assistant to Pastor:

Art Klassen, Oakville — Oakville 88

Ministers:

D. A. Dyck, Box 8, Newton — Oakville 331-21

J. J. Nikkel, Elm Creek — 301-24

Ministers Elect:

James Nikkel, Elm Creek — 301-24

Deacons:

A. A. Dyck Sr., Newton — Oakville 318-14

P. J. Froese, Newton — Oakville 331-22

Deacons Elect:

Abe Dyck Jr., Newton — Oakville 303-13

Frank Warkentin, Newton — Oakville 327-12

Director of Christian Education:

J. A. Enns, Elm Creek — 325-2

S.S. Superintendent:

J. A. Froese, Elm Creek — 324-12

Youth Leader:

A. A. Dyck, Jr., Newton — Oakville 303-13

Choir Director:

C. Giesbrecht, Elm Creek — 342-2

Secretary:

Lenard Mann, Elie — 303-6

Treasurer:

A. A. Giesbrecht, Oakville — 307-3

NIVERVILLE — Membership 162

Pastor:

William W. Dyck, Box 100, Niverville — DU8-4684

Assistant to Pastor:

David D. Dick, Box 58, Niverville — DU8-4889

Ministers:

David D. Dick, Box 58, Niverville — DU8-4889

Wm. W. Dyck, Box 100, Niverville — DU8-4684

Theodor C. Martens, Box 67, Niverville — DU8-4480

Ministers Elect:

John A. Peters, Ile Des Chenes — Lorette Exchange 878-2800

Deacons:

George G. Dueck, Box 103, Niverville — DU8-4977

Otto Dick, Glenlea — St. Agathe Exchange 883-2356

Henry J. Peters, Box 157, Niverville — DU8-4905

Missionaries:

Mr. and Mrs. John E. Wieler, 6 Frankfurt a/Main Butzbacher Str. 48, Germany MCC.

Mr. and Mrs. J. Funk, Libertad 292, Salto, Prov. Bs As Argentina, S.A.

Director of Christian Education:

Henry Toews, Box 203, Niverville — DU8-4198

S.S. Superintendent:

Jake Isaak, Box 65, Niverville — DU8-4166

Youth Leader:

Alexander Fast, Box 131, Niverville — DU8-4668

Choir Director:

John Koslowsky, Box 132, Niverville — DU8-4954

Secretary:

Albert Wohlgemut, Box 117, Niverville — DU8-4429

Treasurer:

Waldemar Pauls, Box 102, Niverville — DU8-4470

Endowment Fund Treasurer:

Waldemar Pauls, Box 102, Niverville — DU8-4470

NORTH KILDONAN (217 Kingsford Ave., Winnipeg 16, Ph. 334-1808) — Membership 610

Pastor:

W. I. Neufeld, 1224 Henderson Highway, Winnipeg 16 — 334-3729

Assistant to Pastor:

Victor D. Toews, 185 Hawthorne Ave., Winnipeg 16 — 334-1211

Ministers:

A. P. Dirks, 210 Cheriton Ave., Winnipeg 16 — 334-2334

Heinrich Enns, 20 Durwood Street, Winnipeg 16 — 334-1405

Jacob A. Enns, 226 Kingsford Ave., Winnipeg 16 — 334-3812

Wm. W. Falk, 14 Rossmere Cresc., Winnipeg 15 — 338-4396

Heinrich Janzen, 237 Cheriton Ave., Winnipeg 16 — 334-5246

A. A. Kroeker, 100 Dunvegan Street, Winnipeg 15 — 334-5677

W. I. Neufeld, 1224 Henderson Highway, Winnipeg 16 — 334-3729

Nikolai Redekopp, 322 Devon Avenue, Winnipeg 16 — 334-5576

Heinrich Regehr, 158 Slater Avenue, Winnipeg 16 — 338-3013

Abram H. Toews, 185 Rossmere Crescent, Winnipeg 15 — 334-6083

Victor D. Toews, 185 Hawthorne Avenue, Winnipeg 16 — 344-1211

Deacons:

Bargen, Franz, 85 Linden Ave., Winnipeg 15 — 334-3426

Abram H. Dueck, 21-215 Edison Ave., Winnipeg 16 — 334-3326

Johann G. Dyck, 1187 Kildonan Drive, Winnipeg 16 — 339-0725

Peter Froese, 547 Oakland Avenue, Winnipeg 15 — 339-1273

Jacob J. Peters, 233 Hawthorne Avenue, Winnipeg 16 — 334-2876

Warkentin, C. C., 155 Helmsdale Ave., Winnipeg 15 — 334-6023

Wiens, Jacob J., 253 Arby Bay, Winnipeg 16 — 334-0777

Deacons Elect:

Boge, Hans, 171 Cheriton Avenue, Winnipeg 16 — 334-1540

Abram J. Dick, 20 Rossmere Crescent, Winnipeg 15 — 334-2976

Victor Derksen, 47 Pine Bay, Winnipeg 16 — 334-3195

Peter Isaak, 360 Edison Avenue, Winnipeg 16 — 334-2439

M.C.C.

Edith A. Neufeld, Msalato Secondary School, P.O. Box 933, Dodoma, Tanzania, E. Africa

Missionaries:

Corn. and Elfrieda Balzer, Quelle des Lebens, 675 Kaiserslautern, Bruchstrasse 13, Postfach 1002, Germany

Alvin and Anne Dueck, 321 Junaluska Rd., 28607 Boone, North Carolina, U.S.A.

Anna Liona Ediger, M.B. Radio Office, Mahbubnagar, Box 15, Andhra, Pradesh, India

Siegfried and Irma Epp, B.P. 4341 Kinshasa II, Republique Dem. du Congo, Afrique

Henry and Sara Martens, Comitee Central Menonita, C.d.P. 166, Asuncion, Paraguay, S.A.

Bruno and Helen Toews, 18 Milliken Rd., Elliot Lake, Ontario

S.S. Superintendent:

Albert Regehr, 158 Grandview Dr., Winnipeg 16 — 334-0926

Director of Christian Education:

Allan R. Labun, 9-491 Edison Avenue, Winnipeg 16 — 338-2373

Youth Leader:

Harry Olfert, 104 Macaulay Crescent, Winnipeg 16 — 338-3727

Choir Director:

Paul Wiebe, 244 Devon Avenue, Winnipeg 16 — 334-4126

Secretary:

John Derksen, 337 Oakland Avenue, Winnipeg 15 — 334-0528

Treasurer:

Alfred Dick, 1182 DeGraff Place, Winnipeg 16 — 339-3020

Endowment Fund Treasurer:

C. C. Warkentin, 155 Helmsdale Avenue, Winnipeg 15 — 334-6023

PORTAGE AVENUE (1420 Portage Ave., Winnipeg 10, Ph. SP4-7777)

— Membership 473

Pastor:

Henry R. Baerg, 1095 Wolseley Avenue, Winnipeg 10 — 775-6364
Office 775-2839

Assistant to Pastor:

Henry H. Voth, 730 McLeod Ave., Winnipeg 15 — 338-2055

Ministers:

Henry R. Baerg, 1095 Wolseley Avenue, Winnipeg 10 — 775-6364

P. P. Dueck, Oak Bluff — Sanford Exchange 341-5

G. D. Huebert, 169 Greene Avenue, Winnipeg 15 — 339-2682

H. H. Voth, 730 McLeod Avenue, Winnipeg 16 — 338-2055

Jacob Wiens, 290 Moray Street, Winnipeg 12 — 837-2091

Deacons:

Isaak Braun, 1 Weaver Bay, Winnipeg 8 — 256-3697

N. J. Dick, 475 Woodlands Crescent, Winnipeg 22 — 837-4895

Peter P. Hildebrand, 79 Martin Avenue, Winnipeg 5 — 533-2430

G. Isaak, Springstein — Starbuck Exchange 236-3

W. Loewen, 462 Victor Street, Winnipeg 10 — SP5-6503

G. Schmidt, 295 Belvidere Street, Winnipeg 12 — 837-4564

P. Toews, 943 Byng Place, Winnipeg 9 — GL2-8122

Missionaries:

Dr. and Mrs. George Froese, 11 Lauder Ave., Winnipeg 15 — 338-4386

Dr. and Mrs. Ferd. Pauls, 1146 Ingersoll St., Winnipeg 3 — 786-2354

Miss Edith Wiens, C.P. 1559, Curitiba, Parana, Brazil, S.A.

S.S. Superintendent:

Walter Regehr, 55 Pleasant Bay, Winnipeg 15 — 339-0661

Youth Leader:

Ernie Isaac, 939 Kildonan Drive, Winnipeg 15 — 334-3176

Choir Director:

Peter Braun, 61 Dunrobin Avenue, Winnipeg 15 — 339-2872

Secretary:

John H. Neufeld, 335 Conway Street, Winnipeg 12 — 888-1614

Treasurer:

Henry J. Esau, 76 Bibeau Bay, Winnipeg 6 — 253-1688

Endowment Fund Treasurer:

Henry J. Esau, 76 Bibeau Bay, Winnipeg 6 — 253-1688

RIVER EAST (755 McLeod Ave., Winnipeg 15, Ph. 338-2461)

Membership 227

Pastor:

E. A. Isaac, 759 Oakland Ave., Winnipeg 16 — 338-1119

Assistant to Pastor:

Victor Adrian, 8 Halkirk Bay, Winnipeg 15 — 339-0220

Moderator:

Jake M. Klassen, 106 Cameo Crescent, Winnipeg 15 — 338-9411

Ministers:

Victor Adrian, 8 Halkirk Bay, Winnipeg 15 — 339-0220

John B. Epp, 87 Cormorant Bay, Winnipeg 6 — 256-5049

E. A. Isaac, 759 Oakland Ave., Winnipeg 16 — 338-1119

Harold Jantz, 182 Kimberly Ave., Winnipeg 15 — 339-7495

Deacons:

Frank Froese, 673 Greene Ave., Winnipeg 15 — 334-3297

Deacons Elect:

Henry Dick, 1195 Kildonan Drive, Winnipeg 16 — 334-2705

Frank Isaak, 460 Greene Ave., Winnipeg 15 — 334-1256

Henry Schmidt, 3383 Henderson Highway, Box 10, Group 322,
East St. Paul, Manitoba — 334-3518

Director of Christian Education:

Frank Isaak, 460 Greene Ave., Winnipeg 15 — 334-1256

S.S. Superintendent:

Rudy Pauls, 172 Broad Bay, Winnipeg 16 — 334-7861

Youth Leader:

Harold Jantz, 182 Kimberly Ave., Winnipeg 15 — 339-7495

Choir Director:

Peter Klassen, 285 Trent Avenue, Winnipeg 15 — 339-2643

Secretary:

Abe Siemens, 7 Durness Bay, Winnipeg 15 — 339-7839

Treasurer:

Henry Schmidt, 3383 Henderson Hwy., Box 10, Group 322, East
St. Paul, Manitoba 334-3518

SALEM (691 Alexander Ave., Winnipeg 3, Ph. 772-0606)

— Membership 61

Interm Pastor:

Jake Schmidt, 408 Edison Avenue, Winnipeg 16 — 338-3339

Ministers:

Jake Schmidt, 408 Edison Avenue, Winnipeg 16 — 338-3339

Rudy Willms, 561 Boyd Avenue, Winnipeg 4 — 582-5615

Deacons:

Peter Brown, 33 Fieldstone Bay, Winnipeg 22 — 837-8432

John Heinrichs, 1 Vera Bay, Winnipeg 17 — 339-8700

Christian Service:

Miss Agatha Bock, % James Wiebe, C.P. 688, Sao Paulo, Brazil, S.A.
Archie and Erna Jantzen, Apt. 2, 6030 N. 36th Ave., Phoenix,
Arizona 85019

Miss Martha Stobbe, 3643 W. Flynn Lane, Phoenix Arizona 85019

Director of Christian Education:

Vernon Ratzlaff, 253 Chalmers Avenue, Winnipeg 5 — 533-9485

S.S. Superintendent:

Daniel Friesen, 15 Vryenhoek Place, Winnipeg 16 — 334-2532

Youth Leader:

John Nikkel, 247 Ruby Street, Winnipeg 10 — 772-2993

Choir Director:

John Nikkel, 247 Ruby Street, Winnipeg 10 — 772-2993

Secretary:

William Dueck, 5120 Rannock Avenue, Winnipeg 20 — 832-6845

Treasurer:

John Rademaker, Jr., 42 Noble Avenue, Winnipeg 5 — 533-7091

STEINBACH — Membership 259

Pastor:

John D. Reimer, Box 1930, Steinbach — DA6-2466

Assistant to Pastor:

Corny Rempel, Box 60, Chortitz — ES7-4991

Ministers:

J. P. Epp, Box 1322, Steinbach — DA6-3892

Johann J. Funk, Box 1925, Steinbach — DA6-3937

Abram A. Plett, Box 997, Steinbach — DA6-3916

Henry A. Regehr, Box 313, Steinbach — DA6-6002

John D. Reimer, Box 1930, Steinbach — DA6-2466

Wm. Schroeder, Box 66, Steinbach — DA6-3754

Ministers Elect:

Corny Rempel, Box 60, Chortitz — ES7-4991

Deacons:

Jacob A. Giesbrecht, R.R.1, Giroux — EL5-4663

Isaac D. Goertzen, Box 86, St. Anne — EL5-4418

Deacons Elect:

George Bergmann, Box 1203, Steinbach — DA6-6206

Abe Plett, Box 997, Steinbach — DA6-2411

Missionaries:

Elsie Andres (Missions and Services) 713 North Main, Ulysses, Kansas. 67880

Esther Martens, (MCC) Mennonite Voluntary Service, Ev. Johannesstift, 1 Berlin, 20 Heideborn, Germany

Viola Reimer, Institute Linguistico de Verano Apatado, 22067, Mexico 22, D.F., Mexico

Sally Schroeder, HJCB, Casilla 691, Quito, Ecuador, S.A.

Mrs. Adina (Goertzen) Wicklund, B.P. 123, Leco, Kishasa, Republic of Congo

S.S. Superintendent:

Abram Friesen, Box 1457, Steinbach — DA6-3304

Youth Leader:

Henry K. Friesen, Box 1352, Steinbach — DA6-3868

Choir Director:

Anton Rempel, Box 1953, Steinbach — DA6-3219

Secretary:

Dave Voth, Box 1081, Steinbach — DA6-6157

Treasurer:

Jacob G. Wiebe, Box 85, Steinbach — DA6-2494

WESTVIEW (Portage la Prairie) — Membership 24

Pastor:

Edward R. Giesbrecht, 114-1st. St. N.W., Portage la Prairie — 857-6957

Missionaries:

Jake and Anne Penner, A.M.B.M., B.P. 81, Kikwit, Rep. du Congo
S.S. Superintendent:

Peter Nikkel, 117-2nd Street, N.E. Portage la Prairie — 857-7637

Secretary:

John Krause, Box 451, Portage la Prairie — 857-5743

Treasurer:

John Krause, Box 451, Portage la Prairie — 857-5743

WINKLER — Membership 335

Pastor:

John M. Schmidt, Box 779, Winkler — 325-8396

Assistant to Pastor:

A. H. Kroeker, 119 Larchdale Cresc., Winnipeg 16

Ministers:

A. W. Klassen, Box 301, Winkler — 325-8792

Alfred Kroeker, 119 Larchdale Crescent, Winnipeg 16 —

G. D. Pries, Box 698, Winkler — 325-8830

John M. Schmidt, Box 779, Winkler — 325-8396

William Schroeder, Box 1118, Winkler — 325-7390

A. A. Unruh, 303-1030 Brazier, Winnipeg 15 — 338-3355

Deacons:

G. P. Dyck, Box 354, Winkler — 325-4632

B. D. Enns, Box 240, Winkler — 325-4248

Henry Kuhl, Box 531, Winkler — 325-8150

F. E. Peters, Box 27, R.R.3, Winkler — 325-8491

P. P. Redekopp, Box 398, Winkler — 325-8398

J. P. Wiebe, Box 206, Winkler — 325-4432

Missionaries:

Linda Banman, Francixo, Beltraeo Parana, Brazil, S.A.

Annie E. Dyck, 500 Baywood, Meallen, Texas, U.S.A.

Margaret Dyck, B.P. 4341, Kinshasha II, Republique du Congo

Mabel Friesen, Calle Jose Morelas Nuevo Ideal, Durango, Mexico

Helen Harder, 44-1-A Sorojini, Devi Rd. Secunderabad, 26 via
Hyderabad, A.P. India

Rev. and Mrs. A. A. Unruh, 303-1030 Brazier St., Winnipeg 15
338-3355

M.C.C.

Isaac R. Dyck, Asuncion, Paraguay

Henry Tiessen, 22 Girish Ch. Bose Road, Calcutta 14, India

Director of Christian Education:

J. M. Peters, Box 253, Winkler — 325-8590

S.S. Superintendent:

J. P. Wiebe, Box 206, Winkler — 325-4432

Youth Leader:

John W. Kuhl, Box 201, Winkler — 325-8975

Choir Director:

Peter Dyck, Box 354, Winkler — 325-4632

Secretary:

John J. Janzen, Box 10, Plum Coulee — 829-3961

Treasurer:

Henry J. Penner, Box 141, Winkler — 325-4278

Endowment Fund Treasurer:

A. J. Banman, Box 391, Winkler — 325-8750

WINNIPEG CENTRAL (520 William Ave., Winnipeg 2, Ph. SP5-0637)

— Membership 194

Pastor:

Jacob P. Suderman, 143 McPhail Street, Winnipeg 5 — 533-9755

Assistant to Pastor:

H. Wiebe, 526 Dominion Street, Winnipeg 10 — 772-3322

Ministers:

P. Kornelsen, 904 McDermot Ave., Winnipeg 3 — 774-3619

C. C. Penner, Ste. 9, 365 Edison Ave., Winnipeg 16 — 339-7410

C. C. Peters, 263 Kingsford Ave., Winnipeg 16 — 339-7056

Jacob P. Suderman, 143 McPhail Street, Winnipeg 5 — 533-9755

Ministers Elect:

H. Wiebe, 526 Dominion Street, Winnipeg 10 — 772-3322

Deacons:

H. Doerksen, 364 Rita Street, Winnipeg 12 — 888-2949

Geo. Fischer, 667 Elm Street, Winnipeg 9 — GL3-0424

G. C. Kroeker, 256 Sydney Ave., Winnipeg 15 — 334-6523

P. Loewen, 468 McLeod Ave., Winnipeg 15 — 338-8143

Deacons Elect:

P. Mierau, 200 Glenwood Crescent, Winnipeg 5 — 533-6487

MCC:

Henry Bergen, Institute Mkhoma, Malawi, Africa

S.S. Superintendent:

H. Wiebe, 526 Dominion Street, Winnipeg 10 — 772-3322

Youth Leader:

W. Thiessen, 9 Lenore Street, Winnipeg 10 — 775-1798

Choir Director:

H. Rischer, 243 Thompson Drive, Winnipeg 12 — 832-0184

Secretary:

D. D. Block, 820 Honeyman Ave., Winnipeg 10 — 772-7050

Treasurer:

A. Foth, 147 Helmsdale Avenue, Winnipeg 15 — 339-8291

ONTARIO MEMBERSHIP — 2611 — January 1, 1968

FAIRVIEW (St. Catharines) — Membership 270

Pastor:

Harvey Gossen, 455 Geneva St., St. Catharines — 935-7155

Assistant to Pastor:

Walter Unger, 5 Surrey Place, St. Catharines — 934-1268

Deacons:

Nick Braun, 51 Trelawne, St. Catharines — 935-6589

John Wichert (chairman), 26 Grosvenor St., St. Cath. 934-2149

John Braun, 3rd Ave., Louth, R.R. 3, St. Catharines — 684-5033

Ben Jansen, R.R. 3, 3rd St. Louth, St. Catharines — 684-0200

Education Director:

Walter Dueck, 30 Old Coach Rd., St. Catharines — 935-5047

Sunday School Superintendent:

John Weier

Youth Leader:

David Wiebe Jr., 8 Smythe St., St. Catharines — 682-9458

Choir Director:

Arthur Durksen, 5 Dunblane, St. Catharines — 684-7156

Secretary:

Richard Ratzlaff, 17 Dunelm Dr., St. Catharines — 684-7676

Treasury:

Abe Isaac, 9th St., Louth, R.R. 3, St. Catharines — 682-5201

Mission treasurer:

Frank Loewen, 12 Glenpark Rd., St. Catharines — 935-4139

Statistician:

Abe H. Isaac, 13 West Lynn, St. Catharines — 935-4077

HAMPSHIRE (Orillia) — Membership 24

Pastor:

Peter J. Klassen, R.R. 4, Orillia — (705) 325-3839

Deacons:

Alex Brown, R.R. 3, Orillia — (705) 326-2910

Bill Gowanlock, R.R. 4, Orillia — (705) 326-6916

Bob Gowanlock, R.R. 4, Orillia — (705) 326-2987

Norman Whitney, R.R. 3, Orillia — (705) 326-3909

S.S. Superintendent:

Bob Gowanlock, R.R. 4, Orillia — (705) 326-2987

Bob Duncan, 21 Skyline Drive, Orillia — (705) 326-2391

Secretary-Treasurer:

George Whitney, R.R. 3, Orillia — (705) 326-3909

KITCHENER — Membership 388

Pastor:

Frank C. Peters, 76 Shuh Ave., Kitchener — 742-9408

Assistant to Pastor:

Henry H. Dueck, 16 Meadow Cres., Kitchener — 744-2127

Ministers:

N. J. Enns, 47 Brick Street, Kitchener — 743-3478

John Esau, R.R. 1, Debert, N.S.

Abram Goerz, 16 Carson St., Kitchener — 743-6258

Henry H. Janzen, 175 Sheldon St. N., Kitchener — 745-0716

John A. Penner, 34 Rex Drive, Kitchener — 743-1658

Adolf Reimer, 422 Erb St. W., Waterloo — 744-5943

Deacons:

Abram Dick, 99 Brentwood Ave., Kitchener — 744-0749

George Dyck, 152 Simeon St., Kitchener — 744-8230

Leonard Lugowski, 283 Kenneth St., Kitchener — 743-0548

David Mathies, Box 266, New Hamburg, Ont. — 662-1606

C. J. Rempel, 20 Idlewood Dr., Kitchener — 742-9611

David D. Wiens, 78 Glenwood Dr., Kitchener — 742-9581

Secretary:

Edward Wiens, Box 97, Bloomingdale, Ont. — 743-8823

Education Director:

C. J. Isaac, 42 Lyle Place, Kitchener — 744-8401

S.S. Superintendent:

E. Boldt, 114 Burbank Rd., Kitchener — 745-3238

Youth Leader:

J. Willms, 137 Cornell Ave., Kitchener — 744-9209

Choir Director:

John Goerz, 779 Rockway Dr., Kitchener — 742-9473

Church Treasurer:

J. Kutz, 87 Courtland Ave. E., Kitchener — 745-5947

Statistician:

Arthur Duerrstein, R.R. 1, St. Agatha, Ont. — 742-2991

Missionaries:

Harold Fehderau, Bible Societies, B.P. 8911, Kinshasa, Congo

M.C.C. Workers:

Mr. and Mrs. Gerhard Enns, Kafue Secondary School, Box 23,
Kafue, Zambia, Africa

Miss Nadine Peters, c/o M.C.C., Akron, Pa.

Miss Helen Wiebe, c/o Mennonite Service Unit Boys' Village
Smithville 44677, Ohio.

LEAMINGTON — Membership 161

Pastor:

A. J. Konrad, R.R. 3, Leamington, Ont. — 519-326-6273

Assistant to Pastor:

D. D. Derksen, 4 Churchill Ave., Leamington, Ont. — 519-326-7082

Deacons:

P. P. Willms, 107 Marlboro St. E., Leamington, Ont. — 519-326-3456
C. Hamm, R.R. 1, Kingsville, Ont. — 519-326-7786
J. J. Toews, Box 35, Harrow, Ont. — 519-738-2390
F. Bartel, Sr., 38 Nancy Ave., Leamington, Ont. — 519-326-4657
G. Willms, R.R. 2, Ruthven, Ont. — 519-839-4225

S.S. Superintendent:

C. Hamm, R.R. 1, Kingsville, Ont. — 519-326-7786

Youth leader:

H. Dick, R.R. 2, Kingsville, Ont. — 519-326-7736

Choir Director:

F. Bartel, Jr., R.R. 2, Leamington, Ont. — 519-326-3832

Secretary:

H. D. Willms, 15 Danforth Ave., Leamington, Ont. — 519-326-6235

Treasurer:

D. Klassen, 29 Melrose Ave., Leamington — 519-326-5078

Christian Service:

Miss Irma Friesen, Roblea Drive, Dartmouth, N.S

MOUNTVIEW (Stoney Creek) — Membership 53

Pastor:

Herman Kroeker, 101 Millen Rd., Stoney Creek — 662-8650

Assistant to Pastor:

John Schmor, 7 Craig Blvd., Grimsby — 643-2173

Deacons:

John Schmor, 7 Craig Blvd., Grimsby — 416-643-2173
Jim Siebert, 350 Upper Ottawa, Hamilton — 416-383-7324

S.S. Superintendent:

Helmut Dick, 5083 Spruce, Burlington — 632-3569

Youth leader:

John Janzen, 20 Brierwood, Grimsby — 945-2533

Choir director:

Jake Janzen, 1348 No. 8 Hwy., Winona — 643-2940 (leaving)

Secretary:

John Janzen, 20 Brierwood, Grimsby — 945-2533

Treasurer:

Henry Unrau, 275 Stinson Cres., Hamilton — 527-2507

NIAGARA CHRISTIAN FELLOWSHIP CHAPEL — Membership 81

Pastor:

Rev. Rudy Bartel, R.R. 2, Lakeshore Rd. St. Catharines
416-934-3948

Assistant to Pastor:

Jake Wichert, R.R. 3, Hunter Rd., Niagara-on-the-Lake
416-468-7433

Deacons:

Dick Fast, R.R. 1, Line 5, Niagara-on-the-Lake — 416-468-3807
Jake Dueck, R.R. 2, Line 1, Niagara-on-the-Lake — 416-468-7048
Jake Froese, R.R. 3, Niven Rd., Niagara-on-the-Lake — 416-468-3535

Education director:

Ben Redekopp, R.R. 2, East and West Line, Niagara-on-the-Lake
416-468-7637

S.S. Superintendent:

Dick Fast

Youth leader:

Ed Biega, Box 111, Virgil — 416-468-3711

Choir director:

John Hiebert, R.R. 4, Stone Rd., St. Catharines — 416-684-0085

Secretary:

Mr. Jake Wichert

Treasurer:

Jake Dueck

Statistician:

Miss Holdina Voth, Box 12, Virgil — 416-468-7140

Missionaries:

Mr. and Mrs. Peter Hamm, AMB Mission, Shamshabad, via
Hyderabad, A.P. India

Miss Elsie Kroeker, Calle Jose Morelos 1310, Nuevo Ideal, Du-
rango, Mexico.

Mr. and Mrs. Jacob Pankratz, 4850 Cavendish Blvd., Montreal 29,
Quebec

PORT ROWAN — Membership 162

Pastor:

A. J. Block, R.R. 3, Port Rowan — 586-2796

Assistant to Pastor:

Peter Krahn, R.R. 3, Port Rowan — 586-3606

Ministers:

Jacob Penner, R.R. 3, Port Rowan — 586-2697

Aaron Pauls, R.R. 3, Port Rowan — 586-3324

Peter Reimer, R.R. 3, Port Rowan — 586-2040

Ministers elect:

Peter Klassen, R.R. 1, Port Rowan — 586-2526

Abe Toews, R.R. 3, Port Rowan — 586-2858

Deacons:

Alex Suderman, R.R. 3, Port Rowan — 586-2461

Peter Krahn, R.R. 3, Port Rowan — 586-3606

Deacons elect:

Ralph Teigrob, R.R. 3, Port Rowan — 576-2866

Education Director:

Kurt Wagner, R.R. 1, Port Rowan — 586-2045

S.S. Superintendent:

Ralph Teigrob, R.R. 3, Port Rowan — 586-2866

Youth leader:

Werner Wiens, R.R. 2, St. Williams — 586-2626

Choir director:

Alex Suderman, Jr., R.R. 3, Port Rowan — 586-2346

Secretary:

Peter Krahn, R.R. 3, Port Rowan — 586-3606

Treasurer:

Henry Klassen, R.R. 1, Port Rowan — 586-3387

Missions treasurer:

Peter Teigrob, R.R. 3, Port Rowan — 586-2394

Statistician:

Jacob Reimer, Jr., R.R. 3, Port Rowan — 586-2723

Missionaries:

Mr. and Mrs. W. G. Baerg

SCOTT STREET (St. Catharines) — Membership 537

Pastor:

Henry P. Penner, R.R. 2, St. Catharines — 935-6617

Assistant to Pastor:

Peter J. Dick, 13 Woodelm Drive, St. Catharines — 685-0895

Ministers:

David D. Durksen, 23 Hewko St., St. Catharines — 682-9775

Gerhard Fast, 11 Hallcrest Ave., St. Catharines — 934-2314

John A. Derksen, 5 Cameron Drive, St. Catharines — 682-0725

Peter J. Funk, 244 Russell Ave., St. Catharines — 684-2861

Gerhard J. Epp, 11 Meadowvale Drive, St. Catharines — 935-7630

Jacob P. Dyck, 453 Linwell Road, St. Catharines — 934-3669

Isaac O. Toews, 25 McKenzie St., St. Catharines — 935-4747

Peter Mandtler, 341 Scott St., Apt. 7, St. Catharines — 935-8839

Ministers Elect:

John Eckert, 46 Trelawne Drive, St. Catharines — 935-6648

Paul Fast, 10 Costen Blvd., St. Catharines — 935-8853

Harry Heidebrecht, 53 Beamer, St. Catharines — 935-5746

Deacons:

H. P. Friesen, 24 Bridge St., St. Catharines — 685-7961

John N. Wiens, 495 Vine St., St. Catharines — 935-5283

Jacob Andres, 146 Geneva St., St. Catharines — 682-0814

Jacob Walde, 10 Joanna Drive, St. Catharines — 934-2328

Jacob Eckert, 14 Logan St., St. Catharines — 684-1326

Jacob Martens, 22 Wolseley Ave., St. Catharines — 682-0986

Abram Wiens (elect), 71 Regent Drive, St. Catharines — 935-7312

John D. Durksen (elect), R.R. 3, St. Catharines — 682-8897

Education Director:

Paul Fast, 10 Costen Blvd., St. Catharines — 935-8853

S.S. Superintendent:

Dave Thiessen, 448 Grantham Ave., St. Catharines — 935-5344

Youth Leader:

Ernie Koop, 452 Carlton St., Apt. 22, St. Catharines — 684-8845

Choir Director:

Abe Block, 456 Linwell Rd., St. Catharines — 934-2055

Secretary:

Jacob Penner, 129 Louth St., St. Catharines — 684-1791

Church Treasurer:

Henry Ens, 8 Duncan Drive, St. Catharines — 935-4037

Mission Treasurer:

Peter Klassen, 54 Dorothy St., St. Catharines — 935-8879

Statistician:

Henry J. Dueck, 1 Hollywood Drive, St. Catharines — 935-7490

M.B. Missions:

Mrs. Albert Enns, C.D.C. 1154, Asuncion, Paraguay

M.B. Christian Service:

Miss Laura Warkentin, 713 North Main, Ulysses, Kansas, 67880
Mr. and Mrs. Hugo Wiens, 1424 "A" St., Apt. 2, Lincoln, Nebraska,
68502, U.S.A.

N.T. Missions:

Mr. and Mrs. John Enns, C.P. 2211 Manaus Amasonas, Brasil

Grace U. Missions:

Miss Helene Boldt, 15 Chemin St.-Christophe, St.-Ruf 84
Avignon, France

M.C.C.:

Miss Margaret Dyck, E.M.M.S. Hospital Nazareth, Israel

TORONTO — Membership 60

Pastor:

Isaac Tiessen, 272 Ranee Ave., Toronto 19 — 416-783-9649

Assistant to Pastor:

D. E. Warkentin, 24 Malamute Cr., Agincourt — 416-293-2227

Ministers:

Jacob Neufeld, 98 Corby Cr., Brampton, Ont. — 416-459-8967

Deacons:

Rudy Dueckman, 240 Elizabeth St. S., Brampton, Ont. 416-451-8759

Education director:

Ernest Wiens, 71 Parkwood Village Dr., Apt. 102, Don Mills, Ont.
416-445-4186

S.S. Superintendent:

Jake Wiens, 342 Ridelle Ave., Toronto 19 — 416-781-8320

Choir director:

Fred Wieler, 2153 Samway Rd., Oakville, Ont. — 416-827-1587

Secretary:

Wm. DeFehr, 345 Dixon Rd., Apt. 602, Weston, Ont. — 416-249-6477

Treasurer:

Ben Braun, 178 Locksley Ave., Apt. 201, Toronto 19 — 416-787-7588

VINELAND — Membership 301

Pastor:

John M. Schmidt, Box 1, Vineland — 562-4760

Assistant to Pastor:

Isaac I. Block, R.R. 1, Vineland — 562-5496

Ministers:

Henry P. Wiebe, 20 Marlin Cresc., Vineland — 562-5310

Henry H. Wiebe, R.R. 1, Jordan — 562-4616

Ministers elect:

Isaac I. Block, R.R. 1, Vineland — 562-5496

Henry Hubert, 38 Dorothy St., St. Catharines — 935-9273

Helmuth Koop, R.R. 3, St. Catharines — 682-7020

Deacons:

Jacob Penner, Box 33, Campden, Ontario — 563-7847

Erwin Goossen, Glenview Rd., Vineland — 562-5153

Peter Lodde, R.R. 1, Vineland — 562-4009

Aaron Wall, Glenview Rd., Vineland — 562-4495

Martin Durksen, 1 Gladman Ave., St. Catharines
 Frank Isaak, R.R. 1, Vineland — 563-7352
 Education director:
 Henry Hubert, 38 Dorothy St., St. Catharines — 935-9273
 S.S. Superintendent:
 Helmut Koop, R.R. 3, St. Catharines — 682-7020
 Youth leader:
 Reuben Block, Victoria Ave., Vineland — 562-5748
 Choir director:
 Edward Hamm, R.R. 1, Vineland — 562-4876
 Secretary:
 Edward Hamm, R.R. 1, Vineland — 562-4876
 Treasurer:
 Jake Andres, Box 369, Beamsville — 562-5681
 Statistician:
 Jack Willms, R.R. 1, Vineland — 562-5346
 Christian Service:
 Neil and Grace Willms
 Erwin and Marion Wiens

VIRGIL — Membership 454

Pastor:
 J. G. Baerg, Box 112, Virgil — 468-7511
 Assistant to Pastor:
 F. J. Wiens, Gr. 7, R.R. 2, Niagara-on-the-Lake — 934-3876
 Ministers:
 J. F. Dick, U. Menn, Home for Aged, Vineland — 562-5493
 I. Loewen, Box 88, Virgil — 468-3776
 J. D. Penner, Box 614, Niagara-on-the-Lake — 468-7808
 G. Wichert, Box 54, Virgil — 468-7119
 Deacons:
 W. J. Bergmann, Box 132, Niagara-on-the-Lake — 468-3560
 J. H. Dueck, Gr. 4, R.R. 2, Niagara-on-the-Lake — 468-7090
 P. Froese, Box 67, Virgil — 469-3801
 P. F. Klassen, R.R. 2, Niagara-on-the-Lake — 468-7454
 C. P. Reimer, R.R. 2, Niagara-on-the-Lake — 468-7452-
 Wm. Warkentin, Box 244, Virgil — 468-7100
 Education director:
 Victor Loewen, Box 88, Virgil — 468-3112
 S.S. Superintendent:
 Ernie Friesen, Box 63, Virgil — 468-7508
 Youth leader:
 John Derksen, 3 Surrey Pl., St. Catharines — 934-8969
 Choir director:
 Henry Goerzen, Gr. 11, R.R. 2, Niagara-on-the-Lake — 468-3844
 Secretary:
 W. J. Bergmann, Box 132, Niagara-on-the-Lake — 468-3560
 Treasurer:
 A. P. Willms, Gr. 4, R.R. 2, Niagara-on-the-Lake — 468-7112
 Mission treasurer:
 Herman Neufeld, R.R. 3, Niagara-on-the-Lake — 468-3818

Statistician:

B. P. Falk, R.R. 3, Niagara-on-the-Lake — 934-1319

Missionaries:

Helena Loewen, S.I.M. Kaltungo via Jose, Nigeria, West Africa
Alvin and Vera Voth, Apdo Aereo 4172, Cali Valle, Colombia, S.A.

Christian Service:

Full Time Christian Workers: Mr. and Mrs. John Block, Mr. and Mrs. Menno Kroeker, Mr. and Mrs. Rudy Voth

WATERLOO — Membership 48

Pastor:

Alvin Enns, 80 Leaside Place, Waterloo — (519) 578-4215

Chairman:

Helmut Mathies, 215 Lincoln Dr., Waterloo — (519) 578-4215

Deacons: (Acting)

Bill Schroeder, 543 Weber E., Kitchener — (519) 745-9811

S.S. Superintendent:

Vic Hiebert, 155 Chelford Cr., Waterloo — (519) 743-5591

Choir director:

Ron Neufeldt, Apt. 4, 449 Hazel, Waterloo — (519) 576-2563

Secretary:

Henry Esau, 17 Marketa, Kitchener — (519) 744-6879

Treasurer:

Fred Pfisterer, 132 Weston Pl., Waterloo — (519) 743-5440

Christian Service:

Arnold and Ann Baerg, Jefferson School, Apartado 6621, Cali, Columbia

Henry and Leona Thiessen, Caxa Postal 688, Sao Paulo, Brazil
Paul and Eleanor Rogalsky, Box 36, Musquoduboit Harbour, Nova Scotia

ZION (Kitchener) — Membership 72

Pastor:

I. T. Ewert, 17 Rosedale Ave., Kitchener — 519-742-5918

Assistant to Pastor:

Franz Janzen, 41 Hugo Cres., Kitchener — 519-744-5308

Deacons:

Cornelius Goertz, 75 Cline Rd., Kitchener — 519-745-6972

S.S. Superintendent:

Cornelius Goertz, 75 Cline Rd., Kitchener — 519-745-6972

Youth leader:

John Penner, 74 Harold St., Kitchener — 519-576-1317

Choir director:

Frank Janzen, 168 Ruskview, Kitchener — 519-744-2700

Secretary:

Gerhard Schierling 48 Charles St. E., Kitchener — 519-742-3884

Treasurer:

Art Goertz 191 Sweetbriar Dr Kitchener — 519-744-1572

Missionaries

Miss Christel Schimmeler, Cojon 514, Cochabamba, Bolivia, S.A.

ST. JEROME — Membership 12

Pastor:

Don Balzer, 7 rue Morand, St. Jerome — 438-1736

Secretary:

Claude Bastien, 475 Mtee. du Moulin, Lac Millette, Ste. Adele

Treasurer:

Ferdinand Boucher, 237 rue St. Joseph, St. Jerome

STE-THERESE — Membership 23

Pastor:

Benjamin H. Dyck, 4 Chemin du Ravin, Ste-Therese, — 435-3972

Minister:

Ernest Dyck, 2147 Depatie, St-Laurent, Montreal 9 — 334-9931

Deacons Elect:

F. DaPont-Medeiros, 13-36 ieme Avenue, Ste-Therese — 435-9834

Missionaries:

Mr. and Mrs. Ben H. Klassen, C.P. 81, Kikwit par Kinshasa, Congo

S.S. Superintendent:

F. DaPonte-Medeiros, 13-36 ieme Avenue St.-Teherese — 435-9834

Youth Leaders:

Jean Tremblay, 19 Perron, Ste- Therese, — 435-5560

Choir Director:

Benjamin H. Dyck, 4 Chemin du Ravin, Ste-Therese, — 435-3972

Secretary:

Jean Tremblay, 19 Perron, Ste-Therese, — 435-5560

Treasurer:

F. DaPonte-Medeiros, 13-36 ieme Avenue, Ste-Therese — 435-9834

H. DIRECTORY OF PROVINCIAL EXECUTIVES 1968-69

Ontario Conference Executive:

Moderator: Henry P. Penner, R.R. 2, Irvine Rd., St. Catharines — 935-6617

Assistant Moderator: Harvey Gossen, 455 Geneva Street, St. Catharines — 934-3398

Secretary: Victor Loewen, Virgil, Ontario

Treasurer: J. A. Kutz, 87 Courtland Ave. E. Kitchener — 745-5947

Manitoba Conference Executive:

Moderator: Henry R. Baerg, 1095 Wolseley Ave., Winnipeg
Office — 775-2839; Res. — 775-6364

Assistant Moderator: Abe J. Froese, Box 957, Boiesvain — 534-6846

Secretary: A. J. Dick, 20 Rossmere Crescent, Winnipeg — 334-2976

Treasurer: H. W. Boge, 171 Cheriton Ave., Winnipeg — 334-1540

Saskatchewan Conference Executive

Moderator: Henry Voth, Box 59, Herbert — 784-2574

Assistant Moderator: John F. Froese, Box 28, Hepburn — 20-R-9

Secretary: George Geddert, Box 196, Hepburn — 947-2050

Treasurer: Jacob Wiebe, Swift Current.

Alberta Conference Executive:

Moderator: A. L. Klassen, 5132 Nesbitt Rd., N.W., Calgary 47 — 282-6667

Assistant Moderator: J. P. Doerksen, Box 52, Gem — 472-2166

Secretary: R. W. Kornelson, 5611-114 A. St., Edmonton — 434-9872

Treasurer: E. Ratzlaff, 44 Chatham Dr. N.W., Calgary 48—289-5095

British Columbia Conference Executive:

Moderator: J. H. Quiring, 31906 Beech Ave., Clearbrook
Office — 859-4611; Res. — 859-4654

Assistant Moderator: Peter R. Toews, 33316 Rainbow Ave., Abbotsford. Office — 853-3358; Res. — 859-9643

Secretary: John Neumann, 9985 Kenswood Dr., Chilliwack — 795-9652

Treasurer: Herbert N. Hamm, 46541 Cedar Ave, Chilliwack —
Office — 792-1988; Res. 795-7600