

**1970**

**Year Book**

OF THE SIXTIETH CONVENTION

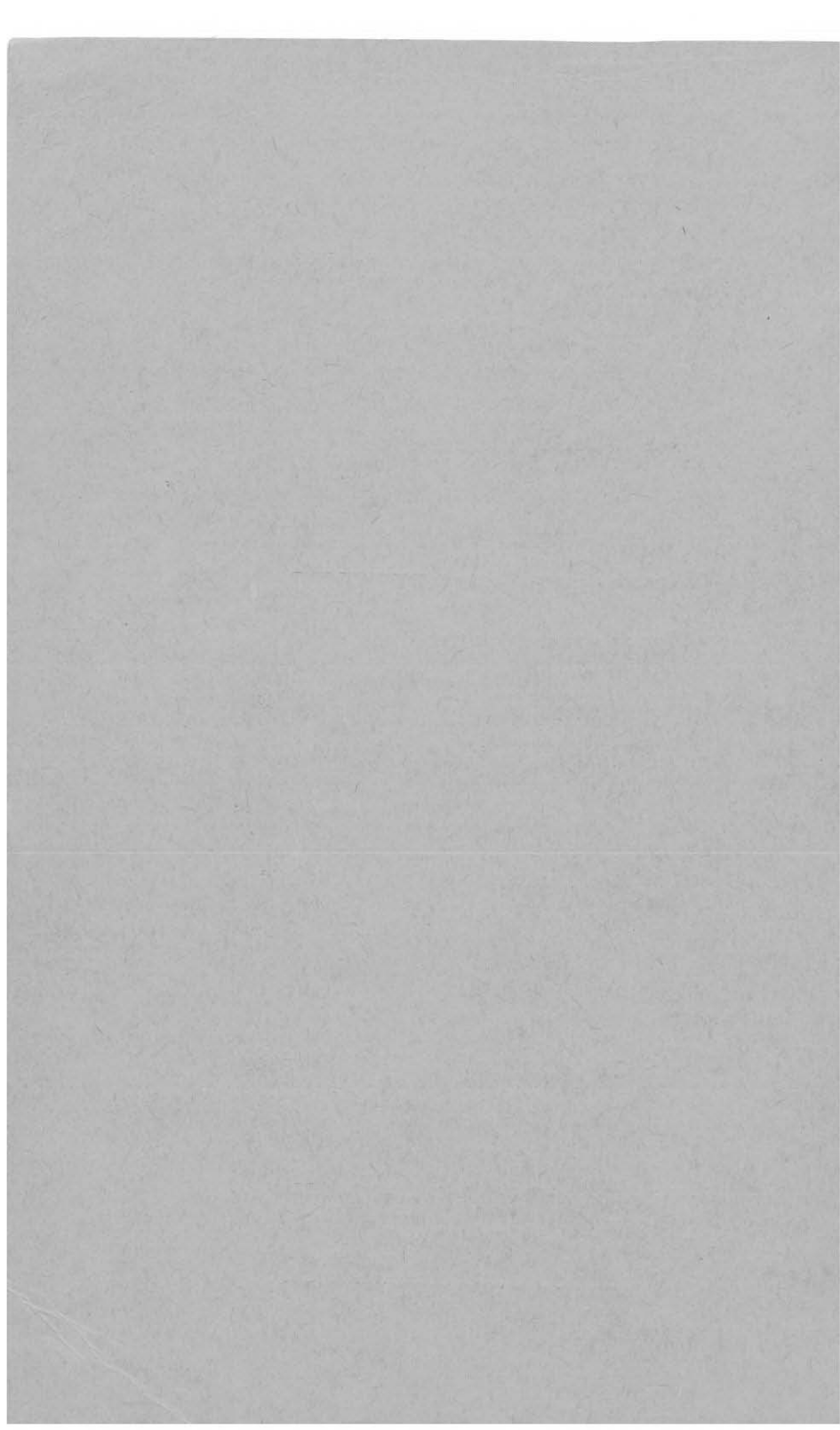
**Canadian  
Conference**

OF THE

**MENNONITE BRETHREN CHURCHES  
OF NORTH AMERICA**

**CONVENED AT  
SASKATOON, SASKATCHEWAN**

**JULY 4 - 7, 1970**





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Including Statistical Reports, Council of Boards  
Minutes, and Directories.

Price \$1.00



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# MINUTES

A record of the 60th convention of the Canadian Conference of Mennonite Brethren Churches as held in Saskatoon, Saskatchewan from Saturday evening, July 4 until Tuesday evening July 7, 1970.

## PART I

### YOUTH NIGHT

**Saturday Evening — 7:30 p.m. — Brevoort Park School**

Theme: Hope In A Spirt Of Unity  
Concentration Not Confrontation  
Ephesians 4:1-10

Panel: Conference leaders and youth concentrate on the need in our church today, and the personalizing of the message of Christ.

Music and Poetry: A portrayal of the spiritual experiences of young people today.

Speaker: Rev. Waldo Hiebert, Reedley, California.

I want to do honor and respect to the search in which we were engaged here moments ago. And I'd like to capitalize on it and make the most of these inviting questions and this earnest analysis. It was mentioned a couple of times that we ought to take note of what Scripture has to say, and this is exactly what I'm interested in in these moments.

I want to read a couple of these passages that were suggested to me, draw one or two conclusions, and then we want to pray.

First, I would like to have you notice what it says in Ephesians 4:1, "I entreat you then, a prisoner for the Lord's sake; as God has called you, live up to your calling." I don't know whether they meant it or not but I think they did a very fine job in emerging this evening with a gap that is more serious than a generation gap. The gap between those who don't live up to their calling and those who do. I think the gap between nominal, superficial piety, unquestioned conformity to tradition, perilousness, not being able to think it through for yourself (stand on your own feet)—a powerless Christianity, though it be so called—and him who has surrendered himself and who seeks to live by the Spirit. That's the biggest generation gap I know of. That's the one that causes me agony—a lot more than father and teenagers.

We have felt that in our place. We spent a lot of time this winter with parents and teenagers together and separately, talking things over. We decided that it isn't as bad as we sometimes hear. The difference isn't as big. But there is an awful and terrible

difference between just being a nominal Christian—just a hand-me-down thing—and the real stuff. That is the generation gap. That is the gap I really think that we're talking about.

Now let us look to Ephesians 4:7. This is my verse: "But each of us has been given his gift—his due portion of Christ's bounty. Therefore Scripture says He ascended into the highest with captives in his train. He gave gifts to men." Let me emphasize that each of us has been given his gift. Now I'd like to substantiate that by reading a few more sentences from I Corinthians 12, "In each of us the Spirit is manifested in one particular way for some useful purpose." And again, "But all these gifts are the work of one and the same Spirit distributing them separately to each individual at will. But, in fact, God appointed each limb and organ to its own place in the body as He chose." Two things about these verses: If this were only a young crowd I'd say we've got what it takes. We've got it. And any of us oldsters that groan under traditionalism and establishment, there's more to be had. I want to say to everybody here, especially young folks, that God has thought an awful lot of you to make you and to give you His gift. To each of us is given His gift, and bless God, there may be some who sit here like I sat at that age, horribly mixed up. I grew up in a pretty big family. My Mother and Father had twelve children. We were ten who grew up and I was third last. I associated with my twin brother, Orlando. He was a real smart twin. When I finished eighth grade, he was already in high school. I lived under his shadow. He worked my math problems—he helped me. My older brothers and my older sisters were smart too, and I had it rough. After the eighth grade, I decided that my field was farming, so I hired myself out to a farmer. After about a year of that I was discouraged. My folks moved to Kansas and I started in the Academy at Tabor College. It almost sounds like ancient history, but we used to have an academy there. I was a freshman. One of the courses that they wanted me to take was homiletics by Dr. A.H. Unruh—in German, and I did. There were five fellows and one girl. And, oh man, I came home with headaches almost every day from that class. Homiletics for a little fellow like that—in German—by a prince, by a prince of a teacher. He lived with us—Dr. Unruh did. My folks kept College young people in their house. There were about twenty of us. Dr. Unruh left. He came to my room. He knew what kind of a rough time I had had, and he put his arms around me and kissed me. He really did. I was embarrassed, but felt really thrilled in my heart. My Mother used to send me to a chiropractor when I had these headaches. She said there was something wrong with my neck. But it wasn't so. If I could have had a counselor, I would have fared better. I'm sure my parents prayed for me and so on, but I was very mixed up inside. I was crushed and defeated. They tried to push me along, and I wasn't grown to homiletics at that age. I wish I would have had a Sunday School teacher or somebody that would have sat down and said, "Waldo, you seem to be so distressed." What I am trying to say is that somehow in those dark years there was a God and there was a friend whom I found later in public school—the superintendent. He called me into his office and he said, "Mr. Hiebert" I had seldom heard that kind of expression. They called me 'Waldo' or 'Hieb' or something like that. This man said, "Mr. Hiebert," and I felt so elevated—I felt so big—I felt there

might be a little ray of hope. He said, "We'll work it out for you. You can make high school in three years if you want to. I know you're behind, but I'll push you along. Your baby sister will be with you in the same class. I think we'll make it. If you have trouble, come to my office." I'm saying this because there are people like that in here. There are people (young people) who say I'm worth nix—nothing. I've tried this, I've tried that, and I can't make it like some of these guys up here—sharp. University—I'm not going to make it. I'm not of much worth. But the Lord is saying, "You've got a gift." Do you believe it? You've got a gift. Whether you always understand your father and mother—that's one thing. But, I tell you, you'd better connect up—you'd better connect up with the Heavenly Father, and believe that you're worth while. You've got a gift. You may be kicked around. In fact, you may be very discouraged with the church. Some of you who are smarter and who are deeply and greatly endowed with intelligence capabilities. My good friend, I would like to sit next to you. You and I are kicking the church around like we have it for a long time. Let's think it over again.

I know the church has got a lot of faults and I weep and agonize like you. But somewhere in the Book it says "I am going to build my church and the gates of hell will not destroy it." And I want to be of Christ's pottery. I want to be a part of it. It's not good at Reedley—We have our problems. We have terrific young kids. There's hope. They've got gifts. They've got them galore. They've got all kinds of opportunities and everyone is a gift of God to the church. It may not be like it has been in the past. Some of the old wineskins have served their purpose, and I respect them. There may be new forms, new groups, new ways of doing things. But we've been reading out of Ephesians where it says, "To each of us is given a gift." And so Mr., Miss, you're here for a reason and you didn't walk into here accidentally—not if I believe my Lord. You've got a gift and you're wanted. He puts you into the body of Christ for a purpose. You may not like all of it, nor do I, but we're in there. We're in there to change things.

Now let me tell one other thing and I'm going to quit. I read this evening that each of us doesn't only have a gift, but that gift is for somebody else. That was given in respect for another Christian, and a non-Christian. Now my gift is nothing fanciful. I believe a gift is simply your natural talent energized and filled with the Holy Ghost. That's about all there's to it. It's you—whoever you are—the way God made you, plus the energy—the strengthening and the expansion of the Holy Ghost within you. If you're filled with the Spirit, that gift will go. It will be on fire. Your personality, your talents, your capabilities, will be energized by His Holy Spirit. That's your gift. But listen, that gift wasn't given to yourself for self aggrandizement. That gift isn't here to boost our ego. That gift isn't here to make us popular. You know why that gift was given? As a limb of the body. It's like an arm or a hand or a finger or a toe, nose or ear or something. That was given to the Body. That was given with respect to other people like you. The reason you're so different from someone else is because He made you so that you wouldn't be a duplicate of somebody. He made you and me to fit in. I can't think of gifts except in relationships. You people here are my friends. Our hearts beat together. When God bestows a gift on you and baptizes you into His body, He does

it because He knows that there are others there that need you, and some may need me at certain times. We die on the vine if we're hanging loose and alone. The church is like a body and each of us is given for the purpose of relationships one with another. We don't isolate ourselves. We're gifts for the church.

Now let me ask you. Why don't you deliver the goods? They've been given to you. What are you doing with them? Let the Holy Spirit have your life and deliver the stuff. Knock down these crazy values. So you're not going to be a materialist—you're not going to go out and earn a pile of money. But some of you may be called to make a little money to give it to the Lord. Set it straight.

I've been a part of this game about knocking the church, criticising the establishment. I did it in College when I taught in College. When I was in University I played my game with it. I did it in Seminary. I teared the boys so badly apart. But listen, finally, we are not called to a lifetime of pulling things apart. You know what the Word says. It asks us to give our life for the church. That's what it says. We're supposed to give our life for it. And if I am under God's grace, and it is only His grace—He has called me and has given me light on the Gospels so that I could accept—so that I could be forgiven for my rottenness and become a part of Him. And I thank God for it and I want to deliver the stuff. I want to deliver the goods He gave me.

Now let's pause for prayer. Bow our heads.

We came here for business. Some of you are very tired. You've worked two days in committee meetings. Some of you are young people who took off Saturday night. It's real great. It's good of you to do it. You said there was a generation gap. This crowd doesn't look like it. It's all mixed up—every generation is here—even the young man's baby, I guess. I want to ask you a couple of questions, dear friends, especially young people. I know the establishment hurts us. I know superficial pride hurts us, and it hurts, and I don't want to be a part of it. Maybe I am. God forgive me. But I'm just about to the point that I feel a time of reconstruction has begun. I like every analysis. I like questions. I'm not afraid—I don't think I am. They puzzle me. I can't answer them. But I'd like to struggle with you. However, this evening I do want to ask some pointed question. What about your gift? What about the personality God had made out for you? And the background He's given you? Have you ever received His Spirit in all fullness? Are you delivering the goods? Well, you say, "I'm saved." But that's not what I'm asking. I'm asking about something that happened after you were saved. When you were saved and repented of your sin, and believed, you received the Holy Spirit, sure. But to have the fullness of the Holy Spirit is to surrender and to believe. How about that? I don't think your gift can ever get burned and get going until you're surrendered and obedient. And I wish so much to God that in this moment I could pray for you, that you might have the courage in a very simple way to give your ego, your whole personality, what you are, to Christ and His church, and to start rebuilding the church in His name and by the power of the Holy Spirit. Will you pray?

Prayer



# PART II

## WORSHIP SERVICES

Sunday Morning — 10:00 a.m. — Centennial Auditorium

### THE CHURCH

Chairman — Henry Voth, Assistant Moderator

Prelude

Congregational Hymn "Come, Thou Almighty King

Words of Welcome and Announcements

Call to Worship — Choir

Invocation — Rev. Henry Harder

"Sing Praise to God" — Choir

Testimony: My Church — Vern Ratzlaff

Congregational Hymn — "The Churches One Foundation"

Offering

"Praise to the Lord Almighty" — Choir

Message:

### THE NATURE OF THE CHURCH

by Dr. J. H. Quiring

To continue in the tradition of this morning, I must say that it has been my distinct privilege this morning to look at you for forty-five minutes, and I must say that I've found that you look a lot more relaxed than I feel. I had to remind myself up here of the words of Scripture that were addressed to us as a Council of Boards on Friday morning by our Chairman, Brother Voth, when he reminded us of the words of Paul to Timothy, "God has not given to us the spirit of fear, but of power and of love and of a sound mind." And I think I must honestly say that underneath this veneer of fear, I experience an element of joy this morning in sharing with you (my fellow partners in the household of God) some of my understanding of the church, and particularly also in sharing with you my love, my concern, and my hope for the church of which I am a part. I trust I can say what I have to say to the glory of Him, who addresses Himself to us this morning as the Head of the Church. I would like to read a passage from Paul's letter to the Ephesians, chapter one, beginning with verse fifteen and reading through to the end of this chapter. (Portion is read) What a marvelous portion of Scripture!

It may seem strange to us that after nineteen centuries of New Testament history, and after one hundred and ten years of our denominational history, we still ask the question, "What is the church and how does it relate to our community?" But don't let this seem too strange to you. Every generation must face this question for the purpose of self orientation as it is being challenged by the community, even as we are being challenged today. To me it seems this question becomes particularly acute in times of social upheavals, where the outer garment of the church becomes somewhat threadbare and where the weakness of the church begins to show up more clearly, and when tensions and frustrations move

people, both the young and the old, to question and to criticize. Ours is a day of upheavals—social, political and religious. Again, today, the church must ask some fundamental questions about her own existence, and also about her own nature. In my opinion, this cannot do us any harm. I find that this is a time when people both inside and outside the church have taken great courage to express themselves publically, orally and in writing, and they express some very dim views regarding the church. They question its relevance, and some of them go so far as to predict its continual deterioration and its ultimate doom. Individuals rise up within our own denomination and they let it be known to us that they depreciate the church. They question its relevance. Some of them write it off as useless, as obsolete, and they request a release of membership from a church which doesn't mean a thing to them anymore. I find that there are others who are hesitant to submit to the rite of baptism and formally join an organized body of believers. You know, this makes me feel uncomfortable at times, and at the same time it challenges me. I think it is therefore essential for us, as a brotherhood, to take another fresh and hard look at the church as a living reality in the light of the Scriptures. I would like to challenge you this morning to look together with me, at the church as much as possible through the eyes of our Lord Jesus Christ, who Himself is the founder of the church; He loved it, He gave His life for the church, He empowered it for service, He commissioned it, and He has predicted its ultimate victory. And I propose to consider the topic that has been given to me this morning under the following three topics or headings. First, The Internal Essence of the Church. Secondly, Its External Manifestation, and thirdly, The Evident Disparity Between the Two and the Resulting Tension and Confusion.

## 1. The Internal Essence of the Church

What is the internal essence of the church? I would admit to you this morning that I cannot confine the nature of the church within a precise definition. I will not attempt to do so, and neither should you. The concept of the church is too great for definition. But we can hope for one thing, and that is as we continue to study, and as we continue to serve in the context of the church of Jesus Christ, we will enter further and still further into its many-sided and mysterious inner life. Some people consider the church to be only another man-made organization—a loosely-bound group of like-minded individuals who are seeking to find some answers not as a living reality, but rather as some kind of an invisible entity, or an ideal towards which Christians must strive.

In our thinking this morning, we want to go beyond organization, we want to go beyond ideals, we want to see and think in terms of people. The people are the church. Not all people—but those people that relate in a very special way to the person of our Lord Jesus Christ. I know that some people take offence at this claim. Nevertheless, it is a just claim. God has given to those who believe on the Lord Jesus Christ the right to call themselves the sons of God. We want to claim this position without manifesting any pharisaical pride whatsoever. **But the church of today, as it always has been, is what it is through a living relationship with a living Lord.** And when we seek to inquire into the nature of the church, we ask ourselves the question, "What is Jesus Christ to the church?"

In what relationship does He stand?" Naturally, He is the founder of the church, He is the Redeemer, He is the Head of the church, He is the fulness of the church.

What is the church to Jesus Christ? It is His body. It is His glorious inheritance. It is that which He loves and for which He yearns. You know friends, that in itself which is often called the church, regardless of definition, is of no ultimate significance and of no genuine power. The church becomes significant and speaks with power only through a living relationship with Jesus Christ. We can say then that Christ, in all his fulness, constitutes the essence of the church, and aside from her historical and often tattered appearance,, the essence of the church—her inner life and identity—is nothing less than the life of Jesus Christ crucified and living in Heaven, but translated into the church through His creative and indwelling Spirit. What is this relationship? It is at least three-fold. It is the relationship of identification. It is a relationship of anticipation. It is, also, a relationship of subordination. The church of Jesus Christ is related to Christ by means of a life union, and I think this is what Paul meant when he spoke of the church as the body of Christ. This is a union which is brought about by faith. It is an experience, my friends, which looks back to an historical event—to Calvary, where Jesus Christ, the Son of God, gave His life and bought the church with His own blood. Through faith in Jesus Christ, believers become one with Jesus Christ as much so as your body and mine is one with our respective heads. In thinking of this expression of oneness, I said to myself, "I find it easier to experience this relation than to explain it." But the Bible does give us certain comparisons which may help us. Jesus speaks of Himself as the vine and of us as the branches. He is the Head, we constitute His body. He is the bridegroom, and we are His bride. I find that this relationship of union also binds all believers together into a spiritual fellowship which is held together by this common awareness that we all belong to God, regardless of definition. You know these days, friends, I've been riding in a Meteor. I ask myself, "What is the difference between a Meteor and a Galaxie?" Maybe hubcaps. You know, many differences that we notice today between different denominations are simply external, and when we find that we have a common awareness of our belonging to God, we immediately sense and we acknowledge our unity one with another. The Apostle Paul seems to know nothing of this modern anomaly of solitary Christians. In the New Testament, we find that being a Christian and being a member of the church are two sides of one and the same coin. And it is only the modern, individualistic mind can conceive of a Christian outside of the church of Jesus Christ. In the New Testament becoming a Christian and joining the fellowship were part of the same thing. Believers who are made one with Christ are also made one with another and constitute a working fellowship. This relationship of union also makes the church a community of spiritual gifts to be exercised for the benefit of all. Brother Hiebert couldn't have done a better job last night of impressing us with this great fact of Scripture. The Holy Spirit, who indwells us, has distributed among His children gifts according to His sovereign will, which we are to use to profit everyone else. So it happens that, as individuals, we can no more say, "I am no part of you." Neither can we say,

"I have no need of you." The Holy Spirit has established within you and the brotherhood, this consciousness of interdependence where we need one another.

Secondly, I would like to say that this relationship is not only one of life union. It is one of anticipation. **The church does have a hope, and the church's expectation defines her nature.** Some people look at the church today and they expect to find perfection, and it isn't there. And the church of Jesus Christ, by its expectation, confesses this, though often with a certain amount of shamefacedness. But the church has received the Holy Spirit as a pledge—as an earnest, as a down payment—expecting a final supplement sometime in the future. Christ in us is the hope of glory. It seems to me, friends, the church of Jesus Christ today is somewhat like a bride who likes to display her engagement ring, which speaks to the people of a commitment to someone. But unless it is joined with another ring, she feels that she has not yet arrived and she is anxiously awaiting the day of consummation of marriage, where she will be given the wedding ring. Maybe this is not a very good comparison, but it tells us at least that we are living in a condition today, where we still have a hope for something better. The church of Jesus Christ today is waiting for the consummation of that what she already is. My friends, we are now the sons of God. We are, but it has not yet appeared what we shall be. I think we can say with this one young Christian who was criticized one time for not living quite the way he should and he said, "Friend, I know that I am not what I should be, but neither am I what I used to be, nor what I shall be." My friends, this is the confession of the church of Jesus Christ today, and our expectation—our hope of glory—tells us that we are still living in a world in which we have to struggle, in which we have to hope.

This relationship is also a relationship of subordination. Christ is the Lord. He is the Head of the church, and the church is His creation. It is His kingdom. It is His domain. We owe it to Him who is our Lord to give to Him complete obedience and to bring ourselves under complete subjugation to Him. You know, friends, we have to remind ourselves again and again that the church is not a democracy which creates its own standards, which drafts its own laws, and is responsible to none but herself. I feel, friends, that we have copied far too much from our contemporary form of government, where we formulate our philosophy and where we write our laws in order to adjust to public thinking and to public morality; where we can revise our constitution; where we can revamp our criminal code; as long as we find that the opinion pool yields a simple majority. Our prime minister told us not too long ago when people approached him about changing laws concerning abortion. "The trouble is not with the law. The problem lies with public morality. You change public morality and we're going to change public law." Sometimes, it seems to me, by our vote taking, we are following that principle. Any church which sets up rules or regulations or an autonomy that detracts from the exclusive lordship of Jesus Christ is nothing more than a sect. To use the words of Karl Barth, "The church is no longer the church when it does not know a higher authority than its own, or an obedience other than self government." We have to examine ourselves today, whether we are still ready to affirm absolute allegiance to the Lord, to the Head of our church.

## 2. The External Manifestation of the Church

As our second main thought, having looked at the internal essence of the church as a relationship, we must now consider the external manifestation of this inner life. We see the body of Christ in its outward manifestations—the way people see it, and on the basis on which they judge. As we look at the outward manifestation of the institutional church, we might want to look at some of the institutional aspects of the church. People consider the church and what they see is its dogma—its articulation of faith. Certain propositions are held which the respective church considers to have been derived from the authority of divine revelation, and which an authoritative body has posted more or less as part of its doctrinal system. Some people like to get away from creedalism. They don't want the church to proclaim dogma. But I think that the church cannot get away from it. Some way there must be a corporate expression of the faith of a body of believers. How do we understand this word, put it into their own words, and imprint what they believe to be a meaning of God's Word?

Then there comes the ministry which God established in the church and which is part of the institutional church. Some call it the hierarchy, some think of an organization from which they would like to get away, but we must not forget that God gave to the early church men who inspired by the Holy Spirit and endowed with spiritual gifts were to upbuild the church of Jesus Christ as He gave leadership to it. So in our own day, we find the church (regardless of what denomination) cannot be without a ministry. It may differ according to the name that they give these people. The method of appointment may differ. The tenure of office may differ. But, basically, the function must remain the same and that is the building up of the saints. I'll pass by the sacraments to comment briefly on its mission. You know a church which has an obligation as we heard this morning, must also have some guidelines which eventually come out in the form of a policy. We ask ourselves, "What kind of work must we do?" There are two things with which we much acquaint ourselves. One is the Gospel which we must proclaim, and secondly, the need of the world which we must seek to meet. The church must proclaim the Gospel and it must also go into social action. I cannot see, friends, how we can have the inner life of a church without an external expression. The organic life of a church cannot be separated from the outward institutional life. The inner life must have a concrete way of expressing itself and it will express itself in worship, in fellowship, in proclamation, and also in service. When I read the New Testament, I do not find that Paul ever sought to make a clear-cut division between the inner life of a church and its outward manifestations. When the Holy Spirit worked in those early days, we notice that the inner life came into expression as the church in Jerusalem with its apostles, with its deacons, with its practices and so forth. It came into expression at the church at Ephesus, with its elders. It came into expression with the church at the House of Nymphus, and today it comes into expression at the church at Brotherfield, and at the church at Saskatoon, and as other churches meeting in fine edifices or in humble dwellings. Each local unit that we find today was established to be reproductive, a microcosm of the one body established in Jesus Christ.



### 3. An Evident Disparity

I want to come to my last point, and that is the evident disparity that people see between the inner life of the church and its external manifestations. There is, for one, the disparity between the oneness of the church and its manifold divisions in the institutional and established churches. On the one hand today, we confess that the church cannot be divided in its inner life. We do not have to seek for unity of the church, for a oneness, we just have to acknowledge it. It is there. When we look at the expression of the church in a concrete way, we find that it is divided. On the other hand, there is this painful disunity of the outward manifestation of that life. This situation is often confusing. It is painful and embarrassing. Now, friends, I do not find it so embarrassing that there are many denominations. That, in itself, is not so bad. Finally, the church must divide itself into operational units of one kind or another. This may be for practical reasons. I do not feel too bad about the fact that there are different denominations. But what hurts me is the fact that among these denominations, there is often manifested a spirit of bigotry, a spirit of rivalry, a spirit of intolerance, and a spirit of lack of love. That hurts, my friends. This is what people see.

I find too, there is a disparity today between the unchanging essence of the church and its changing outward manifestation. We have the conservative element in the church today which wants to keep things the way they've always been. They say, "Jesus Christ does not change. He is the same yesterday, today, and forever." They say, "The method of salvation does not change. It is always by grace through faith. And there are some other things that don't change. Our need doesn't change. Why should the church change in its external manifestation?" They experience some great difficulty. Some people would like to go back to the ideal of the first century church. They would like to have a pentecost like the early church had. They would like to have a church order like that church had. They would like to have seven deacons, no more and no less, because that's what the church at Jerusalem had. They want to follow the practice of the division of goods. They want a community of goods and they establish colonies. The church must not change. Yet we say that we cannot bind the living church to a traditional form which does not serve its needs anymore. I ran across a statement which I want to quote for you and leave with you for your evaluation, without passing judgment. This statement reads thus: "The true church has always been the emerging church in every age. That is to say, it does not look back to the good old days and is not identified with the past. It keeps hearing its Lord say to its faithful people, 'I go before thee.'"

Finally, there is the disparity between the acknowledged mission of the church and its actual performance. What is the church here for and what does it do? In the area of personal responsibility we say, in the words of Scriptures, "Ye shall be holy for I am holy." And friends, a nobler ethic than we find in the Gospels and the Epistles and in the Old Testament, for that matter, cannot be found anywhere. But what about that moral lag within the church? This is where the world fails to see the difference, and it speaks to us and brands our profession a lie. There is this disparity also in the area of evangelism. We quote the great commission

and say we owe it to all people everywhere to bring them the gospel. My friend, with whom I share a home these days, told me just yesterday how a barber had spoken to him some three weeks ago. He shocked him when he said to him, "Friend, if I had your conviction, I would sell everything I've got and I would go and proclaim." And oh, friends, this is what we say. When we ask ourselves, "Where are the men? Where are the means? Where is the enthusiasm? Where is that obedience that will bring our Gospel witness to every part and every continent of the world and that will bring it to bear upon every phase of our life? Where is it?" We are being observed on this score also, and people look at our efforts and they say, "You are a phony."

Then there is the area of social action. We say we are to do good, and that is true. The world about us, and the young people particularly, become very conscious of many social evils. There is the evil of war, there is the evil of poverty, there is the evil of discrimination, there is also the evil of injustice. They know that the church has taken a position in theory. We are against war. We believe we ought to help the needy. We are against injustice—against many other things. That's our theoretical position. My son came to me recently and said, "Dad, what's the church doing about these things?" And there are people asking us, "What are you doing?" I think they find it a lot easier to understand the Lord Jesus. He came and opened his Bible and read it; and He read about healing the blind and proclaiming deliverance to the captive, and proclaiming the acceptable year of the Lord; and then He went about in the power of the Holy Spirit and He did good, and He spoke to people and said, "Your sins are forgiven." They find it easier to understand the Lord Jesus than they are able to understand the present-day church in its external manifestation. They do not find in us that vision, nor do they find in us that compassion. We are being looked upon and people listen to what we have to say about what we really are as a church, and they look at us to see how we really manifest what we confess to be. Then they try to put the two together, and they have difficulty, and they complain, and they criticize, and they are confused.

In conclusion, we ask ourselves, "What can be done about these contradictions?" You know, friends, we cannot comfortably accept institutional divisions, nor can we accept compromising solutions. We may say to ourselves today, we'll just have to live with certain weaknesses and contradictions in the church. At the same time, we'll have to seize every opportunity to heal the open wounds that exist, to narrow the gap between what we confess to be and what we practise. We will have to acknowledge anew that Christ is the head of the church, and we'll have to seek to bring ourselves under complete subjugation. Meanwhile, as those who profess a hope, we will also have to pray for and wait for the day of restoration when our Lord will come to bring the institutional life of the church into harmony with the inner essence, with the inner life of the church which is Christ in us. The hope of glory, the hope of unity, and the hope of ultimate purity. Let us remember, friends, the last word concerning the Church of Jesus Christ has not yet been spoken. I have been a member of the church now for over forty years. Maybe you suspected that. I was never forced to join the church and I've never had to regret it. But I can

confess today, I have had to live with contradictions in my own life for more than forty years, and I've had to live with contradictions in the church of which I am a member for many years. In spite of all this that I see and all that I hear that may grieve me today, I want to share with you that I have not lost sight of the fact that the church belongs to Jesus Christ. It is His church. It is the church for which He died. It is a church which He loves. It is the church through which He works. It is a church with which He will be glorified some day. He will lead it to ultimate victory. I want to remain a member of the church till I die. I wish to confess in closing with Timothy Dwight, the song that you will sing shortly. "I love thy kingdom Lord. The house of thine abode. The church our blest Redeemer saved with His own precious blood. I love thy church, oh God. Her walls before thee stand, dear as the apple of thine eye, engraven on thy hand. And for her my tears shall fall. For her my prayers ascend. To her my toils and cares be given till toils and cares shall end."

Aaronic Benediction — Choir

Congregational Hymn "I Love Thy Kingdom Lord"



**Sunday Afternoon — 2:00 p.m. — Centennial Auditorium**

**OUR HOPE**

Chairman — J. H. Quiring, Moderator

Congregational Singing

Word of Welcome

Invocation — Rev. Henry Penner

"Rise Up O Men of God" — Male Choir

Testimonies: My Hope — Miss Leslie Campbell, Mr. Jacob Froese

"I'm On My Journey Home" — Male Choir

Offering

Congregational Hymn

Message:

**THE NATURE OF HOPE**

**by Dr. J. A. Toews**

Dear Friends in Christ, our Moderator stated this morning that the last word on the church would not be spoken by men. The last word on the blessed hope will also not be spoken by men. For we know in part and prophesy in part, and we have to live with provisional answers. There was a time in my Christian life when I looked for absolute, final, theological answers to the question of my faith and of my life. We have many final, absolute answers, but in many areas we have to live with provisional answers. And I must say it has been a liberating experience for me to live with provisional answers and not any more search for final, absolute, theological answers in the field of eschatology, in the field of the blessed hope—a hope which has been shining much more brightly since I've experienced this liberation. I would like to share with you something of this joy of the blessed hope and what it signifies to me this afternoon.

I would like to read two brief passages of Scripture which focus our attention on the blessed hope, I Timothy 1:1. There is one particular expression that I would like to underline. "Paul, an apostle of Christ Jesus by the command of God, our Saviour, and of Christ Jesus, our hope." Christ Jesus, our hope! Titus 2:11-14. "For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and Godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good works."

The discussion of the blessed hope of the church in an affluent society has a tendency to become rather academic and artificial in its nature. Theologians and Christians in the western world, in the world of peace and prosperity, have found it all too easy to transform the blessed hope of the Christian into an eschatological system which serves as an escape mechanism from the pathway or costly discipleship. I am reminded here of a discussion that took place in our Sunday School class, where one brother expressed his fervent hope of the imminent return of the Lord because there was a demand made for higher wages by the migrant workers, and he hoped the Lord would come soon. An escape mechanism from present responsibilities. We would like to be transported from the luxury and comfort of our earthly palaces to the glory of the heavenly

mansions. But a profession of the blessed hope of the church in such a context has a very hollow ring, and it does not bring conviction or faith.

Theological perspectives usually crystallize and Christians get their proper focus on the pathway of suffering and costly discipleship. This does not mean that we in our western, prosperous world, in the affluent society, cannot have a dynamic, living hope, because Paul says that this path is open for all Christians. Not only for those behing the bamboo or iron curtain, but also for those here. "For all that will live godly lives will suffer persecution." And if we are on that pathway of discipleship, we will also have a clearer understanding of this blessed hope. In addition to that, I would like to say that we need to constantly rediscover the essence of this blessed hope. It is not a series of events, but it is a Person. "Jesus Christ, our hope," Paul writes. This Person must be put into the very center of our entire eschatology, of our entire view of the future. We are all familiar with the last book of the Bible which deals with this great truth of Christ's return, and with the consummation of the Kingdom. But all too often, the misspronunciation of the name is indicative of our confused views. We speak of the book of Revelations, instead of the Revelation of Jesus Christ. And we become so preoccupied with all the revelations, with the fields and with the vials and with the trumpets; with the false prophet, and with the beast and Gog and Magog, and especially with that mysterious number 666. Our vision for the Person of Jesus Christ is obscured by all these peripheral accompanying events which are also mentioned in Scripture. The church of Jesus Christ is always in danger when we become preoccupied with peripheral matters, and lose sight of the center, of the central truth. By way of analogy, I might just refer to the great redemptive truth and to the great redemptive event of Pentecost, when God gave His Spirit to the church. Many Christians, then and now, possibly, are much more interested in the rushing, mighty wind (a passing phenomenon), the tongues of fire (a passing phenomenon), and the speaking in other tongues (a passing phenomenon), instead of being really absorbed and preoccupied with the abiding blessings and presence of the Holy Spirit. That is the blessing, not the other peripheral things. So, also, with regard to the blessed hope of the church.

For many Christians the doctrine of Christ's second coming has become a dogmatic, theological system, rather than a dynamic, spiritual hope. Scofield's footnotes and Larken's charts have not always been helpful to believers to get a proper Biblical perspective with regard to this great truth. I recall so vividly, the remarks of the late Dr. H. F. Toews, professor at Tabor College, who often told us in his classes (we were all devout readers of the Scofield Bible), "Brethren, do not forget, the inspiration only goes to the bottom of the line. Beyond that line there is no inspiration. There may be some illumination, but it is not inspiration." But many people have taken that also as Gospel truth, as inspired truth with regard to the future of the Kingdom and of the coming of Christ. So often, these charts and outlines direct attention to mechanics, to mechanical aspects, rather than to the great moral issues which are central in Biblical teaching. Our understanding of this great truth of the blessed hope is intimately connected with our understanding

of the Kingdom of God. Our conception of the nature of the Kingdom of God will very vitally and very directly influence our conception also of the blessed hope.

In the history of the Christian church there have been two extreme views, which in my view have obscured and weakened the blessed hope of the church. Both I consider to be inadequate.

There are those who hold that the kingdom is entirely future. Christ only came to announce the Kingdom. He did not come to bring a new order, establish a new society. This is something that belongs to the future. In this kind of context, which is held by extreme dispensationalists, the cross of Christ almost becomes accidental and the church, about which we heard this morning, is only a parenthesis in God's eternal plan and program. That is the one view which postpones the Kingdom to the future.

There is another view, which is just as wrong, or even more so. This considers the kingdom entirely present. It is a kind of realized eschatology as the liberal theologians would have it, where the entire kingdom concept is exhausted in the institutional church in history. This view is also considered to be inadequate.

We believe that Christ, by His first coming, has established a new community, a kingdom, and that He will (by His second coming) perfect and complete that which He has begun. This our summary calls an inaugurated eschatology, an eschatology which has already begun. We are already living in the last days, because the end or the 'telos' is related to the beginning, to Christ's first coming. Everything that goes between, and that has happened since then is vitally related to the end, and thus it becomes vitally related to the church's witness and work and expectations. I must confess that there is another assumption on the line in my view with regard to Christ's second coming, and I would just like to intimate this here.

We find that there are different terms used in the New Testament for the great event of Christ's return. There is the word for the appearing of Christ, the coming or the presence of Christ, and the revelation of Christ. I find that these wonderful terms all refer to the same event, the different aspects of that glorious coming and return of the Lord Jesus Christ.

What does this signify to me, and for the church (I hope)? What does the second coming of Christ mean? What is its nature? Its significance? I would like to give three aspects. They are not exhaustive, but to me they are salient features of the great truth.

It signifies the sudden termination of world history. It signifies, also, the glorious confirmation of God's Kingdom, and it also signifies the divine inauguration of the new age. Let us briefly look at these great aspects of Christ's coming.

### **1. The Sudden Termination of World History.**

All writers of Scripture connect the coming of Christ with apocalyptic events which will bring about the destruction of the present world order, the earth and all its works. So Paul writes to the Thessalonians, whom he instructs very comprehensively in this doctrine, with these words. And these words are written in that context of 1 Thessalonians chapter five. "When people shall say here is peace and security, then sudden destruction shall come

upon them." That's why I speak of a sudden termination of world history. Peter writes that "the day of the Lord will come as a thief and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth, and the works that are upon it will be burnt up." (II Peter 3:10). It should be pointed out here, that it is the day of the Lord that comes as a thief in the night and not Christ. Do you get the difference? I heard an evangelical preacher speak on this topic not very long ago, and he said, "Christ was the thief; the church was the object that he was to get. Of course; he broke into the house of the world and stole the church that didn't belong to Him." That is not Biblical teaching. The day of the Lord will come as a thief in the night, and he will come as a thief in the night for the world. Listen again to the Apostle Paul in I Thess. 5, where he writes, "But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day." For people that are living in the day, the day cannot come as a surprise. They expect this day and desire it. Hope, as Dr. Culbertson once defined it, means expectation plus desire. That is hope. We expect some things that we don't desire in this world. We desire some things we don't expect. But the blessed hope is expectation and desire, and we desire this day and expect this day which will come for the Christian church. Human history on this planet will come to a sudden end. It will terminate by the coming of Christ, because this history is a sinful history and stands under the judgment of God. Shelling, the German writer once said, "Die Welt Geschichte ist das Welt Gerichte." The world's history is the world's judgement. This is only a partial truth. The world's history demands the world's judgement, and the judgement will come. This is the strong emphasis throughout the New Testament, that there is a judgement day coming, a judgement for the world, that will mean a termination of world history. It will mean a termination of its political system. I would like to become quite practical here. Men's misrule will come to an end. In Revelation chapter eleven verse fifteen, we have this triumphant shout, "The kingdoms of this world have become the kingdoms of the Lord and of His Christ." All political systems, all attempts on the part of men to establish the just society or the great society (whether you think of the Canadian variety or the American or any other kind are inadequate. All men's attempts have failed and they will some day terminate. At the beginning of this century, especially in liberal theological circles, there was a strong belief that democracy was actually the coming of the kingdom and theologians often referred to this too, that democracy would end all the evils of men, even war. You will recall that even World War I was fought to end all wars. Democracy is the kingdom, and many believed that this was the political system that would bring the new age, that would bring the Millenium. But, people are dissilusioned with, even dmocracy, with man's rule in his own domain, where man is ruled by his fellow man, as it were. There we have the failure.

In the recent East Tennessee crusade, Billy Graham made the comment where he reflects the pessimistic mood of evangelicals today. "Jesus said that there would be a generation in history whose problems are so great that there is no human solution. God is to

step into history, and He will step in." I do not know what you think of the hippie phenomenon in present society, but one thing is clear, these people are prophets of gloom and of doom. They don't believe in the future of this world, nor of our society, and they show this by their entire attitude of life. They have no hope, but in that respect, at least, they are prophets of doom, and in that respect, as one of our professors, (Dr. Roy Just,) said not too long ago, they were possibly the only people who really believed in the destruction and the end of the world, and they showed it by their whole mode of life. Be that as it may, we are looking for the termination of the political systems.

Also, of the socialistic systems, not only of democracy. When the socialistic movements began in the nineteenth century, and in the twentieth century also, they felt a new social and political economic system would bring salvation to men. They could do away with poverty and crime and discrimination and prejudice—all the things that were also mentioned this morning—by a proper economic, political, social system. The early revolutionaries were very much absorbed by this vision, by this utopia. They thought that there was a possibility here to bring about liberty, equality and fraternity. But as I observed things on my recent trip, also in the Soviet Union, and this is true of other socialistic countries (I've been in East Germany), even there the people are a long way from realizing this utopia. And there is possibly not quite the same kind of an alignment of classes of owners and tenants, of employers and employees, and of management and labor, which cause so much conflict in the Western world, but there is a conflict just the same. There is inequality, and there is not liberty, fraternity, and equality. They have not been able to realize it. There is also injustice, and there is also poverty and war. I'm looking forward to the day when these systems will be terminated. "Blessed are they which hunger and thirst after righteousness,"—also social righteousness and justice—"for they shall be filled." We are looking forward to this blessed day when all these systems will be terminated.

But there will also be a termination of the religious systems of the world, not only of its political systems. All men adhere to some form of religion. There are a few who profess to be atheist, but they have an atheistic religion. But all men have some form of religion, in which they try to find the answers to the deepest needs of men. But we believe they are all coming short of the ultimate truth and of the glory of God, whether this is hinduism, or budhism, or confucianism, or mohammedanism, or any other ism. And that is why we, as Christians, must also not compromise with these systems that are so inadequate, even when we proclaim the Christian faith and when we share the Gospel with these people. You know there is, especially in the Twentieth century, a strong tendency towards synchronism—a making of all religions, one. We are looking forward to the day when every knee shall bow and every tongue shall confess that Jesus Christ is Lord, and all these religious systems are not live option for the world, and neither for the Christian church. We are looking forward to the triumph of the Gospel of Jesus Christ, and of the triumph of His kingdom. And may I add here, and I must, that also the religious systems will terminate, which are not only in the non-Christian world, but also in the Christian world. Not only the pagan temples stand



under the judgement of God, but also the Christian cathedrals, and possibly just as much. Too often, the institutional, historical church with which I still have to be identified, as my Brother said this morning, and want to be identified, comes short of that which it should be. And that institutional church which has so often identified itself with the world and all of its sinfulness, with war and violence and poverty, will also come to an end. I am grateful that the true church will then emerge and the true kingdom will be consummated with the coming of our Lord Jesus Christ.

If I may add a footnote her, Jewish history will also be terminated. The Jewish state is not the hope of the church, and the survival of the state is also not a part of the blessed hope of the church. The kingdom for which we are looking is not a Jewish kingdom, not a kingdom where Judaism will triumph. That is the hope of zionism. We are hoping for the kingdom of Christ to triumph, in which possibly, the present state of Israel and the developments there might have some part in the transition, but that is not the ultimate hope of the church.

And that brings me then to my second and much more positive consideration, with regard to this particular blessed hope which we are considering.

## **2. The Glorious Consummation of God's Kingdom.**

For the people of God, the blessed hope consists of the glory of a great God which centers in the glory of our great God and Saviour Jesus Christ. This is the epiphany. This is the visible manifestation of the invisible kingdom, which is now within us. There will be a visible manifestation. Christ's death on the cross, His triumph at the resurrection, are historical events. The beginning of the kingdom is historical. So must the end be with history, and I believe in the historical triumph of the kingdom of God. Some connect this with the millenium and they believe that the millenium will be the earthly manifestation. Others do not conceive of this historical triumph as being directly related to the millenium. I recall that many years ago, when I was a student in Tabor College, I learned to know the Krimmer Mennonite Brethren. I suggested to one of the patriarchs of our church in Hillsboro (thirty years ago) that we should merge with the Krimmer Mennonite Brethren. I found them to be such fine Christians in the fellowship there at the College. Then this patriarch told me, "Brother Toews, we cannot do that. The KMB's don't believe in the millenium and how can we then associate with them and become one with them?" Well, I argued, since the millenium comes after the return of Christ (that's what we all believed) why can't we go hand in hand with these brethren until He comes and then we will see what happens after that. I am so grateful that this does not need to divide us and I hope that this aspect will not divide our brotherhood.

We must unite around the central truth of Christ's coming, of the termination and consummation of His kingdom. This means to me several things. It means to me the consummation of our message. The disciples were very much concerned when Christ spoke of the end of the age, how these things should be. We read in Matthew chapter twenty-four, where we have the Olivet discourse recorded, that after Christ had given them a number of signs of the end of the age, He concludes this discussion with these words, "And the

Gospel of the kingdom will be preached throughout the whole world, and the testimony to all nation, and then the end will come." (Matt. 24:14). The same truth is implied in Christ's encounter with His disciples after the resurrection, before His ascension. Again they raised this question about the future, and He says, "It is not for you to know the time nor the seasons which are put in the Father's own power, but be ye witness unto Me in Jerusalem, Judea, and Samaria, and unto the uttermost parts of the earth." That is our task. That is our message. This witness, this message, this proclamation of the Gospel, and then the end will come. That by inference is to be taken out of this text. This is the message that some day will be consummated and will be vindicated. We are to proclaim the death of Christ, as we do at every communion, until He comes. Here we have the primary task of the church. This is our vocation. Some Christians are more interested in the present state of Israel than in the salvation of Israel to the Gospel. This disturbs me. The Gospel has been given unto us to the salvation of all men, including the Jews. Paul said so in Romans 1:16—"to the Jew first and also to the Gentile." That's the only hope. A message we have, also for this people; that we proclaim this Gospel. That is what Christ wants us to do. I find no reference in Scripture to mission work after Christ's return. This is a time of evangelism, of missions until He comes. Let us not postpone our assignment to some people or to some future age which the Scriptures do not warrant. Let us do our duty now. This is the day of salvation. This is the day of missions and of evangelism.

But I also find that this message that we proclaim will be vindicated, the truth that we have proclaimed. At the consummation we will know and we will be confirmed in the truth that we have proclaimed. So often we have been attacked in the message that we have proclaimed, but with the consummation our message will be vindicated. The effectiveness of that message will be demonstrated when many shall come, from the East and from the West, from the North and from the South, and shall sit down with Abraham, Isaac and Jacob in the Kingdom. Oh, what a glorious day that will be when this message will be vindicated and also demonstrated. Many shall come. I read in Revelation chapter seven verse nine, "after this I looked and behold a great multitude which no man could number, from every nation, from all tribes and people and tongues, standing before the throne and before the lamb, clothed in white robes with palm branches in their hand and crying out with a loud voice: Salvation belongs to our God, who sits upon the throne, and to the Lamb." I was confirmed again in the view that they would come from all countries in my recent trip to the Soviet Union. Many will come from communist countries and stand around the throne in front of the Lamb. God is building His church, also behind the iron curtain. Not only in the western world. This great truth of Scripture was reiterated again and again in the churches which we had the privilege of visiting recently. I was confirmed again in the triumph of Christ, even in the midst of restrictions and very grave difficulties Christ is building His church.

But it will not only be the consummation and vindication of our ministry. Christ has given us a ministry for this day, a ministry of love and kindness, or service to our fellow man. We exercise good stewardship. This is the main thrust of the parables of Christ,

that we are to occupy until He comes. We all know the great parable in Matthew chapter twenty-five where all the peoples are gathered before Him and He says to those on His right hand, "Blessed are ye, the righteous people of the kingdom. Enter ye into the kingdom which the Father has prepared for you." Then He gives the reasons for their admission. He gives the qualifications, as it were, for admission into the kingdom. He refers to the fact that they have fed the hungry, visited the sick. They have clothed the naked, they have visited those who were in prison. All of these ministries are connected with the ultimate coming of Christ, or the reward for these ministries is connected with Christ's coming. It will be a consummation of our ministry.

It will also be a consummation and vindication of our method. The method of our Christian church is one of redemptive, suffering love. It is not the sword or the dagger, but the cross that will triumph. Christ came as a Lamb into this world, and He triumphed as a Lamb, and we shall see Him in glory as a Lamb. When John was concerned that no one was found to open the book with the seven seals, he looked around, and then finally he heard one of the elders say, "The lion of the tribe of Judah hath prevailed and He shall open the book." And then he looked around to see the lion, and he saw the Lamb. A lamb as it had been slain. Christ must send us into the world with this nature and this motivation. "Behold I send you as sheep into the midst of wolves." We are to manifest the Lamb's nature and then it will come true, what He said on the Sermon on the Mount, "The meek are blessed for they shall inherit the earth." Ultimate triumph belongs to the Lamb and not to the dragon. Norman T. Grubb, in his little booklet, "Touching the Invisible", raises this question, "Who won at Calvary and is still winning and will win? The outward might of the devil's scheme, mob violence and Roman law, or the deep hidden power of the Lamb?" We say, the Lamb will triumph. Bernard Clausen, a noted theologian said on one occasion, "It is much better to lose on the side that will ultimately win, than to win on the side that will ultimately lose." We may lose some battles, my dear brethren, but we shall not lose the war if we remain true to our Lord and follow Him as His disciples—follow the Lamb whithersoever He goeth. The acknowledgement of the absolute Lordship of Christ in our message, in our ministry, and in our method is the best proof of our faith in the blessed hope. I repeat. The acknowledgement of the absolute Lordship of Christ in our message, in our ministry, and in our method is the best proof of our faith in the blessed hope. If we don't confess Him as our present Lord, our confession of Him as the coming Lord is hypocritical and not honest. An honest confession of Him as the present Lord must be related to an honest confession of Him as the coming Lord. There is a direct connection between our present assignment and our future hope.

### **3. The Divine Inauguration of the New Age**

The Scriptures speak of the present age and of the age to come. The age to come will be a new age and the Lord of history and the Lord of the church says to us, "Behold, I make all things new." There will be a new and a redeemed creation. Revelation 21:1—A new heaven and a new earth will be brought into being—into existence—by the power of our Lord. John says, "I saw a new heaven and a new earth." The cosmos has been polluted by men's greed, selfishness,



and sin. Recently, President Nixon said, "We shall clean the air. We shall clean the water from its pollution, and from the pollution that has been going on. We shall also provide a clean earth. Our slums in the city shall be cleaned up." All of this he promised was possible through human effort. I wonder whether it is. The pollution of nuclear explosions in the air cannot be eliminated by man's effort, when I think of this symbolically. All the spilt blood, not only in Viet Nam, but in the Middle East and all through history, cannot be eliminated by men's effort. God has to intervene, and He will produce a new earth and a new heaven so that the former shall not be remembered any more. When I wrote this, I was looking at the beautiful scenes in British Columbia, and I said to myself, "Even the people that come from British Columbia will not remember this world any more," and we shall see the new heaven and the new earth which God will bring into existence.

But not only a new creation, a redeemed creation, because the world is groaning with us for the redemption of the children of God, and new and redeemed men. We are new creatures in Christ Jesus. "If any man be in Christ, he is a new creation. All things are passed away. Behold, all things have become new." As one brother already quoted this morning, "It doth not yet appear what we shall be. But we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Paul writes that our lowly body shall be fashioned like unto His glorious body, and we shall be like Him. The new body does not only signify a new physical organism, it signifies a new being, and we are looking forward to this confirmation and this glorification of our being.

Lastly, it means, also, a new redeemed society. Creation implied a social order not the creation of individuals. Then He would have created many Adams and many Eves. But he created man and woman, male and female, and called them man (singular), implying in the entire creation story, the creation of mankind and of a social order. Redemption is also not to be interpreted merely on individual terms. We have a tendency to do that. But there will be a redeemed society, a redeemed humanity, a kingdom. That is the vision of John in Revelation, "God will come down and will dwell with man and the redeemed shall be His people, and He shall be their God, and they shall be with Him." That is the ultimate state. Kuehler, a German theologian, said, "Man is not man in isolation. Man is man only in the midst and a member of the group." Redemption implies not only the redemption of the individual, but also the redemption of society. This great and just and loving society is the hope, the blessed hope of the Christian. It is a part of the blessed hope. But such a blessed hope, my dear friends, puts us under obligation, and with that thought I would like to close. "He that has this hope within him, purifies himself, even as He is pure." And Peter writes, "If you know that these things will come to pass, what manner of person ought ye to be?" What manner of person ought ye to be if you know that the earth will be dissolved and that all works of men shall be destroyed? This should have an effect on our lives. The preparation is not academic in nature. If you take a course in Prophecy, that will not be the best preparation for the second coming of Christ. Not a knowledge of prophecy, but a practise of piety day by day

is the best preparation for the coming of our Lord. To be diligent about our King's business, to be involved in His kingdom, to be walking on the pathway of discipleship. As you look at the social signs, and the political signs and at the religious signs, and at the Jewish signs, which I think are very significant in the light of this full context, we say to ourselves, the end is imminent. It is later than we think. We hear the words of our Lord, "Surely, I come quickly" and with John we pray, "Even so, come Lord Jesus."

"Behold I Show You a Mystery" — Male Choir

Prayer

**Sunday Evening — 7:30 p.m. — Centennial Auditorium**

**THE GREAT COMMISSION**

Chairman — J. H. Quiring, Moderator

Congregational Singing

Words of Welcome

Invocation — Rev. John G. Baerg

"Let All The World Sing" — Choir

Missionary Testimonies: Miss Marie Schultz (Mexico)

Mr. Pacob Penner (Congo)

Miss Sally Schroeder (HCJB)

Miss Katie Siemens (India)

"Higher Ground" — Choir

Offering

Congregational Hymn

Message:

**THE BLESSED HOPE AND THE GREAT COMMISSION**

**by Rev. Waldo Hiebert**

I appreciate very much the opportunity that we have this evening to share this topic, and to join part of this missionary family in this testimonial. I think Sally was very right when she said, "It's going to be a lot tougher in the future than it has been in the past." It's also very true, as Brother Penner said, "Things change a lot, even after you get on the field." It was a couple of months, or actually weeks ago that we were together discussing some things about our work, which we had in common, and someone was trying to describe Brother Penner to those of us who didn't know him. I just met him this evening. I'm one of those who would like to talk to him after the service a little bit. But the description that whoever it was gave Brother Jake, I think, did a wonderful job. I said to myself, "That's just the way they told he would be." He tells it as it is and makes no bones about it.

It's going to be tough, I'm sure, and it's going to be hard on us here at home. I don't know what you think about these provincial meetings that the Board of Missions and Services has been calling. Some of you have been attending these meetings and are pretty shook up about it—not only the missionary family, but the intention was to shake us up, and I'm still in that stage of shock.

I want to share some things with you this evening as we go along and bring this day to a close. I want to pray with you at the end of this meeting, at the end of this short meditation. I'm very serious about this matter because we stand at a junction in our road. I've been listening here; I've been sitting in the pews of this fine auditorium here today; and I've enjoyed this day just tremendously. I was very, very happy for what I've heard. I believe something is happening, I really do. I think the Lord is calling us back to certain basic things that He taught His disciples. The fact that you see that sign up there, that theme, is not just a matter of a committee having gotten together and saying, "We've got to have a theme of some kind." I think it is a lot more than that. I think it's providential. I think it's a part of God's awakening of His people in our day.

Now, in connection with that I wish that you would share with

me in the reading of a passage. When they gave me this topic and invited me to share these thoughts of what the relation is between the blessed hope and the great commission, I was quite dismayed. It didn't strike oil with me at all for a long time. I thought about it and I said, "How am I every going to bring things together like that?" My thoughts just hadn't been running in that direction. I thought of a lot of people that they could write to, and have them come over here and do it right. Then, one morning, as I sat there and thought, I was kind of fingering through the Bible and I guess I was kind of panicky (like I get some times when I want to get going and I can't) and I sort of had this Bible lying open at Matthew 24 and there it was. The Lord put it together, so I don't have to worry about that. He put these two things together—the end time, the blessed hope, and the Great Commission; and it's a marvelous passage. I said, "That's good enough. I'll read that and I'll try to learn what Jesus is teaching, and that's it. I don't want to add or subtract." Here we go.

Matthew 24. "Jesus went out and departed from the temple and the disciples came to Him to show Him the buildings of the temple. Jesus said unto them, 'See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down!' That's straight, isn't it? That's a precious temple. That's the establishment. It will all be thrown down. Not one stone upon another. That's a crash. That's a crash statement. He sat down on the Mount of Olives and His disciples couldn't get over it. They came and said privately; you know, privately saying, "Tell us, when shall these things be, and what shall be the sign of thy coming and the end of the world?" Lord, if you throw down that temple, that's the end of the world. That's just what they said. If you see that beautiful temple topple, that's over with; that's schlus. What is the end of the world, Lord? What's it like? The rest of the verses are just an explanation. What are the signs of your coming, and what is it like to come to the end of the age? All right, I'll tell you.

"Jesus answered and said, Take heed that no man deceive you. (Don't get all mixed up. That's first. Keep your heads.) For many shall come in my name saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled," (That's not it. Don't get shook.) When I was a boy, I always thought that would be it. I had kind of overheard that, I think, at least I got the impression that when there were a lot of wars, earthquakes and everything, then maybe the next day the Lord would appear. That's wrong. That's not what it says. "Ye shall hear of wars and rumors of wars: see that ye be not troubled. For all these things must come to pass, but the end is not yet." That's not it. "For nation shall rise against nation, kingdom against kingdom. There shall be famines and pestilences, and earthquakes in divers places." All of that, and "these are the beginning of sorrows." Maybe a better translation, "This is the sign of the birth pangs." These are the birth pangs of the new age. This is all coming about in order that you might understand that these are only signs of the age in which you live. But that's not it. That's not the end. "Then shall they deliver you up to be afflicted, shall kill you; ye shall be hated of all nations for my name's sake. Then shall many be offended and shall betray one another, (That's hard,

that's hard to take. It will be that way.) and shall hate one another. Many false prophets shall rise and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. (The choirs going to sing about that at the end of this service. I like that, that it was arranged that way, for he that shall endure to the end shall be saved.) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." If you want to say 'Amen', say 'Amen'. That's a terrific passage.

I'm glad Brother Toews referred to it this afternoon, so I think you already have the context and we're not going to get very complicated, because I wouldn't know how and I wouldn't know how to get out of it if I did. But I want to say that the Lord said two things here and we want to learn that from our Lord. The disciples were anxious to know, "What are the signs of your coming?" and "What is it like to come to the end of the age?"

**What is the sign of the end of time?** The Lord sat down and talked to them privately, and as I read, and I think as you follow, you can see that He said two things. He said first, "Be careful. I'm giving you a warning. Be careful that you don't get missled, and get all shook up in the end age, because you're living in the eschaton, you're living at the last time. You, disciples, are members of that generation that lives in the end time." So are you and I, and as was already said today, from the time of the birth of Christ, to the time of His reappearing, that's the end time. That's the culmination, as we understand the Lord speaking. That is when all things are going to be prepared for the final end. The Lord seems to be anxious about the disciples not being missled by all sorts of signs and manifestations that look like everything is collapsing. Don't be troubled. The end is not yet. He warns them, for instance, "Don't get missled by false Christs"—all kinds of religious panaceas, all kinds of religious movements. If you don't have enough around here, come to California. We've got more than to spare. They used to say, anything funny—like would come out of California. It isn't quite as bad as that, but we've got them growing up all over the place. All kinds of movements and confusions. Don't be disturbed when these things come. Don't be missled by that. You live in the end of the age. You're a part of that end age, so are you and I.

Don't be missled when there are rumors of wars and wars and great bloodshed, catastrophe, persecution, apostasy, all this, and the end is not yet. We had forefathers, especially during the Russian revolution, who when things were so bad and life was so costly and the hurts were so deep, tragedies so great, that they said, "This is the end of the age." Maybe your father said that. How could one feel otherwise? To have things crash in upon you like that, and the great blood bath, and to be persecuted and to be chopped to pieces; how could it be that men wouldn't say, "Oh, Lord, it must be the end." But it isn't yet. My father was one of those who thought the Lord must come before he'd die. Maybe some of you had fathers like that. They believed firmly and they loved His appearing. The disciples are to guard against feeling that, because of an uproar, because of a mixture of opinions, because of a catastrophe, because of wars and rumors of war, because of persecution, large earthquakes (Peru or wherever it may be) sure

this is the end time. Sure that this must be now, just now at hand. The end is not yet. Don't be shaken up and missled. But understand that you do live and you are a part of that people that lives in the eschaton. This is the end of this age, and when Christ appears, it will be consummated. The history of this earth is measured. The time is measured. The judgement is hanging. When this age is past, and the Lord appears, it's finished. This is what the Lord is trying to say.

It was very important that the Lord made it clear to the disciples as He warned them, that one thing must come to pass before the end, and that is in verse 14, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." So, if we take it just like it says there, we understand that when that time will come, when His gospel will have been preached to all nations as a witness of Christ, that the world will have heard of Christ, then the end comes. So, if we want Christ to come, let's get busy.

We may be too shaken about some things that happen that are like catastrophies, like great heavy clouds over us; the Lord says that's not the end, that's the beginning of sorrows. That is the beginning of the end. Those are the birth pangs. I think the kind of society and the rottenness with which we are dealing now and we are experiencing one way or another, are the birth pangs. It is the birth pains—the emerging of the end times. Maybe the Lord will come while we are alive, maybe He won't. But of one thing we can be sure, we are in the end time. We are in that age, according to what Jesus said, where His appearing will be.

Now the second thing that Jesus tried to emphasize to His disciples was an assurance. I take it from verse fourteen. That's the assurance. The previous verses give warning. "Take heed that ye be not deceived." Now in verse fourteen, He gives an assurance. Listen then, I hear Him say, "And this gospel, to which you are committed, it shall be preached in all the world for a witness." It shall be. Isn't that a tremendous statement of our Lord? It is an assurance that God is going to go through with it—that He will do His work, He will finish His work. Whether we are a part of it is our choice, but He will get His work done. The Lord will accomplish His work. The kingdom will be preached and then the end will come. Now let me substantiate this with a little bit of New Testament style. I'd like to assert (take this and follow it through yourself): Whenever the church of our Lord has urgently held to the return of Christ and to this philosophy of the end of the age, then it has grown and then it was vital in evangelism. When we lost that hope, didn't teach or believe in that end time, or that coming, and that wasn't vital, neither was evangelism. That's what I've been learning here.

Now look. The Lord ascended into glory. What did the angels say to the men who stood there? "Why stand ye gazing? This same Jesus will come in like manner as ye see Him go." Stop right here. They emphasized that. That was the angels' word. When Peter went out to preach after Pentecost, he started telling of the coming of the day of the Lord. In his first sermon, "The sun shall be turned into darkness, and the moon into black before that great and terrible day of the Lord comes." He got a tremendous sweep of history, that man did, and the coming of the Lord was



in his heart. All through the New Testament (in fact, 1/4th they say, of the New Testament text is eschatology) it speaks about His coming. And then the church grew—grew very much as you know, in the book of Acts. When Paul finished his missionary journeys and was stuck in the jail in Rome, he peeked out of that little cell and do you know what he said? "Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles and that they will hear it." He knew what was going to happen. Someone has said, "Whatever else may be said about the early church, this is undoubtedly true, that's its back was turned toward the world and its face towards the coming of its Lord. Its course was steered not alone by the court, by the chart of the creed, but by the plain star of its hope. The full gleam of the day illumined its dark hours and saved it from the present fears. Now was the day of salvation, always now, and hence the earnest effort to win men to Christ, since tomorrow might be the day of glory." Tim Kliever has made a study of the relationship of the eschatological expectation of the Protestant church to the growth of the church by tracing Biblical and church history, and comes up with these summaries. 1. When the church had a heightened hope, it grew. When it lost this vision, it died. 2. New Life movements are generally accompanied with a return to Scripture and an emphasis on Christ's return. 3. There is a positive correlation between the blessed hope of the church and the growth of the church. That's very worth while for me, as it seems unmistakable in history and also in Bible history in the New Testament that that church which held an urgent, live, heightened expectation of Christ's return, and was saturated with the blessed hope of His return, that the end of the age was approaching,—it grew. That church was in evangelism. This brother, when doing his research, went around Fresno and talked to nineteen churches (pastors)—examined them and cross-examined them. He came up with a very interesting finding, and I'm giving it to you even though it's a real narrow test. But out of these nineteen churches in Fresno, he made a comparison between churches who preached the second coming of Christ, who taught it and believed it and those who didn't. Those who are evangelical in the sense that they preach the coming of Christ are growing on an average of 7% per year. Those who do not make anything of this kind of an issue, who have a different type of theology are growing 2 and 3% per year. That's a very small test, but it did substantiate the thesis and does substantiate, I think what Christ is teaching us, and that is that there is a positive correlation, there is a very dynamic relationship between the blessed hope and the evangelization of the world.

I believe it was Billy Graham who said at one occasion, "Many times,," he said, "when I go to bed, I think that before I waken Christ may come. And times when I get up and look at the dawn, I think perhaps this is the day He will come."

Now test it for yourself. Think clearly for yourself. I've been thinking along this line seriously, that those churches grow, those churches are evangelizing worldwide, who are teaching what Jesus taught in this chapter. When the gospel is preached to all nations as a witness, then the end comes. That is the incentive and the burning passion that lies behind evangelism. That's why I was very happy to see these words on top, and I was glad to hear

it in this conference, that we are awakening our faith and our hope and our expectations, our joys and our passions about the end of the age, the coming of the Christ, which is the incentive behind world evangelism.

Some time ago, Dr. Paul Hiebert sent me an article to read. He does that every once in awhile. He tries to educate me a bit along the line that he sees I'm not getting along too well. And every once in a while I get a fat letter which means that he has xeroxed an article. Here is a little bit of that. "In Jerusalem, God is going to do His work. In Jerusalem, there was a fire burning in evangelism. Then the Judaizers came and they stuck up some rules against the Gentiles. The church was chilled and God moved on. Antioch—God was working now through Antioch. The church in Antioch sent out missionaries. In the course of time, sensuality, worldliness, moved in from the pagan environment, evangelism was chilled and God moved on. The Roman Empire—He went to Rome and for a long time Christianity was very popular until they got all mixed with church and state, didn't believe the deity of Christ, and got all kinds of squabbles going. Evangelism was chilled and God moved on. Then to Germany—the reformation—the anabaptists—restoring the compassion and the expectation of the Lord's return. Theological controversies got in the way, evangelism chilled and God moved on. Went to England, and then to the western world. Unitarianism, materialism, secularism moved in; evangelism was chilled and God moved on. Today, North America stands at its crossroads. Either we will evangelize, or God will move on and do it from somewhere else."

Then from a recent missionary expert (so-called) or statesman from Nairobi in Kenya, Africa. He says this, "By the year 2,000 A.D. (thirty years from now), the center of gravity of the Christian world will have shifted southward from Europe and North America to the developing continents of Africa and South America." He substantiates all his evidence and puts all these things together. In thirty years, this veteran missionary statesman out of Africa says, south of the Sahara Dessert there will be 350 million Christians, which means that in thirty years, if the present trend continues, the most Christian nation in the world will be Africa and not North America, and maybe South America where the door is opening and where the whitened harvest fields exist. South America and Africa, these are the nations that in the future will be sending the missionaries around the world, and where will we be?

We can't take for granted that this is home, that's foreign. Here we are at home, all Christians, all white, all nice, and over there are the regions beyond. There are no more regions beyond. There is nothing beyond anymore. We are now an international crowd, and the world is not white, its colored. We've got to change some terminology. In thirty years we may not say this is home. We may say this is a pagan country. Then we're going to ask Brother Arthur to come over here and evangelize, and we're going to ask our Brother from Japan to come over here and evangelize. The world's moving pretty fast and if we're mussled down by over-organization, too fat materialistically and too secular in our minds, the day may pass. We may be chilled and God will move on because He will do His work. The gospel shall be preached in all nations, then shall the end come. But the question is so terrible



personal tonight. It's so terrible personal to know if you and I are still a part of it, or will be. I don't know. I know that in our day we're having a little bit of a crisis. We're having a little bit of a problem. Those of you who are Mennonite Brethren, in our Missions and Services on-going service—we have to get some things straightened out, we have to do some changing. Maybe we have to be a missionary "at home". Maybe you and I will have to start internationalizing our thoughts. The Missionary isn't going to be plunked down in one place and stay there for thirty years behind some compound walls. It's all over with. It's a different world. We all know it. And we're going to have to internationalize ourselves and our thoughts.

I've attended a few of these meetings that we've had to talk over our services, hoping to find a way. I think we're negotiating and want to implement some changes if we can. That's why we're going around asking people to think with us, pray with us, admonish us, correct us, encourage, whatever you want to do and feel led to do, and be a part of it. Let me say something about California. I went to three of these, and I came out of those meetings with the idea that the message was not about, so much, our missionary family. It was about us and our three cars and our boats and our heavy rugs and our resources. We say we can't make this program, it's too large for us. We pull back. In a way it isn't right. And the question that was raised to me was, it's shaking our materialistic and secular cultures in which we've become such an integral part, and I wonder whether the message of our day is just as much to us who are in so-called "home" areas as it is to our missionary family?

My closing plea simply is: God's going to do His work and His gospel will be preached, then comes the end. Where do you and I stand with this? I wonder if we want to be with our missionary family, or do we want to let them down. We want to make some changes which I think are going to expand our work. I hope that within five years, our budget will go to a million and a half. We could very easily do it with the resources God has given us. The supreme question really is, do you and I want to be with it in the next thirty years.

Let's bow our hearts, shall we please. Before we pray and as you pray, I do not know brother, sister, what your particular need is with regard to this subject. But I'm thankful to the Lord for this passage. The Lord's taught me a lot of things. We could share them here. You may be one of those whom God has blessed, and dear Brother, I want to ask you, "Have you taken care of your resources? Have you made a Christian will? Have you put your house in order? Is it for yourself or is it for world evangelization?" I want to ask another question, next, as you pray, whatever your need may be. Probably you're caught in the midst of this change that's coming about. You are a person—you're a missionary or a friend of a missionary, or a relative of a missionary, who is facing a change, and I wish you would pray about that. We're not trying to be cruel or unkind. It's taken a lot of agony to face these things. Let's pray a very gracious prayer that the Lord might keep us all humble. And if you think, as I have often been thinking, "This is home, the rest is foreign", let's pray for forgiveness. We're getting pretty, pretty lost in this world here.

"Oh, God forgive us our short-sightedness. Give us an international vision."

Then I want to think also that you might pray for a young person, a man or a woman, who is giving thought to international service for Christ. Just because we pull a few people out at this point, replace, shift them around. Listen, Mr., we've got a lot of things to face. It's a tough job but it's good. Pray that God may help you to get a very good preparation, get really well prepared, specialize in some kind of work that God can use, and give your life to Christ. You'll be needed in the future.

"Dear Lord, as we are a family together, we've always thought a lot about spreading the gospel. Sometimes we haven't been very consistent. It is my prayer Lord, with these brothers and sisters, to pray for a new day. Though we may be shaken, Lord may it be the dawn of a new opportunity. That's the way I want to feel about it, Lord. I want to honestly believe that you're not only talking to our missionary family. You're talking to me. You're talking to my brother, here in our churches. And I would so much pray, Lord, that this is the beginning of a new day. Give us an out-going passion. Make this, Lord, as You have begun, a most wonderful conference, to the glory of God. Amen."

"He That Shall Endure to the End" — Choir  
Prayer

## PART III

### Study Sessions

MONDAY, JULY 6 — 9:00 a.m.

The moderator, Brother J.H. Quiring, greeted the delegates with the words of Paul, "Grace to you and peace from God our Father and the Lord Jesus Christ."

The session was then conducted according to the following program:  
Congregational Singing (W. Toews)—Come We that Love the Lord  
Men's Quartet (Nutana Church)—Soldiers of Christ Arise  
Congregational Song—Blessed Assurance  
Meditation

#### THE DAY IS AT HAND

(Romans 13:11-14)

by V. Adrian

#### Introduction

—Recently I read of a Sunday School teacher; teaching about heaven; at the end of the class inquired who wanted to go to heaven; all except Johnny; then whisper from little girl: "Put up your hand, Johnny, you don't have to go now." Many Christians think that way: that is, it is comforting to know that one eventually goes to heaven when one dies, but it doesn't make too much difference now.

—Some time ago when I was preaching on the Second Coming of Christ with considerable enthusiasm and longing for the times of Christ, a dear brother said, "Are you feeling low or burdened?"

**Comment:** Again a viewpoint where longing for the Second Coming of Christ seems not to be normal for healthy young Christians. It is understandable if depressed, sick, or old people long for the Second Coming.

—A few years ago I spent a holiday at Winona Lake; witnessed a debate of an older minister and the younger Dr. Swartz who was concerned with the issue of Communism today. The latter's view was that preoccupation with the Second Coming had little value. We need to come to grips with the issues of our day.

**Comment:** This too is a common viewpoint. Eschatology is regarded as not too important and has little relevancy for the Christian life today. Certainly it is not very practical, although it could be comforting. It is a viewpoint which suggests the hard issues of life are not related to eschatology.

These viewpoints persist among many Christians despite the fact that a brief survey of Scripture indicates not only that almost every page has reference to Christ's Second Coming, to his great day, to that coming day, but that the doctrine of Christ's Coming is almost always brought into the most practical situations of life. The Second Coming is related very much to the present grappling with issues on behalf of the Christians. The doctrine of the Second Coming is brought precisely into those areas where the Bible

speaks of practical problems of the day. In our text Paul brings the doctrine of the Second Coming into a practical life situation in the Roman church.

**I. What was the need of the Christians at Rome? What was their problem:** There was a need for the Roman Christian to awake from moral and spiritual torpor, from spiritual lassitude, from neglect of concrete duties in their society and Christian community.

Paul was concerned in the book of Romans not only that through faith in Christ men be made right with God, but that they experience the new powers of the Christian life, the powers that come through union with Christ in his death and in his resurrection, the powers that change and alter men's life.

1. In the preceding context Paul has suggested that the new life in Christ means a new relationship to governmental authorities.

—Obedience, honor, doing good.

—Paying taxes; pay what one owes the government. It would seem that the Roman citizen didn't want to pay, some might have refused to pay or hold back what they owed the government.

—The new life in union with Christ also was to alter one's relationship to one's fellowman and neighbor. Love was to be the basic motif and directive. Paul suggests the commandments are to be fulfilled, not to covet, not to steal, not to do wrong to one's neighbor. It is the life of love.

—Paul also suggests in the closer context a new personal life and personal ethics; not orgies and drunkenness and indecency; not fightings; not jealousy.

Paul here suggests that the Christian henceforth lives differently in his broad, general society, and he also lives differently in his closer, more personal Christian community.

In the midst of these discussions Paul comes out with a strong statement that **you must do this** because you know the hour—the time—"The night is far gone; the day is at hand."

—Day of the Lord: His day, day of his triumph, day of judgment, also day of salvation, day of redemption, day of new heavens and new earth.

—At hand: that is, on the horizon; near.

The believer in this life is to be **time and history conscious**; deeply inscribed into his thought and to all the spheres of his life is to be the concept of time and history. This keeps him alert.

**Roman and Greek world concept of time:** This view was cyclical; meaningless; going nowhere; running its repeated round.

**Christian concept of time:** An optimism, moving toward a culminating end brought in by God, consequently time is important and history is important.

**Prevailing concepts of the day:** Many Christians are today influenced by a prevailing mood and prevailing concepts of history. There seems to be a return to the cyclical view of history and the meaninglessness of history (e.g. Untergang des Abendlandes; e.g. Toynbee and his philosophy of history). **Existentialism:** future is a blank. There is no sense of thinking what happens after death, there is only gloom, no progression in history.

For the Christian who listens to God's Word and believes in

it, this is not so. The Christian is never a prophet of gloom with respect to the movement of history, but of hope. The Day is coming. Christ's victory is coming. Christ's triumph is coming. The kingdom of God is coming.

This is also part of the Gospel. Christ died; Christ rose; Christ is on the right hand of God opening the seals of history.

**Application:** Paul suggests that one of the greatest incentives for living the Christian life now is keeping in mind the coming day, walking as in the day, casting off darkness of this time and walking the pilgrim life in respect to the Day that is coming. Then **Augustine** in the 4th century spent a great part of his life searching for satisfying religion and philosophy. Finally through the Word he came to know Christ in the garden (his Confessions), read Romans chapter 13, was deeply affected by the Word, left his life of profligacy and spent his remaining energies in a sense of urgency and stewardship to God's work and his kingdom.

The Day of Christ looming on the horizon is to keep the Christian alert and awake to the responsibilities of Christian life in our broad society and in our narrow society of our neighbors and our Christian friends. It brings a sense of urgency with respect to time and the movement of history.

## **II. The Day is at hand suggests also the reality of new powers which have already entered into our time and history.**

—Not only does the day at hand suggest a sense of urgency and of history but it indicates that Christ already came to this time and this life. There are new powers at hand. The armor of light, that is, the armor of the day, of the coming day, is already at the disposal of the Christian. Consequently Paul can say, "Put on the armor of light," or, put on Christ.

—The coming day already casts its light into this age to those of faith. We may walk in the night, the present night and darkness, in the power of the day.

—The ethical problems of the day and the life of Christian witness and testimony in our day is not resolved by telling people to stop jealousy, to stop hate, and to be obedient. Darkness cannot be cast off by the powers of man. Therefore the exhortation: put on the armor of light, or, put on Christ. Putting on Christ means putting on all the gifts of Christ, as in I Thessalonians 5: faith, love, hope, truth, righteousness, the Word, the Holy Spirit; also Ephesians 6.

All the exhortation of Scripture is summed up in the term, "put on Christ." Paul is concerned not only that we are clothed in the righteousness of Christ, but that we enjoy the powers of Christ in this age.

This is the christocentric ethics. It is more than seeking to live the Christian life in one's own power. It means putting on Christ. It means enjoying now the powers of Christ in one's life. **Conclusion:** To Paul then eschatology is most important. It brings in a new perspective on the present life in its time and history consciousness. It also suggests that the powers of the age to come are already operative in Jesus Christ, whom we can now put on, and in whose gifts and whose armor when we walk within the day.

Period of public prayer  
Men's Quartet—When We All Get to Heaven  
Paper:

## THE BLESSED HOPE AND CHRISTIAN WITNESS

By Walter Unger

A glorious destiny for the believer is inherent in Christianity. The focal point of this destiny is Christ's Second Advent. A much more pronounced emphasis on the Blessed Hope of Christ's Second Coming and the effect of that hope on the believer is greatly needed today.

It is impossible to intelligently read the New Testament if references to the Second Advent are omitted. Dr. Clarence Macartney reminds us that this eschatological fact is spoken of more frequently than anything else that is said concerning Christ. Indeed,

His coming is mentioned as many as 500 times in the New Testament. One out of every thirteen verses refers to it, and in the epistles one out of every ten speaks of it. In fourteen of the twenty-one epistles, there is no mention of baptism. In twenty out of twenty-one, there is no mention of the Lord's Supper; but on almost every page there is a mention of the coming again of Christ. It is, therefore, a very strange thing that in many quarters today there should be much said of what is rarely mentioned in the New Testament, and so little said of what is mentioned so often.

Historically, the church has been most zealous in her witness when eschatological hope has been held before believers. A prime example is to be found in mid-nineteenth century American evangelicalism. We may disagree with the postmillennialism of that era, yet it was precisely the conviction that the advent of the Kingdom of God was near at hand that geared ancient creeds to drive the shaft of involvement, not only in personal witness but also in social reform.

In 1835, the noted Presbyterian, Edward Beecher, called for a reconstruction of human society in accordance with the law of God and for "the immediate production of an elevated standard of personal holiness as God requires, and the present exigencies of the world demand." On the success of this "eminent holiness", Beecher believed, depended the early inauguration of the Kingdom of God on earth, for

Beneath the inspiring influence of the Almighty, the universal church is aroused, excited, and agitated by the persuasion that the glorious advent of the kingdom of God is near. The conversion of the world to God is no longer regarded as merely the glorious but distant vision of inspired prophets. As a vivid reality, and near even at the door, it rises in all its majesty desire, and urging to incessant effort.

This theme was a keynote of both revival and reform for the next three decades, as Timothy L. Smith points out in his **Revivalism and Social Reform** (Ch. XIV, "The Gospel of the Kingdom"). In 1839 the appeal went out for the training of 25,000 missionaries in cooperative seminaries, on the ground that



"the Son of God appears to be coming in his glory, conquering and to conquer the kingdoms of earth." Those who shared the eschatological hope were the pioneers and chief supporters of both home and foreign missions.

In II Thessalonians 1, Paul links the patient hope in Christ's return with a working faith and a laboring love. Thus the test of a man's eschatological orthodoxy ought not to be his vociferous defence of pretribulationism or postmillennialism. The Biblical test of orthodoxy in this area is a man's belief in the **fact** of Christ's Second Coming and the **fruit** of that faith—watchfulness, holiness of life, and faithfulness of service.

It is the purpose of this paper to present the Second Advent as a primary motivation to a broad witness, an urgent stewardship, a keen tension, and an authentic hope.

### **A BROAD WITNESS**

In discussing Christian witness with a Bible Institute student recently, I was greatly impressed with what this young lady said. She talked about the urgency of sharing Christ. She spoke of the great need she saw around her. She told of avenues of direct confrontation with people in need. Her final remark particularly struck me. She had to be about the task of Christian witness, she said, because "the time is short." This same girl has applied to work with ghetto children in southern United States under our Christian Service Program.

Many of our young people have caught a vision of the urgency of the times and the need of concerned involvement for Christ. Many of us older folks have been merely standing on Jordan's stormy banks and casting a wistful eye to the other side. We are patiently waiting for death or for the eschatological event. But many others, both young and old, are doing more than standing (or sitting in pews) and longing for the consummation. They are waiting, to be sure; but while they are waiting they are working, deeply involved in this world and its need.

There is a new breed of Christians at work today—those who have learned to effectively synthesize the Word and the deed of the Gospel. They have seen the physical and psychological needs of men as vital concomitants to their spiritual needs, and are willing to minister to the total person, beginning with the immediate, visible need. They have a renewed sense of responsibility for a witness which involves itself with poverty, injustice, and the dehumanization of life. They are increasingly reminding the church that it dare not be an island of irrelevant piety surrounded by an ocean of secular need. The Lord's command was to penetrate society redemptively until He come.

Carl F.H. Henry, in his book, *The God Who Shows Himself*, asserts that the evangelical community tends to become isolated and ingrown in its associations, in its witness, and in its institutions. It feels that it is wicked to associate with the world. It no longer remembers nor seeks to discover what events and emotions stir and challenge men's lives in the literature and music of the teeming multitude, what grips their times, what characterizes the modern mind, or what defines the essence of existence for neighbours on our streets. It senses no challenge to formulate the Christian claim in terms that reflect its inescapable relevance

to the contemporary man and to the problems of contemporary society.

If what Dr. Henry says is true of the evangelical community, and I believe it is, then it is doubly reflective of many of the smaller groups within the evangelical community—including the Mennonite Brethren. We seem to be very ingrown in our associations and in our witness. Our sphere of spiritual influence is so frequently limited to those of our own cultural and religious background. Few of us have ever bothered to discover what defines the essence of existence of our neighbours and work associates, simply because we've never taken the initiative to enter into their lives at a deeper level—socially, culturally, intellectually, and spiritually.

This "offstandish" attitude fosters a very shallow form of evangelism. Our witness as local churches has all too frequently been aimed at soul-saving divorced from person-winning. We may win some of non-Mennonite background to Christ, but all too often we don't win them to ourselves. Evidence of this is seen in the numbers of Mennonite Brethren churches who reach those of different ethnic background, baptize them, and accept them into the church but after a short while see them leave for other fellowships. Might not the reason for this be that our initial interest in the prospective convert was primarily in his soul and not in him as a total person? Once the man's soul was saved, our witness of love and acceptance rapidly dwindled. Somehow, and this perhaps unconsciously, our ethnic ways, although neutral and in many instances positive, have become barriers, and the newly-won convert is not assimilated into the Mennonite Brethren social milieu. He soon feels like an outsider—even though he is given a position of service in the church. He feels he doesn't fit in and sooner or later transfers to a more accepting fellowship.

The Personal Opinion column in the June 12, 1970, issue of the *MENNONITE BRETHREN HERALD* contains a poignant example of how some non-Mennonites have experienced non-acceptance in our circles. I could give several other similar cases. The anonymous letter appearing in the *HERALD* states the following:

From my own experience I do not believe a non-Mennonite should join an M.B. Church. I married a man from an M.B. family and I find that unless you are born into an M.B. family, you can not live as they do or wish you to.

We need to do some real heart searching in this area.

## **AN URGENT STEWARDSHIP**

How creative and urgent have we been in our stewardship of the Gospel? Do we really care to communicate to contemporary man? Or are we quite content to preserve the Message in creeds and dogmas, discussed and dissected at given intervals, to assure their correctness, but rarely put into action beyond the shadow of our sanctuaries or conference halls.

The parable of the pounds (Luke 19:11-27) speaks to me of the awesome responsibility of the Church and each believer to occupy, i.e. put Christ's Gospel to work, until He comes. Each detail in a parable need not harmonize with literal exactness in order that the major thrust of the story be evident. Thus, I

would suggest that rather than representing the pounds as opportunities or gifts (the usual interpretation; cf. Matt. 25:14-30), it is not an injustice to Luke's version to let the pound entrusted to each of the servants represent Christ's Gospel. The servants readily admitted that it was their Lord's pound which they were to bring to the marketplace (vv. 16-18).

The Lord says, "Occupy until I come" (v. 13). Christ has ascended to receive His kingly power and will return to be King over all (v. 15; cf. Heb. 10:13, Phil. 2:9-11, Rev. 11:15). During the interlude, His Gospel is to be put into circulation so that it may increase God's rule in the hearts of men. Upon the Lord's return, His servants must give an account of their stewardship (v. 15).

The Lord's pound will bring increase if we but bring it to the marketplace. By trying to meticulously preserve the pound and keep it merely for ourselves, we will eventually lose it (v. 24). Trading involves risk—indeed, bringing the Gospel into the mainstream of secular life is a difficult task, but this does not absolve us of this responsibility. Part of the risk (and of this we are so afraid) is using new forms to communicate the message. Coffee houses, campus teams, cell groups, home Bible studies, day care and nursery centers, mass media penetration, and other new approaches will have to be tried. The old "safe" methods have in many instances proven fruitless and simply non-communicative to the secular mind.

Numerous examples of the effective use of new methods could be cited. In our six week tour of B.C. with a folk-singing team from the Bible Institute, we found many seldom used doors open and people most receptive to the Christian message. We visited high schools and colleges, sang in coffee houses, beaches and parks, and even got two free spots (a total of 45 minutes) on T.V. We found a vast number of young people completely open to a message presented in a low-keyed yet fresh and contemporary way. Many were willing to engage in personal dialogue and six young people accepted Christ through this ministry.

We saw churches which were willing to adapt their approach, reach and win young people to Jesus Christ. Through one church coffee house we visited, ten young people had been converted in the previous three months.

Clergymen who have made the effort to meet youth on their own terms rather than from the lofty heights of the pulpit are enthusiastic about the results. I talked with Rev. Norman Archer of Emmanuel Baptist Church, Victoria. Our conversation corroborated what was reported in the **Victoria Daily Times** in the June 6, 1970, issue. The half-page article was captioned, "Churchmen Far From Giving Up on Youth." In the newspaper interview, Archer recalled how a young member of his congregation complained, "The trouble with the church is that it's answering questions that nobody asks; it's scratching where it doesn't itch."

It was a small group of such young people in his church which convinced Archer that something more was needed than the conventional services. They asked if they might meet informally and just talk about their problems and about how the Gospel might provide them with answers. They met on Monday evenings for supper in the church. That was two years ago. At first there were only seven

or eight teen-agers in attendance. Now there are anywhere from 60 to 85 turning out.

What do they do at these meetings? Archer relates, "We do nothing else but talk. Many have absolutely no church connections. Some of them openly admit being on drugs. We accept them as they are. We don't expect them to wear certain clothes or come with that well-known church mask on their faces. So, in that way, we've been able to bring under the influence of Christ, kids who might otherwise never experience it."

It seems to me that many of us have overlooked the fact that most people are willing, and in many instances eager to talk about spiritual values with someone who has something to communicate and yet is respectful of the other person's point of view. Campus Crusade has proven that people will discuss Christ if we but approach them in a tactful and respectful manner. Some of our churches are using this approach and just recently I talked to an M.B. pastor who led fourteen people to Christ this past year, not in formal church services, but through simple direct confrontation and dialogue.

Effective evangelism can be done if Christians will begin to **care** about people and make themselves available to them. It is amazing how one becomes more aware of people and how one can associate with people at a much more meaningful level by simply praying at the beginning of each day, "Lord, I'm available for You to use to confront people with your love. Use me today." The task which follows may not be one of great verbal witness—it may be the simple act of listening and sharing in the concerns and aspirations of another, or it may, indeed, lead to the direct confronting of the person with Jesus Christ. Christ was person-oriented; He really cared for people and shared in their concerns. So must we.

There is a danger in going to extremes in attempting to lure people into church. Our method must always be in tune with the dignity of our message. Some have tried gospel rock-and-roll singing to bring young people into the church. Speaking to this, the **Victoria Daily Times** quotes a minister thus:

There's no need for that. Granted, the young people are not showing up in that sacred building on the corner, but there's a very substantial majority of them who aren't freaking out, who are very concerned with the problems of today and agonizing over the answers.

They're looking for inspiration and enlightenment and the gospel still has a lot to say to them. Sure, rock-and-roll will bring them to a particular building for a few weeks, but after that, the guitars alone won't hold them.

The moment you find a clergyman or a dedicated and open layman who can really talk about Christian values and dialogue with young people, they'll cluster around him very rapidly. The young priests I know right across Canada are not meeting with young people in a building called a church, but they're breaking through a cultural gap to get to the young people where they are.

This is the principle of our parable—go to the marketplace with the Lord's pound!

The servant who "laid away" the Lord's pound was condemned and bereft of it (vv. 20-24). Those who are so concerned about maintaining pure doctrine that they refuse to move out with

their message (lest it become tainted by unwholesome associations), end up with a sterile orthodoxy. Our Lord condemns such servants—He calls them wicked (v. 22) for it is a wicked thing to have the Gospel and not share it.

A prime historical example of "burying the Lord's pound and then reaping the inevitable result of our parable servant is to be found in Anabaptist history. Among the most zealous missionaries of the 16th century were the Hutterites. They carried the Gospel to every part of German-speaking Europe. It is estimated that 80 percent of the Hutterite missionaries of this period died a martyr's death. Furthermore, excellence in various trades and a well organized compulsory educational system made these people distinctive in an age of apathy and illiteracy. Hutterite physicians became the most sought-after practitioners in Moravia, some even gaining international reputation. However, the Brethren soon turned inward, hardened their theology through stringent debate, barricaded themselves within spiritual ghettos to escape the contamination of the world and fossilized. "Take from him the pound. . ." (Luke 19:24).

Other 16th century Anabaptist groups, also believing the Great Commission to be binding on each believer, zealously carried their witness throughout Europe. A multitude died as martyrs for Christ. Thousands of converts were won. Leonard Bouwens, who had oversight of the Mennonite congregations in a large part of Holland and Northern Germany, kept a list of those he baptized. The list, still extant, shows that from 1551 to 1582 Bouwens baptized 10,252 persons. The greater number of these were not of Mennonite background and were won through special efforts by the laity.

As we look at the rate of increase in our churches today, we must ask if we are becoming as spiritually unproductive as the Hutterites. Statistics can be very revealing, and although not perfectly accurate, they do indicate trends. Over the three year period (May 31, 1965-May 31, 1968), our North American M.B. Churches had a net growth of 1,417 members—853 in our Canadian churches and 564 in the United States churches. This means that our Canadian churches grew at the rate of approximately two members per church per year. The United States churches grew at a slightly lower rate. This is net growth. If we were seriously and urgently putting Christ's Gospel to work in our communities, surely there would be a higher return. We are simply not evangelistically oriented as a denomination—may we confess and correct this before the Lord removes our pound.

### A KEEN TENSION

The imminence of our Lord's return puts us under a definite eschatological tension. The New Testament stresses the nearness of the Second Advent. John wrote: "Children, it is the last hour" (1 John 2:18). James told his readers, "Be patient. Establish your hearts, for the coming of the Lord is at hand. . . The Judge is standing at the doors" (James 5:8,9). Peter warned: "The end of all things is at hand" (1 Peter 4:7). The Church is always living in the last day.

Yet there is another dimension—that of maintaining the perspective so definitely taught by Christ. Certain events must be enacted in history; a definite task is assigned to the Church

(Mark 16:15; Matt. 24:14). Eschatological tension is but to motivate believers on to the fulfillment of God's purposes. The redemptive purpose of God for this world is being carried out by those who bring the Gospel to men. We can hasten the day of Christ's return by being faithful to our divinely appointed task of witness (II Peter 3:12). Romans 11:25 and Luke 21:24 indicate that a certain number, a certain fullness has to be reached before the Parousia occurs. II Peter 3:9 also indicates why Christ's Second Coming is delayed: "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Those who "love his appearing" will be the most zealous in their life of witness.

Expectancy and perspective—this is the true Biblical attitude in light of Christ's return. George E. Ladd, in his book, **The Blessed Hope**, points to the Apostle Paul as a model of this attitude. Paul lived his entire life with an attitude of expectancy regarding the Parousia. He talked as though his generation would witness the end, yet he nowhere expressly affirmed that the end would come in his lifetime. On the other hand, he had a long-range historical perspective. He envisioned the salvation of the Gentiles and the final salvation of the Jews. Paul lives as though Christ were coming back in his own generation, but he worked and planned as though the world would go on for a long time.

This same author reminds us in his **Gospel of the Kingdom** that the ultimate meaning of history between the Ascension of our Lord and His return in glory is found in the extension and working of the Gospel in the world. "This gospel of the Kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matt. 24:14). Ladd writes:

The divine purpose in the nineteen hundred years since our Lord lived on earth is found in the history of the Gospel of the Kingdom. The thread of meaning is woven into the missionary programme of the Church. Some day when we go into the archives of heaven to find a book which expounds the meaning of human history as God sees it, we will not draw out a book depicting "The History of the West" or "The Progress of Civilization" or "The Glory of the British Empire" or "The Growth and Expansion of America." That book will be entitled, **THE PREPARATION FOR AND THE EXTENSION OF THE GOSPEL AMONG THE NATIONS**. For only here is God's **redemptive** purpose carried forward. This is a staggering fact. God has entrusted to people like us, redeemed sinners, the responsibility of carrying out the divine purpose in history.

## THE AUTHENTIC HOPE

Contemporary man is starved for hope. Modern art, drama, and literature reflect the brokenness of life yet offer no solution. Psychiatry tells us that the central neurosis of our time is emptiness and a sense of meaninglessness. Into this morass of despair comes the Christian conviction that human history has meaning because of what Christ **did** when He died on the Cross



and rose again, and because of what He **will do** at His reappearing. Our witness conveys a message bringing meaning and purpose to life **now**, but also engenders confidence in a consummation of all things in Christ.

We must recapture the faith and confidence of the early Christians. Surely they were living in dark days. But, as E. Stanley Jones suggests, they did not say in dismay, "Look what the world has come to," but rather in delight, "Look what has come to the world."

This is not a time to be stuttering, but declaring. Authentic hope for the present and the future has come in Christ.

Our task as Christians is not to bemoan the bad times which have come upon us, but to get on with our stewardship of the Gospel. Let us not merely curse the darkness; let us light candles of hope.

Belief in Christ's Second Coming enables us to suspend judgment regarding the many enigmas which puzzle thinking men, especially the enigmas of suffering and evil. Our witness includes an admission of our finiteness and inability to see more than only a small particle of the totality of existence. Although there are many things which appear to deny the love and justice of God, we admit that we are really in no position to judge the final issue. "Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then will every man receive his commendation from God" (1 Cor. 4:5).

One of the questions most frequently raised in discussing Christianity with serious-minded individuals is precisely this problem of evil and suffering. I have personally encountered it numerous times as I have talked to people about Christ. We must admit that we do not have the full answer. "The secret things belong to the Lord, our God" (Deut. 29:29). Yet without an eschatological future, our prospect of solution would be hopeless. Indeed, without the dimension of eternity, it is extremely difficult for many to believe that God is in any meaningful sense a God of love and justice.

The vast amount of suffering and brutal destruction evident in human history, does anything but affirm the loving purpose of God to the unbeliever. If this life is all there is, then justice and mercy are denied to millions, and as Elton Trueblood points out in his, **A Place to Stand**,

If death ends all, we are forced to conclude that for many life is an unmitigated tragedy and thus constitutes a concrete denial of God's individual care. If, on the other hand, this life is not all, justice may still be done. Without the life everlasting the problem of evil is as insoluble as it is damaging to faith in God; with life everlasting, divine justice is possible. We cannot, if we believe in God at all, believe in His defeat; therefore we believe that there is another and fuller life in which justice that is denied here may be fully achieved.

Certainly, as Paul stated, we now only see through a glass darkly. Without the dimension of a consummation, our witness would be incomplete—in fact it would lead men to bitter disappointment and frustration. Browning fittingly wrote, "On earth

the broken arcs; in heaven a perfect round." Unless we have hope in a Day of Fulfillment, we are left with an awkward armful of broken arcs which no ingenuity of man can assemble into a perfect round. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). Christians, of all people in this despairing world, are harbingers of hope.

The Second Coming and witness are insolubly linked. An urgent sense of stewardship impels us to involve ourselves with men in a broad, compassionate witness which synthesizes the Word and the deed of the Gospel. The keen tension of the imminence of our Lord's return motivates us to get on with the task of witness. The authentic hope which Christ has brought gives us confidence and our message relevance.

A revitalization of our witness as a church can only begin with a revitalization of us as individuals. There must be a renewed love for Christ and His appearing. There must be a daily involvement with men in words and deeds which reflect the compassion of Jesus Christ.

I do not believe that a conference on fishing, nor a series of lectures on that subject would really do a great deal to empty our lakes and rivers. Christian conferences bring hundreds of believers together to hear inspiring sermons and listen to carefully prepared papers. But sermons and lectures are not enough.

There are enough Christians at this Convention to present Jesus Christ to practically every person in Saskatoon. Such active involvement is not on the Conference agenda. But each delegate can put it on his own agenda. Share your Blessed Hope with someone today—the taxi driver, restaurant waitress, or hotel bellboy could not help but be impressed by your courteous, warm manner and your clear word about Jesus Christ. When this happens, the Blessed Hope and Christian witness will begin to be the potent force God's Word intends it to be.

### **The Blessed Hope and Christian Witness**

#### **Discussion Questions:**

1. How true is the charge, frequently made, that the church is an island of irrelevant piety surrounded by an ocean of secular need? Relate this to our M.B. Church.
2. Does the church's involvement in certain areas of secular need mean that it has betrayed its charge to save souls?
3. In which ways are our churches evangelistically oriented?
4. Which new methods of evangelism has your church attempted, or should attempt?
5. What specifically might there be in our ethnic ways which hinders local M.B. churches from reaching and keeping people?
6. What is our attitude toward our Mennonite culture and ethnic ways to be as Christians?
7. What are some of the risks involved in some of the newer forms of evangelism, as mentioned in the paper?
8. Does the paper's point of view that certain events have to be enacted in history before Christ returns obviate the idea of imminence, i.e. Christ could return at any moment?
9. How can a revitalization of our Christian witness occur?
10. In what ways have **you** shared Christ during the days of this Faith and Life Conference?

Group Discussions—Leaders for the four sessions were: V. Adrian, Isaac Bergen, John Block, N.J. Dyck, John Esau, Rudy Heidebrecht, E. Isaac, A.J. Konrad, Wilmer Kornelson, Herman Kroeker,

D.H. Neumann, G.D. Pries, L. Stobbe, John Wall, G. Wichert. It was brought to the attention of the delegates that the Brethren H.H. Voth, Winnipeg, G. Geddert, Hepburn, and C.A. DeFehr, Winnipeg are recuperating in hospitals. Greetings are to be sent to these, and to D. Ewert who is ministering in India. Note was taken that Brother Ernie Isaac was acting as recording secretary for the study sessions.

## **MONDAY, JULY 6 — 1:30 p.m.**

The assistant moderator, Brother H. Voth, opened this second study session which included:

Congregational Singing—My Hope is Built

Men's Quartet (Brotherfield Church)—Saviour, Teach Me

Meditation on Mark 9:1-13—W. Epp

Brother Epp brought greetings from the Mt. Edward Bible Fellowship of Darmouth, N.S. and shared a progress report on the building of that church.

He then drew a parallel between the disciples stay with Christ and our fellowship in the Word, and the necessary decision to move forward positively and creatively in service to Jesus Christ because of our obedience to God.

Congregational Song—Es Schaut bei Nacht und Tage  
Paper:

## **THE BLESSED HOPE AND CHRISTIAN STEWARDSHIP**

**By D. B. Wiens**

The text reads as follows: "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. after a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying Lord, thou deliveredst unto me five talents, Behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 25:14-30). Thus far the reading from the blessed book.

### Introduction:

The parable of the ten virgins is followed by that of the talents. The former deals with **watching** for the Lord's coming ("watch therefore" is our Lord's conclusion of it), whereas the latter deals with **working** in view of His coming. Watching for His coming, must necessarily be linked with working for His kingdom. It is they who are working for Him who are truly watching for Him. Our Lord's injunction is, Occupy till I come! For this purpose the Lord has left His followers here on earth with the goods of which we are His stewards. We have been called to stewardship over the goods of the household of God. What a responsibility and what a privilege!

By way of introduction it might be well to try to define the term "stewardship". It simply refers to the duties of a steward, who according to Webster's dictionary is "a person put in charge of a large household. . . management of household accounts", or according to another definition, "One who acts as a supervisor or administrator, as in finances and property." In the household of God all of His children are stewards, not only those wearing the uniform of a steward or a stewardess. The Lord in His wisdom and grace has entrusted His goods into the hands of His children who are to be His stewards till He shall come. Therefore the topic under consideration:

## THE BLESSED HOPE AND CHRISTIAN STEWARDSHIP

In dealing with the subject in hand we want to adhere rather closely to the text, and it speaks first of all to:

### I. The Distribution of Goods to the Servants for Stewardship

In this distribution of the goods, or the gifts, we underline first of all that,

#### A. It is a sovereign act on the part of the lord in the parable.

No explanation is given for the reason of giving to the first servant five talents, to the second two talents and to the last one talent. The distribution is not being questioned by the servants. This sovereign lord in the parable represents our Sovereign Lord Jesus Christ, who has distributed gifts to His servants as He wills. After enumerating the diversities of gifts to the church the apostle Paul says in verse 11 of I Cor. 12, "But all these worketh that one and selfsame Spirit, dividing to every man severally as He will." The Lord does not owe any one an answer as to His

distribution of the goods to His followers. In His sovereignty He gives to the first five talents, to the next two talents, and to the last one talent.

Before we proceed any further, we should try to determine the nature of these goods, of the talents. One commentator remarks: "This parable has given a second meaning to the very word 'talent' in the literature of Christendom—a meaning which has come to supersede its original application, so that a talent with us is not a sum of money, but a power or faculty, and a talented person is a person highly endowed with natural gifts. In the large use of the word by our Lord the talent is anything that gives scope and facility to service—intellect, wealth, position, etc." Others add to this list first and foremost the royal Gift of the Holy Spirit, and through Him such gifts as the word of wisdom, the word of knowledge, prophecy, discerning of spirits etc. In addition another mentions such gifts as: Property, social status, education, patronage, experience, opportunities, relationships and time, a vast field of gifts, indeed.

In the second place our text makes it clear that,

**B. The Distribution of the goods was not done arbitrarily, but wisely**

"...to every man according to his several ability" or capacity.

In his wisdom God has distributed the gifts according to the capacity of the servant. The Lord knows exactly how much each one of His vessels can contain. It would seem that God distributes the gifts according to the capacity of our faith. And again it would appear from Romans 12:3 that the very measure of faith has been given to us, His children. Let us read Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Mark well, not only the measure of gifts, but the very measure of faith for the gifts. He is responsible for both the container and the content. He is sovereign in making me the vessel that I am. It is all of free, sovereign grace. Praise His name! This knocks all the props from under us for pride and it prevents all temptations to discouragement. I rest in the knowledge that He has made me what I am, He has given me the measure of faith, and according to His wisdom pours His gifts into my vessel. If I rebel against my gifts, I rebel against God. If I envy my brother endowed with greater gifts than I, I am sinning against God Himself. It is well to observe that the text nowhere says that the first one received the large amount of five talents, that the second did not receive nearly as much, and that the third received one talent **only!** The emphasis is not on the measure of the gifts, but on the measure of the servant's faithfulness in his stewardship. And thus there is full equity in the distribution. They all have an equal opportunity to make good their gifts in stewardship. Notice in the third place that,

**C. The Distribution does not overlook anyone**

"...to every man..." God is no respecter of persons. How good, that God did not relegate the distribution of the gifts to the fallible followers of Christ. Suppose the church council had

been made responsible for this distribution! There would be no end of fault-finding. With the best of intentions we would be bound to overlook someone. But now no one can say, "I have received no gift". "...the manifestation of the Spirit (the gifts) is given to every man to profit withal". I Cor. 12:7.

Having considered sufficiently the distribution of the goods, let us proceed to consider:

## **II. The Execution of Stewardship on the Part of the Servants of the Lord**

### **A. As illustrated by the first servant who had received five talents**

1.) This servant lost no time. As soon as he had received his talents he went to work. He proved to be a good steward not only with his money, but with his time. He was aware that his lord would return. He did not know when, but he wanted to make full use of the time allotted to him. My Brethren, one of the most precious gifts God has entrusted to us, is the gift of time. In this, too, God is sovereign. He gave Adam and his generation almost a millenium, but to us not even a century. There you have the five talents over against the one. And as we look to the records of people's lives in our generation, we will find that some have received much less in years than others. Our beloved C.F. Klassen had but 56 years. Rev. A Peters almost reached the century mark. Gow owes us no answer for the time allotted to us, but we will have to answer for the stewardship of the precious moment of life which He in His sovereign grace has granted to us.

To be a good steward of time today is extremely difficult from the human point of view. When God has entrusted to me a congregation of over 500 members, and since by His grace He has given me the opportunity to preach a Russian sermon every week to untold multitudes in the Slavic world, I am deeply conscious of my stewardship of time. And I am not by far the busiest pastor of our conference. My Brethren, we will have to ask the Lord to give us special wisdom in our days of "no time" to seek out priorities. It is so easy to become lost in secondary matters. May the Lord have mercy on us, and give us a deep spiritual insight into that which will count at the time of His coming.

2.) What about the five talents of doctrine which God in His mercy has bestowed upon us as an M.B. Conference. We humbly confess that God has entrusted much to us. Are we faithful stewards of that which He has entrusted to us. God has revealed to us the teaching on non-resistance. Have we digged in the earth and hidden this talent of precious truth? We promised that we would teach believers the form of baptism which we understand to be biblically correct. How many of our churches who have received members with a different mode of baptism have been faithful in this stewardship of teaching? Far be it from us to hold that the M.B. Church holds the monopoly on truth. We want to know or come to know "with all the saints", but God will hold us responsible for that which He has given us.

3.) Since our text directly mentions property, money, we dare not leave this stewardship untouched. There are in our



congregations the poor (not many of them today), the well-to-do and the rich. God has given the five's, the two's and the one's. How does faithful stewardship of the five talents fit into our day and age, right into our congregations? God expects more of the one who has the five talents than from the one who has the two or the one. Our system of giving has not always done justice to these various categories. We on the Canadian Conference level levy all the members alike, so and so much per member. It would seem that budgetary giving is much fairer in that it gives every member an equal opportunity to contribute to the cause of Christ. If I am a rich man in the church, I have not done my duty before God and man, if I have given only that which is required by the conference or the congregation.

Today the men and women with the five talents have unprecedented opportunities to put their talents to work in the missionary program. Rich men and women should not hesitate to contribute large sums of money to the work of the church of God. It is a sad story of our stewardship when in these days of unprecedented prosperity in our midst, we have to consider recalling missionaries from the field. My Brethren, let us confess personally and publicly at this convention that we have failed in our stewardship. We have not added another five to the five which we received. The Lord is at hand! What shall we answer Him?

Before leaving the man with his five talents, I cannot help but draw our attention to,

4.) The Execution of the five talents by those whom the Lord has endowed with special gifts. Again we can humbly confess **that God has entrusted us with many talents.** Our younger generation has unprecedented opportunities to develop these talents in the various schools of learning. We have teachers at almost every level of the educational system of our land. We have doctors and lawyers, engineers and draftsmen, but where are the ministers? In the early days of our M.B. progress most of the teachers of our congregations were ministers of the gospel. Has the Lord withdrawn the gift of preaching in our generation? No, but it would appear that our generation has withdrawn from the execution of its talent in the vineyard of the Lord. May this convention serve to the end that talented young people would rally to the challenge of the ministry of the Word. Too many are satisfied with the status quo; too many are satisfied with one or two years of special service under MCC or Christian Service programs. Has the Lord given me five talents, He is not going to be satisfied with the execution of one or two of them. He wants the full toll of my talents.

So far the execution of talents as illustrated by the first servant. Concerning the second servant we read, "And likewise he that had received two, he also gained other two." It does not say that he gained **only** two, but it says "likewise" and "also" gained other two. He lost no time brooding over the fact that his lord had given him less than half of what the first servant received. He made up his mind that he was going to do the best he could with what he had received. A noble example. This is all that need to be said of the second, for all that was said of the first applies equally to the second. And thus we proceed to the third servant. The execution of the talent,

### **B. As illustrated by the last servant**

This servant buried his talent. Why?

He says he was afraid. Since he had received one talent "only", he was afraid to misuse it, to make a mess of it. The easiest way out would be to bury it, and this is what he did. I heard Bro. B.B. Janz say: Wo grosse Gaben, da grosse Gefahren! (Great gifts hold grave dangers). We agree, but there is another side to this coin. If I understand my Bible aright, there is a special danger lurking in the dark for the man of one talent. Paul develops this danger in I Cor. 12 when he says, "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body"? Let us paraphrase it thus: If I cannot have the five talents, then count me out. Paul continues, "And if the ear shall say, Because I am not the eye I am not of the body. If the whole body were an eye, where were the hearing? Where were the smelling? But now hath God set the members every one of them in the body, as it has pleased Him". Further on Paul points out that the members of the body, which seem to be more feeble, are necessary. And so the danger facing the man with the one talent is a feeling of inferiority, a feeling that I am not really necessary. No one will notice it if I am not there. They can manage very well without me. He buried his talent and with it his only opportunity. His opportunities to make out well were just as great as the servant's with the five talents. I do not know what measure of talents I have before me. It is quite safe perhaps to presume that the five "talenters" are here at the convention, and that many of the one "talenters" have stayed at home. Be that as it may, I would like to greatly encouraged all those who have received the one talent. God is not going to hold you responsible for the five talents, but He will hold you responsible for the one. Come out of hiding. Put that talent to work today. The Lord is at hand! Behold the judge is standing at the door!

The execution of the talents or the stewardship poses the question concerning the evaluation of the servants' stewardship. Let us then consider on the basis of our text:

### **III. The Evaluation of the Stewardship of the Servants by the Lord**

According to the text,

#### **A. This evaluation takes place at the time of the coming of the Lord**

The parable begins with the statement: "For the Kingdom of Heaven is as a man travelling into a far country." After the lord had distributed the talents to the three servants, it is said, "... and straightway took his journey." Then in verse 19 we read significantly, "After a long time the lord of those servants cometh, and reckoneth with them." We had already seen that the lord in the parable represents our Lord Jesus Christ. The taking of the long journey into a far country no doubt refers to our Lord's absence from the earth during this age. It is important that we pause to consider the time element of the coming of the Lord of those servants somewhat. The parable of the ten pounds in Luke 19 has much in common with the one under our consideration, so much so that some commentators take them to be identical.

Personally, I think that they are two distinct parables. Be that as it may, in Luke 19:11 we read, "And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." So that which follows was to correct the disciples' view of the time of the second coming of our Lord. He continues in the parable, "A certain nobleman went into a far country to receive for himself a kingdom and to return."

The coming of our Lord, as Erich Sauer aptly points out, must be viewed in the light of both aspects: "Surely I am coming soon", and "a noble man went into a far country". "While the bridegroom tarried", Matt. 25:5. And "...after a long time the lord of those servants cometh. . .". Matt. 25:19. And thus prophecy combines the long range view with the imminent view. The reason is that we should watch. We do not know when He is coming, but we know that He is coming. This is the view that the apostle Paul in his epistles puts forward: He challenges the believers to watch, but he warns them against those who maintained that the day of the Lord was at hand. 2 Thess. 2:2b. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3. But when the Lord comes, He will evaluate the stewardship of His servants.

#### **B. The evaluation of the stewardship of the first two servants**

We need to underline here that:

The evaluation will not be on the basis of the length of time I have served Him, nor the amount of work I have accomplished, nor according to the kind of work I have been doing, but on the basis of the following two considerations:

1. On the basis of the inward nature or attitude of the servant. The Lord found the first two servants to be "good" servants. When the first servant appeared before his lord, he said unto Him, "Lord, thou deliveredst unto me five talents: behold I have gained beside them five talents more." His Lord said unto him, "Thou good and faithful servant. . ." This evaluation was also conferred on the second servant. It brings out a very important biblical principle. God is first and foremost concerned about His servants' innermost attitudes. To be a "good" servant one must have been made good, for there is none good, no not one. In other words, it sets forth the new birth through which a man becomes a new creature. Furthermore, God is concerned much more about consistent Christian character than any measure of service we might render unto Him. We have had a very strong emphasis during the last decade or so on outreach and Christian service in general. This is good, but only as it relates itself to consistent Christian living. Much of our service has been an attempt to cover up our inward poverty. Such service is not acceptable in the sight of the Lord. Let us make sure that we serve Him with pure motives, seeking His glory in all our service for Him.

2. On the basis of our faithfulness. "Thou good and faithful servant." The Lord is not going to evaluate my service in the light of 13 or 30 years of service in the Vancouver M.B. Church. To date the Lord has enabled me to prepare 644 Russian sermons for the Russian broadcast. The Lord is not going to evaluate

my service accordingly, not according to the number of sermons, not according to the number of souls that have been won by you and me, not according to the large or small amounts we have spent for missionary purposes, but according to our faithfulness. The two mites of the widow given in faithfulness will outweigh by far the millions of the rich man who gave in order that he might be seen of man.

### **C. The evaluation of the stewardship of the third servant.**

Let us here observe first of all that,

1.) The evaluation will be on an individual basis. The man with the five talents had to answer for his goods personally; the man who had received two talents likewise, and also the man with the one talent. The good and faithful will have to give an account unto God, but also the wicked and slothful. "So then every one of us shall give account of himself to God." Rom. 14:12. "We must all appear before the judgment seat of Christ. . ." 2 Cor. 5:10. It is an extremely personal matter, and therefore an extremely serious matter.

2.) How then, does the lord evaluate this third servant?

a. In contrast to the "good" servants the lord defines him as a wicked servant. His whole inward attitude was wicked. This is clearly seen from the words he uses in addressing his lord, as we shall see later on in our discussion.

b. In contrast to the "faithful" servants the lord depicts him as a slothful servant. The Phillips translation read, "You're a wicked, lazy servant," and the New English Bible is even more drastic when it says, "You lazy rascal". We might term laziness as a weakness, but when a person indulges in it, it becomes a sin with sad consequences.

c. He is also called an unprofitable servant. He brought no profit for his lord. What a sad commentary on a servant of the Lord Jesus Christ in that day!

The evaluation of the stewardship of the servants of the Lord determines:

## **IV. The Remuneration for Stewardship by our Lord at His Coming.**

We shall consider, together.

### **A. The remuneration of the first two servants**

1.) The words of appraisal which we considered in the evaluation, are in themselves a great remuneration. Let us visualize, if we can, our personal appearing before the Lord in the day of His second advent. He is clothed with a garment down to His foot, girt about with a golden girdle. His head and His hair are white like wool, as white as snow; and His eyes are as a flame of fire. His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And in His right hand seven stars: and out of His mouth went a sharp twoedged sword; and His countenance as the sun shining in his strength. When John thus beheld him he fell at his feet as dead. It is true, John was still in the flesh, and we shall have been translated when we appear before Him. Nevertheless, it is an awesome thing to picture yourself personally before the Lord of Lords, the King of Kings and the Judge of all the earth. But

then to hear from His lips, "Well done, thou good and faithful servant!" Can you think of anything more rewarding? All the wealth, the honor and pleasures of this world cannot compare to such remuneration. "I shall be satisfied . . .", says the Psalmist.

2.) Both of them are made rulers over many things. "Thou hast been faithful over a few things (lest we become inflated over the many things we have done for the Lord here, let us take to heart that the Lord calls the work of the first servant with the gain of another five talents, a few things), I will make thee ruler over many things." This applies to both the first and the second servant. Here again we are face to face with a Biblical principle, the principle of multiplication. Our Lord is a great multiplier. He can multiply the few things of the boy with the five loaves and the two fishes to feed five thousand souls. He can make the flour in the barrel of the widow last indefinitely and cause the cruse of oil not to fail. When the Lord in our parable says that he will set us over many things, He means many! How many He does not specify. In the parable of the ten pounds He mentions ten cities over which the faithful one will be made ruler. How much that is, and what this entails, we do not know. But it will be far beyond all that we expect and can even imagine. Again we shall be satisfied, to be sure!

3.) Both of them are invited to enter into the joy of their lord. My Brethren, we shall share that unmitigated joy of our Lord, joy without an alloy. Here in this life our joys are mixed with sorrow and tears. There we shall experience the fulness of the joy of the Lord. "My cup runneth over" will find its absolute realization. Notice too, that it is the joy of the Lord. Our joys here are not always genuine, spiritual joys—there is so much of the psychic mixed with the spiritual. The joy of the Lord will enable us to rejoice fully in spite of lost loved ones, for we shall be like Him, and share His divine attributes. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. Praise be to our Saviour!

But we must now turn once more to the third servant. The word "remuneration" is actually not applicable to him. Therefore I prefer to speak of

#### **B. The retribution of the third servant**

1.) As the lord in the parable calls the third servant to account, he offers an excuse for burying his talent in the ground. "I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." The lord of the parable does not try to justify himself in his actions, but wisely turns the excuse of this wicked servant into his own accusation. He judges him out of his own mouth. If you knew that I reap where I have not sown. . . , why did you not take the money to the bank, where it could have borne interest, and upon my return I would have received it with usury. Let us be sure, my beloved Brethren, that the Lord is well able to defend Himself, He is abundantly able to answer all our excuses and that we will not be able to answer him one to a thousand. He will silence all the wicked, slothful servants.

2.) His talent was taken from him, and given to the e who had ten talents.

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Unused talents tend to poverty. We have all observed men with talents who buried them in the ground. In the process of time they lost all that they possessed. One of my Bible school teachers at the Hepburn Bible Institute, a man younger than myself, was an unusually talented young man. He thought he needed more education, and left the institute. As he continued in his pursuit of knowledge he erred from the simple gospel. He landed in the Christian Science movement. He is a divorced man today, ridiculing believers in the Lord Jesus Christ. He has lost everything. Take therefore the talent from him, and give it to him who has the ten. For to him that has, shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

3.) The unprofitable servant was cast into outer darkness where there is weeping and gnashing of teeth. This is that awful lot of those who have neglected their talents, have lived unto themselves and who finally die in their sins. Involuntarily, the question arises: Is the Lord going to deal thus with His children who have buried their talents in the earth? If this parable is to have any significance at all, we cannot but draw this conclusion. By his inward attitude and actions this third servant reveals that though he had had a good beginning, he gradually slipped back unto the path of sin. We may compare him to the five foolish virgins. Outwardly they seemed to have everything in common with the five wise virgins, but the day made it clear, that there was a vast difference. The day of the Lord will make it clear when it shall be revealed as by fire who was genuine and who was that wicked slothful servant. So near, and yet so far!

In closing we pray with the psalmist: Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting! Amen!

## THE BLESSED HOPE AND CHRISTIAN STEWARDSHIP

### Discussion Questions

1. What is "the measure of faith dealt to every man" according to Romans 12:3?

2. What gifts are implied in the term "talent"—natural, spiritual, etc.?

3. What dangers does it pose to the church when rich Brethren contribute more than their share to the budget of the congregation? Would it be acceptable, for example, if a Brother offered to pay half of the cost of the building program?

4. Are we also to be faithful stewards in scriptural doctrines which are peculiar to our denomination?

5. How can we be faithful stewards of the scriptural teaching on life and ethics?

6. Does the fact that the Board of Missions and Services has to consider withdrawing some missionaries from the field prove that we have not been faithful stewards of our means?



7. Are short term Christian Service engagements, in vogue today, indications of unfaithfulness in the stewardship of our time God has allotted to us?

8. What does the tendency of our young people today, who in ever increasing numbers choose secular vocations over against the spiritual vocation, convey to us?

9. Is the prospect and the promise of the reward for the faithful a legitimate scriptural incentive or motive in service?

10. Does the parable we have considered teach that an unfaithful child of God will be cast out into outer darkness?

#### Group Discussions

#### MONDAY, JULY 6 — 7:30 p.m.

The songs, "Come Thou Almighty King" and "Who is on the Lord's Side" were sung by the delegates.

J.H. Quiring introduced Berhard Epp, East Chilliwack, a former missionary in Paraguay, who read II Cor. 5:14-21 and led in prayer.

Since the original purpose of the evening session, that of having the Board of Spiritual and Social Concerns answer questions that had been submitted, had been thwarted (only a few questions had been submitted and these had come too late to give them proper consideration), the board had asked Waldo Hiebert, chairman of the Board of Missions and Services to share with the delegates the projection of the Missions Board and to answer questions that had lately arisen in the minds of many. Other members of the Mission Board. H. Lenzmann and A. Schmidt joined W. Hiebert on the platform.

W. Hiebert expressed his gratitude for this time to share his concerns and hopefully relieve some of the tensions that have arisen. He was aware, he said, of the concerns of the constituency relative to the implementation of the new policies of the Board. He went on to say that the letter to the constituency indicates a process; that revisions will, if they appear to be good and necessary, take years to implement; and that these proposals are to be negotiated with the missions personnel and the constituency. He drew to the attention of the delegates the fact that the General Secretary, Vernon Wiebe, and a board member H. Brandt were in South America these weeks speaking to the missionaries about the proposals and that a visit to Europe for the same purpose would be undertaken shortly. Negotiations with both missionaries and constituency were to be undertaken on a "What do you think?", approach.

He went on to express his appreciation for the voices of concern in the constituency, but emphasized that "we had to begin somewhere". Some missionaries who are presently on furlough will not be returning to the field, some might be reassigned and others would be on an extended furlough.

On the matter of finances there was appreciation for giving to missions both for the general fund and the debt retirement, by the Canadian constituency. But, he pointed out, expenses have risen drastically. Over the years a large 'institutional' program has developed (e.g. schools, clinics, etc.) which, although originally very necessary, is no longer essential to the ministry of evangelism. "Why send a teacher from Canada to India, when for the same

expense 3 or 4 Indian teachers can do the job?" "This time of crisis is not a major retreat, it is an interlude of adjustment. Such an adjustment is being experienced by all the major denominations and missions agencies."

To the question from the floor, "What shall we tell our young people about missionary service? We don't need you?", the chairman of the mission board replied, "Encourage them to learn to share their faith. Missions is a broad term and can be done in many ways. Young people, give yourselves to a thorough preparation—specialize—excell." He illustrated this by giving the example of Dr. F. Pauls, formerly in medical missions in Congo, who had been hired by a medical agency (not a mission) in Kinshasa, to serve in their medical centre and would in his spare time assist in the Mennonite Brethren Medical ministry in Congo. There are foundations which will pay salaries of persons prepared to work in underdeveloped countries.

Another question, "How would the Board of Mission feel about a local church sending out a missionary on its own?" was answered by a frank "I don't know. Let the church write to the Board and ask about such an arrangement. We want to do the Lord's work, not just please a person, a family or a church. We want to please God. We seek to do His will."

Asked whether the policy change would be discussed with the national church, Waldo Hiebert said, "Yes, but it is our problem, it's our money, and our people." He was confident that any changes would be discussed with the national leaders.

On the question of the 'flexible type of missionary' envisioned by the board, the answer was that evangelism from a 'compound' is no longer realistic. Saturation evangelism, where the people of the church are mobilized to evangelize, may be the new way. This is what the Assemblies of God are doing in Kinshasa, what has happened in Germany with the Janz Team and Billy Graham, and what is happening in Japan.

By 1972 or 1973 the long term personnel will be withdrawn from India. There are only a few left now and these are mostly in the medical field and this ministry can be turned over to the church there. The India conference has a membership of 25,000. Evangelism, our priority, will be done by sending in a couple or a team for 4-6 months.

Other questions were asked and replies given by W. Hiebert and H. Lenzmann.

Missionaries in the audience were introduced and A.A. Unruh, returned missionary from India was asked to close the meeting in prayer.

**TUESDAY, JULY 7 — 9:00 a.m.**

The chair recognized the presence of B. Ratzlaff as the fraternal delegate from the Conference of Mennonites in Canada. Rev. W. Schroeder of Winkler is our fraternal delegate to the Conference of Mennonites convention now being held in Winkler, Manitoba.

Congregational Singing (C.D. Toews)—Jesus Shall Reign  
Meditation on John 16:12-15—N. Funk

When the Spirit comes to men they are led in the discovery

of the Truth, given a message from Christ, and their actions will glorify Christ.

Paper:

## THE BLESSED HOPE AND CHRISTIAN ETHICS

by V. Ratzlaff

(It was noted that the original assignment for this paper to H.H. Voth could not be completed due to illness)

### A. The Blessed Hope

In T.B. Costain's *The Silver Chalice* an observer comments that Jesus' disciples keep expecting the Christ to appear, looking at the next rise in the road in the hope that he will come to meet them soon. To such a hope the church has given the name "the second coming", a term which is not found as such in the New Testament. The references are few: Acts 1:11 ("This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven"). Acts 3:20,21 ("and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old"), Hebrews 9:23 ("So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him"). This appearing "a second time", this "second coming", is what the Blessed Hope of our topic has reference to, for "the second coming of Christ is thus both the Blessed Hope of the Church and the hope of human history"<sup>1</sup>. —the second coming will complete our salvation ("save those who are eagerly waiting for him") and in consummating history provide the occasion for the rectification of the ills which man in his inhumanity and ego has brought within the universe.

#### 1. Terms

But while the "second coming" may not be used frequently, cognates do appear. The major terms used for the return of the one who was slain by the forces of darkness but who will come this time as conqueror are **parousia**, **apokalypsis** and **epiphaneia**. (If we were to use the word most frequently found in the New Testament we would talk about the "parousia", not "second coming", "second Advent", etc.)

a. **parousia**. Sometimes **parousia** means "presence", as in II Cor. 10:10 ("his bodily **presence** is weak") and Phil. 2:12 ("as you have always obeyed, so now not only as in my **presence** but much more in my absence"). But in the majority of usage, particularly when used of the Christ, **parousia** means **arrival**, coming of the Christ at the end of history to judge the world. Thus, Matt. 24:27 ("for as the lightning comes from the east and shines as far as the west, so will be the **coming** of the Son of Man"); 1 Thess. 3:13 ("at the **coming** of our Lord Jesus with all his saints"), 4:15-17 ("... who are left until the **coming** of the Lord. . ."); II Thess. 2:8 ("and the Lord Jesus will . . . destroy him by his appearing and his **coming**. . ."); James 5:7,8 ("be patient, therefore, brethren, until the **coming** of the Lord. . . the **coming** of the Lord is at hand").

b. **apokalypsis**. While **apokalypsis** usually has reference to the revelation of (disclosure of, insight into) truth, it is also used with reference to the revealing-entschlieren, entdecken—of the

Christ when he brings in the end of time. Thus, 1 Cor. 1:7 ("as you wait for the revealing of our Lord Jesus Christ"), II Thess. 1:6,7 ("When the Lord Jesus is **revealed** from heaven"), 1 Peter 4:13 ("...rejoice and be glad when his glory is **revealed**"), 1 Peter 1:5 ("...salvation ready to be revealed in the last time"), 1 Peter 1:7 ("...at the **revelation** of Jesus Christ").

c. **epiphaneia**. While **epiphaneia** (manifestation, appearing, a visible manifestation of a hidden divinity) is used of Jesus' first appearance on earth in II Tim. 1:10 ("and now has manifested through the **appearing** of our Saviour Christ Jesus"), it is generally used of his coming in judgment. Thus, II Thess. 2:8 ("and the Lord Jesus will...destroy him by his **appearing**"), 1 Tim. 6:14 ("I charge you to keep the commandment unstained...until the **appearing** of our Lord Jesus Christ") II Tim. 4:1,8 ("I charge you...by his **appearing** and his kingdom"), Titus 2:13,14 ("awaiting our blessed hope, the **appearing** of the glory of our great God and Saviour Jesus Christ").

All three terms refer to the same event: the coming of the Christ **within** time to **consummate** time, to judge the world of its egoism, to claim his church and bring it without spot and wrinkle; it is the event "...upon which the believer's hope is set when he will enter into the completed blessings of salvation at Christ's second coming."<sup>2</sup>

But the Blessed Hope is not made up **only** of expectation, of the future, of the kingdom **to be** established.

## 2. Concept of "kingdom"

a. **present**. Numerous New Testament passages indicate that the Kingdom of God (or "of heaven") is **already** established. This Jesus claims in Matt. 11:12 ("from the days of John the Baptist until now the kingdom of heaven has suffered violence") and in Luke 16:16 ("since then the good news of the kingdom of God is preached and every one enters it violently"). Acts 2:33,34 indicates Peter's interpretation of the past events which showed Jesus' rule to be already evident; 1 Cor. 3:10-15 indicate that the basis for work in the kingdom is established; Eph. 4:8-10 is a statement of Jesus' triumph over all forces, a claim reiterated in Phil. 2: 9-11 ("God **has** highly exalted"). Thus, "the future kingdom has,

invaded the present order to bring to men the blessings of the age to come. Men need no longer wait for the eschatological consummation to experience the Kingdom of God; in the person and mission of Jesus it has become present reality."<sup>3</sup>

b. **future**. But other references indicate a future aspect of the kingdom. Thus, Jesus warns of a future judgment: Matt. 10:15 ("It shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town"), 24:36-39 ("but of that day and hour no one knows") (cf. Mark 13:32); Mark 8:38 ("whoever is ashamed of me...of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels"); Luke 17:30 ("so will it be on that day when the Son of Man is revealed").

c. **inaugurated**. When we consider all these statements, the general conclusion is that of a kingdom which has been established, but whose consummation is yet to come. It is the concept of a

proleptic, or inaugurated, eschatology.<sup>4</sup> (Eschatology: having to do with the end of time.) Christians are amphibians—partly in the present time-span, partly already participating in the external kingdom established by the Christ but yet to be finalized.

The Mystery of the Kingdom is this: that the Kingdom which will one day change the entire external order has entered into This Age in advance to bring the blessings of God's Kingdom to men and women without transforming the old order.<sup>5</sup>

But the Christian **already** participates in this kingdom: he—creature of time and space—at the same time has eternal life; he can know God and this knowledge is more than intellectual; it is the personal involvement, the personal relationship which affects the entire individual's life-style and responses. The kingdom **now** also means that life in the Spirit (the "down payment" as in Eph. 1:14 is already ours; we have the "first fruits of the Spirit" (Romans 8:22,23)—not the harvest but the beginning. On the few square yards of soil in our backyard that badminton and sandboxes have not preempted, my wife and I have planted a garden. A few days ago we got the first fruits—a few anaemic radishes. There is more to come, the harvest is not yet in, but the beginning has been made. And so with the kingdom—the Blessed Hope is not only expectation of the future but confidence in the past and in the present. Thus, "Jesus and the apostles. . . teach us to look upon the Kingdom as a future hope indeed, but also as a present possession and as a new order introduced into the world."<sup>6</sup>

And this kingdom is present when "the reign of God, established in human hearts and controlling human affairs (is) effective in forming an obedient people, constituting a new order of things and enriching the subjects of the Kingdom with inestimable privileges and eternal blessings."<sup>7</sup>

While there are those who so completely emphasize the establishment of the kingdom as to rule out any future aspect,<sup>8</sup> this is to ignore the strong emphasis of the New Testament writers on a future day, "for the creation waits with eager longing. . . (to) be set free from its bondage to decay". (Rom. 8:21) The Blessed Hope is the hope of the Christian and of the created order, it is a hope grounded in present possession; "the decisive event has already taken place, it is true, but

the end has not yet arrived. . . Christ must therefore return as a glorious Saviour, this time surrounded by his own, to inaugurate the new age."<sup>9</sup>

## B. Christian Ethics

But what has the inauguration of the Kingdom and the parousia (the Blessed Hope) to do with Christian ethics?

### 1. Genesis of Ethics

The ground of ethics, the basis of an ethical choice, is a recurring question. Some claim ethical statements are meaningless in that the terms used have no reference-point in empirical concepts; some claim ethical statements, ethical claims, have their basis in the example of numbers (e.g. if the majority of a culture believes murder is wrong, then murder is wrong); some claim that ethical claims are justified if the result is to produce the greatest amount of happiness (and the definitions of "happiness" differ) for the greatest number of people; some claim that ethical actions are those motivated by love.

The perennial problem lies in justifying the claims of any one view on the individual. Why should I not steal? "Because God says not to." (We don't have the time here to investigate implications of whether God says stealing was wrong because it is intrinsically wrong, or because it is wrong just because God said so.) Why should I be concerned about what God says? "Because you'll be punished if you disobey." What does it matter if I'm punished when I disobey? "That isn't what God made you for." Why should I care about why God made me? "Because"—and so *ad infinitum*.

The real dimension of ethical choice, I would suggest, is that which is occasioned when the individual makes a voluntary choice to accept the responsibility for his own action; when he commits himself, in this case, to God and assumes the implications of that commitment. In other words, it is experientially impossible to speak of a moral claim without the individual's acceptance of that claim. Apart from such an acceptance, it is difficult to determine any degree of ethical responsibility—those who have tried to do so invariably fall into some form of the naturalistic fallacy (deriving an "ought" from an "is").

A second issue confronting moral situation is that which relates the results and the motive. Is it the motive which makes an act ethical or the outcome? E.g. if I rescue a man from drowning, is my act ethical because I have saved a life? What if my motivation was simply to keep alive the chances of recovering the \$5 he owed me? Have I acted ethically (i.e. morally) then? When we talk of Christian ethics, both of these basic issues will have to be treated.

## **2. Christian Ethics as Rooted in God**

A basic understanding here is that ethics are not anthropocentric, i.e. man defined or man-centred, but theocentric, i.e. related to God. Thus Barth treats of ethics at the conclusion of his doctrine of God (vol. II, part 2) and also in relation to reconciliation and redemption (vols. IV,V) as well as in the doctrine of creation; human existence and activity, he argues, cannot be considered abstractly but only in reference to God the Creator, Reconciler and Redeemer, and Murray echoes this with "the ethic of the Bible reflects the character of the God of the Bible."<sup>10</sup> In question of ethics, then, we are not so much concerned with what are the results or what does society demand of us, but what does God demand of us.<sup>11</sup>

## **3. Christian Ethics as Rooted in the Kingdom**

The ground or claim of ethics lies in the individual's free acceptance of a given imperative or statement as having moral implications for him. Thus, when the individual accepts the grace of God and becomes a member of the Kingdom, he commits himself also to the ethical implications of that grace, to a life-style. Christian ethics cannot be understood apart from the inaugurated eschatology, which makes a claim on us not only on the basis of the future but also on the basis of the past—our ethical patterns reflect the teaching and the life of the one who established the Kingdom and who will consummate it. The good news of "the saving events of the divine operation in history (and of) promise and fulfilment"<sup>12</sup> will result in Christian ethical living, defined as that living which furthers the kingdom." Christian ethics is the "righteousness which results from God's reign in our lives (e.g.



God's kingdom)".<sup>13</sup> It is a righteousness (ethic) which is active, not passive. Jesus' parables point out the need for positive action: the man who keeps his talent dormant (Matt. 25:25), the failure to respond to need by the Priest and Levite (Luke 10), the non-involvement in needs of the brethren (Matt. 25:41). Action is required, Jesus reminds the people: "Everyone who hear these words of mine and does not do them will be like a foolish man. . ." (Matt. 7:26) concluded the Sermon on the Mount. Christian ethics are the consequent of God's gift of grace which summons all men to become citizens of the kingdom he has established; "since the kingdom is ultimately related to human experience, then the ethical teaching illustrates the response by means of which men enter ever more fully into this experience."<sup>14</sup>

Further, Christian ethics embody our response to the forgiveness we received which made it possible for us to become members of the kingdom. Jeremias stresses this when he suggests that ". . . to every saying of the

Sermon on the Mount we must supply the protasis, 'Your sins are forgiven' (Matt. 9:2). Therefore, because 'Your sins are forgiven', there now follows: 'While you are still in the way with your opponent, be reconciled to him quickly.' (5:25) Because 'Your sins are forgiven', there now follows: 'If you do not forgive men their trespasses, neither can; your Father forgive your trespasses.' (6:15) Because 'Your sins are forgiven', there now follows: "Love your enemies and pray for those who persecute you." (5:44)"<sup>15</sup>

Again, Jesus' parables illustrate the ethic of forgiveness ushered in by the new Age: the waiting father (Luke 15) (to use Thielecke's memorable phrase), the unforgiving Servant (Luke 7).

#### 4. Christian Ethics as Absolute

If Christian ethics is seen, then, as the life-style of the Kingdom, and if God is Lord of the Kingdom, then the absolute nature of ethical demands will readily follow, for "Jesus' ethic is absolute. It represents the radical will of God which will ultimately be done when His Kingdom is fully come, but it also represents His will for men in this present historical order."<sup>16</sup>

Unless we vitiate the authority and authenticity of the New Testament documents by adopting a radical form-critical approach, we must conclude that ". . . Jesus taught the pure, unconditioned will of God without compromise of any sort, which God lays upon men at all times and for all time."<sup>17</sup>

Barth phrases it very strongly when he asserts ". . . man's action is good in so far as it is sanctified by the Word of God which as such is also the command of God . . . The (ethical command) is always God's decision (and). . . the obscurity of God's will in a particular case always arises on man's side, not on God's"<sup>18</sup>

A paper read at the 1968 Faith and Life Convention on Situation Ethics would also be a **proposal** regarding aspects of the absolute in ethics.<sup>19</sup>

This view of the absolute nature of Christian ethics in terms of an inaugurated eschatology, a kingdom already in existence, is summed up by Ramsay.

"That Jesus Christ is the standard for measuring the reign of God among men is essentially a correct however astounding a

claim. Christian ethics constitutes a standing judgment upon all human conduct and upon every human culture. . . Christian ethics may claim to be relevant in criticism of every situation precisely because its standard derives from no particular situation and is not accommodated to man's continuing life in normal, historical relationships. . .<sup>20</sup>

What implications such a view of absolute ethics has both for those in the kingdom and those without it, will be explored in this afternoon's paper on social implications of the kingdom ethics.

### 5. Christian Ethics as Motive- and End-Oriented

In Plato's **Republic**, Glaucon muses as to the ethical choices which are open to an invisible man, who because of his being invisible could do what he wished with immunity from social censure. The question related, of course to prudential morality. Do I keep (or at least attempt to keep) the speed limit because of my respect for the law or because I don't wish to pay a fine? Is it the motive or the results that justify (make ethical) an act?

Kingdom ethics comes down hard on the side of both. "Jesus stressed the **wholeness** of morality. Goodness is to be manifested in every phase of morality from the motives, dispositions and character within to the deeds in which these are expressed outwardly. All of these phases form an organic unity in the truly good man."<sup>21</sup>

The distinction made in the instance of the mythical Mennonite ("he was a good prayer but an awful liar") is not tenable; morality is all of a whole and the differences permitted on the basis of "private" vs "public" morality are based on ignorance, not insight.

The Sermon on the Mount emphasizes motivation—the person who hates (or despises, holds in low esteem) is as morally guilty as the one who is constantly on the make. But Kingdom ethics is more than motivation as the parables especially illustrate: it is concern in action, and the end results are used to gauge the moral character worth of the individual—whether the hungry were fed, the naked were clothed, the homeless were sheltered. And Jesus' miracles are signs of the emphasis on results—they constituted a pledge of ". . . ultimate eschatological redemption. . . The reign of God in the lives of his people must be concerned with the total man and with the conquest of evil in whatever form it manifests itself. The church is the people of God, the instruments of the Kingdom of God in conflict with evil."<sup>22</sup>

### 6. Christian Ethics as the "Natural" Response

Two examples of Jesus' ethical pronouncements in reference to the establishment of the Kingdom have to do with marriage (Matt. 19:9) and with authority (Matt. 22:16-22)

Both indicate that in these two fundamental areas of man's ethical concerns the man of the kingdom has been restored to his pre-fallen state—the new citizen is to evidence life as God originally intended it. "From the beginning it was not so," i.e. divorce. But now you will again be able to practise that love as I intended you to. "Whose likeness is on the coin?" Caesar's. In whose likeness were you originally made? God's. Then remember that as men of the kingdom that image has been restored—live accordingly in terms of your allegiances and commitments.

### C. Ethics in the Light of the Blessed Hope

The majority of New Testament ethical writing is in relation to the ground of that ethics—the Kingdom which was inaugurated by the death and resurrection of the Christ. Analyses of the apostles' sermons indicate that the nexus of the kerygma, of the proclamation, is in the passion and resurrection of Jesus.<sup>23</sup> Murray states that the ". . . death and resurrection of Christ are the procuring cause of. . . the new life of ethical integrity."<sup>24</sup> The frequently-cited Titus 2:11-14 passage has its imperative "to live sober, upright and godly lives" not in v 13 ("awaiting our blessed hope") but in v 11 ("for the grace of God has appeared for the salvation of all men"). Further, the motive for Christian ethics should not be ". . . the fear of being apprehended by a sudden return of the Lord in some worldly conduct, but the joy of meeting the Lord who has redeemed us."<sup>25</sup>

#### 2. The Blessed Hope as Basis for Christian Ethics

While the basis of Christian ethics lies in the accomplished event of the establishment of the Kingdom, the Blessed Hope—the concrete event of Christ's *parousia*,—has implications for Christian ethics as well. Following are some of the texts which point out some of these implications.

a. **discipleship.** The Blessed Hope of the consummation of the Kingdom involves the individual in the life-style of Jesus (1 Peter 2:21: "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps."). The disciple ". . . no longer lives for himself but for the Kingdom of God. What happens to him is unimportant, for the fate of the Kingdom is all-important."<sup>26</sup>

b. **Pilgrim ethic.** If the Christian is convinced that the Kingdom is not yet complete, he will be prepared to accept a pilgrim ethic, to live loosely "to things of time."<sup>27</sup> Here his stance to stewardship, to attention given the temporal, will be indicative as to whether he owns things or whether things own him. The story is told of a bishop who was invited to the home of a wealthy estate-owner (are all clergymen always invited to dinner?), who asked, "Did I hear you correctly this morning, that I don't really own this property?" The bishop simply replied, "Ask me that 75 years from now." John Wesley writes in his *Journal* of Friday, April 24, 1752, "We rode by a fine seat; the owner of which (not much above fourscore years old) says he desires only to live thirty years longer: ten to hunt, then to get money, (having at present but twenty thousand pounds a year), and ten years to repent. Oh, that God may not say unto him, "Thou fool, this night shall thy soul be required of thee!"

#### c. Romans

i. Romans 11:36-12:2. In the light of the eschaton, the end, where "from him and through him and to him are all things", the reminder is to be transformed; we are not to be "squeezed into this world's mould" (Phillips). (The tribute given John Wesley by Lord Babington Macaulay is indicative of the scope of ethical decision-making required of the Christian who is not to conform. Wesley, Macaulay said, ". . . devoted all his powers in defiance of obloquy and derision, to what he sincerely considered as the highest

good of his species.") The full implications of this Romans passage are to be found in 12:9-13—love, liberality, hospitality.

ii. Romans 13. In the light of temporal authorities whose commission is limited to the time in which their assignments stem from God, our ethical life is to be characterized by peaceableness. If Ch. 13 permits an ethic of dissent, it is certainly not an ethic of violence (cf. v 2: "He who resists the authorities resists what God has appointed"). The emphasis on respect for government is far reaching; it is not simply a prudential respect-ethic, but one of motivation (v 6: "therefore one must be subject, not only to avoid God's wrath, i.e. judgement as in v 11, but also for the sake of conscience"). Motivation for ethical choice figures heavily here. And in the light of v 11 (coming judgment, i.e. the Day of the Lord or the **parousia**), vv 8-10 re-emphasize the centrality of love (v 9: "the commandments . . . are summed up in this sentence, 'You shall love your neighbour as yourself.'").

#### d. I Corinthians

i. I Corinthians 3:1-28. The reminder of judgment (v. 12-15) completes the section where Paul has been warning the Christians of the sins engendered by factionalism. Party adherence (of Paul, of Apollos, of Cephas, of Menno) of any kind stands under one Judgment—unless the group with whom we identify is established on the correct foundation, we are building on stubble and straw. This passage begins with an ethical concern—for unity in terms of the common task—but quickly slips into a doctrinal matter: the person of the Christ and his centrality in faith and doctrine. It is a reminder how intimately ethics and theology are related—in the absence of an inadequate theology of love, captiousness and strife soon enter. Little wonder that Menno Simons prefaced each of his writings with v 11: "Daer en magh geen ander Fondament geleyt worden, behalven dat 'er geleyt is, de welke is Christus Jesus." ("For no other foundation can anyone lay than that which is laid, which is Jesus Christ.")

ii. I Corinthians 4:1-5. Here Paul recognizes that any servant or steward will be held responsible at different levels: by others, by himself, by God. And while Paul does not here take very seriously the first two judgements, the Blessed Hope, God's judgment reminds him of his ultimate accountability (v 5: "Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God"). He reminds his readers—and that includes you and me—that in light of this final judgment, we should not be too harsh or peremptory. It is finally God's judgment that is decisive and in this context Christian ethics forbids our imputing motives to our brother, to make irrevocable decisions. Our Christian ethic is to include the quality of forbearance. What implications this has for our ethical concerns! To place the most favourable interpretation on the action, on the remarks, of the other. How this would prevent hurt feelings, charges and counter-charges!

iii. I Corinthians 6:1-10. In view of the Day of Judgment when the Christians will also participate in the judging (v 3: "Do you not know that we are to judge angels?"), Paul chides his readers for settling disagreements before pagan judges rather

than among themselves. In the light of the Blessed Hope and that judgment, Christians should be willing "to be defrauded" (v 7). Surely a hard saying! It is a reminder that the Christian ethic encompasses the willingness to lose rather than trying to gain his "right", that the Christian must first resort to the wealth of Christian love available (hopefully) within his brotherhood. Socrates 400 years before Paul held that a good man would rather suffer wrong than do wrong—and died to prove his commitment to his ethic. Can we, in the light of the Blessed Hope, practise less?

e. **Ephesians.** Ephesians is the letter about the Holy Spirit, and Paul here emphasizes that our ethical life is bounded by the Spirit, the Spirit who is the **erebon** (down payment, guarantee, 1:14) of the fulfilment of the Kingdom. The whole book, then, emphasizes the life which we **now** lead in the Spirit in terms of the consummation of history, in the light of the Blessed Hope. The Holy Spirit grants racial unity in the church (2:18), grants working unity for the church (2:22; 4:2,3), grants new dimension of Christian concern (4:31,32: "let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you"), gives the ethical directive of self-control (5:18: "and do not get drunk with wine, for that is debauchery, but be filled with the Spirit. . .for me that utterance may be given me. . ."). The Holy Spirit is our guarantee that the Blessed Hope is a substantive hope, and the Holy Spirit will direct our ethical concerns as Paul outlines them.

f. **Philippians 1:27-30.** Paul reminds his readers that in light of the Blessed Hope (v 28: ". . .their destruction but. . .your salvation", i.e. judgment), that their manner of life is to "be worthy of the gospel of Christ, striving side by side for the faith of the gospel." (v27) The ethic of constancy, of perseverance, is here emphasized. Many of our church members are in places of crucial importance: administrators in hospitals, schools, finance, industry, government; communication fields. These are places of high potential for the stewardship of influence. V 29, "it has been **granted**" uses the verb **exaristhei**, denoting a high privilege—what is the nature of our ethical commitment in response to the high privilege granted? On the other continents we are considering a program of church retrenchment; individuals in influential positions at home here have quit because the decision-making processes were too demanding. Where is our ethic of keeping with the entrusted task? of constancy? The quality opposite to that demanded by Paul here is that of cowardice. The question of us in the light of the Blessed Hope is, "Can we stick to 'what has been granted' us?"

g. **I Thessalonians 1:9,10.** Paul commends the Thessalonians on the basis that they "turned to God from idols, to serve a living and true God, and to wait for His Son from heaven." Ch 1 deals with the way of life of the Thessalonians, a life-style engendered by their waiting "for his Son from heaven", a life-style "became an example to all the believers" (v7), which evidenced itself in witness-evangelism "everywhere", so that we need not say anything". (v8). What were the major characteristics of this life-style? When we remember that the Thessalonian church had been established after but a three-week preaching jaunt (Acts 17:2), the radically different ethical orientation of the Thessalonians, as they awaited

the **parousia**, is all the more astounding: proper marriage relationship (4:5), love of the brethren (4:9), civic responsibility (4:11,12).

h. I Timothy 6:14. In light of the Blessed Hope, Paul reminds Timothy "to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ." Commandment" here is parallel with "confession" in vv 12,13, and indicates Timothy's responsibility relative to witness and to doctrinal faithfulness. Again, to the extent that the latter determines ethical content, to that extent we have a reminder here of the need for ethical concern in the light of the "appearing of our Lord Jesus Christ".

i. II Timothy 3:4. Paul again has reference to judgment (3:1-9: "in the last days"; 4:1-5: "Christ Jesus who is to judge the living and the dead") and in this light a reminder of ethical concerns (3:10, 12: patience, love, steadfastness, godly life) and for witness (4:2,5: "preach the word", "do the work of an evangelist"). The ethical imperative here is again the virtue of constancy, of steadfastness—do not vacillate or fudge when the going gets tough! There is no room, in anticipation of the Blessed Hope, of a Charlie Brownish wishy-washy fanaticism.

j. Titus. Paul has a sustained appeal for ethical living, an appeal primarily based on the fact of that which is accomplished (2:11: "for the grace of God has appeared for the salvation of all men") but also a reminder of that which is to come (3:7: "so that we might be justified by His grace and become heirs in hope of eternal life"). The ethical concerns are again core concepts: love and unity, self-control, properly regulated family life (i.e. monogamy rights, honesty in speech, dependability in social and civic affairs).

k. I Peter. When Peter mentions "the sufferings of Christ and the subsequent glory" (1:11), is he thinking only of the inauguration of the Kingdom? If "subsequent glory" has reference also to the **parousia**, then we have a natural transition through v 13 ("therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ") to v 15 ("be holy yourselves in all your conduct"). This holiness in conduct is the holiness of dedication to God, i.e. set aside for God's use and thus tied to the revealed ethics of those who are members of His Kingdom. In view of the coming glory and the revelation, Peter says, live lives determined by revelational content. Love figures largely as one ethical dimension (2:11: "aliens and exiles") with a reminder for social responsibility in actions (2:12,15). The major passage relating ethical concerns is in I Peter 4:7-11, where in the light of "the end of all things is at hand", the ethical dimensions of an unfailing love (v8) (could Christians really love one who like Paul had earlier imprisoned them?), of not only **hospitality** but an **ungrudging** hospitality (v 9), of an ethic of stewardship of personal abilities and gifts which are to be generously used in the context of the brotherhood and not manipulated for private gain. (Evident here, again, is the imperative to witness, as in v 11: "whoever speaks, as one who utters oracles, i.e. the very words, of God.") There is a negative emphasis on what, in the light of the time "when His glory is revealed" (v 13) we are not to be guilty of: murder, theft, wrongdoing (civil misdemeanours), mischief (public nuisances, i.e. petty annoyances in the community).



l. **II Peter.** Here Peter becomes very specific in terms of what the Blessed Hope is to engender in terms of ethical conduct. "Since all these things (i.e. the elements of the universe) are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God . . . Since you wait for these, be zealous to be found by him without spot or blemish and at peace." (3:11-14). Once more the Blessed Hope emphasizes a pilgrim ethic. The elements of the universe are temporal, transient. But holiness and godliness are of the permanent order. And in the light of this permanency, and in view of judgment—which shows what is temporal and what is permanent. Christian ethics in view of the coming glory is to be embodied in "lives of holiness and **godliness**". (v 11) The reference is to the inauguration of the kingdom where Christ's divine power has granted to us all things that pertain to **life and godliness**", and the qualities (things) by which believers' lives are to be characterized are then specified in 1:5-7: "Make every effort to supplement your faith with virtue, and virtue with knowledge and knowledge with self control and self control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love." Quite a list of ethical demands! Peter urges us to be "zealous to be found by (Christ) without spot or blemish, and at peace(!)". (3:14) The verb "zealous" at one time meant "to jump fences"; the Christian is to take direct and energetic action in terms of regulating his life and activity; kingdom ethics are action-oriented.

m. **I John** I John has been called the "epistle of hope", because of the quiet expectancy which characterizes the book. (After the vigorous tone of II Peter, the tranquillity of I John strikes one immediately). The New Testament makes much of "hope", but as a noun or verb, not as an adjective or adverb. It is thus usually substantive, not indicative of a wish or inclination on the part of the writer; "hope" has content, in this instance the specific reminder that we are "to abide in him" (cf John 15) so that when he appears (the **parousia** hope), "we may have confidence". (2:28) What are the ethical implications of abiding in the Christ? A sharing of his way of life, a reminder of the absolute tug of God on the capabilities we have to offer, an ordering of life's goals in terms of kingdom-evangelism priorities.

n. **Jude** Here, in light of the "last time" (v 18), Christian ethics is based on "the love of God" (v 21), and activities to avoid are cited: grumbling, perennial dissatisfaction, boasting, unwarranted flattering.

o. **Revelation** Ethical patterns that might be briefly cited include the eschewal of force to right wrongs: In 6:9,10, the martyrs do not avenge themselves in ch. 13:10 a reminder is given that "if any one slays with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints." Force is not to be used in light of the judgment which is assured—the time is set (6:11: "until the number. . . shall be complete") Ch. 18 indicates the judgment on those who ignored God in their daily lives in their economic transactions; it is a warning that relates to the need to recognize again our pilgrim ethic.

p. **Parables** Bear with me while I hurriedly trace a few

concepts of the implication of the **eschaton** for Christian ethics as illustrated by selected parables.

i. The Rich Fool (Luke 12:16-20) is an example of one who thought of himself only and did not recognize that the Kingdom could break in at any time; he recognized no higher claim on his attention than proper disposal of surplus marketable material. The parable is told in the context of an inheritance squabble, where a brother asks Jesus to arbitrate as executor of an estate. And the parable is a reminder to order priorities: in the light of the Blessed Hope, how can you spend so much time worrying over basic inconsequentialities? Tolstoi, in "How Much Land Does A Man Need?" tells the story of a man who was told he could have as much land as he could measure out on foot in one day. Greedy, he attempted too much and fell dead of exhaustion. And all the land he needed? A plot six feet deep, six feet long and two feet wide. In the Rich Fool, the ethics of stewardship are once more emphasized, the reminder of a pilgrim ethic.

ii. There is the parable of the Servant set in Authority (Luke 12:42-46), where the servant in his master's absence mistreats those he has been set in charge of. It is a reminder of the ethic of faithfulness to task, of responsibility for duties given and assumed, in light of the fact that "the master of that servant will come on a day when he does not expect him". (Luke 12:46)

iii. The Parable of the Talents (Matt 25:14-30) illustrates what happens when we hoard; it is a reminder of the need for evangelism (to risk our faith in the marketplace); it is a reminder to see ourselves as stewards, as brother Wiens' paper emphasized, with a consequence for our ethics in terms of giving and investing of ourselves in service within the Kingdom.

iv. The most telling of all in terms of immediate relation between judgement and ethical stance is that of the Sheep and the Goats. (Matt. 25:31-46) This is the only parable where Jesus explicitly describes himself as Judge. "When the Son of man comes in his glory, and all the angels with Him, then He will sit on His glorious throne. . . and He will place the sheep at his right hand but the goats at the left." (v. 31,33) The ethical stance emphasized in this parable is that of mercy and compassion for the brethren. That this probably refers to "brethren" in the narrower sense, i.e. fellow members of the kingdom, is a safer conclusion than to refer it to mankind at large.<sup>32</sup> What is unmistakable is the concern that the Christian is to have for the physical welfare of other Christians. To the extent that social and economic inequities bring want and privation, to that extent the Blessed Hope demands our feeding, clothing, and visiting the brethren.

q. **The Lord's Prayer** The Lord's Prayer is illustrative of one important ethical element. Two phrases in particular demand our attention. The one is the Blessed Hope: "thy kingdom come". The other is a statement of ethical concern: "forgive us our debts as we forgive our debtors". Citizenship in the kingdom is inextricably bound up with forgiveness, a forgiveness that comes freely from the wealth of God's grace, a forgiveness which forgives our \$10,000 debt. How then can we demand the \$20 from our debtor? In fact, the judgment reminds us that unless we forgive, God will not forgive us. Does this mean God's forgiveness is only conditional?

Not really: "... when a man claims to have received the unconditioned and unmerited forgiveness of God, which is one of the gifts of the Kingdom, and then is unwilling to forgive relatively trivial offenses against himself, he denies the reality of his very profession of divine forgiveness and by his conduct contradicts the life and character of the Kingdom. Such a man has not really experienced the forgiveness of God."<sup>33</sup>

But just think of forgiving the same person on 490 successive times: That would be the test of our ethical concern about forgiveness.

#### D. Summation

The pattern of Christian ethics is perhaps illustrated by negative examples. Before they had become Christians, Paul reminded them, the Corinthians had been immoral, idolaters, adulterers, homosexuals, thieves, greedy, drunkards, revilers and robbers. (1 Cor. 6:9,10). Before they had become Christians, Paul reminded them, the Cretans had been foolish, disobedient, slaves to various passions and pleasures, malicious, envious, hatred-filled. (Titus 3:3). Not a happy catalogue:

But the ethical pattern of the life lived in expectation of the *parousia*, the Blessed Hope, as outlined by Jesus and the New Testament writers, could be summarized as follows:

1. monogamous marriage with marital fidelity
2. responsible attitudes to social and civic authorities (i.e. work ethic, no anarchy, no violence)
3. honesty and truthfulness
4. Closely-knit relations within the church
  - a. hospitality, (e.g. true Christian fellowship)
  - b. striving for unity
  - c. acceptance of other views where the Scriptures are silent.
5. stewardship, i.e. proper evaluation of our individual needs in the light of their temporal nature
6. forgiveness of others (and ourselves, too, for that matter)
7. rejection of activities which hamper our self control and self direction (e.g. drugs, whether stimulants or depressants)

"We wait for the *Parousia*, then, in holy living and . . in active service."<sup>34</sup>

Menno Simons wrote of Christians of his day, "All those who have such a faith, a faith that yearns to walk in the commandments of the Lord, to do the will of the Lord; these press on to all righteousness, love and obedience. These prove that the Word and will of our beloved Lord Jesus Christ is true wisdom, truth and love, is unchangeable and immutable until Christ Jesus shall come again in the clouds of heaven at the judgment day." (CW, p. 307)

Even so come, Lord Jesus. Amen.

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7. *Ibid.*, p. 16
8. E.g. Dodd's "realized eschatology". Thus he writes, "The implication is that in those facts all that prophets meant by the Day of the Lord is realized." C.H. Dodd, **The Apostolic Preaching**. New York, Harper & Brothers, 1960, p. 87.
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26. Ladd, **Jesus and the Kingdom**, p. 205.
27. D. Ewert, "An Approach to Problems of Christian Ethics." **MB Herald**, Dec. 10, 1965, p. 4. See also J.A. Toews, "The Parousia—a Purifying Hope," **The Voice**, May/June, 1966, p. 17.
28. A 'problem text' here is I Cor. 7:25; is Paul enunciating a new ethic in the light of the Blessed Hope, i.e. celibacy? A few comments could be made. First, it is not the Lord's command, but Paul's "opinion", "thinking", (vv 25,26). Second, the overarching conclusion is that in the light of the eschaton, even family relationships are secondary. Third, Paul elsewhere holds the marriage bond in high regard (cf Eph. 6:21-3b); that this simply represents a change in opinion as Barclay suggests is not beyond question. That v 29 refers to the eschaton is seen in the use of **Kairos**, rather than **chronos**. In general, this might well be a reminder of the need (v. 31,33) not to get too entangled with transient affairs, i.e. it is a reaffirmation of the pilgrim ethic.
29. We must remember that **parousia** consummation of the Kingdom, the Day of the Lord, all imply the judgment by the God of history. Hence, for "judgment" read "The Blessed Hope", i.e. where the Christ will right all—wrongs and establish equity.

30. Peter is not using fear psychology here; he is not saying, "In view of coming fire, repent". He is saying, "In view of that which is permanent, don't be foolish in occupying yourself with the temporal."
31. Summers, *The Life Beyond*, p. 140
32. This does not mean that Jesus did not concern himself with an ethic of love which would reach beyond the church; the Parable of the Good Samaritan shows the extent to which love should go: However, this does mean that this parable can in my opinion not be used to justify service beyond the community of faith. (cf. I Peter 4:7-11 where hospitality is also—in that passage-restricted.)
33. Ladd, *Jesus and the Kingdom*, p. 33  
1955, p. 140.
34. P. Erb, *The Alpha and the Omega*. Scottdale, Herald Press,

#### Discussion Questions:

1. Do the Christian ethics (e.g. Sermon on the Mount, Matt. 5-8) represent an impossible ideal? Are they there merely to remind us; how desperately we need God's grace?
2. On what sources can we draw to live the Christian ethic?
3. Is the greater emphasis on Christian ethics in the passion and resurrection of Jesus, or on the *parousia*, the Blessed Hope?
4. How do we relate the Blessed Hope to ethical concerns of our time which were unthought of by New Testament writers? Or is there a recurring cycle of ethical issues? (e.g. the Mushroom/mysticism cults of New Testament times and the drug cultures of our time)
5. Is the *parousia*, the Blessed Hope, a real determining force in your life? i.e. if you did not believe it, in what way(s) would you be different or act differently?

Group Discussions

**TUESDAY, JULY 7 — 1:30 p.m.**

Meditation on Genesis 5:24—H. Lenzmann

Song—A. Priebe—I Have One Supreme Desire

Paper:

#### **THE BLESSED HOPE AND SOCIAL ACTION**

by Harold D. Jantz

Our world is gripped by a deep spiritual crisis.

The evidence for the crisis is on every hand. It is characterized by a deification of self, illustrated by the attitude toward marriage expressed by a young Toronto entertainer: "I don't believe in marriage; not the way it's set up anyway. . . It involves too many people, makes you responsible to society when you should be responsible only to yourself." The willingness to sacrifice all responsibility toward others for the sake of self-gratification is the reason why multiple millions of children in North America are now without their true parents. And there is no sign that the rate of marriage break-up will subside.

Man's inhumanity to man reflects a loss of any sense of ultimate accountability. Switzerland is a highly civilized country, but a recent referendum, which would have decided whether foreign workers would

have been reduced by a half, was only narrowly defeated, though it had been supported by only a single deputy and was opposed by both houses of parliament, the churches and the nation's press. Acceptance of the proposal would have meant the forcible expulsion of hundreds of thousands of men, women and children who have lived and worked in Switzerland for years.

There is no end to man's inhumanity. We need only think of the war in the Middle East, the strangulation of Vietnam, the ease with which abortion is being accepted throughout the world, the deepening racial crisis in the United States and elsewhere in the world. The outlook is indeed grim. The secretary of the British Commonwealth, Arnold Smith, wrote two years ago: "Men everywhere are in danger of losing some of the will and impetus to cooperate on the broad, international scale. . . In many parts of the world, millions of ordinary men and women seem to have become less tolerant of people whose language and culture, skin color or economic level are different from their own."

Arnold Toynbee has appraised the human situation in much the same terms: "The present state of the world is putting a premium on man's innate viciousness. Violence is proving to be the only means by which the huge army of penalized and ignored human beings can extort attention and redress from the callous rich who control the impersonal system on which the world is run. But this extorted attention may take the form, not of compunction, but of repressive counter-violence. We may be on the brink of worldwide civil war, with no quarter given," the noted historian wrote.

The world of art and the cinema mirrors the same frightening picture of man. A European observer wrote about the impact of the film *Bonnie and Clyde*, commenting that to "young people (in Europe) the film is symbolic. They can identify with Bonnie and Clyde because they too have difficulty in finding anything absolute in a time of changing values and morals and a world that to them seems only to be moving further into a loss of individualism and freedom and hope. . . Youth in the northern countries, England, Germany and Scandinavia, particularly seem discontented and restive. They are searching for meaning and a goal and their frustration finds an outlet in their identification with such characters as Bonnie and Clyde."

It is not without reason that the film industry has slid into its present extra-ordinary pre-occupation with sex and violence. When man has lost all sense of meaning, the only place he can finally go to recover any kind of meaning is in the sex act itself or in the act of violence itself. Jules Feiffer, whose cartoons mirror the boredom of Western society better than those of anyone else, drew a series which depicted the mood precisely. The set of pictures was accompanied by these lines: "They think they're shocking me. But I'm not shocked. Sickened, yes. And bored. Very, very bored. If anything, more bored than in real life. . . Oh boy! A fist fight!"

Education too has lost its way. At one time education was presented as mankind's great hope. In the 19th century Jeremy Bentham said with religious fervor: "If we can get universal compulsory education, then by the end of the century all our social, political and moral problems will be solved." But no one, not even the most naively optimistic and liberally-minded person entertains such hopes any longer. Indeed, in an experiment in the United States, funded with large sums of money, in which 163 delinquent boys



were provided with carefully planned education, it turned out that those who passed the courses became more delinquent than those who didn't. And it is indubitably true that it was the most educated generation the world ever knew which led mankind through the wars of this century, the most terrible man has ever known, subjected six million Jews to the 'final solution', and unleashed the horrors of nuclear war upon hundreds of thousands of innocent civilians. No one any longer thinks that schools represent a search for truth—certainly not moral and spiritual truth—the kind that helps people to live with one another.

And what a mess man has made of his environment. I needn't go into it. The picture has been drawn for us many times over. It is the story of man's disregard for the resources God has placed in his trust.

It would be impossible to draw the picture of a lost generation without referring to the drug scene. Why this tremendous surge in drug usage, both among the young and the old? Why would healthy, normally intelligent, active young people accept the roller coaster ride that drugs offer? Not just a few of them but literally millions?

A gifted young Christian student worker, Thomas Trevethan, offers this observation: "The most obvious reason for turning to drugs is boredom, the bane of a sensually gluttoned culture. After all, what new thing can be done to alleviate the tedium of our lives? Our fantastic wealth has certainly not produced anything to be excited about. Now there are two chickens in every pot and a depersonalizing ratrace to keep it that way. Men want to live, not just exist, even if that existence is comfortable." Indeed, when man has everything his physical appetites crave, there is still something within him which says, "Is this all there is to life? There must be more."

Trevethan adds another reason for the swing to a chemically-induced high. "This is a day of great despair," he says. "Large numbers of people have given up on accepted cultural values and styles of life because they all appear to be dead ends. They have seen the glorious myth of progress dashed to pieces as they realized that their lives were utterly meaningless and hopeless." One can see behind the craving for chemical highs a recognizable yearning for the supernatural. Tragically, drugs will never fill it.

I think no one has described our day better than the great Harvard sociologist, Pitirim Sorokin, who, looking at a world which was able to build incredible machines and train people to an amazing level of performance, said: "Ours is simultaneously a culture of man's glorification and of man's degradation. On the one hand, it boundlessly glorifies man and extols man-made culture and society. On the other, it utterly degrades the human being and all his cultural and social values."

"It proclaims equality of all human beings; and it practices an enormous number of intellectual, moral, mental, economic, political, and other inequalities. It proclaims the equality of opportunity in theory; in practice it provided practically none . . . It stimulates an expansion of wishes and wants, it inhibits their satisfaction . . . It strives to achieve the maximum of happiness for the maximum number of human beings, but it increasingly fails in that purpose. It advertises the elimination of group hatreds, while in fact it increasingly seethes with antagonisms of every kind—racial, national, state, religious, class and others. Our culture condemns egotisms of

all kinds and boasts the socialization and humanization of everything and everybody; in reality, it displays unbridled greed, cruelty, and egotism of individuals as well as of groups beginning with innumerable lobbying and pressure groups and continuing through economic, political, occupational, religious, state, family and other groups." (The Crisis of Our Age)

Who says that at its root the crisis of our age is not spiritual? Is the answer not written large in the empty lives of the desperately hollow men of our age? They have lost all sense of the reality of God in human affairs. What is left to control the relationships of men to other men if they have no convictions about right and wrong, if they do not believe in any God or absolute moral values, if hunger for physical satisfaction and sensory values are placed uppermost? Nothing, nothing but men's own lusts and desires. "Under these conditions he loses all rational and moral control, even plain common sense. What can stop him from violating the rights, interests, and well-being of other men? Nothing but physical force. How far will he go in his insatiable quest for sensory happiness? He will go as far as brute force, opposed by that of others, permits" (The Crisis of our Age). The explanation for the morass in which modern man finds himself is the loss of a sense of God.

This week we have concentrated our thinking in some particular ways upon the fact of the promised return of the Lord and of the blessed hope which awaits the Church. What a wonderful topic it is! How it encourages us to know that history is in the hands of One who is much greater than us. That history has a destination. That there is One who has gotten the victory. That he is Lord over all now. And that before him all knees will someday bow.

But we want to know this afternoon what the blessed hope of the church may mean in relation to the problems of living in society. The topic has been worded, "The Blessed Hope of the Church and Social Concerns", and it suggests to us that though our hope may be rooted in eternity, our lives are to be lived out in this world, within a context which included a great deal of evil, pain, struggle, unhappiness and complexity, and that we in a special sense are to carry the burden for our world.

Oh, my friends, for a world that is caught in a deep spiritual crisis, the thought of the blessed hope of the church ought to be the strongest force urging us on into the vortex of human struggle and suffering. The knowledge that there is a grand design behind history and that there will be a summing up of all things ought to impress on us the urgency with which our ministry in this world is to be performed.

I shall never forget the time, during my university studies, when it became clear to me that people with their lives rooted in eternity could be very practically attuned to the concrete realities of this present life. I had been asked to write a critique of the French existentialist Albert Camus, who, of course, was utterly pagan, denied the reality of God and yet was—so it seemed—very concerned about man. As I studied the man it suddenly became clear to me how utterly practical and rooted in life the early Apostles were—men who were breathtakingly aware of the imminence of the return of Christ and sensitive to the age to come. It was then that I also came to understand what Solomon was thinking about when, after in an animalistic fashion satisfying every human desire, he said, "also he has put eternity into man's mind" (Eccles. 3:10).

## I. THE FRAMEWORK FOR RESPONSE

If we are to respond to the urgent spiritual crisis of our day, we must begin to see the dimensions of that response within a fully Christian worldview. We must bring the divine Word into all of life recognize that it is a Word that not only offers salvation but also calls men to bring their lives into relevance with God.

What is the biblical understanding of God's work in history, of the way to reconciliation with God and of the Church's place in history?

### 1. That Christ is Lord over All

The Lord we serve has a right over everything in the universe. He is the Creator of all things (John 1:3; Col. 1:16) and intends to "reconcile all things" to himself (Col. 1:20). God has placed him above every kind of authority, human or demonic, and "put all things under his feet" (Eph. 1:22). Even though men do not recognize his authority, his lordship is not dependent upon some kind of cosmic Gallup poll—he is Lord. No area of life is outside his concern and his rightful domination. And when the Church witnesses to Christ, it must witness to the full and grand sweep of his will and rule.

### 2. That the Moral Demands of the Word are All-Encompassing

There is, as someone has said, "no asylum where we can flee from the moral law of God." No one can read the visions of the Old Testament prophets without recognizing the powerful judgment that God speaks upon all of human behaviour. When Micah says, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8) he stretched the Lord's concern over social as well as personal life. No man and no enterprise of man stands outside the judgment of God, nothing escapes its demands, it pins us down at every point and obligates us in every sphere. Does that include what happens in the cities? Does that include what happens in our schools? In Vietnam? In our families? Among young people? In our parliaments? In cinemas? Wherever men work, and dream, and create, and decide the course of their lives and the lives of others? Yes indeed, all are subject to the all-encompassing law of God. It is significant to note that when the Apostle Paul came before Felix, he "argued" with him about "justice, self-control and future judgment", matters which affected both the most public and the most personal areas of this Roman governor's life. (Acts 24:25).

### 3. That God's Purpose has always been to bring about our Redemption Through Christ

God's purpose with men has always been their redemption. "Before the foundation of the world" he had already laid the groundwork for man's restoration to fellowship with him (Eph. 1:4-10). Deep within the being of man there is an emptiness which only God can fill (John 4:13,14), an out-of-jointness which requires the presence of its Creator to restore to wholeness. Through the sacrifice of Christ, God has provided a way whereby we might "have redemption by his blood" (Eph. 1:7) and be restored to that wholeness that all men long for and that fellowship with God.

What lengths God was willing to go to accomplish man's redemption! "But we see Jesus, who for a little while was made lower

than the angels, crowned with glory and honor because of the suffering and death, so that by the grace of God he might taste death for every one" (Heb. 2:9). God subjected himself to the limitations of his own creation to bring about its redemption— incredible love (Phil. 2:6-8). It was an act of immeasurable, utterly undeserved love.

#### 4. That the Scriptural Picture of Man always shows him as Living in Relationship

From the beginning God gave man a helpmeet with whom he might live in relationship (Gen. 2:18). Man is not made to live alone, and life indeed loses ultimate meaning unless it is lived in relationship both to God and to fellow men. Brother David Ewert is fond of saying that the Bible does not know of a saint (in the singular), the biblical writers always address saints (plural). When the Lord made his gracious covenant with men, he did not come to rescue isolated souls, but to call a people, a nation, a social entity. And, of course, when Jesus saves, he does not pluck solitary individuals from sin in order to leave them in their isolation; rather, he joins those whom he saves into a body (1 Cor. 12). Thus the Creator of all life brings men once more into the balanced relationship with other men for which he created them. Men confined by their own egos, alienated from others by their deification of self, are freed to live in community with others.

#### 5. That God creates a New Society which is to make God known in the World

Throughout the Bible there runs the story of the people of God who knew themselves to be the new society among men, always out of tune with the music of their age, "spiritual deviants", upsetters of the status quo, men and women who testified by their lives that they were "strangers and exiles on the earth" (Heb. 11:13).

These people, with whom we identify, are the ones whom Peter describes as "a chosen race, a royal priesthood, a holy nation, God's own people. . . called out of darkness into his marvellous light" (1 Peter 2:9). They lived—as we should too—by a new and radically higher ethic.

William Stringfellow has described this society, the new Israel, thus: "The Church is the new Israel, the holy nation, the priest among nations, the foretaste of the Kingdom, the pioneer of the society; they are not merely religious images. Thus the Church as a nation always stands over against the other nations, prophetically, in protest, in criticism, in non-conformity, in dissent. The inexhaustible, inherent, invariable posture of the Church, where the Church is faithful, is one of complaint against the status quo." An early second century Christian writing, The Epistle to Diognetus, sums up that tension in a sentence: "For them (the Christians), any foreign country is motherland, and any motherland is foreign country."

These are the people, who through their life and through their proclamation, are to make God known in this world.

#### 6. That all of History Moves Toward a Grand Summing Up

It is utterly impossible to live life meaningfully in relation to both God and men unless it is lived with the consciousness that there is an end toward which history is moving. Christ will return.

this Jesus. . . will come in the same way" (Acts 1:11). "For the Lord himself will descend from heaven with a cry of command . . . then we. . . shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thess. 4:16,17). There will be a great summation, a time of reckoning when we will be asked to answer for everything which we've done while we were in our bodies (1 Cor. 3:12-15; Rev. 20:11-15). In view of the return of Christ and the certainty of judgment and reward, the believer is driven not only to purify himself (1 John 3:3) but to buy out the time which God gives him (Eph. 5:15-17), recognizing those things which have permanent worth (James 5:1-3), doing the works of God (2 Peter 3:7-12) and proclaiming and living the truth which he believes (Titus 2:11-15).

## II. Why are we Reluctant to Live as the People of God?

If we have confidence in the lordship of Christ and the conviction that we are the people of God, a holy nation, one might think that the Church would have no difficulty in seeing that a radical break ought to exist between the Church and the world, that a new approach to human problems ought to characterize the believing community. But such is not necessarily the case. The church's greatest struggle is to be the Church. And this is the struggle that we within the Mennonite Brethren Church—as people who confess to be anabaptists and evangelicals—also face. Let me cite several reasons why we have difficulty being the people of God.

### 1. Our Desire to Retain a Place of Privilege

The great Mennonite Brethren historian, P.M. Friesen, has described how deeply engrained was the attitude of self-preservation among the Mennonites in southern Russia. During the mid-nineteenth century, when England and Russia went to war, Mennonite colonists had no scruples about providing war materials, food, wagons and even money to help along the Russian cause. One of the leading teachers of the day, one Heinrich Heese, poeticized about the events of the war and had no difficulty identifying the Russian cause with righteousness, truth and divine purpose, while the British cause was coupled with Satan and the forces of hell.

It is sobering to reflect that during 1848, the year of aborted revolution in Europe, Molotschna Mennonites, fully aware of the turmoil into which Europe had drifted, presented 130 strong horses to the Czarist authorities. Accompanying the gift was a letter, which said in part: "We know how much it is costing the Czar to keep the forces of destruction, the disrupters of the peace, from our borders, and to maintain peace and security." Naturally the horses were used for the military, as the Mennonites knew they would.

It has always been a temptation to the Church to seek to protect herself and preserve any privileges that she may have. Our history indicates that we have been at least as susceptible to the temptation as other members of the body of Christ throughout history.

The Church in North America has many privileges that she would like to retain, some of which may stand in the way of the people of God being genuine servants and disturbers of the status quo within a deeply pagan and secular culture. "Our good name," the privilege of special exemptions for the clergy, for church

institutions—all may become obstacles to the Church as she makes preservations of such privileges a consuming concern. Much more dangerous, if the Church ever comes to feel that the existing social and political order are necessary to her continued existence, she is in mortal danger—and this is precisely where so much of the Church in North America stands. The identification of Christianity with the American way of life, with a particular brand of Canadian or American politics, poses a mortal threat to the Church, because it signifies seeking the preservation of her life by carnal means.

The body of Jesus Christ is constituted a holy nation, the Church is supranational, and if the Church fails to challenge the social and political order in which she finds herself because of a desire to preserve herself, she does so only to the threat of her very existence.

## 2. Our Drive toward Cultural Conformity

A second fully as dangerous stance for the Church to take is one of seeking conformity to its cultural setting. A culture is never neutral. Every aspect of a culture reflects the gods of that culture. The spirit of the art and literature, the aspirations of the society, the ideologies which guide the political parties, the economic philosophies which hold sway, the music of the time, the recreation in which the people indulge themselves, all tell at whose altars that culture bows.

The Rolling Stones and Led Zeppelin are just as much an expression of the spirit of our age as the ghettos of Toronto and Winnipeg, the rape of our natural resources or the utterly callous trading of hockey players in the NHL. The spirit is secular to the core—a denial of the God who made us. The same could be said of the humanistic liberalism of our educational system, the adversary concept in our collective bargaining system and the manipulation of people through much of what passes for advertising today.

For the Church, the temptation is always present to fit into the cultural environment so that as little tension as possible might result. For us, who have a history of living within a social setting which we ourselves have created, where conformity has actively been striven for, the temptation to conform to the larger society of which we now are a part is tremendously strong.

It is the sin of Laodiceanism—adaptation to the point where everything is lukewarm. Enjoying the plaudits of society, thinking ourselves to be rich, thinking ourselves enlightened—not knowing our spiritual and moral poverty, not recognizing our blindness (Rev. 3: 15-22).

We don't want to be branded a sect. None of us wants to be a failure in the eyes of our neighbours. None of us enjoys the prospect of financial loss. None of us wants to be identified with the outcasts of society.

The Church in North America—including the evangelical wing of it—is shot through and through with a spirit of conformity to the spirits of the age. A Mennonite-run credit union finds no difficulty in seeking deposits by offering prizes in a game of chance. A conservative Christian who opposed the idea of his church treasurer counting out the Sunday collection on the Lord's Day apparently was quite content to have advertising for his bedding company show a young woman in a suggestive pose. A large evangelical church finances part of its operation with a successful girdle and foundation



garments industry. All are merely adapting to the ways of our world.

The spirit of the stockholders' meeting has crept into our church conferences. A pre-occupation with statistics and finances has, I am quite convinced, led us overwhelmingly to the impression that success in the Kingdom of God can be measured in quantitative terms.

Our reactions to social and political questions, the great range of national and international problems, are often learned from those who think with a wholly secular mind. When men shout law and order, we shout it too. When Indians are described as lazy drunkards, we describe them that way too. When liberal educators say we can engineer the 'great society' through a new kind of search and enquiry school, we say so too. When politicians tell us that huge re-allocations of money will create the just society, we nod along, and in our own way try to tell ourselves that all it will take to get the gospel out to the whole world is enough money from God's people.

Adaptation is the easiest way for the Church to go. We find it so easy to allow the ways and language of a secular culture to invade the Christian community. Yet in the light of eternity, knowing that there is a city toward which we move, whose builder and maker is God, how important that we resist the invasions of worldly thinking and living.

### 3. The Loss of Spiritual Nerve

If the Church fails to respond to the clear mandate of the Word, ignores the prompting of the Holy Spirit within, is not moved by the crying needs about her; if she fails to see the lostness of men; it will be because she has lost that vital nerve that should drive her beyond herself. Sin in the life of the individual or group, the enervating influence of the culture which surround us, and an unwillingness to stand in the flow of the Holy Spirit, all have one end: a loss of the sense of urgency which ought to drive us out among men to live and witness there for Christ.

In the face of the chaotic upheavals which characterize our age, it is quite natural that the Church too will face great and unusual tensions. If men's hearts are failing them for fear—as they literally are—it is to be expected that a deep unease will grip the Church also.

The fear that the Church is out-distanced numerically (who hasn't heard the statistics which have the Christian Church down to a few percentage points of the world's total population by the end of the century?) is all that is needed to rob many Christians of their courage. The almost general decline in church membership among the major North American denominations has the same effect. The relative insignificance of our own numbers (what are 32,000 among the 225 million on this continent?) has certainly given many Mennonite Brethren the feeling that there is very little that they can contribute to the total thrust of the body of Christ in this world. A loss of spiritual nerve!

And though we hesitate to say it, surely private and public sin have a great deal to do with the weakness of the Church. The tremendous amount of sexual permissiveness which has found currency among the people of the entire western world has placed many tensions upon each one of us. The extent to which we are

able to flee fleshly lusts and maintain personal integrity has a great deal to do with the freedom we will have in serving as Christ's ministers in this world. Brethren, where do we stand?

Likewise, the temptation to accumulate of the gadgets and conveniences of this world, with the idea that these are essential to the 'good life', is contributing to the dissipation of the energies of the Church. We are told that the Atlantic peoples, though they total only 16 percent of the world's population, control 80 percent of the world's incomes. The United States, with about six percent of the world's population, commands nearly 40 percent of the world's incomes. The desire to retain that position of privilege is certainly one of the reasons why North American Christians have such a difficult time entering into the needs of other men.

But perhaps the most telling reason for Christian's losing their spiritual nerve is the sheer size of the human problem. Every critical situation today is big—whether it is the racial crisis, the problem of war, labor strife, the chaos in our educational systems, the drug scene, the swing to permissiveness in nearly every area of life, or the breakdown of the family. And what we Christians are able to do seems so small. When Christians organized a rally for decency—for understandably good reasons (as they did in Winnipeg)—they drew at best two thousand people and got scarcely a line in either of the city's two major papers; while a hedonistic group of youthful organizers spent two or three weeks arranging a pop festival, did relatively little advertising and got 25,000 young people out for a happening that ended in the multiple rape of at least one girl, a gang fight, and still got literally pages of favourable coverage in the local papers. That isn't at all heartening, is it? We would like to think that everyone should recognize that we have the solutions to man's deepest problems, yet men flock in droves in the opposite direction and the human family is plunged ever deeper into anarchy and despair.

My brethren, it is hard for us to realize that the surface events do not always tell the whole story. Rebellious man is not writing the final lines to his history. It is well-stated that in the days of the early Church, Nero was called a god and Paul had to end his life in prison. But today men call their sons Paul and their dogs Nero. The return of Stalin's own daughter, Svetlana to religious faith is God's chapter in man's arrogant attempt to remove God from the scene. Ironically enough despite Naziism's attempt to destroy true Christianity, Hitler's headquarters in Berlin are now a Christian chapel. Hitler's lieutenant, Martin Bormann, was passionately anti-Christian. During the War he wrote home to his wife, "See that none of our children are corrupted by that poison, Christianity." Today seven of his nine children are decided Christians; at least one of them is a missionary (**Runaway World**, by Michael Green). Yes, there is another history which is being written, and the One who writes it is Lord of all. Praise God!

### III. The Way Ahead for the People of God

As we view the road ahead, the question of the road we are to take in our ministry to a world gripped by a deep spiritual crisis is an immensely important one. The Church is under tremendous pressure to adopt a stance which would, on the one hand, de-emphasize the centrality of Christ as the one way of reconciliation with God, and on the other, set the goals for Christian mission

almost totally in terms of the humanization of society. That stance we reject.

But the Church will have no ministry if its witness is not credible. Stephen Rose, by his own definition a 'jaundiced liberal', in a remarkably candid article addressed to both liberals and conservatives (theologically), wrote that the question which had tormented him most in his spiritual experience was, "How can Christianity be possible if the Church is impossible?" A student writing in **Christianity Today** recently put it this way: "Let me be blunt. This turmoil has been festering and growing ever since my faith in (God) came to be personal rather than borrowed. I'm torn between being a Christian on the one hand and a churchman on the other." Black evangelical George Pannel quotes with evident approval the statement Martin Niemoeller is supposed to have made several years ago, that when the Heidelberg Confession was formulated the burning issue was, "Who can find a merciful God?" Today, he said, the crucial question is, "Who can find a merciful neighbour?" One must assume that the answer both Niemoeller and Pannel are suggesting is, "Not the man who lives alongside the church."

There is no question but that the way for the Church is a demanding way; and would we expect it otherwise? It will take everything, our total commitment, a readiness to stand in the stream of the Holy Spirit, openness to the divine Word, a sense of our oneness with the rest of the people of God. If the church is to gain credibility in our world—and I might say, particularly in our western world—then we must think soberly and Christianly about our response to a world caught in a deep spiritual crisis.

#### 1. We must be Urgently Evangelical

Those who look forward to the re-appearing of our Lord and Saviour Jesus Christ and who believe that in Jesus, God is reconciling the world to himself, must of necessity be urgently evangelical. We are bound to affirm in commitment and practice that there is "no salvation in anyone else at all" (Acts 4:12). The good news must be proclaimed.

Because we believe that Christ is Lord of all and that the victory over Satan has already been won, we cannot allow fear of the enemy to hold us from the task. We will enter all realms with the message that Christ lives and reigns and calls men to their accountability to him. Many of us are aware of the great change which came over the life of the people of the British Isles after the far-reaching Wesleyan revivals of the 18th century. It was to a large extent because men had their consciences awakened by the renewing work of the Spirit of God that England became the country where some of the most humanitarian legislation of the day originated.

There is no hope for mankind unless they first bow their knees before the One who made them. It is not so well known that Marshall McLuhan, the man who has analyzed the effects of the mass media on our world as perhaps no one else, could not bring meaning to his own life outside the Christian faith. "I had to learn to come to God on my knees," McLuhan recently told a Winnipeg Free Press reporter. Now his religion involves the total involvement and commitment of his life, he says. To bow in total subjection to God is a lesson all men must learn.

## 2. We must see Ourselves as a Dedicated Nation

The reason why the Church is so incredible in the eyes of so many people of our world is that those within it frequently have so little idea of what it means to be "a people claimed by God for his own" (1 Pet. 2:9). Many Christians think that anything that will pass the courts of the land ought to be acceptable to them also. I recall reading in one of our daily papers last year that delegates to a certain denomination's convention suggested there would be no need for the church to take any stand to gambling any longer since the government had taken a position and translated it into law. Such a view, is of course, utterly sub-Christian. The law of the Kingdom, under which we live, is comparably farther-reaching and more radical than any human law code. Indeed, the very existence of the people of God as a "holy nation" is an assertion that the Christian faith cannot be enshrined in any legal code. If the church will be the Church, to a greater or lesser degree, she will always find herself in tension with the society by which she is surrounded, because she lives by a higher law.

I find it very strange that there are many Christians who have joined secular thinkers in seeking a political solution for virtually every problem which we as a society may be encountering. This politicization of man's problems, however important good government is to society, should be viewed with alarm by those who acknowledge Christ as Lord. Unless men first acknowledge the reality of a higher authority in their personal lives, no amount of sophisticated law will begin to resolve humanity's ills. Our own Prime Minister recently gave an classic illustration of the reason for the inadequacy of government: in speaking concerning a matter before the government, he said, "I must be convinced in my own mind before I'll accept it. I make my own decision as to whether it's right or wrong." Do you see what he was doing? He was saying that he was his own ultimate authority. But if the Prime Minister can be his own ultimate authority, why can't everyone else? And if everyone is his own authority, what authority is there? Precisely in this loss of a sense of the ultimate authority of One who stands above everything, God himself, lies the explanation for the fragmentation of our world and the growing irresponsibility and inhumanity of men to one another. Replacing God by defying ourselves is the first step in the dehumanization of society.

There can be no hope for this world until the Church will see herself as a "holy nation, dedicated unto God," accountable first to her Creator and Saviour. Accountable not merely in an individualistic sense, but in a corporate, communal sense. Seeking together the will of God. Living together so that men will see that those who are part of the Church do indeed live together in a new relationship. Christ described the Church as a "city set on a hill." It is a picture of the influence that the Church has almost entirely lost. Today men point to the Church and describe the hour between 11 and 12 Sunday mornings as the most segregated hour of the week. Men point to the Church and see wealth and earthly power rewarded with special privileges. They see the creation of new hierarchies of power, a jockeying for position, an exercise of political means to accomplish ends dictated by human ambition. They have lost a vision of the Church where "within

her borders there is the realization of the social ideal, so that when one weeps, others weep; when one laughs, others laugh; where to the poor saint there is given of the world's substance, and to the needy, of spiritual help; where no man says anything belongs to him, but they have all things common" (G. Campbell Morgan).

Yes, indeed, it is only the Church which has come to see herself in this relationship to Christ and those within the body which will be able to exert any influence upon the world. But when the people of God are truly the Church, they will influence the world. "Let your light so shine before men, that they may see your good works and give glory to your father who is in heaven" (Matt. 5:16).

### 3. We must see the Entire World as our Arena of Concern

Christians are not disembodied spirits, much as we would sometimes like to give that impression. The people of God must live out their Christian faith within a dynamic context involving all those influences that are at work within their environment.

It is always completely inexplicable to me that Christians will argue that they should have a concern about men's eternal destinies, but not about the labor unions within which they work. That they should be concerned about a man's diligence at his work, but not about the destruction of the environment to satisfy man's greed. That they should be concerned about providing new translations of the Bible, but not about the cynical use of the mass media to manipulate people to perverse ends. What I am saying is that we've given a great deal of attention to personal expressions of the Christian faith—and they, of course, are fundamental to any kind of faith at all—and virtually ignored the context in which our lives are lived, the war, the industrial strife, the destruction of God's creation, the gospel of secularism which our mass media pump into us daily, the deliberate use of the film to break down standards of modesty and morality, the manner in which laws are being used to shape a new morality within the nations of the world (e.g. the effect of the new abortion laws in Britain).

If we concern ourselves only with the very personal aspects of the Christian faith, we are truncating the gospel—for our lives are affected by all that happens about us. And in every case, the movements which affect us are shaped by people. A recent news story on pollution quoted a geologist as saying, "The earth has a skin disease, a case of microbes infecting its crust, and that sickness is man." A few days later Ralph Nader, speaking about the pollution crisis, observed that we can send a man to the moon but we can't clean up our atmosphere. The reason, he said, is the perversity of man (Eternity). Again and again we must remind ourselves that Christ is Lord of all, that he calls all men to their accountability to him. If we are to do his work in this world, then we must see that this calls us to live in radical tension with all aspects of our world.

There is an order that is important. We must recognize that the problems begin in the hearts of men and that what we say we must first say to the people of God. We are to be to the world the example of what God wills for mankind. The great contradiction of our day is that church leaders are making many pronouncements while the Church is living in virtual or actual

apostasy. We must begin by communally seeking the will of the Lord in relation to the urgent needs of our day. As the one supranational body within our world, we must rise above personal and nationalistic idolatries to live out before men the will of God.

And then, as the Lord gives us the competence and insight, we must point out to men the moral issues involved in their actions. There is little that mere piety can communicate to the man who is deeply immersed in the antagonisms, the manipulation, the strife, the complex economics of our industrial society. It will require hard work to reach to the fundamental moral issues involved in the direction our entire secular, thoroughly humanistic, educational system is taking us. It will take more than mere protests to strike at the heart of the moral perversity which has resulted in the flood of pornography of the last two or three years. Thorough study, keen insights and courage coupled with a deeply biblical worldview are necessary if we are to recognize and point out the moral issues involved in the immigration policies of our government, in the approaches to foreign aid, in the criminal code changes, in the policies of financial assistance to schools, in the treatment of the underprivileged in our society. It will take courage and competence—combined with a humble and deeply Christian mind—to suggest alternatives. Yet, is this not our responsibility? Surely the recognition of the Lordship of Christ drives us in this direction. In every way we are called to bring the powerful cutting edge of the living Word into every human situation.

#### 4. We must understand that the Church's Weapon is God's Love

With the many definitions that love has in today's vernacular, it becomes a little risky even to use the term. But there can be no mistaking that Christ placed love to God and our fellowmen above all other commandments. A church without love is an empty shell. The greatest exploits, the most persuasive speeches, the most impressive intellectual gifts are nothing without love. This is the Church's greatest weapon in overcoming the world. Martin Niemöller's observation is appropriate; the crucial theological issue of today may well be, "Who can find a merciful neighbour?"

"Having gifts that differ according to the grace given to us, let us use them. . .let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord" (Rom. 12:6-10).

"For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Eph. 2:10).

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4-7).

"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be the sons of your Father who is in heaven. . .For if you love those who love you, what reward have you? . . .And if you salute only your brethren, what more are you doing than others? Do not even the



Gentiles the same? You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:43-48).

The message is clear, isn't it. Let us love all men—and especially those of the household of faith. For if we cannot love our brethren, any other love will be meaningless. But if we fail to love other men then we've missed the point of God's calling to us.

Let us love Christ and through him others. Let us love in our individual lives as we encounter hate and struggles and human needs, and let us practice Christian compassion together. Without the channels that MCC, MDS, Christian Service, World Vision and many other associations have given us, we would not have been in Nigeria serving starving victims of the now concluded civil war, we would not have entered Vietnam to restore broken families, we would not be in Peru, in Carman cleaning out flooded basements, in Mississippi putting up new houses. Yes, we can express Christian compassion in joint action, and we must.

There is no need for the Church to fear that government, some amorphous social agency or local welfare institution will put it out of business. The Church cannot be outloved. A group of East German Christians said that they had no reason to go underground because they could demonstrate the one thing the government could not reproduce, love. A friend of mine who was in a government position involving supervision of old folks homes told me he became the superintendent of such a home himself to demonstrate that it is possible to operate a happy home. The turnover of men directing such homes was unusually high. Christians who have the love of Christ burning intensely within their hearts will always be needed, everywhere, in every sort of situation.

As we practice the love of Christ in our neighbourhoods, our places of work, and wherever there is need and tension and sorrow, there the love of Christ for fallen men will become visible. There the truth of the gospel will be tested. There men and women will see that Christ is indeed alive and that he loves them.

## RESOURCES

### Books

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Michael Green, **Runaway World**, Inter-Varsity Press, 1968.

Marquis Childs and Douglass Cater, **Ethics in a Business Society**, Mentor Books, 1954.

P.A. Sorokin, **The Crisis of our Age**, E.P. Dutton & Co., 1941.

Carl F.H. Henry, **The God who Shows Himself**, Word Books, 1966.

George Pannell, **My Friend the Enemy**, Word Books, 1968.

### Articles

1970.

Thomas Trevethan, "Back Through the Looking Glass," **HIS**, June, 1970.

..... "The Frankfurt Declaration," **Christianity Today**, June 19, 1970.

David R. Knighton, "A Student's Open Letter to God," **Christianity Today**, June 7, 1970.

Stephen Rose, "Confessions of a Jaundiced Liberal," **Eternity**, November, 1968.

Barbara Ward, "Christians Cannot Neglect Justice," **The Presbyterian Outlook**, May 18, 1970.

Lewis Smedes, "Should the Church Speak on Political Issues?" **Eternity**, December, 1966 and January, 1967.

Alvin J Beachy, "The Law that Jesus Fulfilled" (a letter to the editor), **The Mennonite**, June 9, 1970.

Donald McGavran, "Is Social Action Evangelism?" **Eternity**, November, 1966.

Rufus Jones, "Face up to Poverty," **Eternity**, January, 1969.

Mariano di Gangi, "Contemporary Evangelicals: Reactionaries or Progressives?" Address given to the EFC Convention, Winnipeg, 1968.

....., "Reason's Narrow Victory," editorial in **Winnipeg Free Press**, June 9, 1970.

....., "Dinah Opposed to Marriage," **Winnipeg Free Press**, June 10, 1970.

....., "Watch Racism—Smith," **Winnipeg Free Press**, January 24, 1968.

....., "Bonnie and Clydeism in Europe," **Winnipeg Free Press**, June 8, 1968.

## QUESTIONS FOR DISCUSSION

1. Can one really say that the root problem with which man is grappling is spiritual? To take one example, can the unrest on our university campuses be reduced to a spiritual issue? Is it not a matter of campuses which are too large, a war in Vietnam which no one wants, housing for students which is inadequate, teaching which is simply too mediocre, food service which is lousy, a system of examinations which is decades behind the times, or simply boredom?

2. If we recognize the tremendous influence that the film industry is having on our culture, would it not be appropriate for us to have several persons set forward an approach to evaluating films from within a thoroughly Christian perspective?

3. How do we account for the contradiction cited by Pitirim Sorokin, that ours is a culture that simultaneously "glorifies man and extols man-made culture" and "utterly degrades the human being and all his cultural and social values"? Is his analysis correct?

4. Has our understanding of the Lord's return had the effect of compelling us into life and into the arena of human struggle, or out of life, away from those centres where most of the issues of life are being fought out?

5. If we accept that the moral demands of the divine Word are all-encompassing, can we conclude that this gives us a mandate to challenge every human authority by the Word?

6. Can we agree that the Church's greatest problem in being a servant and witness in the world is her reluctance to be the people of God, to be the Church, that is, to live by a radically higher ethic, in tension with and in non-conformity to the world?

7. To what extent does the temptation to retain a position of

privilege influence our reluctance to witness prophetically within society?

8. How can we overcome the temptation to simply despair in the face of the humanly-speaking overwhelming problems facing our world?

9. Can we accept that the Church has a duty to communally seek to define moral issues in the areas of life which constitute the environment in which we must live out the Christian faith? What would the implications of such acceptance be?

10. Is it really true that "the Church cannot be outloved?" What are the implications for us of such a statement?

#### Group Discussions

### TUESDAY, JULY 7 — 7:00 p.m.

The choir of the Central Church of Saskatoon sang "He Is My Friend" after which C.D. Toews led the congregation in the singing of "Blessed Assurance".

The moderator, J.H. Quiring, welcomed the congregation and called on Henry Warkentin, pastor of the Chilliwack church, to speak the opening prayer.

The moderator then called on Walter Regehr, Winnipeg, who had been asked by the executive to prepare a summary resolution, to present the resolution to the meeting.

"We, the delegates to the 1970 Faith and Life Conference of the Canadian Mennonite Brethren Churches wish to express our gratitude at the conclusion of our sessions:

To the brethren who shared their insights and convictions with us we express our thanks. We are mindful of the time, the soul searching, and the courage necessary for the preparation and presentation of messages and papers that were both challenging and incisive.

To the churches of Saskatoon and the surrounding area we extend our thanks for efficient organization of hosting, transportation and food services without which no conference, no matter how well organized its program may be, can be successful. We sensed as well the genuine love with which these services were carried out and the warm reception in the homes and into the families of these congregations.

To the Board of Spiritual and Social Concerns, we are grateful that, under God, they selected for this Conference the theme, "The Blessed Hope of the Church," in order to create in us a new and vital awareness of the deep implications of this hope to our daily Christian walk and witness.

And above all, to God, our Father, we bow in humble gratitude for this blessed hope of the Church of Jesus Christ that motivates us to loving action in a world full of need, that in the midst of a convulsed society gives us peace, and that gives us the assurance of our eventual eternal dwelling in the presence and fellowship of our Saviour.

We owe thanks to God, too, for the birth during this Convention of a new awareness of the fact and meaning of brotherhood, for the loving relationships established and re-established during the days

of our meeting together, for the opportunities of sharing joys and victories as well as our concerns and the burdens of our hearts.

And as we go from here we pray for the continuing abiding presence of the Spirit of God, who teaches, guides and empowers us individually and corporately to carry to fruition the resolves we have made here."

It was moved and carried that we accept this resolution.

The delegates and visitors were then encouraged to share with others of that which had been a blessing to them in these days of conference. The testimonies, from older and younger delegates, referred to changed attitudes, joy and courage, and new insights that had been realized. Appreciation for the choice of theme and papers was expressed.

The choir sang "All for Jesus" and "Speak to me Lord."

John Regehr was introduced to speak on "The Blessed Hope and the Eternal Kingdom"

## THE BLESSED HOPE AND THE ETERNAL KINGDOM

By John Regehr

### Introduction

Hope is a universal and a virtually indestructible human phenomenon. It survives earthquakes and bombings. Its pulse accompanies the throbbing pain of the cancer victim. Its lamp flickers on where hatred and ignorant malice set villages ablaze. Even in the profoundest mental depression there is the "smoldering wick" that begs not to be "quenched" (Matt. 12:20).

Much of human hoping is dreaming for what is not, but might be—a clutching for vague and elusive kingdoms.

The young couple about to be married, dreams in idyllic fantasy of a future kingdom of blissful seclusion and untroubled peace, where love and little else is necessary.

"We'll build a little nest  
Over there in the West,  
And let the rest  
Of the world go by."

Naive romance, to be sure!

The Palestinian Arab is dreaming of a kingdom too. His hope is that he will repossess his land, and that a kingdom will be established in which he and the Jew will live together under one rule. As one of the young men put it recently in a telecast, it may take 20 years, or it may take 200. It will require a bridge of dead bodies to pave the way back; but the day will come and the hope will be realized, he assured the reporter. Here is a hope for a future kingdom that is tied stubbornly to a kingdom that once was, and that hope kindles joy today even in those who are resigned to the fact that they themselves may never see its fulfillment. We ask, "Is it a hope, or a deceptive mirage?"

Martin Luther King described a kingdom too, in his own version of the great American dream:

"I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

...  
I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

...  
I have a dream that one day the state of Alabama . . . will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

...  
This is our hope . . ."

That was August 28, 1963. We, indeed, tingle with excitement at the prospects of such a kingdom. Almost we are compelled to say, "Blessed is he who dreams as this man dreamed." Yet a deep ambiguity chokes the words. Was his death a substantiation or an invalidation of his dream? He said his dream was "deeply rooted in the American dream." And we ask, "Is it then a sure hope that grows from vital root, or is it one unreal dream given birth by another?" We hesitate to call that dream a hope—certainly not a sure hope for a sure kingdom.

There have been dreams of even wider compass. Tennyson voices a hope for a kingdom of the world in his poem, "Locksley Hall."

"For I dipped into the future, far as human eye could see,  
Saw the Vision of the world, and all the wonder that would be.  
Till the war drum throbbed no longer, and the battle flags were furled,

In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber, lapt in universal law."

We wonder again whether this vision is a dream or a hope. Indeed, we are skeptical. Always, it seems, when open warfare in one area is quenched to smoldering, hostilities are fanned to flame elsewhere. Where is this kingdom of peace? this parliament of man? this federation of the world?

Have we indeed given ourselves to the dreams staked out by the structure of our world systems—business, education, politics, technology, social service? And have we thus allowed "the world to squeeze us into its mold"? Have we harnessed our capacity for hope to our personal ambitions for private kingdoms?

If we as we have in these days, permit the stock market report and the farm journal to slip from the fingers of our mind, we see in stark relief the man of old:

"By faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God" (Heb. 11:9-10).

Dreams of this world's kingdoms may grow from a fertile imagination and wishful fiction, but the hope for the eternal kingdom grows from faith.

God is not content to soothe or inspire us with idle dreams. God gives us a hope that rests on the sure word he has spoken. The faith that grasps this word of promise, thereby embodies within itself the hope. Such hope is blessed hope, since the promise from

which it grows becomes by faith a present reality and gives already the joy of its possession. Thus Abraham is quite content to live in tents and be a pilgrim, a traveler, loose from this earth while he waits for the city to come, the kingdom yet to be. While in faith he waits for that kingdom, he already lives in its reality.

### **I. What is the relationship between Hope and Kingdom in the New Testament?**

#### **A. There is an essential difference between hoping and having a hope.**

1. **The one is a subjective experience.** The verb "to hope" indicates an inner activity. It may be an assured anticipation of some event yet to come, or it may be a more vague inner feeling that sometime, somehow, the misery of the present situation will be alleviated, and better times will come. As Wm. F. Lynch puts it in his **Images of Hope**, hope is "the fundamental knowledge and feeling that there is a way out of difficulty." (p. 24). As such, hope is that subjective dynamic that keeps us moving ahead. "We move into the future . . . to the degree that we have hope." (Lynch, p. 26). In this sense the German aphorism has validity:

Wenn Hoffnung nicht waer,  
dann lebt' man nicht mehr.

a) **Such hoping may rest on inner resources for its sustenance.** If, however, disappointments follow each other in bitter succession, then those resources fail. We slump to hopelessness and life is choked by despair. Many of us are struggling with just such hopelessness. We have come to see life as an endless series of unhappy, if not impossible, situations. The process of living has become, unlike Abraham, the joyless process of moving our tents from one desolate wilderness to another. Hope has given way to despair.

#### **b) Such hoping may also rest on temporal resources.**

The business man looks for a city whose turnover promises profit; the teacher looks for a city whose contract offers security; the student looks for a city whose freedom offers excitement and whose name guarantees prestige. If our hoping is not disappointed, we move on from city to city, from house to house, each more attractive than the last, until we are finally fixated on things, and the world has successfully laced us to itself. Ultimately our very success becomes a bondage, and results in emptiness, hopelessness and despair.

Abraham too, moved from place to place, but he lived in tents. Every tent peg he drove was driven in the consciousness that his stay was temporary. His hoping did not exhaust itself in looking for better and better places here. "He looked for a city which has foundations, whose builder and maker is God." The Christian must have more than the subjective experience of hope that enables him to move into each new tomorrow.

2. This brings us back to the essential difference between hoping, and having a hope. The New Testament uses the word hope very frequently as a substantive, and thus points to its content. **Hope is an objective reality.** Let me illustrate.

a) Paul in writing to Titus (1:2) describes the content of hope as being the "eternal life which God . . . promised ages ago." Thus **eternal life is the hope.**

b) The same apostle writes to the Thessalonians to say that



salvation is the hope. "For a helmet," he says, "(put on) the hope of salvation . . . For God has . . . destined us . . . to obtain salvation through our Lord Jesus Christ." (I Thess. 5:8-9).

In both of these instances the content of the hope is an objective reality which God himself supplies. In the first, our hope is the eternal life which God promised, and in the second, our hope is the salvation which God has destined for us. The inner assurance which hope engenders in us does not depend, then, on the intensity with which we exercise our capacity to hope, but on the faithfulness of God himself and on the dependability of his promise and his eternal decisions concerning us.

c) Let me substantiate this further from a passage in Hebrews (6:17-18). "God interposed with an oath, so that . . . we . . . might have strong encouragement to seize the hope set before us." From the preceding verse it is clear that the hope which God has set before us is the eternal purpose which he intends for the heirs of the promise to Abraham. **Thus God's promise and purpose are the content of our hope.**

I have stressed this point rather deliberately. As we are prone to think of faith in terms of the intensity with which we believe rather than the objective reality of what we believe, so we tend to think of hope as a subjective experience rather than an objective reality. Hope as a personal experience is essential to the Christian life, to be sure; but this experience rests firmly only when it rests squarely on the hope God set before us, the objective reality of his promise and his purpose.

Abraham's hope was such a hope. "He looked for a city which has foundations, whose builder and maker is God."

**B. The Hope and the Kingdom are thus seen as one event in the culminating drama of History.**

1. Titus 2:11-13: ". . . awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ." Here the hope is identified with the appearing of Jesus Christ, but it is seen as standing over against "this world," in which we are to "live sober, upright, and godly lives." Implied is the move to another world. **Paul reinforces this relationship between hope and kingdom** further in his letter to Timothy (II Tim. 4:1): "I charge you . . . by his appearing and his kingdom."

2. Jesus' statements concerning the end of the age certainly draw together the concepts of his return (i.e. the blessed hope) and the kingdom. In speaking of the fig tree as a symbol of the end of the age, Matthew records Jesus as saying: "So also when you see all these things, you know that he is near, at the very gates." In the Lucan account of the same incident, the evangelist says, "So also, when you see these things taking place, you know that the Kingdom of God is near." (See Matt. 24:33 and Luke 21:31). The return of Jesus Christ and the coming of the kingdom are one and the same event. But the appearing of Jesus Christ is the blessed hope, and, therefore, the blessed hope as an objective reality is to be identified with the eternal kingdom.

## **II. The Content of the Hope suggests the character of the Kingdom**

We have demonstrated that the New Testament understands the Christian hope to be an objective reality, indeed that the hope is in effect the Kingdom. The question rises immediately, then, "What kind of a Kingdom is it?"

The New Testament descriptions of the eternal kingdom are not such that one could make a model, or feed its statistical data into a computer. The information is not such that one could speak with assurance concerning its organization, its geographic limits, or its life-style. Information is scant on the form of existence, the kind of body, or the means of communication. If it is an eternal kingdom, it will be impossible for minds accustomed to the categories of the temporal to get very excited about it. Perhaps that is why the New Testament speaks so largely in imagery and symbolism when it describes heaven and the eternal state. Yet, though our minds are limited to earthly categories, we must take seriously the biblical assertions about the eternal kingdom.

To discover the nature of the Kingdom we could leaf through the New Testament and study passages that deal with heaven and the life beyond. However, I propose to look at some passages that speak of the Christian hope as an objective reality in an effort to discover from these what the eternal kingdom is like.

#### A. The Hope for the eternal Kingdom embodies the hope for a new earth.

1. A recent issue of *The Canadian Magazine* (April 4, 1970) published by the Winnipeg Tribune startled us with a grim prediction: "Beautiful Canada will be dead in 10 years. Unless we start to save it today." The major portion of the issue is given over to pictures and descriptions of the **destruction** of national beauty and resources and of the **pollution** of air and water. That publication is not unique. On all sides the cry against industrial wastes, petroleum exhaust, and pesticides is raised. Robins and salmon are fighting for survival while men and industry grasp greedily for selfish and immediate gain. Jesus' words re-echo with new significance in this wasteland of our civilization: "He who would save his life by grasping, will lose it."

Against this morose contemporary background the Christian hope acquires a new radiance. Listen to the sacred word:

"The creation waits with eager longing for the revealing of the sons of God: for the creation is subjected to futility, not of its own will but by the will of him who subjected it in hope; because **the creation itself will be set free** from its bondage to decay and obtain the glorious liberty of the children of God" (Rom. 8:19-21).

2. The creation was by the will of God **subjected to man**. "Fill the earth and subdue it," God had said. Nor was that mandate revoked when man sinned, but the subduing which should have been a constructive cultivating and mastering of earth's creative forces, became through man's sin a subjugation to destruction. Paul's ancient penetrating insight, that "creation groans in travail together" (Rom. 8:22) is amply confirmed even to the casual observer today. Almost we can hear the groaning as in agonized travail creation struggles to propagate itself. With new clarity we see in our day that creation is a oneness, and that it is in travail together. When one part is in trouble, all creation suffers.

Thus in subjecting creation to man, to sinful man, God subjected it to futility, to decay. But he did so in hope. The creation that now is in bondage to decay and death, shall one day "obtain the glorious liberty of the children of God." As the sin of man infected the whole and the "wages of sin" spread to all of creation, so

the ultimate redemption of man will spill over and liberate creation from its bondage to decay.

Certainly that glorious hope does not allow us to abnegate our stands and for the Christian takes on added significance. But neither may we allow our present concern for DDT, and carbon monoxide, and industrial wastes to dim our vision for what God will ultimately achieve.

"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away . . . And he who sat upon the throne said, 'Behold, I make all things new.' (Rev. 21:1,5).

**B. Hope for the Eternal Kingdom embodies hope for a new kind of life.**  
Let me read from Paul's letter to his deputy, Titus:

"God . . . saved us . . . in virtue of his own mercy . . . so that we might . . . become heirs in hope of eternal life."  
(Titus 3:4-7).

**The ultimate purpose of God's redemptive work is eternal life.**

This is the hope of the gospel, the end toward which all redemption moves. It is this that Jesus promises to those who suffer loss for the sake of the gospel:

"Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundred-fold now in this time . . . and in the age to come eternal life." (Mark 10:29-30).

Eternal life, then, is an element of the age to come, of the eternal kingdom.

1. Doubtless the concept of **eternal life includes the idea of an endless existence**, a never-ceasing ongoing of life. Yet this is true also of those who Jesus says will be consigned to eternal damnation:

"It is better for you to enter life maimed than to have two hands and go to hell, to the unquenchable fire . . . It is better for you to enter the Kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched." (Mark 9:43, 48).

Or hear the word of the seer on Patmos when he describes the overthrow of Babylon:

"Hallelujah! The smoke from her goes up for ever and ever." (Rev. 19:3).

The doom of the devil, the beast, and the false prophet is no less terrible. These were "thrown into the lake of fire and brimstone . . . and they will be tormented day and night for ever and ever." (Rev. 20:10).

Surely, then, eternal life must mean more than ceaseless existence. It must have reference to a quality of life, a life that is in keeping with the Kingdom of God, which is eternal.

**2. Eternal life means that something will happen to our bodies.**

The scriptures relate eternal life to the resurrection event. Paul in that monumental eighth chapter of Romans assures us that the presence of the Holy Spirit in us is our guarantee of our own resurrection:

"If the Spirit of him who raised Jesus from the dead dwells

in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Rom. 8:11).

Life is promised to these mortal bodies. Later Paul equates this great event of the believer's resurrection with the "adoption as sons, the redemption of our bodies." Those who are saved have the hope of an ultimate "adoption as sons" which will be the fulfillment of our present sonship, and the hope of a "redemption of our bodies" which will be the final act of God in the redemptive process.

Eternal life then means that something will happen to our bodies. In beautiful simplicity Paul says,

"The dead will be raised imperishable, and we shall be changed" (1 Cor. 15:52).

The change is a change from perishable to imperishable, and from mortal to immortal. It becomes very clear that when this change has taken place, death will have lost every possibility of victory, and thus will have lost its sting.

Life in the eternal kingdom will be eternal life. "We will be changed." The change is so radical, so total, so fundamental, that our mind staggers at it. We can perhaps imagine what it might be like to live without abscessed teeth, or without skin disorders and asthma. But to imagine a change so total as to eliminate all deterioration and to banish death itself, is beyond our capacity. But this is the promise, and this is eternal life.

### **3. Eternal life means that something will happen to our relationships.**

Jesus himself has some further remarkable things to say about the Kingdom of God in relation to the resurrection. The Sadducees had given Jesus the hypothetical problem of the woman who married seven brothers. Jesus answers by saying:

"Those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more." (uke 20:35-36).

Eternal life, then, is a life in which different relationships exist. Marriage is not a part of that relational pattern. From a very pragmatic perspective we might say that because life is endless, procreation is unnecessary, and therefore marriage is obsolete. But the deeper implication is that eternal life calls for inter-personal relationships which are radically different from what we know here.

Sexuality is basic to human relationships here. One cannot relate other than as a man or a woman. Sexuality enters into every encounter with every person.

While sexuality has the potential of aiding one toward personal fulfillment, it must be pointed out that total sexual fulfillment is not essential to wholesome personal development and fulfillment. Perhaps it is this fact that points to the relational patterns of eternal life. What Jesus says makes clear that personhood abides when sexuality disappears; indeed that the ultimate in personal fulfillment (eternal life) has nothing to do with sexual fulfillment.

Implied in all of this is the great potential of the redeemed to relate fully as person to person, no longer as male or as female. The church, of course, is the great foreshadowing of this kind of relationship. Paul says,

"In Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:26-28).

As long as we are in this body, the fact of our sexuality remains, and either limits or destroys our relationships. But in the eternal kingdom this limiting dimension will be removed and we will relate fully, freely, as person to person. Our one overarching sense of identity will be our relation to Jesus Christ himself, and in him we shall find with all others a perfect oneness in the love of God.

### **C. The Hope for the Eternal Kingdom embodies the Hope for personal Christ-likeness**

1. **The Christian hope is set at nothing less than "sharing the glory of God."** In this hope we rejoice, says the apostle (Rom. 5:2).

Almost we feel that a hope set so high should cause despair rather than joy. Though we are made in the image of God, and though the image which was distorted through the fall has been restored in Jesus Christ, is not this goal too exalted? How could any mortal man ever hope to share the glory of the ineffable, the unapproachable, the holy God?

Paul answers that question in a statement to the Colossians. God has made known in the preaching of the gospel how great his glory is among the Gentiles, namely Christ in them. That is a remarkable truth! As once the glory of God was seen on Sinai, in the holy of holies, and in Jesus Christ, so now his glory is visible in the saints because Jesus Christ dwells in them. If Jesus Christ is the reflection of God, and thus the glory of God, then the Christlikeness of the believer is in effect the glory of God in him.

2. There is a reverse side to this truth. To have Jesus Christ now is in a measure already to share the glory of God, because Christ is the glory of God. But **Christ is also the believer's guarantee for sharing the glory of God.** "Christ in you, the hope of glory," he says (Col. 1:27). Paul looks to the ultimate realization as something still to come. There is a glory that is yet to become ours in all its fullness and grandeur.

What is this glory, and when will it become ours? The elder John gives his beautiful answer:

"Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears, we shall be like him, for we shall see him as he is" (1 John 3:2).

Life in the eternal Kingdom is life in the presence of Jesus Christ; this is eternal life, because it is lived in the presence of the eternal source of life. It is eternal life, too, because we become like the one who is eternal as we live in his presence. "We shall see him as he is," look into his being, understand his love and his purposes, contemplate his grace and his forgiving mercy, know the depth of his power to redeem and his power to overcome all Satanic opposition. "We shall see him as he is," the redeemer, the healer, the saviour, the comforter, the lamb of God, the King of ages, the Lord of Lords.

And we shall be like him. Can anything move us more profoundly

than this truth of our ultimate destiny? Can there be anything that we crave more intensely? or pray for more earnestly?

We weaken in the face of temptation, and cry to God, "Make me like him, strong!" We lose patience, and are cruel to our children, and we weep, "Make me like him, durably patient." We are dishonest with our business and marriage partners, and we cringe, "Make me like him, transparently honest." We slink away like a coward in the face of an injustice done to others, and sob and plead, "Make me like him, courageous." We disinfect our minds for the hundredth time that day, and we implore, "Make me like him, pure, clean, and holy!"

The promise comes as a comfort in the midst of despair: We are God's children now, and someday, when Jesus Christ appears and ushers in his eternal kingdom, we shall be like him, really like him, for we shall see him as he is.

### III. The Nature of the Kingdom determines the effect of the Hope

The biblical statement that those who do not have the Spirit of God cannot understand the things of God, holds true here as well. Perhaps no unconverted person would become very excited about the idea of a new earth beyond the prospect that it might clean up the pollution problem. Certainly the concept of eternal life as involving so radical a change that personal relationships are no longer determined by sexuality, **will not turn a non-Christian on.** Nor will the biblical description of the Christian's ultimate goal, Christlikeness.

Even for those of use who have the Spirit it is rather difficult to catch the full weight of concepts that go beyond our human thought categories. Yet the biblical descriptions of the life to come have **for us a ring of truth.** Somehow, intuitively, we know that the life of the Kingdom of God is much, much better than anything we have ever known here, that eternal life means the absence of all painful discords among persons, that Christlikeness means the ultimate and total removing of all those evil traits that grieve us, and that destroy both us and our relationships. We know in our hearts that this hope, this eternal Kingdom which God has set before us, is indeed the greatest thing that God could have conceived.

We turn now to our last consideration, namely the nature of the hope. We have reference here to its effect on the Christian.

#### A. A Comforting Hope

Here are Paul's words to the Thessalonian believers:

"We would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope . . ."

The apostle then goes on to describe the great culminating events of history that centre around the second coming of Jesus Christ. There will be the resurrection of the saints who died, the gathering up of the saints who live, and the great meeting with our Lord, in order to be with him forever. All of this constitutes the Christian hope. The apostle appends this significant note:

"Therefore comfort one another with these words" (I Thess. 4: 13,18).

1. The hope which has been set before us is a comforting hope. Certainly Paul does not suggest that the Christian experiences no



sorrow, or that it is a denial of his faith and hope if he grieves. **Every saint can expect to experience pain and grief; these are a badge of his humanity.** We do have sorrow, and weeping is necessary. Tears are not unbecoming for one who has faith.

However, the believer grieves in hope. The loss is always seen in relation to the hope set before us, and that hope becomes a sustaining power.

2. We need to look at the apostle's injunction carefully. "Comfort one another with these words," he says. Paul uses the word by which Jesus designates the Holy Spirit—the comforter, the counsellor, the friend. The term describes one who comes alongside a person who is in need and becomes for him whatever his need demands at that moment. Paul sees the Christian as **coming alongside the bereaved.** "Comfort one another," i.e. come alongside those who sorrow.

The danger for us who trust the Word implicitly is that we use it as a substitute for coming alongside. Whether by letter or in person, we are to enter personally into the other person's situation and let him feel that we have come alongside and are trying to understand.

Paul instructs us to comfort one another, to enter where there is pain and sorrow. We are to empathize with the grieving one, to attempt to see his situation from his perspective. We enter as a "paraclete" to bring both human and divine resources to bear at the point of need.

3. Paul's instruction goes further. We are to **use the hope that is set before us as a means of giving support and encouragement.** The hope is a comforting hope; it sustains and lifts, it encourages and helps one to face life again. What better hope for one who mourns the dead than to know that the dead will be raised? What better hope for one who has been torn from a loved one with the cruel finality of death than to know that they shall be caught up together, and shall be together with the Lord for ever. Indeed this is a comforting hope. No human experience of pain or grief can be greater than this glorious hope God has set before us.

## **B. A Blessed Hope**

Let me take you back in conclusion to the text that has been the theme of our convention, Titus 2:11-14:

"For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds."

The Christian hope is a blessed hope, i.e. it creates happiness. If we may use the Lord's manner of speaking in the Beatitudes, we might say, "Happy is the man who has this hope." Let me show you from the text three reasons why this hope creates joy.

1. **The hope that is set before us will bring to a conclusion the struggle and striving of our Christian life.** The apostle describes the Christian life as a life of continuous training. It is true that in our redemption in Jesus Christ we were once and for all turned away from the world and its destructive systems, and once and for

all turned to God. It is true that in salvation we were made holy, since we are now in Jesus Christ. It is true that in believing in Jesus Christ we have eternal life, since the Holy Spirit, the source of life, now indwells us.

All of this is fact. In Jesus Christ we are complete. But it is just as true that we have not yet attained, that we are not yet perfect. Indeed the Christian life is a life of constant conflict. Again and again we find some new element in us distorting our Christian dedication and shunting us back to the old selfishness. Always there emerges some new area of experience in which our worldly passions make new assaults. Even though we had set our soul to watchfulness so that we could "live sober, upright, and godly" in this generation, the world kept making subtle and imperceptible changes that we failed to recognize. What we thought was an angel of light drawing us on to our Christian purpose, proved to be a roaring lion that purposed our doom.

How often have we not become weary of the struggle, and have wished for its end and our perfection! How often have we not all but despaired at the seeming hopelessness of our Christian plight! Why struggle on and on, when the end is always just out of reach? Why keep exerting ourselves, when perfect Christian maturity is in fact unattainable? How often has not our exhaustion become so intense as to smother the grief over our sinful tendencies and even the will to grow up into Jesus Christ whom we love!

The hope that is set before us brings to an end this ceaseless struggle. The evil forces in us will be forever eradicated, and from the evil forces about us we will be forever removed. Never again to feel the dull thud of falling into a sin we hate! Never again to sense the despair at falling short of a holiness we wished so desperately to attain! Never again to have to renounce in desperation the evil of the world that keeps sneering and snapping at our heels. This is heaven, and herein we rejoice; therefore, the hope is a blessed hope.

2. There is a sequel to this truth. Not only will our life of conflict and struggle come to an end, but **the purpose that Jesus Christ set for himself in his redeeming work will be accomplished.** This is cause for rejoicing; this is the blessed hope. Jesus "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own."

Throughout the time of our pilgrimage here Jesus has been our high priest, and how we have needed him! Again and again we have bowed in contrite repentance and begged for his intercession on our behalf, and for his forgiveness because we were not what he wished us to be. But now we shall stand in his presence and see him as he is, and we shall be like him. Never again to be ashamed in his gracious presence! We shall bow in humble gratitude, to be sure, but we will lift our faces to him in grateful acknowledgement that his work of redemption is complete. To know from his own face and the words of his own lips that he is seeing "the fruit of the travail of his soul and (is) satisfied," will be cause for eternal joy. Therefore, this is a blessed hope.

3. The happiness which this hope causes is intensified when we consider that the appearing of the glory of Jesus Christ will take place in a moment, in the twinkling of an eye. **The event for which we hope is a cataclysmic event,** and, therefore, the hope is a blessed hope.

Often we have wished that the phenomenon of the instant could be carried over into the things of the spirit. In matters of less significance we have it in a wide range—from instant cream to instant credit. But in things of the spirit we have had to accept the fact of slow, and often painful, growth. Often we have wished an angel would come down, stand at the foot of the bed, and just tell us straight what God's will is. Instant discerning! Often we have wished for some divine disinfectant that could give us instant holiness. But the road of sanctification was one of exhausting effort and disappointing setbacks.

However, the event for which we hope is a cataclysmic in-breaking of the Lord from heaven. The radical but quiet inbreaking of Jesus in the incarnation has become now an invasion of the Lord of glory. Suddenly the things we wished for and he purposed will become unalterable reality. Suddenly, in the twinkling of an eye, all will be changed. Suddenly we, too, shall be changed. This is our hope, and this gives us joy.

**4. The cataclysmic event for which we hope is also a catastrophic event.**

"Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war . . . From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the wrath of God the Almighty" (Rev. 19:11,15).

We have prided ourselves that in our day of psychological insights and humanitarian spirit we have advanced beyond the sentiment expressed in the so-called imprecatory psalms. We have come to be embarrassed to think that a man of God could speak words like these:

"Let their own table before them become a snare; let their sacrificial feasts be a trap. Let their eyes be darkened, so that they cannot see; and make their loins tremble continually. Pour out thy indignation upon them, and let thy burning anger overtake them. May their camp be a desolation, let no one dwell in their tents" (Psalm 69:22-25).

In all our feigned spiritual sophistication we have lost sight of the glory of the judgment of God. Was it not God who sent the flood? Was it not God who poured confusion on Babel? Was it not God who wrought havoc and desolation in Nineveh? Is it not God who will crush the devil and all his followers in the final trampling of the wine press of the fury of God?

The breaking in of Jesus Christ the judge of the ages will be like a stroke of lightning, sudden, irresistible, catastrophic. "And then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory" (Matth. 24:30).

This is the hope that is set before us. The victory of Calvary, which was the irreversible victory over sin and death, will here be demonstrated to be eternally valid, when the forces of evil will be irretrievably crushed. God's seal will make of the judgment an eternal destiny. This is indeed a blessed hope!

**5. This appearing of Jesus Christ, this breaking in of the Lord of glory, is an event of cosmic proportions.** This is cause for jubilation; therefore, the hope is a blessed hope.

We have tended to use the word blessed to describe something personal. When we have asked God to bless us, we have looked for the answer in a quiet kindness of God undergirding us so we can endure the problems of life. But such an understanding of the word blessed makes our hope too small. The appearing of Jesus Christ in the cataclysmic, catastrophic invasion at the end of History is an event of cosmic and universal dimensions. It is this that makes ours indeed a blessed hope. This colossal event at the close of the era is the stroke of God by which he severs the age that was from the age to come.

The cross of Jesus has stood as the mid-point within human history. It has been the hub upon which history has hung and turned. The fire which Jesus Christ threw on the earth then, flared like the sulfur when a match is struck. Subsequently it settled into a slow burn, sometimes smouldering, sometimes fanned to vital flame at various points through the centuries and throughout the world. Those were the fires of the age to come projected backward into the present. When Christ returns, all the life of the age to come which these fires have been able to generate will be gathered and swallowed up by the new age, the age of the kingdom of God. The old will be cut off. Behold, the new will have come.

"He will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

Here is a hope for the world, for all of mankind. Here is a hope that encompasses all nations and all epochs. Together with the seer of Patmos we rejoice in this our blessed hope.

"Behold, a great number which no one could number, from every nation, from all tribes and people and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!'" (Rev. 7:9-10).

#### Conclusion:

And Jesus says, "Behold, I am coming soon."

And we say, "Amen. Come, Lord Jesus!"

Nick Willems led in the Memorial and Communion Service. The names of ministers and deacons who had died in the past year were read:

#### B.C.

Black Creek—David Klassen

Broadway—Rev. Peter S. Thiessen

Clearbrook—Rev. Samuel Hodel, Rev. Peter Langemann, Rev.

Jacob P. Friesen, Rev. Aron Toews Bernhard Ratzlaff

Yarrow—Rev. P.J. Neufeldt, Rev. Petrus Martens

#### Manitoba

Elmwood—Gerhard Boschmann

Morden—Rev. Peter P. Schulz, Jacob F. Poetker

North Kildonan—Rev. Henry M. Janzen

Winnipeg Central—Rev. Peter Kornelson

#### Ontario

St. Catharines (Scott St.)—Rev. Peter Mandtler

The Communion Service followed, and the benediction brought the convention to a close.

## PART IV

### Minutes

of the Summer Sessions of the CANADIAN CONFERENCE  
COUNCIL OF BOARDS at the Central Mennonite Brethren Church  
Saskatoon, Saskatchewan, JULY 3-4, 1970

#### SESSION I

9:00 a.m., Friday, July 3, 1970

##### 1. Invocation and Welcome

Brother J.H. Quring, the Conference Moderator, called the meeting to order and welcomed the delegates. He reminded them of the special meaning of brethren gathering for fellowship and work in Christ. A word of welcome from Brother H.H. Voth who recently suffered a heart attack was received.

##### 2. Devotional Message

After prayer, Brother H. Voth, assistant moderator, spoke from II Timothy 1:7 on the theme "Operation Communication". The context speaks of a fire burning low with Timothy and is a reminder to stir up the living flame. The select group of listeners today include those who have been chosen for a task and are united in the aim of proclaiming Christ through specific programs. For such chosen ones this is a privilege, honour, and responsibility—to be Christians for the sake of others.

Our present danger is that in our communications we may leave others behind. The realization of the presence of Christ within can give courage and the recognition of three qualities:

a) power—to stand in face of temptation through the strength of faith in Christ. A purity of heart can give power to resist human impulse.

b) love—giant strength is to be administered with the love with which we have been loved, and not selfishly.

c) sound mind (self-control)—acknowledging a directing Head in the exercise of standing firm.

All these qualities are to be practised by all in proper balance. The Moderator invited the delegates to participate in prayer.

##### 3. Announcements

The host pastor, Brother Henry Harder, welcomed the delegates to Saskatoon and detailed the meeting rooms and meals arrangements.

##### 4. Adjournment

The Council of Boards adjourned to work according to the following schedule:

July 3:

9:00—9:15 a.m.—Devotions, H. Voth

9:15—10:15 a.m.—Board sessions

10:30—12:00—Board sessions

Lunch

2:45—3:00 p.m.—Coffee break

3:00—5:00 p.m.—Board sessions

Supper

7:00—9:00 p.m.—Council of Boards

July 4:

9:00—9:15 a.m.—Devotions, R. Bartel

9:15—10:15 a.m.—Board sessions

10:15—10:30 a.m.—Coffee break

10:30—12:00—Board sessions

Lunch

1:00—2:45 p.m.—Board sessions

2:45—3:00 p.m.—Coffee break

3:00—4:00 p.m.—Board sessions

## SESSION II

7:00 p.m., Friday, July 3, 1970

## 1. Opening

Brother C.J. Rempel led the board members in the singing of the confessional song, "My Jesus I Love Thee."

Brother E.A. Isaac read Colossians 1:27-2:4 and spoke a prayer.

## 2. Executive Committee Business

a) Monday evening meeting—delegates are invited to submit questions to Board of Spiritual and Social Concerns for this question period.

b) 1970 Yearbook—to be published on basis of 1968 decision—“that one Yearbook will be printed and that all messages and briefs presented at the Faith and Life Conference be recorded in the Conference Yearbook in the language in which they will be presented” (68 Year Book, p. 37).

c) 1971 Convention—invitation of Ontario Conference accepted, with the final dates to be determined by the Ontario executive

d) Frequency of meetings poll—on basis of 42 replies

1. Board meetings are necessary:

9 once a year

6 twice a year

26 once a year and interim executive meetings

2. Council Board meetings:

39 once a year

1 twice a year.

3. Conference delegate meetings:

18 every year

21 every 2 years

2 every 3 years

#### 4. Conference delegate meetings

23 combine } business & faith discussions  
19 separate }



The Council of Boards ruled that the constitution (1969 Year Book, p. 51, IV, sec. 3) allows the executive to call only one Council of Boards meeting per year, however, voted to postpone a change in the present pattern of two meetings per year until the 1971 business convention.

- e) Council of Board Winter Session—majority accepted Dec. 29-30, 1970 dates. Location on rotation schedule is Manitoba.
- f) MCC (Canada) Questionnaire—in response to the question of a Canada-wide delegate assembly the executive proposed that the MCC (Canada) executive consider conducting policy meetings at the annual provincial MCC meetings with the MCC (Canada) board present to obtain the best constituent representation at the lowest cost. However, if other Mennonite groups should favour a Canada-wide delegate assembly we would agree to this on a one-time basis only. Accepted.
- g) Oliver Gospel Chapel, B.C.—the moderator announced the dissolution of this church.

### **3. Reports by Boards**

The Council of Boards heard the following reports and as the conference in interim took subsequent action on the recommendations presented.

#### **A. Board of Publications—W. Kehler**

- i) Constitution—500 copies are being printed and will be available at 50¢ by August 1. Each Church will be sent a free copy.
- ii) Finances—Board and periodical spending is below budget (\$2,500), while the printing shop and bookstore are showing profits (\$3,600).
- iii) Film of conference activities—delegates voted to drop further consideration due to high cost and problem of obsolescence.

#### **B. Board of Management — H. Block**

- i) Personnel Employment Policy—all boards are encouraged to reply to this "white" paper:

Since our Conference is involved in the employment of personnel for its many areas of work such as education, publication, evangelism and management, an attempt has been made to draft a general employment policy as a basic guideline for all Boards. We must recognize that each Board has its own specific goal and requires therefore specially qualified personnel to achieve these goals, thus absolute parity of salary and equality in all aspects of employment would be neither necessary nor always equitable. In general, however, a philosophy of salary and a general employment policy such as the following could constitute a common base for all Boards.

### **1. Philosophy of Church-related Employees Salary**

The following concepts should be kept in mind in considering salaries for conference personnel:

- 1. Since the goal and purpose of the Conference differs from that of society, salary schedules and salary concerns need not necessarily relate. For example, insitutional salaries could be either higher or lower than the society's equivalent classification.
- 2. Since we are conscientiously working in a Christian community, the motivations of maximum salary—"charging what the traffic will bear" should not become the primary concern.

3. While the median salary of the supporting constituency is not the most important factor, we are dependent upon the good will and free giving of the constituency, and must therefore pay some attention to the general income level of the supporting constituency.

4. Salary parity among conference personnel should be a goal; however such parity should give recognition to special training, ability and experience. Academic qualification in itself should not be seen as the only criterion.

## **2. Employment Policy for Canadian Conference Personnel**

### **A. Employment**

Personnel are appointed by the Board in question and ratified by the conference.

1. Prospective personnel must give evidence of loyalty to Jesus Christ and the Church.

2. Prospective personnel should give evidence of leadership qualities, which will enable them to exert a positive influence upon the life and work of the total brotherhood.

3. Prospective personnel must be in agreement with the Confession of Faith of the MB Church and be willing to declare this position.

4. Prospective personnel must be in agreement with the stated objectives of the conference as defined by the Board.

5. Due consideration must be given to their training, experience and academic qualifications.

### **B. Termination of Service**

#### **1. Retirement**

Retirement is at age 65; after that age, personnel may be employed on an annual basis.

#### **2. Resignation**

Personnel may terminate service by written resignation. Notice of termination must be given as indicated under "3" below.

#### **3. Non-renewal of employment**

Employment shall be on a yearly basis for the first two years; tenure shall then be granted, until terminated in one of the following ways:

- a. By mutual consent of the employee and the Board
- b. By six months' written notice
- c. By one month's written notice by either party in case of a situation affecting Conference or the employee
- d. Immediate dismissal with one month severance pay by Board action.

### **C. Professional Improvement**

#### **1. Leave of absence**

The purpose of a leave of absence is to give opportunity for professional growth. It may be used for continued studies toward a higher degree, related professional work, writing, specially approved travel, or other approved aspects. Application for a leave of absence must be made in writing to the respective Board six months before the leave is to take effect.

## **2. Sabbatical leave**

Each Board is to make its own arrangements regarding sabbatical leave.

## **D. Salaries and Benefits**

### **1. Salary**

The salary schedule for Conference personnel is determined by the respective Board and ratified by the Board of Management. The schedule is determined on the following basis:

- a. Related or comparative responsibilities of non-Conference personnel.
- b. Past experience.
- c. Academic training.

### **2. Benefits**

- a. Canada Pension Plan. The respective Board makes a contribution equal to that of the employee.
- b. Conference Pension Plan/Group Insurance. The respective Board makes a contribution equal to half the cost of the Pension Plan premium.
- c. Hospital and Medical Premiums. The respective Board makes a contribution equal to half the cost of the total premiums paid by each employee.

- d. Vacations will be granted as follows:

1. Two weeks after one year's employment
2. Three weeks after five years' employment.

Vacations are to be taken at a time most suitable to the work upon the recommendation of the respective Board; vacation days may be accumulated by mutual agreement but may not be accumulated beyond a two-year period.

## **E. Salary Schedules**

### **1. Basic Salary**

The basic salary of each Board is to be established in accordance with the following criteria:

- a. Board of Evangelism bases its salary in relation to the salaries of pastors of our Conference.
- b. Boards of Christian and Higher Education base their salaries on academic standards, responsibilities and comparative salary schedules of similar institutions.
- c. Boards of Management and Publication base their salaries on the abilities, experience, responsibilities and wage agreements of their professional counterparts in industry in keeping with Subsection 1 of Section 1.

### **2. Increments**

- a. Increments of \$300.00 may be applied annually to the basic salary schedule with a maximum number of ten.
- b. Adjustments due to cost-of-living fluctuation may be made as deemed necessary by an annual review of the Board of Management.

### **3. Interpretation of Conference Personnel**

1. Executive Secretaries
2. College President and staff
3. Periodical Editors

4. Conference Treasurer
5. Christian Press Manager

John E. Janzen

B. ii) Conference income—96% of projected income has been collected for the 1969/70 budget year.

iii) M.B.B.C. building project—after a review of the proposal accepted by the 1969 Convention (69 Year Book, p. 84), and in view of the actual special mortgage interest rate of 8 5/8% which would call for a 50 year amortization on the basis of a projected income for repayment of \$30,000, it was recommended that the M.B.B.C. building project be postponed at this time, and that the \$6,500 expenditures incurred thus far be borne by the Conference. Action on these recommendations was deferred until the Board of Higher Education report could be heard.

iv) Bethesda—Brother C.J. Rempel recommended that the Council approve changing the 1969 Convention decision (1969 Year Book, p. 126) on program expansion on the basis of the following report:

At the conference in Winnipeg, July 1969, it was decided to accept the recommendations of the Board of Management regarding the Bethesda Home as set forth on Page 126 and 127 of the 1969 Canadian Conference Year Book. Subsequently a letter was written to Dr. D.E. Zarfes, Director of the Mental Retardation Branch of Ontario and also to Mr. John Brennan, Project Coordinator for the Associations, to inform them of the reaction of the Conference to the proposed expansion plans and recommendations.

In a letter of July 31, 1969, Dr. Zarfes indicated that they were now prepared to undertake some discussions regarding Bethesda and the long-range plans for the Hamilton-Niagara area. After several months Dr. Zarfes communicated with us verbally, indicating that the matter would be dealt with as soon as possible.

In the meantime, several changes in the internal organization of the Associations have taken place and as a result their activity at present is somewhat stalled and there is considerable less pressure. We were not disturbed about this and a new approach to the future development of our facilities was considered at our Board meeting on January 9, 1970. As a result Dr. Zarfes was contacted on January 26, 1970. Dr. Zarfes stated that the Department is certainly prepared to consider a proposal from Bethesda. He indicated that in view of the many commitments for various types of services with the Associations in the Hamilton-Niagara area, very little help could be expected from the Associations. Because of the division of interest within the Associations, Dr. Zarfes felt that Bethesda would be well advised to embark on its own project. With the philosophy and our type of service and autonomy in mind, we would perhaps be well advised to consider expansion only up to a maximum of 150 beds.

We then met with Dr. Zarfes and Mr. W. Kirke, Program Director, on Wednesday, April 8, 1970 to discuss the whole project and possibilities in more detail. As a result, it was decided (according to the minutes of the meeting of May 1, 1970) that a letter should be written to Dr. Zarfes outlining the Board's intentions and to seek approval for the project and an indication of the Department's financial participation. A well known building Engineer should be contacted as well, to obtain appropriate sketches and suggestions.

Thus a letter to Dr. Zarfes on May 4 included the following proposals:

1. Providing additional accommodation for 15 retarded persons on the third floor of our old building.
  2. Renovate the main floor of the old building and use it exclusively for Workshop facilities.
  3. The sewing services and grooming facilities to be moved to the small residence (now unoccupied).
  4. Renovation of the main floor of the main hospital building to provide adequate office and dining facilities. Relocation of Ladies' O.T. and Chapel.
  5. The erection of a Gymnasium.
- Specific reaction was requested to:

- 1) The approval for adding 15 beds to our service and that these would be maintained by the O.H.S.C. on the same basis as our present operations.
- 2) Approval for the maintenance costs of the Gymnasium.
- 3) Approval for a grant for this capital expense. We would also want to know the source of the grant, the amount, and if the money would be available this fall.

A reply was received from Dr. Zarfes, stating that he discussed the matter with Dr. H.W. Henderson, Executive Director of the Department of Mental Health, and that they are basically in agreement with what we are proposing.

In order to prepare a precise report to the Board of Management, it was decided at the meeting of the Board on June 5, 1970 that Dr. Zarfes should again be approached regarding specific budget and capital cost information, to enable the Board of Management to consider this project and make a decision at the meeting in July in Saskatoon.

In accordance with the minutes, Dr. Zarfes was contacted on June 9, 1970. He agreed quite readily to our proposed operational costs in adding 15 retarded persons to our service and the maintenance of the proposed Gymnasium.

The Department of Mental Health is very interested in this new approach and they have declared willingness to submit our request to the Treasury Board. In a letter dated June 17, 1970, written by Mr. Mitchell, on behalf of Dr. Zarfes, we are advised that the matter will be placed before the Treasury Board at the earliest possible time and that they will do the best to obtain a decision prior to the Western Meeting, the first week in July. In a further telephone conversation Dr. Zarfes confirmed their willingness to support this project and that participation with Government funds would in no way affect our autonomy, philosophy or control. They are very happy with the service that is being rendered here, and it is not their intention to look over our shoulder. Traditionally, requests of this nature are submitted to Treasury Board, both for operating costs as well as capital grants. The Treasury Board would have some questions if a request only for operational costs were submitted and not for capital costs. However, if we really did have a serious concern, we could still re-submit our request, but they would prefer that we propose the project for approvals for both operational and capital cost. A two-thirds grant for capital costs could be expected.

In view of these developments, we wish to recommend to the

Board of Management the acceptance of the proposed project as outlined, with the addition of new Boiler Facilities and a Maintenance Shop. The total capital cost outlay should not exceed \$145,000.00. If the Department contributes two-thirds, our share would be \$48,332.00. We have an accumulated fund made up of monies realized from Depreciation, Return on Investment and Designated Building Donation Funds. If it should be decided that we definitely want to do this alone, it may be necessary to borrow about \$64,000.00. If the government grant is accepted, this will not be necessary.

Bethesda enjoys good rapport with the community and the government. Many people have expressed their desire to help as soon as we are ready to extend our service. Four people specifically have pledged support, and it is expected that the amount will be quite sizable.

We firmly believe that this new proposal should be seriously considered for the following reasons:

1. The third floor in the old building has been used as a staff residence, but since more of our staff members are coming from the local area, the demand for this space is minimal. With some renovations, this area could be used to accommodate the 15 retarded persons referred to in item #1 of the proposal.

2. To accommodate these people in our dining room facilities we will need to make some renovations of the main floor of the main hospital building as referred to in item #4. Office space is at a premium—there is no room for another office clerk, and we need one desperately; we have no meeting room; there is no housekeeper's office, etc. If additional dining room space is provided for patients, other accommodation will have to be found for staff dining facilities.

3. This leads us to the necessity of the erection of the Gymnatorium. We believe that the retardate, as much as any other person, needs experience in worship. He also needs an aggressive physical fitness program, and he needs training in social skills. It would be difficult to accommodate an additional 15 persons in our present chapel area. During the winter months we have no open area for the physical fitness program. Because of the lack of space, it is also difficult to plan socials and a program of volunteer activities without interrupting the ward programs. The Gymnatorium would be used primarily for these purposes.

We are emphasizing family and community involvement in the life of the patient in our program to help meet the spiritual and social needs of our patients. We also emphasize this because we feel that these are opportunities for us to be a Christian influence and to expose these people directly with the Gospel as they join us in our special services. It is not unusual to have visitors in our regular services. We would like to encourage more of this. With the facilities of the Gymnatorium we would be able to expand this area of service in both formal and informal situations.

4. By providing this facility, we will be able to use the Gymnatorium for our chapel services as well as for recreation. The present Ladies' Occupational Therapy facilities will be accommodated in our present chapel. Staff dining facilities will be provided for in the present Ladies' O.T. room. We will then be enabled to provide more office space.

5. Maintenance Shop and new Boiler. Our present main boiler



has outlived its usefulness. Expensive major repairs will have to be made if it is not replaced. We question the feasibility of repair, and it will also be too small with the addition of the Gymnasium. The maintenance shop is crowded and a hazard. To do an effective maintenance job, these facilities must be considered.

6. Workshop facilities must be expanded to accommodate an additional 15 persons. We have an effective program at present and find that this aspect of the work is a meaningful tool in the welfare and possible rehabilitation of the retarded person.

We are excited about this development and would urge acceptance of the proposals to enable us to begin with the project in September of this year. Much concern, prayer and thinking has been done, and we feel that God is leading this way. Your understanding and support will be appreciated most sincerely. It was also noted that a letter giving agreement in principle had been received from Dr. Zarfas on June 20, 1970. The Council voted to accept this new proposal.

#### **C. Board of Higher Education—J. Block**

This Board also recommended postponement of the MBBC building project until a more favourable economic climate exists, (renewal of the project is dependent on further Conference approval) and further proposed that the Council of Boards approve a \$30,000 renovation of Ebenezer Hall using already available funds. Since the board had not yet heard the President's report on possible program options for MBBC, the Council again postponed action on these recommendations until a special session of the Council called for Saturday, July 4 at 3:00 p.m.

#### **D. Board of Evangelism—G.L. Braun**

The following report was heard and all five recommendations were accepted:

The Board of Evangelism responsibility covers the area of Evangelism, Radio and T.V., and the work in Quebec and Nova Scotia.

1. We recommend that the services of Rudy Boschman be retained beyond July, 1971. He will continue in the present ministry with a greater emphasis on Team Evangelism. Accepted.

2. We recommend that the St. Laurent M.B. Church (8 members) which was organized on Dec. 30, 1969, be accepted into the Canadian Conference. Accepted.

3. We recommend that the Canada Inland Mission workers of Quebec be permitted to write a letter to all Canadian Churches requesting that an offering be given for the construction of a dormitory for married students at Bethel Bible Institute, Lennoxville. Accepted.

4. Inter-Mennonite Consultation on Evangelism April 15-18, 1971

The Mennonite Brethren have received an invitation through the Board of Evangelism to participate in an Inter-Mennonite Consultation on Evangelism from April 15-18, 1971.

- Read statement of purpose
- Meeting Hilton Hotel—Chicago
- Rates 13.00 per day
- Registration single 40.00, couple 60.00

—Registration to carry expenses involved in conducting such a Consultation.

—Inviting 2000 participants;

—young people

—ministers

—laymen

Brother J.J. Toews and I attended a Steering Committee Meeting on April 22, Chicago.

—We recommend that we go on record as morally supporting the Inter-Mennonite Conference on Evangelism and we encourage voluntary participation. We wish to receive further direction from this body. Accepted.

5. At our last Council of Boards Meeting we were encouraged to continue planning regarding Evangelism Emphasis in 1973. This will be similar to an Evangelism in Depth program.

—Some 25 church denominations have committed themselves to participate

—The Steering Committee has drawn up an operating budget of \$100,000.00

—Office rental, publicity, Co-ordinating director, equipment, literature, etc.

—Asking the participating church denomination to appoint someone to the finance Committee.

We recommend that the Council of Boards appoint a member from the Board of management to this position. Accepted.

G. L. Braun

The Council then adjourned with prayer.

### SESSION III

9:00 a.m., Saturday, July 4, 1970.

#### 1. Devotional

Brother Rudy Bartel read from I Peter 5 and directed the attention of the assembled board members to "Peter's Charge to Leaders in the Church." The O.T. and N.T. indicate how religious leaders can be a problem and hindrance to the work of God. The admonition here is to practice reliability, remembering the importance of people and the ultimate responsibility under God. A need for subjection by younger to elder, and each to the other, and the practice of humility will help to bridge the credibility gap of our day. The peculiar anxieties of leaders including loneliness, sensitivity—these are all to be cast upon Christ knowing He cares. Where there is suffering the practice of faith can give a right perspective and restoration.

#### 2. Adjournment

The Council of Boards adjourned for the individual sessions of the respective boards with a season of prayer.

### SESSION IV

3:00 p.m., Saturday, July 4, 1970

#### 1. Opening

Brother J.H. Epp from the Board of Missions/Services was welcomed and asked to open this session with prayer.

## 2. Executive Business

It was announced that the Council of Boards minutes are to be published in the Yearbook.

The Board of Spiritual and Social Concerns asked that the minutes of the Winter Session of the Council of Boards be circulated in the Churches. Accepted.

## 3. Board Reports continued

### E. Board of Christian Education—D. Redekop

#### Sunday School and Midweek

I. Whereas we believe it is the prime duty and responsibility of the Sunday School to teach the Word of God and whereas the S.S. forms the broadest base age-wise (from the cradle to the grave) we have decided to concentrate on the area which we consider the weakest at present but which presents the greatest growth potential, namely the Adult Department. In order to help churches to improve their Adult Department we are planning to:

1. Print a brochure giving practical hints and helps for the Adult Department.
2. Seeing that one of the necessities for your adults to attend Sunday School is that the church have a strong Cradle Roll Department, we are, therefore, planning to print a brochure offering assistance in this aspect.

II. The other emphasis we would like to work on is outreach through Home Bible Studies. We are, therefore, planning to offer guidelines here as well.

III. To assist the local churches and provincial bodies in planning and implementing the above suggestions, we are prepared to meet with Sunday School Superintendents, Pastors or other representatives. The Executive Secretary, members of the Board of Christian Education and perhaps Bible School and Bible College personnel will be available to assist in such meetings.

IV. The Service Training Program used by our churches in training workers is gaining momentum.

Canadian M.B. Churches enrolled in the STP. Program

|                                   | 1968 | 1969 | 1970 |
|-----------------------------------|------|------|------|
| 1. Churches                       | 32   | 47   | 60   |
| 2. Students<br>completing courses | 246  | 419  | 531  |

We are continuing to promote this Program.

#### V. M.B. Adult S.S. Quarterly

It has been used by our churches for one quarter April—June, 1970 and seems to have been favourably received.

English copies sold April—June—8,624

German copies sold April—June—3,326

According to our records 44 of our Canadian Churches are not using the Adult Quarterly.

We want to continue our promotion to encourage this use.

IV. Another concern the Board of Christian Education would like to point out is that some Churches in structuring their Sunday Morning programs to include both German and English services

have thereby either limited or excluded the German Sunday School, whereas other churches have made changes that have not restricted that Sunday School. We feel that whatever change a local church makes, it should never detract from the Sunday School hour.

## YOUTH

- 1) We continue Youth Week in 1971—publicity to be changed through preparation of Youth Week packet or brochure.
- b) Continue Youth Projects as outlined at our January meeting.
- 3) Youth Rally, at Banff, School of Fine Arts, December, 1971 is under preparation. Dec. 28-31.
- 4) Appointment of co-editor for Youth magazine for Board of Christian Literature. Br. Kornelson together with the B.C. brethren will select and appoint him as the Can. representative. Emphasis: Deeper Life, Training, Problems.

## MUSIC

### 1. Hymn Writing Contest

The results of the Hymn Writing contest have been tabulated and will be announced in the M.B Herald shortly. Copies of these will be made available to anyone who would desire these after all arrangements will be made with the writers. Congratulations are in place to Mr. and Mrs. Rudy Bartel for producing the best original hymn (words and music).

2. A Christian Education Conference with a heavy emphasis on music is being planned for February or March of 1973. Some of the areas which will be covered are:

- a) Pastor's responsibility re-music in the church.
- b) Responsibility of the Congregation in Congregational singing.
- c) New trends in music.
- d) Effects of Pop and Rock music on our youth.
- e) Singing in the various departments in Sunday School.
- f) Adult Choir techniques and repertoire.
- g) Many others.

### F. Board of Spiritual and Social Concerns —J. A. Toews

Several members were absent due to overseas assignments.

The following concerns were considered:

a) The relation of baptism and communion to church membership. We believe that the New Testament provides a normative pattern for the faith and practice of the Church. This general, biblical pattern includes the following aspects:

1. A genuine conversion experience.
2. Baptism on confession of faith. (preceded by teaching Matt. 28:19).
3. Church membership. (followed by teaching)
4. Communion and fellowship (Acts 2:41-42)

In Exceptional cases communion may be received by those believers who have not as yet confessed Christ in baptism and baptism may be administered to believers, who have no opportunity to join a local Church fellowship. Such exceptions do not invalidate the biblical principles stated above.

The Board is asked to consider this as a subject for the next Faith and Life Conference.

b) Chain letter

It has been brought to our attention that a chain letter is being circulated in our constituency suggesting an easy way of securing the sum of \$8,000.00 for churches, ministers and missionaries. This method of securing funds we consider unscriptural, improper and deceptive. We would request that our Brethren refrain from such involvement.

c) MCC (Canada) report was received.

d) Ottawa Mennonite Church

Statement re: Request of the Ottawa Mennonite Church for closer fellowship with Mennonite Brethren: To foster such a fellowship we offer the following suggestions:

1. If deemed appropriate, the Ontario M.B. Conference could invite fraternal delegates or observers from the Ottawa Mennonite Church. Occasionally, the Candian Conference could make similar arrangement.

2. We would encourage M.B. pastors, Bible teachers, and other Christian workers to make contact with the Ottawa Mennonite church when coming to the city, and to be available for service if requested.

3. We would suggest, that our Conference Executive provide the Ottawa Mennonite Church library with our periodical the M.B Herald, as well as with our Annual Conference Yearbook.

**C. Board of Higher Education continued**

A commission is to be appointed to plan and study an increased theological emphasis. Suggestions in writing are to be considered from interested groups and individuals.

Action was then taken by the Council on the following postponed motions:

a) We recommend the postponement of the MBBC building project until a more favourable economic climate exists (the renewal of the Project is dependent on further conference approval). Accepted.

It was then deemed proper to act on the following postponed Board of Management motion:

b) We recommend that with the acceptance of the postponement of the MBBC building project that the approximate \$6,500 expenditures incurred thus far in this project be borne by the Conference. Accepted.

And finally the Council of Boards accepted the second postponed Board of Higher Education motion:

c) That the Council of Boards approve a \$30,000 renovation of Ebenezer Hall using already available funds.

**D. Board of Evangelism continued**

A recommendation was approved after discussion that each province in which the Canadian Conference program is aired establish a committee which is to be responsible for the publicity, follow-up, and radio station negotiations for airing of the program in that province.

**4. Closing**

A note of thanks to the host Church and participating persons, and prayer, closed this Summer 1970 Council of Boards session.

H. L. Swartz

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

**AUDITORS' REPORT**

We have examined the Revenue Fund, Trust Fund, Capital and Loan Fund and Mission Endowment Funds balance sheets of the Canadian Conference of the Mennonite Brethren Churches of North America as at May 31, 1970 and the related statements of income and expenditure and surplus 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, Capital and Loan Fund and Mission Endowment Funds balance sheets and related statements of income and expenditure and surplus present fairly the financial position of the Conference as at May 31, 1970 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, 1970.

Sill, Streuber, Meger & Fiske  
Chartered Accountants.

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

**BALANCE SHEET**

**As at May 31, 1970**

**A S S E T S**

**REVENUE FUND**

**Current Assets:**

|                                      |              |              |
|--------------------------------------|--------------|--------------|
| Cash on Hand and in Bank .....       | \$ 48,773.06 |              |
| Loans and Accounts Receivable .....  | 8,862.44     |              |
| Prepaid Property Taxes .....         | 5,008.12     |              |
| Due from Capital and Loan Fund ..... | 7,851.75     | \$ 70,495.37 |
|                                      |              | <hr/>        |
|                                      |              | \$ 70,495.37 |
|                                      |              | <hr/> <hr/>  |

**TRUST FUND**

**Trust Fund Assets:**

|                                |              |
|--------------------------------|--------------|
| Cash on Hand and in Bank ..... | \$ 30,672.01 |
|                                | <hr/> <hr/>  |



## RECONCILIATION OF TRUST FUNDS

Bible College Building Fund  
 Bible College Working Capital Allowance  
 Board of Evangelism (Mobile Book Shop)  
 Canadian Youth Committee  
 Canadian Youth Conference  
 Music Committee  
 Designated Funds  
 Endowment Funds and Interest  
 Bethesda Western Patients Account  
 Bible College Offering  
 Board of Missions:  
     General Offering  
     Christian Service  
 Endowment Fund (General Conference)  
 Team Evangelism  
 General Conference Administration Fund

### CANADIAN CONFERENCE OF THE

## MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

### STATEMENT 1

### BALANCE SHEET

As at May 31, 1970

### LIABILITIES AND SURPLUS

#### REVENUE FUND

#### Current Liabilities:

|                        |             |
|------------------------|-------------|
| Accounts Payable ..... | \$ 1,073.74 |
|------------------------|-------------|

#### Nominal Surplus:

|                             |              |
|-----------------------------|--------------|
| Balance, May 31, 1969 ..... | \$ 60,127.61 |
|-----------------------------|--------------|

Add:

|   |          |
|---|----------|
| Excess of Income over Expenditure for<br>Year ended May 31, 1970 (State-<br>ment 2) ..... | 9,294.02 |
|---|----------|

|                             |              |
|-----------------------------|--------------|
| Balance, May 31, 1970 ..... | \$ 69,421.63 |
|-----------------------------|--------------|

\$ 70,495.37

#### TRUST FUND

#### Trust Fund Liabilities:

|                           |              |
|---------------------------|--------------|
| Trust Fund Balances ..... | \$ 30,672.01 |
|---------------------------|--------------|

## RECONCILIATION OF TRUST FUNDS

| Balance<br>May 31, 1969 | Receipts     | Disburse-<br>ments | Balance<br>May 31, 1970 |
|-------------------------|--------------|--------------------|-------------------------|
|                         | \$ 16,844.46 | \$ 2,916.94        | \$ 13,927.52            |
| \$ 7,000.00             |              | 7,000.00           |                         |

|                     |                     |                     |                     |
|---------------------|---------------------|---------------------|---------------------|
| 1,616.97            | 2,804.96            | 2,125.70            | 2,296.23            |
| 429.90              | 2,808.54            | 3,010.31            | 228.13              |
| 263.01              |                     |                     | 263.01              |
| 408.54              | 501.00              | 600.00              | 309.54              |
|                     | 8,432.35            | 8,432.35            |                     |
| 241.33              | 3,045.00            | 2,390.00            | 896.33              |
| 32.45               | 6,614.99            | 4,441.47            | 2,205.97            |
|                     | 17,864.04           | 17,864.04           |                     |
|                     | 785,808.91          | 785,808.91          |                     |
|                     | 68,728.21           | 68,728.21           |                     |
|                     | 33,704.42           | 33,704.42           |                     |
| 125.00              | 2,333.02            | 1,840.19            | 617.83              |
|                     | 24,618.76           | 14,691.31           | 9,927.45            |
| <u>\$ 10,117.20</u> | <u>\$974,108.66</u> | <u>\$953,553.85</u> | <u>\$ 30,672.01</u> |

**CANADIAN CONFERENCE  
OF THE  
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA  
BALANCE SHEET  
As at May 31, 1970**

**A S S E T S  
CAPITAL AND LOAN FUND**

**Capital and Loan Fund Assets:**

Loans Receivable:

|                       |              |              |
|-----------------------|--------------|--------------|
| Christian Press ..... | \$ 98,582.67 |              |
| St. Therese .....     | 22,680.24    | \$121,262.91 |

**Original      Accumulated  
Cost          Depreciation**

Fixed Assets:

M.B. Bible College:

|                              |                     |                     |                     |
|------------------------------|---------------------|---------------------|---------------------|
| Land .....                   | \$ 61,661.70        |                     | \$ 61,661.70        |
| Buildings .....              | 419,338.72          | \$ 92,668.25        | 326,670.47          |
| Library .....                | 35,000.00           |                     | 35,000.00           |
| Equipment<br>and Fixtures .. | 52,269.21           | 48,861.13           | 3,408.08            |
|                              | <u>\$568,269.63</u> | <u>\$141,529.38</u> | <u>\$426,740.25</u> |

Bethesda Home (Note 2):

|                              |                     |                     |                     |
|------------------------------|---------------------|---------------------|---------------------|
| Land .....                   | \$ 44,500.00        |                     | \$ 44,500.00        |
| Buildings .....              | 398,122.65          | 102,601.35          | 295,521.30          |
| Equipment<br>and Fixtures .. | 110,189.17          | 59,129.38           | 51,059.79           |
| Lagoon .....                 | 2,000.00            | 700.00              | 1,300.00            |
|                              | <u>\$554,811.82</u> | <u>\$162,430.73</u> | <u>\$392,381.09</u> |

|   |                     |                     |                     |
|---|---------------------|---------------------|---------------------|
| Christian Press:  |                     |                     |                     |
| Land .....  | \$ 13,383.80        |                     | \$ 13,383.80        |
| Building .....  | 12,435.42           | 3,108.85            | 9,326.57            |
| Equipment<br>and Fixtures ..                                  | 112,261.70          | 46,359.19           | 65,902.51           |
|   | <u>\$138,080.92</u> | <u>\$ 49,486.04</u> | <u>\$ 88,612.88</u> |
| Conference Office   |                     |                     |                     |
| Equipment .....   | \$ 3,597.98         | \$ 1,049.52         | \$ 2,548.46         |
| Total Book Value<br>of Fixed Assets                           |                     |                     |                     |
|   |                     |                     | \$910,282.68        |
| Deduct:   |                     |                     |                     |
| Balance of Christian Press, Building Fund                     |                     |                     |                     |
| Loan as at May 31, 1970 (see Loans<br>Receivable above) ..... |                     |                     | \$ 98,582.67        |
|   |                     |                     | <u>\$811,700.01</u> |
|   |                     |                     | <u>\$932,962.92</u> |

# STATEMENT 1

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

### BALANCE SHEET As at May 31, 1970

### LIABILITIES AND SURPLUS

#### CAPITAL AND LOAN FUND

#### Capital and Loan Fund Liabilities:

|   |              |              |                     |
|---|--------------|--------------|---------------------|
| Due to Revenue Fund .....                   |              | \$ 7,851.75  |                     |
| Term Loans and Advances:                    |              |              |                     |
| Canadian Imperial Bank of<br>Commerce ..... | \$ 63,000.00 |              |                     |
| Private Loans .....                         | 500.00       | 63,500.00    | \$ 71,351.75        |
| 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     | 48,500.00           |
|   |              |              | <u>\$119,851.75</u> |

#### Capital Fund Surplus:

|  |           |              |  |
|--|-----------|--------------|--|
| Balance, May 31, 1969 .....                                    |           | \$785,794.04 |  |
| Add:   |           |              |  |
| Additions to Fixed Assets<br>(provided from Revenue<br>Funds): |           |              |  |
| M.B. Bible College .....                                       | \$ 976.81 |              |  |

|  |           |              |
|--|-----------|--------------|
| Bethesda Home .....  | 10,412.95 |              |
| Christian Press .....  | 5,694.59  |              |
| Conference Office Equipm. ....                                 | 872.08    | \$ 17,956.43 |
| <hr/>  |           |              |
| Payments on Capital Loans<br>(provided from Revenue<br>Funds): |           |              |
| M.B. Bible College .....                                       | 29,111.42 |              |
| Christian Press .....  | 12,359.53 |              |
| Canadian Imperial Bank of<br>Commerce .....                    | 16,000.00 | 57,470.95    |
| <hr/>  |           | 861,221.42   |
| Deduct:  |           |              |
| Provision for Depreciation:                                    |           |              |
| M.B. Bible College .....                                       | 15,716.19 |              |
| Bethesda Home .....  | 20,496.69 |              |
| Christian Press .....  | 11,537.57 |              |
| Conference .....   | 359.80    | 48,110.25    |
| <hr/>  |           |              |
| Balance May 31, 1970 .....                                     |           | 813,111.17   |
|  |           | <hr/>        |
|  |           | \$932,962.92 |
|  |           | <hr/>        |

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

**BALANCE SHEET  
As at May 31, 1970**

**A S S E T S**

**MISSION ENDOWMENT FUNDS**

**Current Assets:**

|                                |              |              |
|--------------------------------|--------------|--------------|
| Cash on Hand .....             | \$ 11,931.66 |              |
| Bank Deposit Certificate ..... | 15,000.00    | \$ 26,931.66 |

**Notes and Mortgages Receivable:**

Area Conferences and Churches:

|                        |            |            |
|------------------------|------------|------------|
| Special Accounts ..... | 25,451.00  |            |
| Alberta .....          | 106,036.59 |            |
| British Columbia ..... | 284,898.56 |            |
| Manitoba .....         | 174,229.53 |            |
| Ontario .....          | 100,832.04 |            |
| Saskatchewan .....     | 195,775.79 | 887,223.51 |

**Endowment Fund Notes receivable:**

|                        |           |
|------------------------|-----------|
| Alberta .....          | 15,990.00 |
| British Columbia ..... | 36,794.32 |
| Ontario .....          | 265.00    |
| Saskatchewan .....     | 447.50    |

|                                      |           |                     |
|--------------------------------------|-----------|---------------------|
|                                      | 53,496.82 |                     |
| Less: Allowance for Collection ..... | 2,567.50  | 50,929.32           |
| <b>Fixed Assets</b> .....            |           | 480.53              |
|                                      |           | <u>\$965,565.02</u> |

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

**BALANCE SHEET  
As at May 31, 1970**

**LIABILITIES AND SURPLUS  
MISSION ENDOWMENT FUNDS**

**Current Liabilities:**

|   |              |              |
|---|--------------|--------------|
| Bank Loans and Overdraft .....                        | \$ 65,257.98 |              |
| Accounts Payable,<br>including Accrued Interest ..... | 12,410.18    | \$ 77,668.16 |

**Trust Loan Accounts:**

|                        |            |            |
|------------------------|------------|------------|
| Special Accounts ..... | 41,426.60  |            |
| Alberta .....          | 7,124.40   |            |
| British Columbia ..... | 85,885.29  |            |
| Manitoba .....         | 111,490.67 |            |
| Ontario .....          | 42,907.72  |            |
| Saskatchewan .....     | 35,444.91  | 324,279.59 |

**Bequests and Revocable Gifts:**

|                       |           |           |
|-----------------------|-----------|-----------|
| Life Bequests .....   | 13,000.00 |           |
| Revocable Gifts ..... | 2,000.00  | 15,000.00 |

**Surplus Accounts:**

|  |            |                     |
|--|------------|---------------------|
| Mission Endowment Fund Earnings<br>(Statement 3) ..... | 26,207.37  |                     |
| Mission Endowment Fund Capital<br>(Statement 4) .....  | 522,409.90 | 548,617.27          |
|  |            | <u>\$965,565.02</u> |

**STATEMENT 2**

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

**REVENUE FUND**

**STATEMENT OF INCOME AND EXPENDITURE**

**For the Year ended May 31, 1970**

|                              | Actual      | Budget      |
|------------------------------|-------------|-------------|
| <b>Income:</b>               |             |             |
| Special Collections:         |             |             |
| Conference Sunday .....      | \$ 7,192.10 | \$ 6,000.00 |
| Canada Inland Missions ..... | 10,909.42   | 11,500.00   |

|  |              |              |
|--|--------------|--------------|
| Evangelism .....                         | 5,151.78     | 6,000.00     |
|  | <hr/>        |              |
|  | \$ 23,253.30 |              |
| Debt Payments:                           |              |              |
| Endowment Fund .....                     | 7,000.00     | 7,000.00     |
| M.B. Bible College .....                 | 7,112.00     | 7,112.00     |
|  | <hr/>        |              |
|  | 14,112.00    |              |
| Conf. Membership Assessm.                | 329,866.77   | 350,511.00   |
|  | <hr/>        | <hr/>        |
| Total Income .....                       | \$367,232.07 | \$388,123.00 |
|  | <hr/>        | <hr/>        |
| <b>Expenditure:</b>                      |              |              |
| Board of Christ. Education               | \$ 18,265.28 | \$ 20,140.00 |
| Board of Evangelism:                     |              |              |
| Church Evangelism .....                  | \$ 17,924.63 | 16,700.00    |
| Quebec Programme .....                   | 27,931.39    | 28,167.00    |
| Maritime Programme .....                 | 962.51       | 5,430.00     |
| Radio .....                              | 21,994.64    | 19,488.00    |
| Administration .....                     | 3,254.49     | 6,600.00     |
|  | <hr/>        |              |
|  | \$ 72,067.66 |              |
| Board of Higher Education:               |              |              |
| General Grant .....                      | 68,000.00    | 68,000.00    |
| Property Taxes, Loan                     |              |              |
| Interest & Insurance                     | 10,628.80    | 12,000.00    |
| Ministers Course .....                   | 2,000.00     | 2,000.00     |
| Student Service .....                    |              | 1,200.00     |
| Conference Bursaries ....                | 1,000.00     | 1,000.00     |
|  | <hr/>        |              |
|  | 81,628.80    |              |
| Board of Management:                     |              |              |
| Debt Retirement:                         |              |              |
| M.B. Bible College ..                    | 29,111.42    | 29,112.00    |
| Quebec Church Exp.                       | 7,000.00     | 7,000.00     |
| Bank Loans .....                         | 16,000.00    | 16,000.00    |
| General Conf. Levies ....                | 20,029.20    | 20,029.20    |
| Conference Expenses ....                 | 30,122.15    | 35,000.00    |
|  | <hr/>        |              |
|  | 102,262.77   |              |
| Board of Publications:                   |              |              |
| M.B. Herald .....                        | 47,200.00    | 47,200.00    |
| Rundschau .....                          | 25,216.88    | 28,195.00    |
| Christian Publications                   |              |              |
| and Literature .....                     | 10,424.58    | 11,305.00    |
|  | <hr/>        |              |
|  | 82,841.46    |              |
| Board of Spiritual and                   |              |              |
| Social Concerns:                         |              |              |
| Peace Section .....                      |              | 600.00       |
| Conf. Office Equipment ....              | 872.08       |              |
|  | <hr/>        | <hr/>        |
| Total Expenditure ..                     | \$357,938.05 | \$375,166.20 |
|  | <hr/>        | <hr/>        |
| <b>Excess of Income over Expenditure</b> |              |              |
| (Statement 1) .....                      | \$ 9,294.02  | \$ 12,956.80 |
|  | <hr/>        | <hr/>        |



**STATEMENT 3**

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

**MISSION ENDOWMENT FUND EARNINGS  
STATEMENT OF INCOME AND EXPENDITURE AND SURPLUS  
For the Year ended May 31, 1970**

|   |              |              |
|---|--------------|--------------|
| <b>Income:</b>  |              |              |
| Endowment Fund Interest .....                                       |              | \$ 66,163.89 |
| <b>Expenditure:</b>   |              |              |
| Interest Expense .....  | \$ 14,741.69 |              |
| Honorarium .....  | 16.65        |              |
| Publicity and Promotion .....                                       | 834.37       |              |
| Travel .....  | 196.52       | 15,789.23    |
|   |              | <hr/>        |
| Excess of Income over<br>Expenditure for Year .....                 |              | 50,374.66    |
| Add:  |              |              |
| Balance of Fund carried forward May 31, 1969                        |              | 25,832.71    |
|   |              | <hr/>        |
|   |              | 76,207.37    |
| Deduct:   |              |              |
| Appropriation to Board of Missions and Services                     |              | 50,000.00    |
|   |              | <hr/>        |
| Balance of Fund carried forward May 31, 1970<br>(Statement 1) ..... |              | \$ 26,207.37 |
|   |              | <hr/> <hr/>  |

**STATEMENT 4**

**STATEMENT OF MISSION ENDOWMENT FUND CAPITAL**

**For the Year ended May 31, 1970**

|   |              |              |              |
|---|--------------|--------------|--------------|
| Balance of Fund carried forward May 31, 1969                        |              |              | \$505,118.98 |
| Add:  |              |              |              |
| Endowment Fund Gifts:   |              |              |              |
|   | <b>Cash</b>  | <b>Notes</b> | <b>Total</b> |
| Alberta .....   | \$ 185.00    |              | \$ 185.00    |
| Brit. Columbia .....  | 3,922.25     |              | 3,922.25     |
| Manitoba .....  | 4,506.00     |              | 4,506.00     |
| Ontario .....   | 8,046.89     | \$ 300.00    | 8,346.89     |
| Saskatchewan .....  | 1,330.78     |              | 1,330.78     |
|   | <hr/>        |              |              |
|   | \$ 17,990.92 | \$ 300.00    | \$ 18,290.92 |
|   | <hr/> <hr/>  |              | <hr/>        |
|   |              |              | \$523,409.90 |
| Deduct:   |              |              |              |
| Amount transferred to Hillsboro Office                              |              |              | \$ 1,000.00  |
|   |              |              | <hr/>        |
| Balance of Fund carried forward May 31, 1970<br>(Statement 1) ..... |              |              | \$522,409.90 |
|   |              |              | <hr/> <hr/>  |

**CANADIAN CONFERENCE  
OF THE  
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA  
NOTES TO FINANCIAL STATEMENTS**

1. The attached financial statements for the year ended May 31, 1970 include for the first time the accounts of the 'Board of Trustees' which were previously reported on as accounts of the 'General Conference of M.B. Churches'; however, since the Canadian Conference has stewardship of these funds it was considered appropriate to include them in their annual financial report. The accounts referred to are as follows:

Mission Endowment Fund:

Balance Sheet — Statement 1  
Earnings Account — Statement 3  
Capital Account — Statement 4

General Conference Administration Fund

— included in Trust Funds — Statement 1

2. Fixed Assets of Bethesda Home are reported on as of December 31, 1969.

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

**Statement of Income and Expenditures**

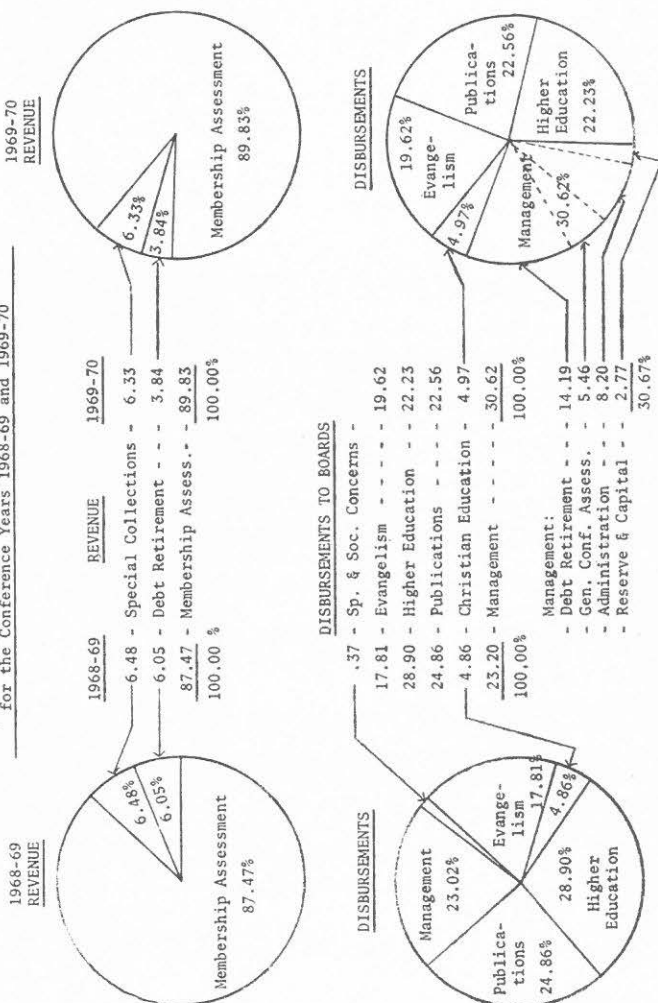
**For the Year Ending May 31, 1970 and Comparative 1968-69**

|  | 1969-70            |                    | 1968-69            |                    |
|--|--------------------|--------------------|--------------------|--------------------|
|  | Actual             | Budget             | Actual             | Budget             |
| <b>Income:</b>                                       |                    |                    |                    |                    |
| Special Collections:                                 |                    |                    |                    |                    |
| Conf. Sunday ...                                     | \$ 7,192.10        | \$ 6,000.00        | \$ 6,417.50        | \$ 5,500.00        |
| Can. Inland Miss.                                    | 10,909.42          | 11,500.00          | 11,539.10          | 11,000.00          |
| Evangelism .....                                     | 5,151.78           | 6,000.00           | 5,141.06           | 5,000.00           |
|  | <hr/> 23,253.30    | <hr/> 23,500.00    | <hr/> 23,097.66    | <hr/> 21,500.00    |
| Debt Payments:                                       |                    |                    |                    |                    |
| Endowm. Fund   | 7,000.00           | 7,000.00           | 6,000.00           | 6,000.00           |
| M.B. Bible Coll.                                     | 7,112.00           | 7,112.00           | 7,000.00           | 7,000.00           |
| Bethesda .....                                       |                    |                    | 8,571.45           | 8,571.00           |
|  | <hr/> 14,112.00    | <hr/> 14,112.00    | <hr/> 21,571.45    | <hr/> 21,571.00    |
| Conf. Member-<br>ship Assessment                     | 329,866.77         | 350,511.00         | 311,783.93         | 325,460.00         |
|  | <hr/> \$367,232.07 | <hr/> \$388,123.00 | <hr/> \$356,453.04 | <hr/> \$368,531.00 |
| <b>Expenditures:</b>                                 |                    |                    |                    |                    |
| Board of Chris-<br>tian Education:                   | 18,265.28          | 20,140.00          | 16,147.07          | 20,400.00          |
| Board of Evang.:<br>Evangelism and<br>Church Work .. | 17,924.63          | 16,700.00          | 20,744.08          | 23,000.00          |

|                                       |                           |                           |                           |                           |
|---------------------------------------|---------------------------|---------------------------|---------------------------|---------------------------|
| Quebec Program                        | 27,931.39                 | 28,167.00                 | 22,434.52                 | 23,893.00                 |
| Maritime Progr.                       | 962.51                    | 5,430.00                  | 3,038.35                  | 3,780.00                  |
| Radio .....                           | 21,994.64                 | 19,488.00                 | 12,891.12                 | 12,640.00                 |
| Administration ..                     | 3,254.49                  | 6,600.00                  |                           |                           |
|                                       | <hr/> 72,067.66           | <hr/> 76,385.00           | <hr/> 59,108.07           | <hr/> 63,313.00           |
| Board of Higher Education:            |                           |                           |                           |                           |
| Conf. Bursaries..                     | 1,000.00                  | 1,000.00                  |                           |                           |
| General Grants..                      | 68,000.00                 | 68,000.00                 | 66,000.00                 | 66,000.00                 |
| Ministers Course                      | 2,000.00                  | 2,000.00                  | 1,500.00                  | 1,500.00                  |
| Student Service                       |                           | 1,200.00                  | 203.49                    | 800.00                    |
| Taxes & Insur.                        | 10,628.80                 | 12,000.00                 | 17,858.36                 | 22,500.00                 |
| Working Capital                       |                           |                           | 3,347.84                  | 3,347.00                  |
| Working Capital Reserve .....         |                           |                           | 7,000.00                  | 7,000.00                  |
|                                       | <hr/> 81,628.80           | <hr/> 84,200.00           | <hr/> 95,909.69           | <hr/> 101,147.00          |
| Board of Management:                  |                           |                           |                           |                           |
| Debt Retirement:                      |                           |                           |                           |                           |
| M.B. Bible Coll.                      | 29,111.42                 | 29,112.00                 | 28,000.00                 | 28,000.00                 |
| Quebec Church Expansion .....         | 7,000.00                  | 7,000.00                  | 7,000.00                  | 7,000.00                  |
| Bank Loans ....                       | 16,000.00                 | 16,000.00                 |                           | 17,000.00                 |
|                                       | <hr/> 52,111.42           | <hr/> 52,112.00           | <hr/> 35,000.00           | <hr/> 52,000.00           |
| General Conference Assess. ....       | 20,029.20                 | 20,029.00                 | 15,888.00                 | 15,888.00                 |
| Conf. Expenses ..                     | 30,122.15                 | 35,000.00                 | 26,145.67                 | 25,000.00                 |
|                                       | <hr/> 102,262.77          | <hr/> 107,141.00          | <hr/> 77,033.67           | <hr/> 92,880.00           |
| Board of Publications:                |                           |                           |                           |                           |
| M.B. Herald .....                     | 47,200.00                 | 47,200.00                 |                           |                           |
| M. Rundschau ..                       | 25,216.88                 | 28,195.00                 |                           |                           |
|                                       |                           |                           | 80,600.00                 | 80,600.00                 |
| Literature and Christ. Publicat.      | 10,424.58                 | 11,305.00                 | 1,907.19                  | 3,000.00                  |
|                                       | <hr/> 82,841.46           | <hr/> 86,700.00           | <hr/> 82,507.19           | <hr/> 83,600.00           |
| Board of Spiritual & Social Concerns: |                           |                           |                           |                           |
| Faith Conference                      |                           |                           | 879.88                    | 1,000.00                  |
| Peace Section ..                      |                           | 600.00                    | 335.00                    | 900.00                    |
|                                       |                           | 600.00                    | 1,214.88                  | 1,900.00                  |
| Office Equipment                      | 872.08                    |                           |                           |                           |
| Total Expenditur.                     | <hr/> 357,938.05          | <hr/> 375,166.00          | <hr/> 331,913.44          | <hr/> 363,241.00          |
| Deficit or Surplus                    | 9,294.02                  | 12,957.00                 | 24,539.60                 | 5,290.00                  |
|                                       | <hr/> <u>\$367,232.07</u> | <hr/> <u>\$388,123.00</u> | <hr/> <u>\$356,453.04</u> | <hr/> <u>\$368,531.00</u> |

CANADIAN CONFERENCE  
OF THE  
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

Graph Showing Source and Application of Revenue Dollars  
for the Conference Years 1968-69 and 1969-70



## PART V

### Delegate List — 1970 Convention

#### BRITISH COLUMBIA—88

- ARNOLD: David Lutton, Peter Penner, Mrs. Peter Penner, John Rempel, Henry Wiens.  
BAKERVILLE: Rudy Baerg, Peter Boese, Rudy Boschman, D.H. Newmann, J.H. Quiring, J. Toews, Alvin Warkentin.  
BROOKSWOOD: Leslie Stobbe.  
CENTRAL HEIGHTS: G.. Braun, N. Dyck, Peter F. Ewert, Bill Wiebe, Paul Wiebe.  
CHILLIWACK: Dave Baerg, Bernard Epp, A.A. Hiebert, John Neuman, Jake Wall, Henry Warkentin.  
CLEARBROOK: John Derksen, Henry Dyck, John Enns, John Harder, Wilmer Kornelson, H. Lenzmann, Peter M. Martens, Henry Neufeld, Jake Peters, Dave Schellenberg, Wally Unruh, Paul Wiebe.  
CULLODEN: Ben Baier, J.A. Toews, D.B. Wiens.  
DAWSON CREEK: A. Penner.  
EAST ALDERGROVE: H.P. Neufeld, D. Toews.  
EAST CHILLIWACK: J.J. Doerksen, Alfred Hamm.  
FRASERVILLE: David Balzer, Henry Block, Ralph Klassen, J. Kroeker, John Neufeld, Jake Newmann.  
GREENDALE: David Froese.  
HAZEL: A. Toews.  
KELOWNA: Dave Fast, John Stoez, Henry Wedel, J.J. Wiebe.  
KENNEDY HEIGHTS: J.H. Friesen, David Janzen, Rudy Janzen, L. Wiebe.  
KILLARNEY PARK: Peter Epp, Aaron Kohn, R. Raabe, Henry Rempel, Les Schmidt, P.F. Sawatzky.  
LAKE ERROCK: Art Isaac.  
MISSION: Hartley Smith.  
NORTH PEACE (Fort St. John): John Schmidt.  
PEDEN HILL (Prince George): Lyle Funk, Neil Funk.  
SOUTH ABBOTSFORD: David Nickel, Abe J. Stobbe, Peter Wiens.  
TERRACE: John Balzer.  
VANCOUVER: J.F. Friesen, Peter Klassen, Mrs. Peter Klassen, Jake Penner, George Thielman, Ben Wall.  
WILLINGDON: Jack Block, Ken Dyck, Wm. W. Friesen, Gerry Janzen, G. Letkemann, I.W. Redekopp, George Wiebe.  
YARROW: Henry Loewen, Mrs. Henry Loewen, Peter D. Loewen, H.J. Thielman.

#### ALBERTA—42

- COALDALE: John J. Dueck, Bernard Dyck, Jacob Janz, D.B. Matthies, D.J. Pankratz, Henry Poettker, Isaac Regehr, Peter Regier, Justina Thiessen, David Wipha.  
CROOKED CREEK: Abe Fast, Peter Penner, John Warkentin.

GEM: J.P. Doerksen, Diane Hiebert, Peter Plett, Katie Siemens, Aaron Willms.

GRASSY LAKE: Allen Andres.

HIGHLAND (Calgary): Peter Doerksen, Peter Dueck, Jack Kehler, Mr. H. Klassen, Mrs. H. Klassen, Abe Nikkel, Ernie Ratzlaff, John Schmidt, George Thiessen.

LENDRUM (Edmonton): P.F. Borgen, Willima Bock, Mrs. William Bock, Jacob Isaac, William Schmidt, Robert Thiessen, G. Warkentin.

LINDEN: Henry Dyck, David Epp.

MEDICINE HAT: George Block, Art Marttens.

VAUXHALL: Gerhard Reimer, Henry Rempel, Jake Rempel.

## SASKATCHEWAN—100

BEECHY: Edward Epp, Jake Wiens.

BORDEN: Henry Derksen, H. Gossen, A.K. Rempel, John Rempel.

BROTHERFIELD: Corny Braun, Wilfred Plett.

CARROT RIVER: Ruben Andres, Norman Ens.

CENTRAL: Henry Baerg, Isaac Boldt, A.A. Dick, John Dyck, Henry Harder, D.P. Isaac, J.P. Isaac, J.B. Stobbe, J.H. Voth.

EBENEZER (Dalmeny): Henry Bartsch, Isaac Block, Pet Boschman, J. Giesbrecht, Jacob Lepp, Ray Lepp, Walso Lepp, Walter C. Quiring.

ELIM (Kelstern): J.J. Thiessen.

GLENBUSH: Henry Borgen, Pete Loewen, Abe Pauls.

GUERNSAY: Peter Dyck, Mrs. Peter Dyck.

HEPBURN: Elmer J. Andres, Corny Boldt, John Froese, Roland Jeschke, Jacob J. Lepp, Jake Lepp, Henry Peters, Dave Sawatzky, H.M. Willems.

HERBERT: Albert Falk, Nick Janz, Jake Klippenstein, John H. Neufeld, David Penner, Mrs. B.F. Redekop, John G. Redekop, W.E Redekop, Henry Voth, Herman Voth, Herbert Wiebe.

HILL AVENUE (Regina): Walter Andres, Don Balzer, Walter Harder, Cliff Jantzen.

LAIRD: Arnold Fischer, Rudy Heidebrecht.

LASHBURN: Otto Derksen, Vern Janzen.

LUCKY LAKE: Mr. Dueck, Mrs. Dueck.

MAIN CENTRE: Ernest Block, Edward Hamm, Richard Hoffman, J.H. Martens, B.E Schellenberg, Jerry Schroeder, Ben Wiebe.

MEADOW LAKE: Wm. Buller, Cliff Nickel.

MOOSE JAW: Lorie Barkman.

NORTH BATTLEFORD: Henry Janzen.

NUTANA: Henry Epp, Norman Jantzen, Dan Klassen, Ernie W. Schmidt, Walter Toews, Frank Willms.

PRINCE ALBERT: Abe Klassen.

SWIFT CURRENT: Isaac Bergen, Roger Braun, E.J. Lautermilch, Menno Martens, M.J. Martens, J.J. Rehehr, Marie Schulz.

WALDHEIM: J.D. Goertzen, S.J. Redekop, Paul Sawatzky, P.P. Warkentin.

WARMAN: Alvin Penner.

WATROUS: Vic Nickel, Leo Redekop, Henry Thiessen, Henry Toews.

WEST PORTAL: Vern Redekop, Nick Willems.



- ALEXANDER: J.P. Doerksen, H.G. Thiessen.  
 BOISSEvain: Jake Martens, Mrs. Jake Martens.  
 BRANDON: Rudy Ewert, Henry Funk, Henry Willms, Peter Willms.  
 BRANDON: Rudy Ewert, Henry Funk, Henry Willms, Peter Willms.  
 BROOKLANDS: Jacob Foese, Rudy Martens, Abe Quiring.  
 CARMEN: John Block, Mrs. John Block.  
 CENTRAL (Winnipeg): George Hibert, G.D. Huebert, Adolf Janzen.  
 DOMAIN: J.J. Neufeld, Peter Penner.  
 ELM CREEK: Rudy Dick, Jac. Kroeker, J.W. Kroeker, George Schroeder, H.P. Schroeder, Jac. Wall.  
 ELMWOOD: Albert DeFehr, C.C. DeFehr, Victor Doerksen, Alice Dueck, Peter Enns, Lena Ewert, Mary Flatt, Helmut T. Huebert, Henry Konrad, Wendelin Mann, George Neufeld, Mrs. George Neufeld, Herb Neufeld, Peter Peters, Vern Ratzlaff, John Regehr, Mrs. John Regehr, John Regier, Abe Schellenberg, Henry Sukkau, Ben Wall.  
 FORT GARRY: David Durksen, Jacob Friesen, David Froese, Jake Hiebert, Bill Kalssen, Bill Thiessen, J.J. Toews, John Wall, George Warkentin.  
 HORNDEN: Leonard Neufeld, Jim Schroeder.  
 JUSTICE: Peter Friesen.  
 KRONSGART: Jac. Penner.  
 LAKEVIEW (Killarney): Harry Martins, Bill Petker.  
 MANITOU: Jacob Falk, John Pauls.  
 MARQUETTE: J.H. Bock.  
 MORDEN: John Braun, Frank Dyck, Harry Guderain, Mrs. Harry Guderain, Sam Janzen, Frank Kehler, Jacob H. Klassen, Ted Klassen, C.J. Unrau, Mrs. C.J. Unrau.  
 NEWTON SIDING: A.A. Dyck, John Froese, Frank Warkentin.  
 NIVERVILLE: J. Bergen, David Dick, Walter Dick, Abe Goertzen, J. Isaac, Jake Isaac, Jake Koslowsky, T.C. Martens, Martens.  
 NORTH KILDONAN: F.A. Bergen, Frank Braun, C.A. DeFehr, Henry Dick, Abe DeFehr, A.J. Dick, John Klassen, John Lepp, W.I. Neufeld, Helmut Peters, H.W. Redekopp, J. Rehehr, Rempel, Henry, Riediger, Jake, Reimer, David, Corny Sawatzky, A.A. Unruh, C.C. Warkentin.  
 PROTAGE AVENUE: John Derksen, P.P. Dueck, Mrs. P.P. Dueck, Jake Enns, John H. Epp, John W. Epp, W.J. Kehler, Walter Regehr, Mrs. Walter Regehr, David E. Redekopp.  
 RIVER EAST: Adrian, Victor, Henry Dick, John Doerksen, Bernard Froese, E.A. Isaac, Frank Isaac, Harold Janz, Ron Koslowsky, Alfred Kroeker, Herbert Swartz, Larry Thiessen, Gerry Wiens.  
 SALEM: Arno Fast, Mrs. Arno Fast, George Fast, Mrs. George Fast, Dan Friesen, Jake Schmidt.  
 STEINBACH: A. Jake Epp, John Funk, Hardy Kehler, J.D. Reimer, H.S. Rempel, Sally Schroeder.  
 THOMPSON (United Mennonite): Henry Block.  
 WINKLER: H.R. Baerg, Chester Dyck, Peter Dyck, J.J. Janzen, John Janzen, Don Kroeker, David Kuhl, J.A. Kuhl, Sarah Peters, Arnold Schroeder, J.M. Schmidt.

## ONTARIO—38

JORDAN STATION: J.E. Janzen.

KITCHENER: H.H. Dueck, John Esau, Abe Goertz, J. Kutz, John H. Redekop, C.J. Rempel.

LEAMINGTON: A.J. Konrad.

NIAGARA CHRISTIAN FELLOWSHIP: Waldo Andres.

PORT ROWAN: A.J. Block, Peter Krahn, Peter Reimer, Ralph Teigrob.

ST. CATHERINES: Rudy Bartel, Nick Braun, Peter Derksen, Peter Dick, John Duerksen, Gerhard Epp, Gerhard Fast, A. Janzen, Jim London, Henry Penner, Henry Petkau, Isaac Toews.

STONEY CREEK: Herman Kroeker.

TORONTO: Isaac Thiessen, D.E. Warkentine.

VINELAND: I. Block, J.F. Sibert, Henry Wiebe.

VIRGIL: J.G. Baerg, G.P. Reimer, George Wichert, F.J. Wiens, Daniel Willms.

WATERLOO: Henry Esau.

## NOVA SCOTIA—2

DARTMOUTH: Robert Crosby, Walter Epp.

TOTAL DELEGATES—417

## VISITORS:

Ecuador: Abe Dyck

Congo: Jake Penner

Hillsboro, Kansas: Jake H. Epp (Board of Missions)

Reedley, California: Waldo Hiebert (U.S. Fraternal Delegate)

# STATISTICAL REPORT

## Canadian Conference of Mennonite Brethren Churches 1969

### PROVINCES

|                                       | B.C.  | ALTA. | SASK. | MAN.  | ONT.  | QUE. | TOTAL  |
|---------------------------------------|-------|-------|-------|-------|-------|------|--------|
| <u>Memberships:</u>                   |       |       |       |       |       |      |        |
| Number of Churches                    | 35    | 14    | 32    | 27    | 13    | 3    | 124    |
| Membership May 31, 1969               | 5,575 | 1,445 | 2,582 | 4,334 | 2,711 | 47   | 16,694 |
| Accepted for certificate or testimony | 311   | 71    | 75    | 167   | 102   | 6    | 732    |
| Accepted through baptism              | 261   | 34    | 90    | 175   | 111   | 2    | 673    |
| Readmission of excommunicated members | 3     |       |       | 2     | 2     |      | 7      |
| Excommunications                      | 14    | 4     | 1     | 13    | 4     |      | 36     |
| Joined other denominations            | 68    | 8     | 38    | 28    | 45    |      | 187    |
| Joined no denomination                | 33    | 3     | 15    | 9     | 18    |      | 78     |
| Transferred by certificate            | 262   | 24    | 65    | 153   | 95    | 7    | 606    |
| Died                                  | 61    | 11    | 22    | 28    | 21    |      | 143    |
| Membership May 31, 1970               | 5,712 | 1,500 | 2,606 | 4,447 | 2,743 | 48   | 17,056 |

### Age Baptized:

|                   |     |    |    |    |    |   |     |
|-------------------|-----|----|----|----|----|---|-----|
| Under 10 years    | 1   |    |    |    |    |   | 1   |
| 10 - 15 years     | 141 | 10 | 53 | 66 | 58 | 1 | 329 |
| 16 - 20 years     | 102 | 15 | 29 | 91 | 41 |   | 278 |
| 21 - 25 years     | 11  | 9  | 4  | 5  | 4  |   | 33  |
| 26 - 50 years     | 5   |    | 3  | 12 | 8  | 1 | 29  |
| 51 years and over | 1   |    | 1  | 1  |    |   | 3   |

### Sunday School:

|   |     |     |     |     |     |    |       |
|---|-----|-----|-----|-----|-----|----|-------|
| Number of teachers  | 568 | 134 | 283 | 534 | 300 | 11 | 1,830 |
| Number of assistants  | 262 | 42  | 181 | 150 | 112 | 7  | 754   |
| Other workers   | 123 | 33  | 105 | 97  | 84  |    | 442   |
| Workers with Bible College or Bible Institute training            | 363 | 127 | 297 | 298 | 149 | 4  | 1,238 |
| S.S. workers who are teachers by profession                       | 118 | 41  | 73  | 145 | 101 | 3  | 481   |
| S.S. workers who participated in "M.B. Service Training Program." | 73  | 50  | 17  | 131 | 43  |    | 314   |

| PROVINCES                          | B.C.        | ALTA.      | SASK.       | MAN.        | ONT.        | QUE.         | TOTAL       |
|------------------------------------|-------------|------------|-------------|-------------|-------------|--------------|-------------|
| <u>Enrolment:</u>                  |             |            |             |             |             |              |             |
| Cradle Roll                        | 237         | 16         | 67          | 208         | 30          | 1            | 609         |
| Nursery                            | 278         | 65         | 149         | 234         | 150         | 9            | 885         |
| Beginner                           | 538         | 97         | 230         | 385         | 231         | 4            | 1485        |
| Primary                            | 990         | 188        | 326         | 726         | 432         | 12           | 2674        |
| Junior                             | 985         | 225        | 323         | 761         | 453         | 13           | 2760        |
| Intermediate                       | 774         | 163        | 289         | 633         | 407         | 13           | 2279        |
| Senior High                        | 480         | 133        | 253         | 451         | 288         | 11           | 1616        |
| Young People                       | 245         | 139        | 180         | 250         | 210         | 1            | 1025        |
| Adults                             | 1483        | 678        | 1008        | 1559        | 978         | 45           | 5751        |
| Total Enrolment                    | 6010        | 1704       | 2854        | 5207        | 3229        | 109          | 19,084      |
| Total Offerings                    | \$38,445.89 | \$6,299.64 | \$15,719.74 | \$30,458.80 | \$20,859.20 | \$111,783.27 |             |
| Average per pupil                  | 7.20        | 8.08       | 7.21        | 6.14        | 6.46        | 5.85         |             |
| Mission Sunday Schools             | 3           | 2          |             | 3           |             | 8            |             |
| DVBS in church                     | 1001        | 346        | 546         | 820         | 706         |              | 3419        |
| DVBS outside of church             | 1217        | 958        | 702         | 1173        | 1260        |              | 5310        |
| Bible Camps                        | 387         | 157        | 247         | 504         | 155         | 13           | 1463        |
| <u>Youth Work:</u>                 |             |            |             |             |             |              |             |
| Number of young people:            |             |            |             |             |             |              |             |
| Grades 7 - 9                       | 531         | 152        | 221         | 355         | 151         | 8            | 1418        |
| Grades 10 - 13                     | 648         | 151        | 225         | 394         | 273         | 14           | 1705        |
| Other (single up to age 24)        | 404         | 103        | 141         | 282         | 147         | 10           | 1087        |
| Married (up to age 24)             | 136         | 15         | 46          | 92          | 53          |              | 342         |
| Offerings for 1969                 | \$3,970.52  | \$1,271.12 | \$1,157.68  | \$4,579.37  | \$3,633.76  | \$43.00      | \$14,652.45 |
| <u>Education:</u>                  |             |            |             |             |             |              |             |
| Students in M.B. Bible Schools     | 115         | 55         | 47          | 57          | 20          | 1            | 295         |
| Students in non-M.B. Bible Schools | 25          | 8          | 15          | 11          | 5           | 2            | 66          |
| Students in private high schools   | 191         | 1          | 4           | 214         | 135         |              | 545         |
| Students in public high schools    | 786         | 225        | 340         | 522         | 265         | 16           | 2154        |
| Students in University or College  | 165         | 46         | 88          | 216         | 83          | 1            | 599         |
| Students at M.B. Bible College     | 10          | 2          | 7           | 42          | 13          |              | 74          |

| PROVINCES  | B.C. | ALTA. | SASK. | MAN. | ONT. | QUE. | TOTAL |
|--|------|-------|-------|------|------|------|-------|
| <u>Music:</u>                                      |      |       |       |      |      |      |       |
| Church choirs                                      | 32   | 10    | 23    | 30   | 16   | 2    | 113   |
| Number of singers                                  | 774  | 234   | 463   | 631  | 393  | 22   | 2517  |
| Youth choirs                                       | 9    | 4     | 10    | 11   | 7    | 1    | 42    |
| Number of singers                                  | 242  | 143   | 183   | 364  | 145  | 13   | 1089  |
| Number of singers in other choirs                  | 367  | 52    | 84    | 194  | 99   |      | 796   |
| <u>Week-Day Educational Activities:</u>            |      |       |       |      |      |      |       |
| Women's Societies                                  | 27   | 10    | 24    | 25   | 13   |      | 99    |
| Men's Fellowships                                  | 1    |       |       | 3    | 2    |      | 6     |
| Wednesday night program                            | 28   | 8     | 25    | 20   | 11   | 2    | 94    |
| Boys' Club   | 19   | 4     | 17    | 14   | 9    |      | 63    |
| Girls' Club  | 24   | 4     | 17    | 12   | 10   |      | 67    |
| <u>Family Life:</u>                                |      |       |       |      |      |      |       |
| <u>Marriages:</u>                                  |      |       |       |      |      |      |       |
| Believers (both partners belonging to M.B. Church) | 64   | 14    | 16    | 30   | 36   |      | 160   |
| Believers (one belonging to another denomination)  | 31   | 6     | 13    | 29   | 23   | 1    | 103   |
| Mixed Marriages (believer and unbeliever)          | 5    | 3     | 3     | 5    |      |      | 16    |
| Unbelievers (children of members)                  | 17   | 3     | 4     | 6    | 2    |      | 32    |
| Civil Marriages                                    | 4    |       |       | 2    |      |      | 6     |
| Marriages of divorced persons                      | 2    |       |       |      |      |      | 2     |
| Number of widows                                   | 304  | 64    | 111   | 199  | 171  | 2    | 851   |
| Number of widowers                                 | 43   | 8     | 16    | 19   | 22   |      | 108   |

| PROVINCES                            | B. C.      | ALTA.     | SASK.     | MAN.       | ONT.      | QUE.   | TOTAL      |
|--------------------------------------|------------|-----------|-----------|------------|-----------|--------|------------|
| <u>Pastoral Work:</u>                |            |           |           |            |           |        |            |
| Days of Evangelism or Deeper Life    | 84         | 47        | 164       | 125        | 38        | 4      | 462        |
| Church with house visitation Program | 21         | 4         | 16        | 22         | 9         | 3      | 75         |
| Churches that visited all members    | 16         | 5         | 14        | 12         | 5         | 3      | 55         |
| <u>Workers in Church:</u>            |            |           |           |            |           |        |            |
| Ordained Ministers, Dec. 31, 1969    | 83         | 23        | 41        | 77         | 40        | 3      | 267        |
| Ministers ordained in 1969           | 1          | 1         | 1         | 1          | 1         | 1      | 6          |
| Ministers Elect                      | 3          | 2         | 8         | 12         | 10        | 1      | 36         |
| Ministers Died                       | 4          |           |           | 7          | 1         |        | 12         |
| Ordained deacons, Dec. 31, 1969      | 78         | 15        | 28        | 74         | 47        |        | 242        |
| Deacons ordained in 1969             | 2          | 1         |           | 6          | 8         |        | 17         |
| Deacons Elect                        | 24         | 9         | 29        | 11         | 10        | 1      | 84         |
| Deacons Died                         | 2          | 1         | 1         | 1          |           |        | 5          |
| Missionaries on M.B. fields          | 39         | 16        | 13        | 34         | 22        | 3      | 127        |
| Missionaries on non-M.B. fields      | 36         | 6         | 29        | 13         | 22        |        | 106        |
| Pastors remunerated                  | 22         | 5         | 21        | 15         | 10        | 3      | 76         |
| Pastors not remunerated              | 1          | 3         |           | 6          | 2         |        | 12         |
| Pastors partly remunerated           | 8          | 3         | 4         | 5          | 1         |        | 21         |
| <u>Church Offerings:</u>             |            |           |           |            |           |        |            |
| Board of Missions and Services       | \$ 216,117 | \$ 59,942 | \$ 87,136 | \$ 197,615 | \$126,062 | \$ 473 | \$ 687,345 |
| Relief and MOC                       | 32,997     | 14,113    | 9,434     | 29,042     | 22,275    |        | 107,861    |
| Education                            | 53,938     | 8,608     | 22,353    | 11,547     | 61,348    | 161    | 157,955    |
| Building of Churches                 | 126,361    | 12,202    | 48,012    | 129,430    | 72,088    | 730    | 388,823    |
| Own church needs                     | 349,960    | 111,333   | 184,821   | 314,135    | 243,838   | 2,760  | 1,206,847  |
| Other Missions within Conference     | 266,221    | 39,821    | 85,674    | 324,056    | 125,649   | 2,497  | 843,918    |
| Missions of other denominations      | 22,537     | 3,916     | 12,532    | 14,922     | 20,948    |        | 74,855     |
| Total                                | 1,068,134  | 249,938   | 449,964   | 1,020,750  | 672,212   | 6,622  | 3,467,620  |
| Membership, December 31, 1969        | 5251       | 1236      | 2340      | 4346       | 2708      | 48     | 15,929     |
| Average contribution per member      | 253        | 208       | 227       | 238        | 248       | 137    | 218        |



## PART VII

### Dues and Offerings for 1970-71

All dues and offerings are to be sent to Mr. J. J. Riediger, Treasurer, Canadian Conference of MB Churches, 81 Henderson Hwy., Winnipeg 5, Manitoba.

The 59th annual convention has accepted motions for the following dues and offerings:

#### A. For the Conference Treasury

1. **A conference levy** of \$21.00 per member in 1969-70; and \$22.00 per member in 1970-71.
2. **Board of Missions and Services** — 15 Sunday offerings plus the Thanksgiving offering.
3. **MB Bible College** — Two offerings per year, 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.
5. **Bethesda Home** — Two offerings per year 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 per year.
  - b) From choirs with 15-24 singers \$12.00 per year.
  - c) From choirs with 25 singers or more \$20.00 per year.

B. **The Canada Inland Mission** workers in Quebec received permission to ask all Canadian MB Churches for one offering in support of the construction of a dormitory for married students at Bethel Bible Institute, Lennoxville, P.Q.



## PART VIII

# Boards of the Canadian Conference of the Mennonite Brethren Churches 1970-71

### CONFERENCE EXECUTIVE

#### MODERATOR:

J.H. Quiring, 31906 Beech Avenue, Clearbrook, B.C.—859-4654

#### ASSISTANT MODERATOR:

Henry Voth, Box 59, Herbert, Saskatchewan—784-2574

#### SECRETARY:

Herbert Swartz, M.B.B.C., 77 Henderson Hwy., Winnipeg 5, Manitoba  
Office—533-4717; Home—453-8147

### 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, 2940 Clearbrook Road, Clearbrook, B.C.

Office—853-3358; 2284 Bakerview Street, Clearbrook B.C.—853-3207

#### CHAIRMAN:

D.E. Redekop, 665 Viscount Place, Winnipeg 19, Manitoba (1973)—  
475-5427

#### VICE CHAIRMAN:

Rudy Bartel, R.R. #2, St. Catharines, Ontario (1971 PR)—934-3948  
(Youth)

#### SECRETARY:

Henry H. Dueck, 40 Farmbrook Place, Kitchener, Ontario (1971) —  
744-2127 (Youth)

#### OTHER MEMBERS:

Elmer Andres, Bethany Bible Institute, Hepburn, Sask. (1971 PR)  
(Sunday School)

Jake P. Doerksen, Box 52, Gem, Alberta (1971 PR) 472-2166  
(Music)

Henry Peters, Box 60, Hepburn, Saskatchewan (1971) (Music)

George Wichert, Box 54, Virgil Ont. (1973)—468-7119 (Mid-Week)

William Friesen, 5827 Royal Oak, Burnaby 1, B.C. (1973 PR)—  
435-1335 (Mid-Week)

Vernon Redekop, Box 130, Herbert, Saskatchewan (1973)—784-2412  
(Youth)

Rudy Baerg, 2940 Clearbrook Road, Clearbrook, B.C. (1971) (Music)  
H.H. Voth, 479 Raglan Road, Winnipeg 10, Manitoba (1973 PR)  
774-6161 (Sunday School)

## BOARD OF EVANGELISM

### EXECUTIVE SECRETARY:

J.J. Toews, 81 Henderson Hwy., Winnipeg 5, Man.—533-8923

### EVANGELIST:

Rudy Boschman, 81 Henderson Hwy., Winnipeg 5, Man.—533-8923;  
2282 Meadows Street, Clearbrook, B.C.—859-7298

### CHAIRMAN:

George L. Braun, 2940 Clearbrook Road, Clearbrook, B.C. (1973 PR)  
—853-3358; Home—859-9642

### VICE-CHAIRMAN:

Nick Dyck, 333 Hawthorne Ave., Abbotsford, B.C. (1971)—859-9217

### SECRETARY:

E.A. Isaac, 755 McLeod Ave., Winnipeg 16, Manitoba (1973)—  
338-2461; Home—338-1119

### OTHER MEMBERS:

J.M. Schmidt, Box 779 Winkler, Manitoba (1971)—325-8396  
Nick Willems, 324 Ave. Y North, Saskatoon, Sask. (1971 PR)—  
242-5994  
H.H. Epp, 6 Sperling Crescent, Saskatoon, Sask. (1971)—374-2961  
A.L. Klassen, 5132 Nesbitt Road N.W., Calgary, Alberta (1971  
PR)—282-6667  
Herman Kroeker, 101 Millen Road, Stoney Creek, Ontario (1971  
PR)—662-8650  
Jake Schmidt, 408 Edison Ave., Winnipeg 16, Manitoba (1973)—  
338-3339  
Henry Willms, Cottonwood Crescent, Brandon, Manitoba (1973)—  
728-6578  
John Quiring, 114 Whitehall Boulevard, Winnipeg 25, Manitoba  
(1973 PR)—222-6371

## BOARD OF HIGHER EDUCATION

### CHAIRMAN:

Jack Block, Ste. 309-425-10th St. New Westminster, B.C. (1973)—  
521-2746

### VICE-CHAIRMAN:

H.W. Redekopp, 1158 Kildonan Drive, Winnipeg 16, Manitoba  
(1973)—334-7386

### SECRETARY:

H.J. Dick, 3 Melmar Place, Winnipeg 16, Manitoba (1973 PR)—  
334-2705

### OTHER MEMBERS:

John Wall, 121 Buxton Rd., Winnipeg 19, Man. (1971)—474-1187  
D.H. Neumann, 2375 Grant St., Clearbrook, B.C. (1971)—859-9988  
Henry Harder, 1010 Ave. I North, Saskatoon, Sask.—242-5484  
Abe Nikkel, 3612 Beaver Road N.W., Calgary 48, Alberta—289-5257  
Rudy Heidebrecht, Box 149, Hepburn, Sask. (1971)  
J.F. Siebert, P.O. Box 150, 13 Rittenhouse Rd., Vineland, Ontario  
(1971 PR)

John H. Redekop, 208 Willowdale Ave., Waterloo, Ontario (1973)—  
742-2709

Rudy Janzen, 11846—88th Ave., Delta 716, B.C. (1973 PR)—  
596-8178

HONORARY LIFE MEMBER:

C.A. DeFehr, 360 Bredin Drive, Winnipeg 15, Manitoba—533-2635

BOARD OF MANAGEMENT

TREASURER:

J.J. Riediger, 81 Henderson Hwy., Winnipeg 5, Manitoba—533-8923  
Home—871 Crescent Drive, Winnipeg 19, Man.—474-3829

CHAIRMAN:

Henry J. Block 2695 Granville St., Vancouver 9, B.C. (1971)—  
736-9171

VICE-CHAIRMAN:

C.J. Rempel, 20 Idlewood Drive, Kitchener, Ontario (1971)—742-9611

SECRETARY:

Ernest Ratzlaff, 44 Chatham Dr. N.W., Calgary 48, Alberta (1971)—  
289-5095

OTHER MEMBERS:

J.J. Klassen, 2704 Sunnyside St., Clearbrook, B.C. (1973)—859-5104  
J.V. Friesen, 7292 Shawnee Place, Vancouver 16, B.C. (1973 PR)—  
435-3841

B.J. Froese, 29 Pleasant Bay, Winnipeg 15, Manitoba (1973)—  
338-1013

J.E. Janzen, R.R.#1, Jordon Station, Ontario (1971 PR)—562-5389

J.J. Janz, Box 39, Coaldale, Alberta (1971 PR)

W.E. Redekop, Box 130 Herbert, Sask. (1971 PR)—784-2412

George H. Fast, 228 Grenfell, Winnipeg 29, Man. (1973)—489-2825

D.E. Warkentin, 24 Malamute Crescent, Agincourt, Ontario (1973)—  
293-2227

BOARD OF PUBLICATIONS

CHAIRMAN:

Walter Kehler, 274 Garry St., Winnipeg 1, Manitoba (1971)—  
452-8754

VICE-CHAIRMAN:

George Derksen, 669 Cambridge St., Winnipeg 9, Manitoba (1973)—  
453-0284

SECRETARY:

Vernon Ratzlaff, 77 Henderson Hwy., Winnipeg 5, Manitoba (1973)—  
533-9485

OTHER MEMBERS:

David Durksen, 545 Cedarcrest, Winnipeg 16, Manitoba (1971)—  
334-2595

Helmut T. Huebert, 6 Litz Place, Winnipeg 16, Manitoba (1973 PR)—  
334-4728

Leslie Stobbe, 4900—200 St. R.R.#2, Langley, B.C. (1973 PR)

Peter Derksen, 3 Glencairn Dr., St. Catharines, Ontario (1971 PR)—  
935-4404

John H. Epp, 210 Hansard Boulevard, Winnipeg 29, Manitoba  
(1973)—489-3352

George D. Geddert, Hepburn, Sask. (1971 PR)—947-2050

A.J. Konrad, R.R. #3, Leamington, Ontario (1971)—326-6273  
Jake Isaac, 5823—115 St., Edmonton 70, Alberta (1971 PR)

**HONORARY LIFE MEMBER:**

C.A. DeFehr, 360 Bredin Drive, Winnipeg 15, Manitoba—533-2635

**BOARD OF SPIRITUAL AND SOCIAL CONCERNS**

**CHAIRMAN:**

J.A. Toews, 7426 Culloden St., Vancouver 15, B.C. (1973)—325-2316,  
321-1329 (Home)

**VICE-CHAIRMAN:**

H. Penner, R.R. #2, St. Catharines, Ontario (1971)—935-6617

**SECRETARY:**

H.J. Brandt, 2776 East 50th Ave., Vancouver 16, B.C. (1971)—  
325-0319

**OTHER MEMBERS:**

J.G. Baerg, Box 112, Virgil, Ontario (1971 PR)—468-7511

E.J. Lautermilch, 1455 Winnie St., Swift Current, Sask. (1971 PR)

D.J. Pankratz, Box 207, Coaldale, Alberta (1971)—345-3529

D.B. Wiens, 445 East 36th Ave., Vancouver 16, B.C. (1973 PR)—  
325-7991

Herman Lenzmann, 2789 Centennial St., Clearbrook, B.C. (1973)—  
859-4924

David Ewert, 39 Sylvia St., Winnipeg 5, Manitoba (1973)—533-6859

John Regehr, 245 Bredin Drive, Winnipeg 15, Manitoba—533-1238

**PULPIT COMMITTEE CHAIRMAN:**

David Epp, Box 92, Linden, Alberta (1971 PR)—546-3984

**CANADIAN MB REPRESENTATIVES TO MCC (CANADA)**

**EXECUTIVE SECRETARY**

Dan Zehr, 201—1483 Pembina Hwy., Winnipeg 19, Manitoba—  
453-4897

Home, 31 Rogan Drive, Winnipeg 22, Manitoba—888-3562

**CANADIAN REPRESENTATIVES:**

J.A. Toews, 7426 Culloden St., Vancouver 15, B.C. (1973)—325-2316  
Home—321-1329

Herbert Swartz, 77 Henderson Hwy., Winnipeg 5, Manitoba (1973)—  
533-4717; Home—453-8147

C.J. Rempel, 20 Idlewood Dr., Kitchener, Ontario (1971)—742-9611

Walter E. Kroeker, 237 Glenwood Crsc., Winnipeg 5, Manitoba  
(1971)—533-6975



## PART IX

### Church Membership and Worker Directory

#### BRITISH COLUMBIA

**ARNOLD (Corner of Arnold and Old Yale Roads)—Membership 75**  
Pastor:

Rev. Peter C. Penner, 740 Marion Rd. R.R.2, Abbotsford, B.C.  
859-4034

Assistant Pastor:

John J. Rempel, 38705 Old Yale Rd. R.R.2, Abbotsford, B.C.  
853-2331

Ministers:

Peter Janzen, 3861 Old Yale Rd. R.R.2, Abbotsford, B.C.—853-1024

Ministers Elect:

John J. Rempel, 38701 Old Yale Rd. R.R.2, Abbotsford, B.C.—853-2331

Deacons:

Abe Stobbe, Marion Rd. R.R.2, Abbotsford, B.C.—853-1682

Jacob Neuman, 38853 Old Yale Rd. R.R.2, Abbotsford, B.C.—853-2816

Sunday School Superintendent:

John J. Rempel, 38705 Old Yale Rd. R.R.2, Abbotsford, B.C.  
853-2331

Youth Leader:

Harold Janzen, 48 Corbould Rd. R.R.2, Abbotsford, B.C.—859-4061

Choir Director:

Sam C. Penner, 1919 Doon Rd. R.R.2, Abbotsford B.C.—859-8884

Secretary:

William J. Riediger, Barker Rd. R.R.2, Abbotsford, B.C.—853-1879

Treasurer:

Abe Stobbe, Marion Rd. R.R.2, Abbotsford, B.C.—853-1682

**BAKERVUE (2285 Clearbrook Rd. Clearbrook, B.C. —**  
**Membership 351**

Pastor:

J.H. Quiring, 31906 Beech Ave., Clearbrook—859-4654

Assistant Pastor:

D.H. Neumann, 2375 Grout St., Clearbrook—859-9988

Ministers:

Rudy Boschman, 2282 Meadow St., Clearbrook—859-7298

Abram Friesen, 31952 Sunrise Crsc., Clearbrook—859-9308

David Friesen, 2487 Clearbrook Pl. Clearbrook—853-2305

Wilmer Kornelson, 2284 Bakerview Ave., Clearbrook—853-3207

Peter R. Toews, 33316 Rainbow Ave., Abbotsford—859-9643

**Deacons:**

Jack DeFehr, 32249 Autumn Av. Clearbrook—859-8992  
John K. Enns, 31861 Beech Ave. Clearbrook—859-8226  
David Falk, 32241 Huntingdon Rd. Abbotsford—859-5944  
Henry Lepp, 838 Gladoin Rd., Abbotsford—859-8385  
Henry Martens, 32606 Peardonville, Abbotsford—853-2677  
John Martens, 31869 Counters Cresc., Clearbrook—853-2070

**Missionaries:**

Lawrence and Selma Warkentin Käthe-Kollwitz Str. 10, D—8225  
Frounreut, Germany.

**Director of Christian Education:**

Wilmer Kornelson, — 2284 Bakerview Ave., Clearbrook—853-3207

**Sunday School Superintendent:**

Peter Enns, 34676 Skyline Drive, Abbotsford—859-5097

**Youth Leader:**

Jake Letkemann, 31720 Smithdale Ave., Clearbrook—859-4452

**Choir Director:**

Frank Dyck, 2117 Lynden Str., Clearbrook—853-3830

**Secretary:**

Cliff. Hiebert 32728 Downes Rd., Abbotsford—859-4520

**Treasurer:**

Jake P. Martens, 32238 Peardonville, Clearbrook—853-3479

**Endowment Fund Treasurer:**

Peter Martens

**BLACK CREEK (R.R.1 Black Creek B.C.)—Membership 95**

**Pastor:**

J.E. Klassen, R.R.1 Black Creek B.C.—337-5428

**Assistant Pastor:**

J.B. Falk, R.R.1 Black Creek—337-5486

**Deacons:**

J.B. Falk, R.R.1 Black Creek—337-5486

**Deacons Elect:**

C. Thiessen, R.R.1 Black Creek—337-5537

W. Dirks, R.R.1 Black Creek—337-5436

**Sunday School Superintendent:**

B.J. Falk, R.R.1 Black Creek—337-5284

**Youth Leader:**

H.J. Falk, R.R.1 Black Creek—337-5454

**Choir Director:**

A. Wedel, R.R.1 Black Creek—337-5208

**Secretary:**

A. Philoppsen, 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

**BROADWAY (619 Maple Avenue, Chilliwack, B.C.) —Membership 287**

**Pastor:**

Henry Warkentin, 619 Maple Avenue, Chilliwack—792-1152

**Assistant Pastor:**

Walter Wiebe, 9298 Carleton Street, Chilliwack—795-5107

**Ministers:**

Henry Fast, 9484 Cotte Street, Chilliwack—795-7406  
Jacob P. Penner, 9267 Cotte Street, Chilliwack—792-6300  
Paul Rogalsky, 64 Broadway Street, Chilliwack—795-7960  
Henry J. Unger, 422 Wellington Avenue, Chilliwack—792-6641

**Deacons:**

David Baerg, 624 Vine Avenue, Chilliwack—795-3246  
John Derksen, 9625 Carleton Street, Chilliwack—792-2248  
Jacob Suderman, 628 Vine Street, Chilliwack—795-3100  
John Wiens, 10050 Fairview Drive, Chilliwack—792-2607  
John Wiebe, 9385 Windsor Street, Chilliwack—795-3129  
Walter Wiebe, 9298 Carleton Street, Chilliwack—795-5107  
Heinrich Walde, 57 Broadway Street, Chilliwack—795-5314  
Peter Unger, 612 Vine Street, Chilliwack—795-7911

**Missionaries:**

Miss Martha Neufeld, 52 Broadway St., Chilliwack (on furlough)  
Miss Verna Klassen, P.O. Bo 2213-B, Port-au-Prince, Haiti,  
Hospital Albert Schweizer

**Directors of Christian Education:**

Peter Neumann, 9585 Carleton Street, Chilliwack—795-5066

**Sunday School Superintendent:**

John Derksen, 9625 Carleton Street, Chilliwack—792-2248

**Youth Leader:**

Arthur Loewen, 47036 Prairie Central Rd., R.R.1, Chilliwack—792-2632

**Choir Director:**

John Hooge, 9650 Carleton St., Chilliwack—795-7373

**Secretary:**

Allen Brandt, 10055 Fairview Drive, Chilliwack—795-7077

**Treasurer:**

Peter Walde, 46723 First Avenue, Chilliwack—795-7113

**Endowment Fund Treasurer:**

Henry Goossen, 37 Woodbine Street, N., Chilliwack—795-7927

**BROOKSWOOD (19899-36 Ave., Langley B.C.)—Membership 34**

**Pastor:**

Rev. Jacob J. Dyck, 3819-200 St., Langley, B.C.—532-1017

**Moderator:**

Harold Harder, 107-5639 Frost Rd., Langley B.C.—534-3462

**Deacons Elect:**

Jake Konrad, 3804-207 St. Langley B.C.—534-6798

**Sunday School Superintendent:**

John Froese, 4114-203 St. Langley B.C.—532-1031

**Youth Leader:**

Harold Harder, 107-5639 Frost Rd., Langley B.C.—534-3462

**Choir Director:**

Mrs. Rita Stobbe, 4900-200 St. R.R.#2, Langley B.C.—534-9953

**Secretary:**

Jake Hiebert, 15042 Robin Cres., Surrey B.C.—581-9595

**Treasurer:**

Jake Hiebert, 15042 Robin Cres., Surrey B.C.—581-9595

**CARIBOO BETHEL CHURCH (Box 1441, Williams Lake, B.C.)—  
Membership 35**

**Pastor:**

Paul Unger, Box 1441, Williams Lake, B.C.—392-7457

**Assistant Pastor:**

Neil Isaac, Box 1104, Williams Lake, B.C.—392-4651

**Missionaries:**

Miss Frieda Wiens, Apartado Aereo 6621, Cali, Valle, Colombia  
S.A (returning in June/70)

**Sunday School Superintendent:**

John Peters, Box 2386, Williams Lake, B.C.—392-4358

**Youth Leader:**

Elmer Thiessen, Box 325, Williams Lake, B.C.—392-7902

**Secretary:**

Peter Dyck, Box 699, Williams Lake, B.C.—392-4749

**Treasurer:**

Heinz Teichgraef, Box 1553, Williams Lake, B.C.—392-5042

**Endowment Fund Treasurer:**

Heinz Teichgraef, Box 1553, Williams Lake, B.C.—392-5042

**CENTRAL HEIGHTS (1681 McCallum Rd. Abbotsford, B.C.)—Membership 288**

**Pastor:**

N.J. Dyck, 33333 Hawthorne Ave. Abbotsford B.C.—859-5968-office  
859-9217-house

**Assistant Pastor:**

G.L. Braun, 32110 Mt. Waddington, Clearbrook—859-9642

**Ministers:**

Hugo Jantz, 33887 Walnut St, Abbotsford—859-4761  
H.H. Nikkel, 2559 Minter Drive, Clearbrook—859-9951  
Paul Wiebe, 34140 Woodridge Cresc., Abbotsford—853-3519

**Deacons:**

Frank DeFehr, 32251 Pineview Ave. Clearbrook—859-8692  
Peter F. Ewert, 32135 Pineview Ave., Clearbrook—859-5340  
Paul Neufeld, 31934 Peardonville Et., Clearbrook—859-513  
David Sawatzky, 35683 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) c/o Central Heights M.B.  
Church, Abbotsford  
Rev. and Mrs. Joe Gallop, Bo 163 Sowona, B.C.  
Mr. and Mrs. Arthur Hofmann, Junkernstrasse 45, 3000 Bern,  
Switzerland  
Miss Blondina Neufeld, Mission House, Kishtawar, J. and K. State,  
North India  
Miss Eleanor Neufeld, S.I.M. Soedo, Ethiopia, Africa.  
Mr. and Mrs. William Schmidt, Box 127, Addis Abab, Ethiopia, Africa  
Rev. and Mrs. Elmer Warkentin (Borneo) % Central Heights Church,  
Abbotsford, B.C.  
Mr. and Mrs. Abe Wiebe, 2 Blvd., Abane Ramdane, Oran, Algeria.

**Directors of Christian Education:**

Dan Schmidt, Kenny Rd. R.R.2, Abbotsford—853-1260

**Sunday School Superintendent:**

Henry Wiebe, 33482 Holland Ave., Abbotsford—853-2828

**Youth Leader:**

Menno Froese, 32248 Bevan Rd., Abbotsford—859-9461

**Choir Director:**

John Wittenberg, 34737 Mt. Blanchard, Abbotsford—853-3714

**Secretary:**

Frank Peters, 32486 Marshall Rd. Abbotsford—853-2044

**Treasurer:**

A.J. Froese, 33252 Farrant Cresc. Abbotsford—859-8369

**Endowment Fund Treasurer:**

Edgar Kroeker, St. 211 33636 Marshall Rd., Abbotsford—853-3142

**CLEARBROOK (2798 Centennial St., Clearbrook, B.C.—Membership 696**

**Pastor:**

Herman Lenzman, 2798 Centennial St., Clearbrook—859-4924

**Assistant Pastor:**

Heinrich F. Klassen, 2866 Evergreen St., Clearbrook—853-2060

**Ministers:**

Jacob J. Dick, 2358 Holly St., Clearbrook—853-2697

Heinrich H. Enns, 2805 Centennial St., Clearbrook—859-5888

John Enns, 427 McCallum Rd., Abbotsford, R.R.5—859-9943

Heinrich B. Friesen, 2718 Loewen St., Clearbrook—859-9758

Heinrich F. Klassen, 2866 Evergreen St., Clearbrook—853-2060

Nikolai Pauls, 2709 Countess St., Clearbrook—859-9983

Heinrich P. Toews, 31940 Old Yale Rd. Clearbrook—859-9961

I.J. Toews, 31944 Sunrise Crsc., Clearbrook—859-9476

John J. Unger, 31811 Peardonville Et., Clearbrook—853-2340

G.P. Warkentin, 2809 Victoria St., Clearbrook—859-9245

**Ministers:**

Paul J. Wiebe, 2778 Centennial St., Clearbrook—853-3092

Gustav Ratzlaff, 2676 Centennial St., Clearbrook—859-8624

**Deacons:**

Jacob J. Esau, 2840 Woodland St. Abbotsford—853-3883

Heinrich Falk, 31885 Hopedale Rd., Clearbrook—859-8234

J.J. Harder, 2373 Centre St., Clearbrook—859-8930

J.H. Isaak, 2746 Trethewey St., Clearbrook—859-5878

John Koenn, 32076 Dahlstrom Rd., Clearbrook—853-1031

David Quapp, 32089 Mt. Waddington, Clearbrook—859-9839

J.J. Rempel, 2919 Evergreen St., Clearbrook—859-9842

D.D. Schmidt, 32019 Noble Ave., Clearbrook—859-8245

J.N. Toews, 31835 Beech Ave., Clearbrook—859-5303

Heinrich B. Klassen, 2720 Countess Cresc., Clearbrook—853-2063

Jac. J. Warkentin, 2710 Countess Cresc., Clearbrook—853-1896

**Missionaries:**

Mary Toews, 31950 Old Yale Rd., Clearbrook—859-5746 (Congo, Afrika.)

**Directors of Christian Education:**

The Church Council

**Sunday School Superintendent:**

Jacob J. Peters, 31926 Hopedale Ave., Clearbrook—853-1220

**Youth Leader:**

Edward Friesen, 31914 Hopedale Ave., Clearbrook—853-3780

**Choir Director:**

John E. Derksen, 2941 Evergreen St., Clearbrook—859-5635

**Secretary:**

Henry P. Hooge, 2805 Countess Cresc., Clearbrook—853-2412

**Treasurer:**

David Wiebe, 2309 McCallum Rd., Abbotsford, B.C.—859-9208

**Endowment Fund Treasurer:**

Frank Neufeld, 1552 Clearbrook Rd., S. Abbotsford—859-8875

**COUNTY LINE GOSPEL CHAPEL (c/o Box 394 Aldergrove B.C.)—Membership 30**

**Pastor:**

George J. Penner, Box 394 Aldergrove B.C.—856-6520

**Assistant Pastor:**

David Campbell, 26171-62nd Ave. R.R.1 Aldergrove—856-6652

**Deacons Elect:**

Dave Campbell, 26171-62 Ave. R.R.1 Aldergrove B.C.—856-6652

**Missionaries:**

Neil Campbell, W.B.T. % 28520-84 Ave. R.R.6 Langley B.C.—856-6457

**Sunday School Superintendent:**

Mrs. Louise Stratulat, 256 st. R.R.1 Aldergrove, B.C.—856-6464

**Youth Leader:**

Nelson Stratulat, 256 st RR.1 Aldergrove B.C.—856-6464

Faye Yoemans, 5196-265 st R.R.3 Aldergrove B.C.—856-6281

**Choir Director:**

Mrs. Edith Penner, Box 394 Aldergrove B.C.—856-6520

**Secretary:**

Mr. A.A. Muller, 2558 Minter St., Clearbrook—853-2348

**Treasurer:**

Mr. David Pauls, 29005 McTarish Rd. R.R.1, Mt. Lehman—856-6342

**Endowment Fund Treasurer:**

Mr. David Pauls, 29005 McTarish Rd. R.R.1, Mt. Lehman—856-6342

**CULLODEN (6060 Culloden St., Vancouver 15, B.C.)—Membership 539**

**Pastor:**

Rev. David B. Wiens, 445 E. 36th Ave., Vancouver 15—325-7991

**Assistant Pastor:**

Ben Baier, 6549 Sherbrooke St., Vancouver—327-3540

**Ministers:**

Rev. Heinrich Friesen, 7231 Inverness St., Vancouver—325-4250

Rev. Gerhard Janz, Returning from Mission Field beginning of July

Rev. John Klassen, D—4903 Schoetmar Oerlingshauser Strasse 19, Germany

Rev. Peter Loewen, 6172 Chester St., Vancouver 15—325-9965

Rev. Jacob J. Penner, 1908 E. 51 st Ave., Vancouver—321-1025

Rev. Abram Ratzlaff, 6021 Knight St., Vancouver—321-8128

Rev. Walter Rennert, 5825 Sherbrooke St., Vancouver—327-2273

**Deacons:**

Ben Baier, 6549 Sherbrooke St., Vancouver 15—327-3540

Nick Harder, 1015 E. 54th Ave., Vancouver—325-7139

Ben Neufeld, 5865 Crescent Dr., R.R.3, Ladner—946-4303

Paul Schroeder, 408 E. 46th Ave., Vancouver 15—321-8550

Walter Schroeder, 435 E. 46th Ave., Vancouver 15—321-1705

**Missionaries:**

Gerhard and Anna Jantz, Returning from Mission Field beginning of July

John and Mary Klassen, D—4903 Schoetmar Oerlingshauser Strasse 19, Germany

Miss Elsie Peters, Box 447, Durban Natal, S. Africa

**Sunday School Superintendent:**

Walter Schroeder, 435 E. 46th Ave., Vancouver 15—321-1705

**Youth Leader:**

Gustav Quadrizius, 6482 St. Catherines St., Vancouver 15—327-4523

**Choir Director:**

Abram Toews, 7206 Dumfries St., Vancouver 15—325-3689

**Secretary:**

Andreas Balzer, 5991 Culloden St., Vancouver 15—321-3532

**Treasurer:**

Nick Harder, 1015 E. 54th Ave., Vancouver 15—325-7139

**DAWSON CREEK (1800-109 Avenue, Dawson Creek, British Columbia)  
—Membership 45**

**Pastor:**

Alvin Penner, 1731-109 Avenue—782-8086

**Assistant Pastor:**

Walter Janzen, 1301-115 Avenue—782-3663

**Deacons:**

John Braun, Progress, B.C.—782-8868

**Sunday School Superintendent:**

Hugo Neufeld, 150-96 Avenue—782-2923

**Youth Leader:**

Ken Klassen, General Delivery, Dawson Creek B.C.—782-7935

**Choir Director:**

John Falk, R.R.1—Dawson Creek—782-7622

**Secretary:**

Eldon Penner, 1601-95 Avenue—782-2039

**Treasurer:**

Eldon Penner, 1601-95 Avenue—782-2039

**Endowment Fund Treasurer:**

Eldon Penner, 1601-95 Avenue—782-2039

**EAST ALDERGROVE (3160 Ross Rd. Aldergrove B.C.)  
—Membership 183**

**Pastor:**

C.D. Toews, 2581 Minter, St. Clearbrook, B.C.—859-8423

**Assistant Pastor:**

J.C. Voth, 32059 Mt. Waddington Ave., Clearbrook, B.C.—853-1889

**Ministers:**

John Pankratz, 2807 Princess St., Clearbrook, B.C.—859-5568

**Deacons:**

J.C. Voth, 32059 Mt. Waddington Ave., Clearbrook, B.C.—853-1889

**Deacons Elect:**

Robert Hiebert, 3115 Townline Rd., R.R.3 Abbotsford, B.C.—853-2983

John Willms, 4330 Ross Rd. R.R.1 Mt. Lehman, B.C.—856-8959

**Missionaries:**

H.C. Borns Rev. and Mrs., Casilla 681, Quito, Ecuador, S.A.

H. Thiessen, Rev. and Mrs., Kolak, Poszo, Pontianak, Kalbar, Indonesia

Br. Henry Warkentin, Missionary Aviation Fellowship, Box 2828,  
Falcon, Calif. 92633.

**Sunday School Superintendent:**

Jake Siemens, 24037 Harbridge Rd. R.R.6, Langley, B.C.—534-4080

**Youth Leader:**

Dave Klassen, Mt. Lehman Rd., Mt. Lehman, B.C.—856-6328

**Choir Director:**

Herman Klassen, 1863-264th Rd. R.R.1, Aldergrove, B.C.—856-2774

**Secretary:**



Dave Redekop, 28080 Fraser Hwy, R.R.2, Aldergrove B.C.—856-8080  
Treasurer:

Henry Loewen, 1219 LeFeuvre Rd., R.R.2, Aldergrove, B.C.—856-8284  
Endowment Fund Treasurer:

John Andres, 2566 Minter St. Clearbrook, B.C.—853-1263

**EAST CHILLIWACK (R.R.1 Chwk. Central Road Chilliwack B.C.)—  
Membership 170**

Pastor:

B.P. Epp, 47982 Yale East. R.R.1—792-6435

Assistant Pastor:

Dan B. Sagert, 49482 Castleman R.R.2 Chilliwack—794-7021

Ministers:

B.P. Epp, 47982 Yale East R.R.1—792-6435

Jacob Bergen ret. 523 Clayton Chwk. B.C.—795-9252

Ministers Elect:

Dan B. Sagert, 49482 Castleman R.R.2, Chwk.—794-7021

Deacons:

John Isaac, ret. 9534 Carleton Chwk. B.C.—792-1639

Jacob C. Willms, ret. 48400 E. Yale R.R.2, Chwk. B.C.—795-7388

Alfred Hamm, 9290 Windsor Chwk. B.C.—792-2917

H.P. Wiens, 49524 Castleman R.R.2 Chwk. B.C.—794-7635

Deacons Elect:

C.H. Neufeld, 10195 Gillanders, R.R.1 Chwk.—794-7593

Jake Teichrole, 49018 Chwk. Central, R.R.1 Chwk.—794-7381

Abe Koop, 6777 Victoria Drive, Vancouver 16, B.C., on Fur-  
lough—324-2684

Sunday School Superintendent:

Alfred Hamm, 9290 Windsor Chwk.—792-2917

Youth Leader:

Mervyn P. Kornelsen, 46935 Hope River R.R.3 Chwk.—795-7722

Choir Director:

Walter Esau, 9020 Sunset Drive—792-4445

Secretary:

H. P. Wiens, 49524 Castleman R.R.2 Chwk.—794-7635

Treasurer:

Jake Willms, 21-Valemant Chwk. B.C.—795-7317

Endowment Fund Treasurer:

C.H. Neufeld, 10195 Gillanders R.R.1 Chwk.—794-7593

**FRASERVIEW (7474 Culloden Street, Vancouver 15, B.C.)—Mem-  
bership 382**

Pastor:

Rev. J.A. Toews, 7426 Culloden Street, Vancouver 15, B.C.—321-1329

Assistant Pastor:

Mr. Harry Pankratz, 1308 West 58th Ave. Van. 14—263-8290

Ministers:

Rev. Peter Dyck, 1369 E. 60th Ave., Van. 15—325-6073

Rev. Jake Neumann, 6920 Knight St., Van. 15—321-1329

Deacons:

Mr. John Dyck, 990 Patterson Rd., Richmond, B.C.—278-1469

Mrs. John Neufeld, 6959 Culloden St., Vancouver 15—321-0343

Mr. David Vogt, 6920 Knight St., Vancouver 15—327-0053

**Deacons Elect:**

Mr. Jake Kroeker, 427 Woodhead Rd., Richmond, B.C.—278-9257

Mr. Paul Neufeld, 1022 Cambie Rd., Richmond, B.C.—278-8337

**Missionaries:**

Miss Deanna Friesen (Christian Service) Bob Wilson Memorial Hospital, Ulysses, Kansas 67880. U.S.A.

Pradesh, India

Miss Helen Dyck, Quayaquil, Equador, S.A.

**Directors of Christian Education:**

Mr. John D. Friesen, 5124 Winskill Dr., Delta, B.C.—943-4458

**Sunday School Superintendent:**

Mr. Edwin Hintz, 2965 Rosemont Blvd., Van. 16—433-1501

**Youth Leader:**

Mr. Ralph Klassen, Ste. 113, 580 E. 23rd Ave. Van.—321-2018

**Choir Director:**

Mr. Jake Dirksen, 204-430 Ash St. New West. B.C.—522-2108

**Secretary:**

Mr. Bruce Neufeld, 1707 E. 37th Ave. Van. 15—327-6470

**Treasurer:**

Mr. Peter Giesbrecht, 2841 E. 42nd Ave. Van. 16—433-0194

**Endowment Fund Treasurer:**

Mr. Peter Giesbrecht, 2841 E. 42nd Ave., Van. 16—433-0194

**GOSPEL FELLOWSHIP CHURCH (Box 248, Ocean Falls, B.C.).....**

**—Membership 8**

**Pastor:**

Walter Toews, Box 248, Ocean Falls, B.C.—289-3606

**Assistant Pastor:**

Mr. C.P. Klassen, Box 1011, Ocean Falls, B.C.—289-3679

**Secretary:**

Mrs. E. Klassen, Box 1011, Ocean Falls, B.C.—289-3679

**Treasurer:**

Mrs. E. Klassen, Box 1011, Ocean Falls, B.C.—289-3679

**GREENDALE (6204 Sumas Prairie Rd., R.R.4, Sardis, B.C.)—Mem  
bership 261**

**Pastor:**

Dave Froese, 6204 Sumas Prairie Rd., R.R.4, Sardis B.C.—823-6418

**Assistant Pastor:**

Dave Balzer, 45439 Wells Rd., R.R.4 Sardis, B.C.—858-6885

**Ministers:**

Henry Dueck, 6570 Sumas Praarie Rd., R.R.1, Sardis B.C.—823-6587

Dave Froese, 6204 Sumas Prairie Rd., R.R.4, Sardis B.C.—823-6418

Jacob Harder, 42975 South Sumas Rd., R.R.4, Sardis, B.C.—823-6695

Nick Siebert (retired), 42205 South Sumas Rd., R.R.1, Sardis, B.C.—  
823-6568

**Deacons:**

David Balzer, 45439 Wells Rd., R.R.4, Sardis, B.C.—858-6885

Peter Dyck (retired), 46220 Downing Rd., R.R.4, Sardis, B.C. 823-6724

Cornelius Friesen, 6350 Sumas Prairie Rd., R.R.4, Sardis, B.C.—  
823-6049

**Deacons Elect:**

David Dirks, 43570 Adams Rd., R.R.1, Sardis, B.C.—823-6673

Peter Derksen, 7028 Lickman Rd., R.R.4, Sardis, B.C.—858-6827

Peter Reimer, 6954 Sumas Prairie Rd., R.R.1, Sardis, B.C.—823-6583

Sunday School Superintendent:

Jacob Isaak, 7088 Sumas Prairie Rd., R.R.1, Sardis, B.C.—823-6553

Youth Leader:

Rudy Reimer, 6550 Sumas Prairie Rd., R.1, Sardis, B.C.—823-6872

Choir Director:

David Fast, Suite #304, 2036 McKenzie St. Abbotsford—859-8719

Secretary:

Jacob D. Klassen, 6725 Chadsey d., R.R.1, Sardis, B.C.—823-6134

Treasurer:

Jacob Driediger, 44048 South Sumas Rd., R.R.4, Sardis, B.C.—858-4665

Endowment Fund Treasurer:

John Froese, 42940 South Sumas Rd., R.R.4, Sardis, B.C.—823-6684

#### **HARBOR OF HOPE CHAPEL—Membership 15**

—No information supplied.

#### **HARRISON GOSPEL CHAPEL (Box 98, Harrison Hot Springs B.C.)—Membership 23**

Pastor:

Jake H. Friesen, Box 98, Harrison Hot Springs, B.C.—796-9146

Assistant Pastor:

Herman Knoll, Else Rd., R.R.1, Agassiz, B.C.—796-2755

Deacons:

Al Weich, R.R.1, Agassiz, B.C.—796-9076

Sunday School Superintendent:

Herman Knoll, Else Rd., R.R.1, Agassiz, B.C.—796-2755

Choir Director:

Art Klassen, Box 55 Harrison Hot Springs, B.C.—796-9193

Secretary:

Art Klassen, Box 55 Harrison Hot Springs, B.C.—796-9193

Treasurer:

Aron Krahn, Pioneer Ave., Agassiz, B.C.—796-2427

#### **KENNEDY HEIGHTS (11840 88th Ave., Delta, B.C.)—Membership 157**

Pastor:

John D. Stoesz, 1404 Vineland Street, Kelowna—763-4409

Assistant Pastor:

George Pauls, R.R.2 Fitzpatrick Rd. Kelowna—765-5796

Deacons:

Henry H. Enns, 1264 Ridgeway St. Kelowna—762-2839

John J. Wiebe, 1373 Cherry Cr. E. Kelowna—762-7533

Deacons Elect:

George Pauls, R.R.2 Fitzpatrick Rd.—765-5796

George B. Peters, R.R.2 Kelowna, B.C.—765-7847

Director of Christian Education:

Nick Kroeker, 1421 Lombardy Sq. Kelowna—762-6119

Sunday School Superintendent:

Peter Decker, 1232 Lawson Ave., Kelowna—762-2750

Youth Leader:

Henry Wiebe, R.R.1 Longhill Rd. Kelowna—762-0149

Choir Director:

Arnold Peters, 210 Dell Rd. Rutland, B.C.—765-7677

Secretary:

Rudolph Janzen, R.R.1 Moubray Rd., Kelowna—762-8866

**Treasurer:**

Nick Kroeker, 1421 Lombardy Sq. , Kelowna—762-6119

**Endowment Fund Treasurer:**

Rosa Janzen, R.R.3 Fisher Rd., Kelowna—763-3272

**KENNEDY HEIGHTS (11840 88th Ave., Delta, B.C.)—Membership 157**

**Pastor:**

Rev. Rudy Janzen, 11840 88Ave., Delta, B.C.—596-8178

**Assistant Pastor:**

Henry Esau, 5664 Abbey Drive 726, Delta—596-3958

**Ministers:**

Rev. Abram Wiebe, 8945 135A Street, Surrey—594-4553

**Deacons:**

Adolf Dirks, 13513 88A Avenue, Surrey

Henry J. Esau, 5664 Abbey Drive, 726, Delta

Henry Schellenberg, 9315 114 Street, Delta

**Missionaries:**

Rev. and Mrs. Walter Epp, 8 Roblea Drive, Dartmouth, N.S.

Rev. and Mrs. John Goertz, Apartado Aereo 6557, Cali, Colombia,  
611500

**Director of Christian Education:**

Lorenz Wiebe, 4860 Linden Drive, Ladner—946-2982

**Sunday School Superintendent:**

Adolf Dirks, 13513 88A Ave., Surrey—596-3726

**Youth Leader:**

Hall Harris, 6640 Kempson Cresc., Delta—594-1025

**Choir Director:**

Peter Dick, 9421 Dawson Cresc., Delta—581-7374

**Secretary:**

William Toews, 5731-137A St. Surrey—596-2169

**Treasurer:**

George Matthies, 8134-112A St. Delta 716—596-7832

**Endowment Fund Treasurer:**

Gerald J. Friesen, 11458 89 Ave., Delta—594-5840

**KILLARNEY PARK (6426 Kerr St., Vancouver 16, B.C.)—Membership 348**

**Assistant Pastor:**

Jake Penner, 7269 Lancaster Place, Van. 16—435-4904

**Deacons:**

Frank Giesbrecht, 2712 Waverley Ave., Van. 16—434-4670

Peter Heinrichs, 3136 E. 48th Ave., Van. 16—431-0018

Jake Klippenstein, 2607 Hoskins St., N. Van.—987-3114

Aron Koehn, 6929 Lancaster St., Van. 16—433-3620

John Kroeker, 6818 Doman St., Van. 16—434-1689

Henry Neufeld, 6173 Batteson St., Van. 16—435-4950

Otto Neufeld, 5732 St. Margaret St., Van. 16—431-2758

Jake Penner, 7269 Lancaster Place, Van. 16—435-4904

David Wedel, 3056 East 45th Ave., an. 16—435-5424

Ed Wiens, 5803 Grove Ave., Delta—946-4647

**Missionaries:**

Dr. and Mrs. Rudy Hamm, B.P. 4341, Kinshasa 2, Republique  
democratique du Congo, Africa

Mr. and Mrs. Dan Nickel, A.M.B. Medical Centre, Jadcherla,  
Andhra Pradesh, India

Dr. and Mrs. Ed Neufeld, R.P. 4341, Kinshasa 2, Republique  
democratique du Congo, Africa  
Mr. and Mrs. Tom Nickel, Apt. 12, 240 West 8th Ave., San  
Bernardino, Calif.  
Director of Christian Education:  
Jake Reimer, 2704 Waverley Ave., Van. 16—434-7759  
Sunday School Superintendent:  
Henry Rogalsky, 7136 Clarendon St., Van. 16—325-1464  
Youth Leader:  
Rudy Raabe, #319-6420 Silver Ave., S. Bby.—435-3203  
Choir Director:  
Robert Wedel, 103-3075 Prince Edward St., Van. 10—879-3125  
Secretary:  
Neil Neumann, 5415 Rugby St., S. Burnaby—521-7417  
Treasurer:  
Jack Siemens, 5625 Forglan Drive, S. Bby.—437-4605  
Endowment Fund Treasurer:  
Earnest Fast, 6295 Doman St., Van. 16—434-9632

#### **LAKE ERROCK (% Art Isaac R.R.1, Deroche, B.C.)—Membership 28**

Pastor:  
Art Isaac, R.R.1, Deroche, B.C.—826-8967  
Assistant Pastor:  
Arylss Peters, Browne Apts. #7 Switzer Ave.—853-3823  
Ministers:  
Art Isaac, R.R.1, Deroche, B.C.—826-8967  
Deacons:  
Frank Friesen, 2471 Hill-Tout Rd. Clearbrook, B.C.—853-2086  
Missionaries:  
Miss Erna Block, C.P. 1640 Curitiba, Parana, Brazil  
Mr. and Mrs. Helmut Doerksen, % Bienenberg, 4410 Liestal  
Switzerland (M.C.C.)  
Sunday School Superintendent:  
Frank Friesen, 2471 Hill-Tout Rd. Clearbrook, .BC.—853-2086  
Youth Leader:  
Arylss Peters, Browne Apts. #7 Switzer Ave., Abbotsford, B.C.—  
853-3823  
Choir Director:  
Esther Peters (Mrs.), Browne Apts. #7, Switzer Ave., Abbotsford,  
B.C.—853-3823  
Secretary:  
Arylss Peters, Browne Apts. #7 Switzer Ave., Abbotsford, B.C.—  
853-3823  
Treasurer:  
George Loewen, 2618 James St., Clearbrook, B.C.—859-9621

#### **MATSQUI—Membership 100** —No information supplied

#### **MOUNTAIN—VIEW GOSPEL CHAPEL (Sylvester Rd. R.R.3, Mission, B.C.) — Membership 87**

Pastor:  
Hartley R. Smith, R.R.3, Mission City B.C.—826-8400

**Deacons:**

Peter Ewert, P.O. Box 460 Hatzic, B.C.—826-6062  
John Karding, R.R.3, Mission City, B.C.—826-8282  
C.A. Klassen, R.R.1, Matsqui, B.C.—853-1075  
Williams Wiens, General Delivery, Matsqui, B.C.—826-6466

**Missionaries:**

Mary Giesbrecht, West Germany  
Sara Unger, West Indies

**Director of Christian Education:**

C.A. Klassen, R.R.1, Matsqui, B.C.—853-1075

**Sunday School Superintendent:**

C.A. Klassen, R.R.1, Matsqui, B.C.—853-1075

**Youth Leader:**

Peter Funk, P.O. Box 1414 Mission City, B.C.—826-2030

**Choir Director:**

Peter J. Willms, R.R.3, Abbotsford, B.C.—859-5728

**Secretary:**

John Dyck, R.R.2, Nelson Rd. Mission City, B.C.—826-8988

**Treasurer:**

Larry Wiens, Box 1544 Mission City, B.C.—826-7429

**NEW HAZELTON (Box 11, New Hazelton, B.C.)—Membership 16**

**Pastor:**

George Braun, Box 11, New Hazelton, B.C.—842-5779

**Assistant Pastor:**

Martin Penner, Box 81, New Hazelton, B.C.—842-5387

**Ministers:**

George Braun, Box 11, New Hazelton, B.C.—842-5779

**Sunday School Superintendent:**

John J. Kornelson, Box 88, New Hazelton, B.C.—842-5748

**Youth Leader:**

Martin Penner, Box 81, New Hazelton, B.C.—842-5387

**Choir Director:**

Mrs. Benno Toews, Box 265, Hazelton, B.C.—842-5739

**Treasurer:**

Mrs. Martin Penner, Box 81, New Hazelton, B.C.—842-5387

**Endowment Fund Treasurer:**

Mrs. Martin Penner, Box 81, New Hazelton, B.C.—842-5387

**NORTH PEACE (Box 373 Fort St. John, B.C.)—Membership 29**

**Pastor:**

John Schmidt, Box 1448 Fort St. John—785-2243

**Moderator:**

Ernie Reimer, Box 825, Fort St. John—785-2930

**Director of Christian Education:**

Douglas Allen, Box 3235 Fort St. John—785-3706

**Sunday School Superintendent:**

Irwin Klaassen, Box 939 Fort St. John—785-2153

**Choir Director:**

Irwin Klaassen, Box 939 Fort St. John—785-2153

**Secretary:**

Bernie Brandt, Box Fort St. John—785-6324

**Treasurer:**

Ernie Reimer, Box 825, Fort St. John—785-

**PACIFIC GRACE MISSION CHAPEL (1587 Frances Street, Vancouver, B.C.)—Membership 33**

**Pastor:**

H.G. Classen, 896 E. 33 Ave. Van. 10, B.C.—321-8086

**Missionaries:**

Betty Funk, B.P. 4341, Kinshasa Rep. Dem. Du Congo, Africa

**Sunday School Superintendent:**

W.M. Classen, 2720 Waverley, Van. 16, B.C.—434-9269

**Youth Leader:**

Ron Hrabovski, 5802-51 Ave. Ladner, B.C.—946-2934

**Secretary:**

W.M. Classen, 2720 Waverley, Van. 16, B.C.—434-9269

**Treasurer:**

John Giesbrecht, 4512-Caleton Ave. South Burn—437-1725

**PEDEN HILL (Prince George, B.C.)—Membership 70**

**Pastor:**

Cornelius Funk, 1453 Nation Crescent, P.G.—563-6036

**Assistant Pastor:**

Ernest Block, S.S. #2 109 Starland Dr., P.G.—964-9201

**Missionaries:**

Dr. and Mrs. John Willms, B.P. 4341, Kinshasa II Rep. Dem. du Congo

**Sunday School Superintendent:**

John Suderman, 495 Radcliffe Dr., P.G.—563-5193

**Youth Leader:**

Bill Voth, 177 N. Ogilvie St., P.G.—564-5439

**Choir Director:**

Ernest Block, S.S. #2 109 Starlane Dr., P.G.—964-9201

**Secretary:**

Walter Thielmann, 1590 Birch St., P.G.—564-5286

**Treasurer:**

Ruben Mantler, 1309 Liard Dr., P.G.—562-2706

**QUEENSBORO—Membership 20**

—No information supplied

**SOUTH ABBOTSFORD (corner of Huntingdon and Columbia Rds., R.R.5, Abbotsford, B.C.)—Membership 275**

**Pastor:**

Rev. David Nickel, 32454 Huntingdon Rd. R.R.5 Abbotsford, B.C.—854-3097

**Assistant Pastor:**

Victor Thiessen, 33140 Huntingdon Rd. R.R.5 Abbotsford, B.C.—859-4620

**Ministers:**

Rev. Isaac Janzen, 33224 Farrant Crescent, Abbotsford, B.C.—859-5448

Rev. Abram Rempel, Menno Home, Marschall Rd. R.R.5 Abbotsford, B.C.—

Rev. A.J. Stobbe, 32468 Montgomery Dr. R.R.5, Abbotsford, B.C.—859-8522

Rev. John Stobbe, Montgomery Dr. R.R.5 Abbotsford, B.C.—859-5457

Rev. Abram Toews, 2321 Bakerview St.—859-7007



**Deacons:**

John H. Loewen, 31850 Huntingdon Rd. RR.1, Abbotsford, B.C.—859-8374

Rudolf Nickel, 32034 Mt. Waddington Ave., Clearbrook, B.C.—853-2181

Henry P. Suderman, King Rd., R.R.5, Abbotsford, B.C.—859-8647

P.P. Wiens, 2222 Grant St., Clearbrook, B.C.—859-9396

Henry H. Willms, 197 Clearbrook Rd., R.R. 5, Abbotsford, B.C.—853-2353

**Deacons Elect:**

Ben Harder, 33494 Westbury Ave., Abbotsford, B.C.—859-9922

**Missionaries:**

Miss Katie Peters (on furlough), 2094 Willamette St., Eugene, Oregon

Miss Hedy Reimer, Apartado AEREO, 6557 Cali, Colombia

Miss Nettie Tiessen, Bananier, Qualdeloupe, W.I.

Mr. and Mrs. Harold May, Box 221 Port-au-Prince Haiti, W.I.

Mr. Tom Baerg, % LECO P.P. 123 Kinshasa 1, Rep. Dem. D.U., Congo

**Director of Christian Education:**

Hugo Friesen, 869 Columbia Rd. R.R.5, Abbotsford, B.C.—859-4905

**Sunday School Superintendent:**

Peter Thiessen, 33566 Rainbow Ave. Abbotsford, B.C.—859-5543

**Youth Leader:**

Dan Ratzlaff, 2111 Meadows St. Clearbrook, B.C.—859-8219

**Choir Director:**

Rudy Reimer, 32730 Bevan Rd. Abbotsford, B.C.—859-9058

**Secretary:**

Dietrich Rempel, 2755 Sunnyside St. Clearbrook, B.C.—859-9784

**Treasurer:**

Henry J. Reimer, 828 Clearbrook Rd. R.R.5 Abbotsford, B.C.—859-9000

**Endowment Fund Treasurer:**

Peter J. Stobbe, 33419 Franklin Dr. Abbotsford, B.C.—853-2908

**SOUTH OTTER (2013-248 St. R.R.3 Aldergrove B.C.)—Membership 36**

**Pastor:**

Rev. Calvin J. Buehler, 2013-248 St. R.R.3, Aldergrove B.C.—856-2956

**Deacons Elect:**

Peter Peters, Gladwin Rd. Abbotsford—853-3736

Erwin Charlton, 240 St. Langley—534-6727

**Sunday School Superintendent:**

David Krahn, Huntington Rd., Aldergrove, B.C.—856-8643

**Youth Leader:**

Peter Enns, 40 Ave. Aldergrove, B.C.—856-2757

**Choir Director:**

Albert Warkentine, Alder St. Clearbrook, B.C.—853-2685

**Secretary:**

Peter Falk, Huntinton Rd., Abbotsford, B.C.—859-9947

**Treasurer:**

David Krahn, Huntington Rd., Aldergrove, B.C.—856-8643

**TERRACE (3406 Eby Street)—Membership 16**

**Pastor:**

John Balzer, 3404 Eby Street, Terrace—635-5976

**Sunday School Superintendent:**

Arnie Peters, 121-3530 Hanson, Terrace, B.C.—635-3657

**Youth Leader:**

Dr. Victor Lepp, 4826 Scott, Terrace, B.C.—635-7554

**Secretary:**

Andrew Toews, 4920 Agar, Terrace, B.C.—635-5401

**Treasurer:**

Andrew Toews, 4920 Agar, Terrace, B.C.—635-5401

**VANCOUVER (5887 Prince Edward St., Vancouver 15, B.C.)—  
Membership 140**

**Pastor:**

G. Thielmann, 302-580 E. 43rd Ave., Van. 15, B.C.—325-4377

**Assistant Pastor:**

P.J. Esau, 5788 Culloden St., Van. 15, B.C.—321-3375

**Ministers:**

Heinrich Enns, 526 E. 44th Ave., Van. 15, B.C.—325-4672

Peter J. Esau, 5788 Culloden St., Van. 15, B.C.—321-3375

David Guenther, 5861 Cree St., Van. 15, B.C.—325-4198

George Thielmann, 302 580 E. 43rd Ave., Van. 15, B.C.—325-4377

**Ministers Elect:**

John C. Dyck, 1163 Bird Road, Richmond, B.C.—278-6940

**Deacons:**

John C. Dyck, 1163 Bird Road, Richmond, B.C.—378-6940

Abram Neufeld, 439 E. 46th Ave., Van. 15, B.C.—321-1688

**Missionaries:**

Miss Herta Plett, Apartado 22 Pucalpa, Peru, S.A.

**Director of Christian Education:**

Erwin Rahn, 6751 Dumfries St., Van. 15, B.C.—321-8814

**Sunday School Superintendent:**

Erwin Rahn, 6751 Dumfries St., Van. 15, B.C.—321-8814

**Youth Leader:**

Peter Klassen, 2194 S.W. Marine Dr., Van. 13, B.C.—263-3774

**Choir Director:**

Frank Suderman, 5775 Prince Edward St., Van. 15, B.C.—321-3363

**Secretary:**

Peter Rahn, 335 E. 44th Ave., Van. 15, B.C.—321-3327

**Treasurer:**

Peter Klassen, 2194 S.W. Marine Dr., Van. 13, B.C.—263-3774

**Endowment Fund Treasurer:**

Cornelius Bergen, 5790 Cree St., Van. 15, B.C.—327-3990

**WILLINGDON (4812 Willingdon, South Burnaby, B.C.)—Member-  
ship 255**

**Pastor:**

Rev. I. W. Redekopp, 4848 Willingdon Ave., Burnaby 1—435-7643

**Assistant Pastor:**

Rev. George Letkeman, 5176 Willingdon Ave., Burnaby 1—433-1634

**Ministers:**

Rev. John Esau, 4270 Boundary St., Burnaby 1—433-4540

Rev. Henry J. Klassen, 230 East 47th Ave., Vancouver 15—327-4244

Rev. Nicolai Ragalsky, 306-4330 Maywood St., Burnaby 1—437-1250

**Deacons:**

Jacob Dahl, 295 E. 38th Ave., Vancouver 15—321-0280

Jacob F. Friesen, 7572 Burris St., Burnaby 1—521-3500  
 Gus Gauer, 5280 Keith St., Burnaby 1—434-8171  
 Cornelius Langeman, 7578 McPherson, Burnaby 1—437-3965  
**Director of Christian Education:**  
 Jack Block, 425-10th Street, New Westminster—521-2746  
**Sunday School Superintendent:**  
 George Wiebe, 5242 Christopher Crt., Burnaby 1—434-6934  
**Youth Leader:**  
 Ken Dyck, #614 Resident Apt., Simon Fraser University, Burnaby  
**Choir Director:**  
 William Klassen, 842 Rondeau St., Coquitlam, B.C.—936-2424  
**Secretary:**  
 Isaac Sawatsky, 6571 Wales St., Vancouver 16—321-0028  
**Treasurer:**  
 John Janzen, 6909 Bryant Court, Burnaby 1—521-2961  
**Endowment Fund Treasurer:**  
 Ben Wall, 7530 Kraft Cresc., Burnaby 2—298-8676

### **YARROW (Box 333, Yarrow B.C.)—Membership 430**

**Pastor:**  
 H.G. Thielman, Box 333, Yarrow B.C.—823-6433  
**Moderator:**  
 P. Wolfe, R.R.3 Sardis, B.C.—823-4208  
**Ministers:**  
 H.G. Thielman, Box 333, Yarrow, B.C.—823-6433  
 D.J. Klassen, Box 49 Yarrow, B.C.—823-6085  
 P.D. Loewen, R.R.1, Yarrow, B.C.—823-4401  
 John Peters, 31944 Sunrise Cr Clearbrook—859-8715  
 Peter Riesen, R.R.1, Yarrow B.C.—823-4902  
 A.D. Rempel, R.R.1, Yarrow, B.C.—823-4903  
**Deacons:**  
 N. Boschman, Box 145, Yarrow B.C.—823-6489  
 H.A Enns, Box 43, Yarrow B.C.—823-6216  
 Peter Friesen, R.R.1, Yarrow, B.C.—823-6309  
 John Kroeker, R.R.1, Yarrow, B.C.—823-4232  
 David Koehn, Box 181, Yarrow, B.C.—823-6072  
 J.A. Martens, R.R.1, Yarrow, B.C.—823-6317  
 John Unger, R.R.1, Yarrow, B.C.—823-4224

**Missionaries:**  
 Alvin Dahl, B.P. 10, Kikwit, Rep. Do Congo, Africa  
 Abram and Emma Dyck, Cossila 698, Guayaquil, Ecuador, S.A.  
 Anna Friesen, 7-19 Tomino Cho, Hirosaki City, Aomori Ken, Japan  
 Elma Hide, % S.I.M. Jos, Nigeria  
 Linda Isaak, #2012, 71 Thorncliffe Park Dr. Toronto 354, Ontario  
 Lily Anna Loewen, Cali Valle, Columbia, S.A.  
 David and Anna Nightingale, C.T. 599 Joinville, Santa Catarina,  
 Brazil  
 Ingeborg Schroeder, Janz Team C.V. 785 Lorrach, Postfach 21,  
 Germany

**Director of Christian Education:**  
 P.D. Loewen, R.R.1, Yarrow B.C.—823-4401  
**Sunday School Superintendent:**  
 C.A. Giesbrecht, Box 239, Yarrow B.C.—823-6178  
**Youth Leader:**  
 Ralph Giesbrecht, Box 45, Yarrow, B.C.—823-6018

Choir Director:

P. Friesen (German Choir), R.R.1, Yarrow, B.C.—823-6309  
H. Ratzlaff (English Choir), R.R.1, Yarrow, B.C.—823-4374  
P.E. Jantzen (Male Choir), Box 195, Yarrow, B.C.—823-6630

Secretary:

C.G. Regehr (German), Box 202, Yarrow, B.C.—823-6236  
P.P. Friesen (English), R.R.1, Yarrow, B.C.—823-6309

Treasurer:

H.P. Martens, Box 53, Yarrow, B.C.—823-6002  
A. Unruh, Box 87, Yarrow, B.C.—823-6161

Endowment Fund Treasurer:

H.P. Martens, Box 53, Yarrow B.C.—823-6002

## ALBERTA

### COALDALE — Membership 390

Church Address: 20th St. North, Coaldale—345-3636

#### Pastor:

Rev. D.J. Pankratz, Bo 207 Coaldale—345-352 9

#### Assistant Pastor:

John J. Dueck, Box 551 Coaldale—345-4182

#### Ministers:

D.J. Pankratz, Box 207 Coaldale—345-3529

H.H. Kornelsen, Box 188 Coaldale—345-3547

D..G Dyck, box 423 Coaldale—345-3554

N. Reimer (elected), Box 1066 Coaldale—345-4147

Peter Petker (elected), Coaldale—345-4122

#### Deacons:

J.P. Dueck, Box 23 Coaldale—345-3216

P.P. Regier Sr., Box 143 Coaldale—345-3780

P.P. Regier Jr., Box 578 Coaldale—345-3188

J. Wall, Box 214 Coaldale—345-3042

John J. Dueck, Box 551 Coaldale—345-4182

J.C. Funk (elected), Box 540 Coaldale—345-4144

John Unger (elected), Box 824 Coaldale—345-3133

#### Missionaries:

Miss Nettie Berg, B.P. 4341 Kinshasa 2, D.R. Congo, Africa

Mrs. Tina Erion, Sudan Interior Mission, Somalia Bulo Burti,  
East Africa

Rev. and Mrs. Jacob Franz, Casilla de Correo 1154, Asuncion,  
Paraguay, South America

Rev. and Mrs. Harold Kasper, Pico Truncado Prov., Santa Cruz,  
Argentina, South America

Miss Helen Toews B.P. 4341 Kinshasa 2, D.R. Congo, Africa

Miss Katie Wiens, B.P. 4341 Kinshasa 2, D.R. Congo, Africa

Miss Lucille Wiens, Casilla de Correo 1154, Asuncion, Paraguay,  
South America

#### Sunday School Superintendent:

Jacob Janz, Box 39 Coaldale—345-3105

#### Youth Leader:

John J. Dueck, Box 551, Coaldale—345-4182

#### Choir Director:

Walter Goerzen

#### Secretary:

John Esau, Box 330 Coaldale—345-3509

#### Treasurer:

Isaac I. Regier, Box 235, Coaldale—345-3739

#### M.D.S. Contact Man:

John Reimer

#### Camp Contact Man:

Arnold Enns, Box 417 Coaldale—345-4172

### CRESTWOOD (Medicine Hat)—Membership 36

Church Address: 2348 Dunmore Rd. Medicine Hat—526-5596

#### Pastor:

Rev. Art Martens, 2325—19th Ave. S.E.—527-5998

Assistant Pastor:

Moderator Dave Remple, 2401—13th Ave. S.E.—527-5709

Ministers:

George Block, 1845—19th Ave. S.E.—527-2604

Deacons:

Mr. and Mrs. Rueben Engle, 1885—18th Ave. S.E.—527-3450

Sunday School Superintendent:

Norman Penner, 1877—26th St. S.E.—526-4579

Youth Leader:

Vic. Mensch, 2667—17th Ave. S.E.—527-6042

Choir Director:

Ed Biffart, 2898—29th St. S.E.—527-3225

Treasurer:

George Block

Treasurer:

George Block

M.D.S. Contact Man:

Lesslie Engle, 297 Colter Cresc.—527-7804

### **CROOKED CREEK—Membership 36**

Pastor:

P. Penner, DeBolt—957-2281

Assistant Pastor:

N. Thiessen, DeBolt—957-3912

Ministers:

P.J. Warkentin, DeBolt—957-2291

Deacons:

A. Siebert, DeBolt—957-2274

D. Ratzlaff (elected)—957-2602

Missionaries:

Mr. Harley Jantz, Box 840 Edinburg, Texas 78539

Sunday School Superintendent:

A. Fast—957-2501

Youth Leader:

D. Fast—957-2501

Secretary:

Mrs. J. Cornelsen, Box 855 Valleyview—524-3829

J. Cornelsen, Box 855 Valleyview—524-3829

Treasurer:

A. Fast—957-2501

M.D.S. Contact Man:

B. Wiebe

### **GEM—Membership 74**

Church Address: Box 52, Gem

Pastor:

J.P. Doerksen, Box 52 Gem—472-2166

Assistant Pastor:

H. Walde, Gem—472-2178

Ministers:

H.H. Siemens, Gem—472-2177

Deacons:

Aron Willms, Gem—472-2175

**Missionaries:**

Miss K. Siemens, India—Gem

**Missionaries:**

Miss Mary Wiens, Quito, H.C.J.B.—Gem

Mr. and Mrs. David Friesen, Bruton House, Kodaikanal 1, Madras State, India

**Sunday School Superintendent:**

Frank Braun, Gem—472-2167

**Youth Leader:**

J. Rempel, Gem—472-2165

**Choir Director:**

H. Walde, Gem—472-2178

**Secretary:**

J. Van Bergen, Gem—472-2264

**Treasurer:**

J. Willms, Gem—472-2176

**M.D.S. Contact Man:**

Frank Braun, Gem—472-2167

**Camp Contact Man:**

John Penner, Gem—472-2278

**GRASSY LAKE—Membership 42**

Church Address: Box 610 Grassy Lake

**Pastor:**

Allen Andres, Box 610 Grassy Lake—655-2338

**Assistant Pastor:**

(A1) Bert Affleck, Box 24 Wrentham—222-2229

**Deacons:**

D Penner Sr., Box 728 Grassy Lake—655-2412

J. Koehn, Box 579 Taber—223-8466

**Missionaries:**

Rev. and Mrs. Roland Marsch, 545 Neuwied, Wiedbachstrasse 11, Deutschland

**Sunday School Superintendent:**

Henry Willms, Box 625 Grassy Lake—655-2413

**Youth Leader:**

Jake Penner, Box 690 Grassy Lake—833-2246

**Choir Director:**

Ben Reimer, Burdett—833-2247

**Secretary:**

Albert Affleck, Box 24 Wrentham—222-2229

**Treasurer:**

Willard Penner, Box 668 Grassy Lake—655-2421

**M.D.S. Contact Man:**

G Hildebrand, Skiff—867-2209

**Camp Contact Man:**

R Dyck, Box 780 Grassy Lake—867-2109

**HIGHLAND (Calgary)—Membership 218**

Church Address: 4018 Centre B. St. N.W. Calgary 43—276-1525

**Pastor:**

A.L. Klassen, 5132 Nesbitt Rd. N.W. Calgary 47—282-6667

**Assistant Pastor:**

Alfred Quiring, 619 Thornhill Dr. N.W. Calgary 47—274-3154



**Ministers:**

P.P. Doerksen, 4355—2 St. N.W. Calgary 47—277-7246  
J.H. Kehler, 2328—Westmount Rd. N.W. Calgary 42—283-7485  
D. Kroeker, 3832—2 Ave. N.W. Calgary 43—277-2905  
Alfred Quiring, 619 Thornhill Dr. N.W. Calgary 47—274-3154

**Deacons:**

Ben Foth, 3332 Barret Pl. N.W. Calgary 48—289-4705  
George Thiessen, 91 Cumberland Dr. N.W. Calgary 43—289-5745  
John Siemens, 1615—44 St. S.W. Calgary 5—242-2665  
Henry Wall, 612 Hunts Cres. N.W. Calgary—274-2071

**Missionaries:**

Bertha Dueck, Colagia Bolivar #4875 Apartado Aereo Cali,  
Colombia

**Sunday School Superintendent:**

Edwin Regehr, 5347 Brisbois Dr. N.W. Calgary 48—289-1536

**Youth Leader:**

John Braun, 7227 Huntview Dr. N.W. Calgary—274-6692

**Choir Director:**

Henry Dueck, 5047 Nesbitt Rd. N.W. Calgary 47—282-7912

**Secretary:**

Henry Plett, 1408 Richland Rd. N.E. Calgary 61—277-7470

**Treasurer:**

Ed Loewen, 8504—11 St. S.W. Calgary 13—252-6821

**M.D.S. Contact Man:**

Ed Loewen, 8504—11 St. S.W. Calgary 13—252-6821

**Camp Contact Man:**

John Loewen, 5139 Barron Dr. N.W. Calgary 48—282-2797

**LA GLACE—Membership 41**

**Church Leader:**

J.J. Heidebrecht, R.R. 1 Wembley—766-2488

**Pastor:**

V. Pankratz, La Glace—568-2435

**Sunday School Superintendent:**

D Schmidt, R.R. 1 Sexsmith—766-2489

**Youth Leader:**

A. Heidebrecht, R.R. 1 Wembley—766-2488

**Choir Director:**

N. Siebert, La Glace—568-2389

**Secretary:**

G. Wiebe, La Glace—568-2467

**Treasurer:**

D. Schmidt, R.R. 1 Sexsmith—766-2489

**M.D.S. Contact Man:**

H. Siebert, La Glace—568-2425

**LAKEVIEW (Lethbridge)—Membership 115**

Church Address: 15 Ave. and 29 St. South Lethbridge—327-5854

**Pastor:**

Henry Loewen, 1114 Lakeview Dr. Lethbridge—328-6418

**Assistant Pastor:**

H.P. Nikkel, Box 179 Coaldale—345-3335

**Ministers:**

Alex Neumann, 1709—20 St. S. Lethbridge—327-2825

**Deacons:**

John Schulz, Box 391 Lethbridge—328-1558  
Henry Allert, 2102—24 St. S. Lethbridge—328-4253  
Frank Friesen, Box 322 Coaldale—345-3132

**Sunday School Superintendent:**

John Thiessen, Box 819 Coaldale—345-4375

**Youth Leader:**

Ernest Penner, 1402 Lakeview Dr. Lethbridge—328-6119

**Choir Director:**

John Regier, 2507—5 Ave. N. Lethbridge—328-7145

**Secretary:**

Walter Penner, Apt. 3, 2104 Mayor Magrath Dr. Lethbridge—  
327-7009

**Treasurer:**

Henry Dueck, Bo 607 Coaldale—345-3135

**Camp Contact Man:**

Milton Wiebe, 3313—5 Ave. . South Lethbridge—328-3629

**LENDRUM (Edmonton)—Membership 153**

Church Address: 11210—59 Ave. Edmonton—434-4268

**Pastor:**

Rev. George Warkentin, 11415—48 Ave. Edmonton—

**Assistant Pastor:**

P.F. Bargaen, 15411 Rio Terrace Dr. Edmonton 51—489-7439

**Ministers:**

P. Goertz, 7556—78 Ave. Edmonton 82—466-0804  
B.W. Sawatzky, 6316—105 St. Edmonton 62—434-6213  
J. Isaac (elected), 5823—115 St. Edmonton 70—434-8642  
R. Loewen (elected), 7219(B)—78 Ave. Edmonton—465-4871

**Deacons:**

N. Thiessen, 4607—116A. St. Edmonton 70—434-6782  
P. Poetker, 6736—84 St. Edmonton 82—466-1244  
J. Enns (elected), 10920—36 Ave. Edmonton 73—434-0251

**Sunday School Superintendent:**

W. Bock, 11255—41 Ave. Edmonton—434-4040

**Youth Leader:**

W Penner, 520 J. Mitchener Pk.—434-8872

**Choir Director:**

J.A. Pauls, 4816—116 St. Edmonton 70—434-4086

**Secretary:**

H. Bauer, 4611—117A. St. Edmonton 70—434-3560

**Treasurer:**

R.W. Kornelsen, 5611—114A. St. Edmonton 70—434-9872

**M.D.S. Contact Man:**

P. Dyck, 3623—11B. St. Edmonton—434-7781

**Camp Contact Man:**

K. Rempel, #5, 10731—85 Ave. Edmonton—439-3351

**LINDEN—Membership 139**

Church Address: Linden—546-3877

**Pastor:**

Rev. David Epp, Linden—546-3984

**Assistant Pastor:**

Sam Megli, Linden—546-2244

Deacons:

Jake Klassen, Box 232 Linden—443-7761

Abe Penner, Acme—546-2364

Missionaries:

Margaret Thiessen, S.I.M., Jos, Nigeria, Africa

Sunday School Superintendent:

Lloyd Ratzlaff, Linden—546-2133

Youth Leader:

Vic Thiessen, Linden—546-2250

Choir Director:

George Wiens, Linden—546-3974

Secretary:

Fred Toews, Linden—443-7758

Treasurer:

Jake Siemens, Acme—546-3782

M.D.S. Contact Man:

C.C. Toews, Linden—546-2139

Camp Contact Man:

Jake Klassen, Linden—443-7761

**PINCHER CREEK—Membership 16**

Church Address: Box 543, Pincher Creek—627-4314

Pastor:

George Reimer, Bo 543 Pincher Creek—627-3526

Ministers:

Rev. D Durksen, Bo 184 Pincher Creek—627-2264

Sunday School Superintendent:

E. Bensler, 494 Pincher Creek—627-4263

Youth Leader:

E. Bensler, Bo 494 Pincher Creek—627-4263

Secretary:

J.P. Dyck, Box 251 Pincher Creek—627-2481

Treasurer:

E. Bensler, Box 494 Pincher Creek—627-4263

Camp Contact Man:

E. Bensler, Box 494, Pincher Creek—627-4263

**TOFIELD—Membership 105**

Church Address: Box 63, Tofield—662-2169

Pastor:

George Quiring, Box 63 Tofield—662-2169

Assistant Pastor:

P.H. Warkentin, Box 293 Tofield—662-2629

Ministers:

P.H. Warkentin, Box 293 Tofield—662-2629

David Balzer, Fort McMurray

Dick Thiessen (elected), Box 372 Tofield—662-4039

George Quiring, Box 63 Tofield—662-2169

Deacons:

J.J. Dueck, Box 99 Tofield—662-2208

John Baerg (elected), R.R. 3 Tofield—662-2565

Missionaries:

Frieda Warkentin, Congo

Mr. and Mrs. H. Kornelsen—Christian Service Workers—to go to Cali Colombia in beginning of July.

Sunday School Superintendent:

Ben Thiessen, Bo 284 Tofield—662-2407

Youth Leader:

Erwin Wiens, Holden—688-3829

Choir Director:

Ernest Dueck, R.R. 3 Tofield—662-2161

Secretary:

Dick Thiessen, Box 372 Tofield—662-4039

Treasurer:

P.P. Thiessen, Box 189 Tofield—662-2126

M.D.S. Contact Man:

C. Petker, Tofield—662-2130

Camp Contact Man:

John Reimer, R.R. 3 Tofield—662-2524

**VAUXHALL—Membership 91**

Pastor:

Waldmar Kroeker, Vauxhall—

Assistant Pastor:

Gerhard Reimer, Box 21 Vauxhall—654-2354

Ministers:

H.A. Unruh, Box 297 Vauxhall—654-2801

Deacons:

John B. Reimer, Box 146 Vauxhall—654-2354

Missionaries:

Rev. and Mrs. A.J. Esau, Republic Democratique du Congo

Miss Susan Bergen, Cinco de Mayo 536 nte., Monclova, Coahuila

Sunday School Superintendent:

Peter Born Jr., Box 68 Vauxhall—654-2992

Youth Leader:

Henry Rempel, Box 143 Vauxhall—654-2763

Choir Director:

Sam Petkau, Vauxhall

Secretary:

Peter Born Jr., Bo 68 Vauxhall—654-2992

Treasurer:

George R. Friesen, Box 83 Vauxhall—654-2850

M.D.S. Contact Man:

Peter Pepneck, Box 275 Vauxhall—654-2831

Camp Contact Man:

Abe Reimer, Box 552 auxhall—654-2487

## SASKATCHEWAN

### ARELIE (Arelie Saskatchewan)—Membership 80

**Pastor:**

Rev. W. Gripp, 604 38th St. W. Saskatoon—653-2835

**Ministers:**

Rev. M. Gripp, 449 Ave. U.S Saskatoon—382-0215

**Deacons:**

Henry Rabuka, Arelie Sask.—237-4467

A. Hunchuruk, Perdue Sask.—

**Deacons Elect:**

M. Karpow, Arelie Sask.—237-4445

S.J. Matiko, Arelie Sask.—237-4782

**Sunday School Superintendent:**

Henry Rabuka, Arelie Sask.—237-4467

**Youth Leader:**

E. Martichenko, Arelie Sask.—

**Choir Director:**

Rev. W. Gripp, 604 38th St. W Saskatoon—653-2835

**Secretary:**

S.J. Matiko, Arelie Sask.—237-4782

**Treasurer:**

Harvey Heichman, Perdue Sask.—237-4589

### BETHANIA—Membership 11

—No information supplied.

### BLAINE LAKE—Membership 9

—No information supplied

### BEECHY (Beechy Sask.)—Membership 36

**Pastor:**

Rev. Edward Epp, Beechy Sask.—859-2114

**Assistant Pastor:**

Jacob Wiens, Beechy Sask.—859-4563

**Deacons Elect:**

Jacob Wiens, Beechy Sask.—859-4563

**Missionaries:**

Gertrude Woelk, 410 25th Street W. Saskatoon—652-7143

Martha Goerzen, Germany

**Sunday School Superintendent:**

Herb Swan, Beechy Sask.—859-4406

**Youth Leader:**

Harry Woelk, Beechy Sask.—859-5706

**Choir Director:**

Melvin Wiens, Beechy Sask.—859-4841

**Secretary:**

David Woelk, Beechy Sask.—859-4986

**Treasurer:**

John Shellenberg, Beechy Sask.—859-2207

**Endowment Fund Treasurer:**

John Shellenberg, Beechy Sask.—859-2207

**BORDEN (Borden Sask.)—Membership 56**

**Pastor:**

Henry G. Gossen, Borden, Sask.—14R22

**Assistant Pastor:**

Jacob H. Block, Borden, Sask.—13R2

**Ministers:**

A.K. Rempel, Borden, Sask.—16R11

**Deacons:**

Mr. and Mrs. J.H. Block, Borden, Sask.—13R2

Mrs. and Mrs. Jake Peters, Borden, Sask.—17R22

**Missionaries:**

Mr. Len Wiebe, Germany

Mrs. Janet Toews, St. Louis, Missouri, U.S.A.

**Director of Christian Education:**

Henry G. Gossen, Borden, Sask.—14R22

**Sunday School Superintendent:**

John Rempel, Borden (Great Dear)—15R13

**Youth Leader:**

Lou Wall—18R2

Clarence Block, Borden, Sask.—14R13

**Choir Director:**

Reuben Derksen, Borden, Sask.—85

**Secretary:**

Henry P. Derksen, Borden, Sask.—16R14

**Treasurer:**

Albert Wall, Great Deer, Sask.—15R11

**Endowment Fund Treasurer:**

Albert Wall, Great Deer, Sask.—15R11

**BROTHERFIELD (Waldheim, Sask.)—Membership 75**

**Moderator:**

Sam Willems, Box 131 Waldheim, Sask.—945-4626

**Ministers:**

Rev. F.F. Kroeker, Waldheim, Sask.—945-4729

Rev. David Bergen, Hepburn, Sask.—947-2010

Rev. C. Baun, Hepburn, Sask.—947-2021

**Deacons Elect:**

David Sawatzky, Hepburn, Sask.—945-4627

**Director of Christian Education:**

D. Bergen, Box 119, Hepburn, Sask.—947-2010

**Sunday School Superintendent:**

David Sawatzky, Hepburn, Sask.—945-4627

**Youth Leader:**

Ed Willems, Waldheim, Sask.—945-4709

**Choir Director:**

Walter Willems, Waldheim, Sask.—945-4666

**Secretary:**

Frank Kroeker, Waldheim, Sask.—945-4729

**Treasurer:**

Walter Theissen, Waldheim, Sask.—945-4607

**Endowment Fund Treasurer:**

J.F. Willems, Waldheim, Sask.—945-4709

**EMMANUEL—Membership 16**

—No information supplied

## CARROT RIVER

### Pastor:

Reuben Andres (to June 30) (Box 7, Carrot River—768-2465

### Assistant Pastor:

### Director of Christian Education:

Norman Ens, Carrot River

### Deacons Elect:

John Hiebert, Carrot River

Howard Sauder, Carrot River

### Sunday School Superintendent:

Allan Sawatsky, Carrot River

### Youth Leader:

R. Andres, Carrot River

A. Quiring, Carrot River

### Choir Director:

Norman Schultz, Carrot River

### Secretary:

Arthur Quiring, Carrot River

### Treasurer:

George Ginter, Carrot River

### Endowment Fund Treasurer:

Norman Schultz, Carrot River

## CENTRAL (809-32nd Street West, Saskatoon, Sask.)—Membership 310

### Pastor:

Henry J. Harder, 809-32nd Street West, Saskatoon, Sask.—242-5484  
—home; 242-6201—office

### Assistant Pastor:

Harry Schmidt, 1218 Avenue J. North—382-5049

### Ministers:

E.T. Schmidt, 1019 Avenue C. North—652-3095

Henry Baerg, 67 Morris Drive—382-2452

### Deacons:

George Balzer, 7 Kusch Cres.—382-8072

Sam Peters, 1401 Avenue C. North—652-6049

Henry Sawatzky, 1042 Avenue J. North—244-5260

Harry Schmidt, 1218 Avenue J. North—382-5049

Jacob Schmidt, 1707 Avenue D. North—653-1090

Jacob Stobbe, 1130 Avenue F. North—653-4748

Jacob Willems, 97 Rupert Drive—653-3011

### Missionaries:

Mr. and Mrs. George Brucks, Aristoteleslaan 17, Zeist, Holland

### Director of Christian Education:

Bill Veer, 66 Red River Road—242-8039

### Sunday School Superintendent:

Wiegant Friesen, 5 Kusch Cres.—382-6719

### Youth Leader:

Gerald Schmidt, 1234 Avenue I. North—652-3496

Ed Kliewer, 41 Klaehn Cres.—382-5020

### Choir Director:

John Dyck, K-5 McNab Park—652-9834

### Secretary:

Henry Block, 1221 Avenue J. North, Saskatoon, Sask.—382-5559



**Treasurer:**

Peter Sawatzky, 123 Rupert—652-7094

**Endowment Fund Treasurer:**

Peter Sawatzky, 123 Rupert—652-7094

**DALMENY (Box 70, Dalmeny, Sask.)—Membership 172**

**Pastor:**

Rev. Peter Boschman, Box 70, Dalmeny, Sask.—254-2084

**Assistant Pastor:**

Rev. I Block, Box 190, Dalmeny, Sask.—254-2162

**Ministers:**

Rev. S. Dirks, 109 S. Birch, Hillsboro, Kan.

Rev. Donald Enns, Henri-Dunant Str. 26-6/4 5020 Salzburg, Austria

Rev. Ben Heppner, Box 71, Aux Cayes, Haiti

Rev. Henry Poetker, AMB Mission, Shamshabad, Hyderabad Dist.

A.P. India

**Deacons:**

Abram Buhler, Box 69 Dalmeny—254-4322

J.M. Lepp, Box 24 Dalmeny—254-4332

H.F. Peters, Box 132 Dalmeny—244-1482

J.F. Wiens, Box 176 Dalmeny—254-4327

**Deacons Elect:**

C.W. Quiring, Box 175 Dalmeny—254-4302

**Missionaries:**

Rev. Donald Enns, Henri-Dunant Str. 26-6/4 5020 Salzburg, Austria

Rev. Ben Heppner, Box 71, Aux Cayes, Haiti

Rev. Henry Poetker, AMB Mission, Shamshabad, Hyderabad Dist.

A.P. India

Mr. and Mrs. P.W. Fast, Inst. Linguistico de Verano, Entrega General, Panama 5, R de Panama

Miss Emma Lepp, AMB Mission, Shamshabad, Hyderabad Dist.

A.P. India

**Director of Christian Education:**

Ed Buhler, Box 35 Dalmeny—254-4306

**Sunday School Superintendent:**

Cliff Baerg, Box 88 Dalmeny—254-4205

**Youth Leader:**

Albert Kornelson, Box 128 Dalmeny—254-2080

**Choir Director:**

David Lepp, Box 187 Dalmeny—254-4212

**Secretary:**

Henry Barsch, Box 205 Dalmeny—254-2010

**Treasurer:**

J.M. Lepp, Box 24 Dalmeny—254-4332

**ELBOW (Elbow, Box 248, Sask.)—Membership 11**

**Pastor:**

David Esau, Box 248, Elbow, Sask.—101

**Assistant Pastor:**

John Dahl, Elbow, Sask.—

**Deacons Elect:**

Henry Martens, Loreburn, Sask.—

**Missionaries:**

John Miller, Belet Wen Samoli Republic

Sunday School Superintendent:  
Sis. Nettie Dall, Elbow, Sask.  
Secretary:  
David Friesen, Elbow, Sask.—  
Treasurer:  
Henry Martens, Loreburn, Sask.—  
Endowment Fund Treasurer:  
Henry Martens, Loreburn, Sask.—

#### **ELIM (Kelstern, Sask.)—Membership 44**

Pastor:  
Rev. J.J. Thiessen, Kelstern—677-2624  
Deacons:  
Otto Biech, Hodgeville, Sask.—677-2260  
Ed Lonen, Morse, Sask.—629-3927  
Director of Christian Education:  
Hans Mueller, Kelstern, Sask.—269-3352  
Youth Leader:  
Helmut Ohlmann, Shamrock—269-3362  
Choir Director:  
Mrs. J.J. Thiessen, Kelstern—677-2624  
Secretary:  
Alvin Schmidt, Morse, Sask.—629-3921  
Treasurer:  
Walfried Ohlmann, Shamrock—269-3360

#### **FOAM LAKE (Box 496, Foam Lake, Sask.—Membership 29**

Pastor:  
Frank F. Froese, Box 496, Foam Lake, Sask.—272-3670  
Ministers:  
Frank F. Froese, Box 496 oam Lake, Sask.—272-3670  
Sunday School Superintendent:  
Mr. Albert Block, Foam Lake, Sask.—272-4636  
Youth Leader:  
Mrs. Albert Block, Foam Lake, Sask.—272-4636  
Choir Director:  
Frank F. Froese, Box 496, Foam Lake, Sask.—272-3670  
Secretary:  
Mr. Albert Block, Foam Lake, Sask.—272-4636  
Treasurer:  
Mr. John Friesen, Bo 155, Foam Lake, Sask.—272-3927

#### **GLENBUSH—Membership 75**

Pastor:  
A.H. Pauls, Box 1, Glenbush, Sask.—101-R14  
Assistant Pastor:  
J.D. Isaak, Medstead, Sask.—3-R3  
Ministers:  
A.H. Pauls, Box 1, Glenbush, Sask.—101-R14  
Deacons:  
Henry Bargaen, Glenbush, Sask.—2-R32  
J.D. Isaak, Medstead, Sask.—3-R3

Director of Christian Education:  
Henry Bargaen, Glenbush, Sask.—2-R32

Sunday School Superintendent:  
J.D. Isaak, Medstead, Sask.—3-R3

Youth Leader:  
Henry Bargaen, Glenbush, Sask.—2-R32

Choir Director:  
Peter Pauls, Glenbush, Sask.—

Secretary:  
J.D. Isaak, Medstead, Sask.—3-R3

Treasurer:  
Herhard Bargaen, Glenbush, Sask.—  
C.J. Klassen, Glenbush, Sask.—

Endowment Fund Treasurer:  
C.J. Klassen, Glenbush, Sask.—

### **HEPBURN (Box 237, Hepburn, Sask.)—Membership 248**

Pastor:  
John F. Froese, Box 237, Hepburn, Sask.—947-2036

Assistant Pastor:  
George D. Geddert, Hepburn, Sask.—947-2050

Ministers:  
Elmer Andres, Hepburn, Sask.—947-4212  
H.A. Willems, Hepburn, Sask.—947-2171  
H.M. Willems, Hepburn, Sask.—945-4767  
Alfred Schmidt, BP 4341, Kinshasa II Democratic Republic of Congo

Deacons:  
P.P. Friesen, Hepburn, Sask.—947-2035  
C.J. Boldt, Hepburn, Sask.—947-4203

Deacons Elect:  
Herman Berg, Hepburn, Sask.—947-2004  
Dan Willems, Hepburn, Sask.—947-4227

Missionaries:  
Rev. and Mrs. Alfred Schmidt, B.P. 4341, Kinshasa II Democratic Republic of Congo  
Rubena Peters, Mosvold Mission Hospital P.O. Ingwavuma, Zululand South Africa

Sunday School Superintendent:  
John Boldt, Hepburn, Sask.—947-2020

Youth Leader:  
H.E. Berg, Hepburn, Sask.—947-2004

Choir Director:  
J.K. Schroeder, Hepburn, Sask.—947-4327

Secretary:  
C.J. Boldt, Hepburn, Sask.—947-4203

Treasurer:  
J.A. Wiens, Hepburn, Sask.—947-2163

Endowment Fund Treasurer:  
P.D. Schmidt, Hepburn, Sask.—947-4213

### **HERBERT (Box 577 Herbert, Sask.)—Membership 223**

Pastor:  
Herman Voth, Box 577, Herbert Sask.—784-2413

Assistant Pastor:  
Henry Voth, Box 59, Herbert, Sask.—784-2574

**Ministers:**

Nick Janz, Herbert, Sask.  
W.E. Thiessen, Herbert, Sask. Box 10  
Herman Voth, Herbert, Sask.

**Ministers Elect:**

J.M. Neufeld, Herbert, Sask.  
George Penner, Herbert, Sask.  
Henry Voth, Herbert, Sask.

**Deacons:**

F.F. Braun, Herbert, Sask.  
Albert Falk, Herbert, Sask.

**Deacons Elect:**

William Falk, Herbert, Sask.  
Jacob J. Voth, Herbert, Sask.  
George Penner, Herbert, Sask.  
Herb. Wiebe, Herbert, Sask.  
Henry Penner, Herbert, Sask.

**Missionaries:**

Marie Schulz, Mexico

**Sunday School Superintendent:**

Melvin D. Penner, Herbert, Sask.—784-2815

**Youth Leader:**

Jake Klippenstein, Herbert, Sask.—784-2648

**Choir Director:**

Henry Braun, Herbert, Sask., Bo 154—784-2742

**Secretary:**

W.E. Redekop, Herbert, Sask., Bo 130—784-2412

**Treasurer:**

Albert Falk, Herbert, Sask., Bo 296—784-2718

**Endowment Fund Treasurer:**

W.E. Redekop, Herbert, Sask., Box 130—784-2412

**HILL AVENUE (3717 Hill Avenue, Regina, Sask.)—Membership 59**

**Pastor:**

Don Balzer, 3717 Hill Avenue, Regina, Sask.—

**Assistant Pastor:**

Cliff Jantzen, 4057 Montague Street, Regina, Sask.—536-0823

**Deacons:**

Peter Klassen, 1105 Victoria Avenue, Regina—523-1246  
Henry Braun, 119 Sunset Drive, Regina—536-9650

**Sunday School Superintendent:**

Peter Wiebe, 130 Compton Road, Regina—536-1409

**Youth Leader:**

Walter Andres, 617 Williams Street, Regina—569-8193

**Choir Director:**

Sam Regier, 840 Shannon Road, Regina—536-4662

**Secretary:**

Walter Harder, 941 Arthur Street, Regina—569-0414

**Treasurer:**

Peter Heinrichs, 5 Pinewood Road, Regina—536-3295

**LAIRD—Membership 23**

—No information supplied

**LASHBURN (Box 21 Lashburn, Sask.)—Membership 41**

**Pastor:**

Otto Derksen, Box 21, Lashburn, Sask.—285-3387

**Missionaries:**

Earl and Selma Gripp, Bamako, B.P. 158, Mali Republic, W. Africa

**Sunday School Superintendent:**

Gerry Sommerfeld, Waseca

**Youth Leader:**

Don Peters, Lashburn

**Choir Director:**

Gerry Sommerfeld, Waseca

**Secretary:**

Harold Martin, Marshall

**Treasurer:**

Otto Brant, Lashburn

**LUCKY LAKE (Lucky Lake)—Membership 23**

**Pastor:**

E.H. Epp, Beechy, Sask., P.O. Box 176—859-2114

**Sunday School Superintendent:**

Laverne Bagshaw, Birsay, Sask.—

**Secretary:**

J.S. Dueck, Lucky Lake, Sask.—858-2652

**Treasurer:**

J. S. Dueck, Lucky Lake, Sask.—858-2652

**MAIN CENTRE( Box 62, Main Centre, Sask.)—Membership 109**

**Pastor:**

Edward Hamm, Box 62, Main Centre, Sask.—784-2874

**Assistant Pastor:**

Johann Siemens, Main Centre, Sask.—784-2924

**Ministers:**

Johann Siemens, Main Centre, Sask.—784-2924

**Ministers Elect:**

Edward Hamm, Box 62, Main Centre, Sask.—784-2874

**Deacons:**

Corny Wiebe, Main Centre, Sask.—784-2864

Ben Wiebe, Main Centre, Sask.—784-2965

**Missionaries:**

Mr. and Mrs. Aubrey Brown, Three Hills, Alberta

Mrs. and Mrs. Roy Martens, Kalvoa, Nasik Dist. ? Maharashtra, India

Mr. and Mrs. George Pepins, Casilla 2492, Lima, Peru

Mr. and Mrs. Art Redekop, SIM Kwai via Kasanchan, N. Nigeria,  
W. Africa

Mr. and Mrs. Edward Schroeder, Box 60, Lashkar, Gwalior, Madhye  
Pradesh, India

Miss Edna Wiebe, Temselaan 18, 1820 Strombeck- Bever, Belgium

**Sunday School Superintendent:**

Ben Wiebe, Main Centre, Sask.—784-2965

**Youth Leader:**

Edward Hamm, Box 62, Main Centre, Sask.—784-2874

**Choir Director:**

Ernest Block, Main Centre, Sask.—784-2942

Secretary:

Otto Martens, Main Centre, Sask.—784-2950

Treasurer:

John J. Klippenstein, Main Centre, Sask.—784-2941

**MEADOW LAKE (Meadow Lake, Sask.)—Membership 31**

Pastor:

William Buller, Box 1167, Meadow Lake—236-5544

Assistant Pastor:

Milfred Wall, Meadow Lake—236-6417

Deacons Elect:

Ruben Peters, Rapid View

Sunday School Superintendent:

Ruben Peters, Rapid View

Choir Director:

Clifford Nickel, Meadow Lake—236-6297

Secretary:

Clifford Nickel, Meadow Lake—236-6297

Treasurer:

Cordell Cross, Rapid View

**NORTH BATTLEFORD 1602—103rd St., North Battleford)—  
Membership 18**

Pastor:

Rev. Henry Janzen, 8920-17th Ave. N. Battleford—445-5647

Sunday School Superintendent:

Harvey Jantzen, 881-113 St. North Battleford—445-8584

Secretary:

Frank Willems, 1912-96th St. North Battleford—445-4327

Treasurer:

Frank Willems, 1912-96th St. North Battleford—445-4327

**NUTANA (1602 Louise Ave, Saskatoon, Sask.)—Membership 169**

Pastor:

H.H. Epp, 6 Sparling Cres., Saskatoon—374-2961

Deacons Elect:

Jacob Warkentin, 2515 Paul Cres.—374-0299

J.D. Wall, 6 Simpson Cres.—374-5801

Dan Klassen, 2210 Broadway—653-1157

Dr. and Mrs. P. Block, India

Director of Christian Education:

Raymond Berg, 2804 MacEachern Ave.—343-6071

Sunday School Superintendent:

Norman Jantzen

Youth Leader:

Dr. Bob Buhr, Suit 145, 320-5th Ave. N.—242-4963

Alfred Huebert, 206-4th St. East—652-3982

Choir Director:

Elmer Dyck, 17 Potter Cres.—374-1125

Secretary:

Dr. E.W. Schmidt, 2409 Cairns Ave.—343-8577

Treasurer:

John Dyck, 41 Richmond Cres.—652-1846

**PIERCELAND—Membership 13**

—No information supplied

**REGAL HEIGHTS (13th Ave. and Gordon Rd., Moose Jaw)—  
Membership 15**

**Pastor:**

Lorlie Barkman, 1451 Grace St., Moose Jaw, Sask.—692-1081

**Director of Christian Education:**

Dennis Wiens, % 1291 Gordon Road, Moose Jaw, Sask.—

**Sunday School Superintendent:**

Dennis Wiens, % 1291 Gordon Rd., Moose Jaw, Sask.—

**Youth Leader:**

Ed Olfert, 1317—7th N.W. Moose Jaw, Sask.—693-4707

**Choir Director:**

Ed Olfert, 1317-7th N.W. Moose Jaw, Sask.—693-4707

**Secretary:**

**Treasurer:**

Rudy Wiebe, 1129 Stadacona W. Moose Jaw, Sask.—693-1993

**Endowment Fund Treasurer:**

Rudy Wiebe, 1129 Stadacona W. Moose Jaw, Sask.—693-1993

**SWIFT CURRENT (15th Ave. N.E. at Winnie St.)—Membership 161**

**Pastor:**

Isaac Bergen, 1328 Taylor Drive—773-3509

**Assistant Pastor:**

Harold Thiessen, 1109 Golden Place—773-7703

**Ministers:**

Ed Lautermilch, 1455 Winnie St.—773-2585

Eugene Martens, 55 2nd Ave. N.E.—773-7340

Frank Peters, 1311 Walker St.—773-8928

**Deacons:**

Jake Epp, Box 54 Swift Current—773-6870

Jacob Regehr, 817 Connaught Drive—773-6398

B.C. Schellenberg, 404 15th Ave. N.E.—773-5747

Harold Thiessen, 1109 Golden Place—773-7703

**Missionaries:**

Miss Nettie Dahl, Spain

Mr. and Mrs. Cornie Enns, Germany

Miss Katy Penner, Congo

**Sunday School Superintendent:**

Vivian Sawatzky, 730-5th Ave. N.E.—773-2411

**Youth Leader:**

Harold Martens, Box 155, Swift Current—773-6782

**Choir Director:**

Menno Martens, 838-10th Ave. N.E.—773-6262

**Secretary:**

Edgar Siemens, 889-10th Ave. N.E.—773-8616

**Treasurer:**

Jake Letkeman, 340 Ash Place—773-6457

**WALDHEIM (P.O. Box 245, Waldheim, Sask.)—Membership 91**

**Pastor:**

Adolph J. Redekopp, P.O. Box 245, Waldheim, Sask.—945-2218



Moderator:

John H. Jantzen, P.O. Box 63, Waldheim, Sask.—945-2073

Ministers:

Rev. John D. Goertzen, P.O. Box 237, Waldheim, Sask.—945-2060

Deacons:

John H.E. Janzen, P.O. Box 163, Waldheim, Sask.—945-4612

Ernest Jeschke, P.O. Box 83, Waldheim, Sask.—945-2104

John H. Jantzen, P.O. Box 63, Waldheim, Sask.—945-2073

Missionaries:

Herbert Jantzen, 7555 Bietigheim, Hardstrasse 5, Germany

Sunday School Superintendent:

Peter Schellenberg, P.O. Box 134, Waldheim, Sask.—945-2163

Youth Leader:

Waldemar Janzen, P.O. Bo 163, Waldheim, Sask.—945-4612

Choir Director:

Paul Sawatzky, P.O. Box 91, Waldheim, Sask.—945-2162

Secretary:

Rev. J.D. Goertzen, P.O. Box 237, Waldheim, Sask.—945-2060

Treasurer:

P.P.G. Warkentin, P.O. Box 67, Waldheim, Sask.—945-2175

### **WARMAN (Warman, Sask.)—Membership 61**

Pastor:

Elvin Penner, Box 132 Warman, Sask.—244-2283

Sunday School Superintendent:

John P. Friesen, Warman, Sask.

Youth Leader:

Lloyd Neufeld, Martensville, Sask.

Choir Director:

Robert Neufeld, Warman, Sask.

Secretary:

Henry Letkeman, Martensville, Sask.

Treasurer:

Margret Kroeker, Warman, Sask.

### **PHILADELPHIA (Watrous, Sask.)—Membership 80**

Pastor:

Victor Nickel, Box 794 Watrous, Sask.—946-3785

Moderator:

H.M. Toews, Watrous, Sask.—946-2463

Ministers:

H.H. Thiessen, Watrous, Sask.—946-2458

Deacons:

Peter Dyck, Guernsey, Sask.—365-4776

Missionaries:

Lydia Mandau, Austria

Sunday School Superintendent:

Leo Redekop, Watrous, Sask.—946-2491

Youth Leader:

Harold Berg, Lanigan, Sask.—365-2530

Choir Director:

Victor Toews, Guernsey, Sask.—365-4355

Treasurer:

Eugene Schroeder, Drake, Sask.—4A2

**WEST PORTAL (Ave W. and 20th St., Saskatoon)—Membership 155**

**Pastor:**

Nick Willems, 324 Ave. Y North Saskatoon—382-5889

**Assistant Pastor:**

Maynard Waldner, 1330 Ave. B. North Saskatoon—652-0363

**Ministers:**

Lawrence Redekopp, 219 Ave. W. South Saskatoon—382-1446

**Deacons:**

Isaac Bergen, 805 Ave. T. South Saskatoon—382-1358

Allan Baerg, 15 Richmond Place, South Saskatoon—652-3099

Jacob Nickel, 321 Ave. W. North Saskatoon—382-6742

**Deacons Elect:**

Abe Klassen, Teipsiy, Sask.—

Wes Willems, 6 St. Lawrence Crescent, Saskatoon—242-7398

**Missionaries:**

Ernie Dyck, B.P. 81 Kitwit Via Kinshasa, Republique du Congo, Africa

Abe Taves, S.U.M., B.P. 28, Kilo par Moundow, Republic du Tchad

Harvy Willems, Box 840, Edinburg, Texas, U.S.A.

Jacob Froese, 409 Vancouver Ave., North Saskatoon or Culi, Columbia

**Sunday School Superintendent:**

Jacob Froese, 409 Vancouver Ave., North Saskatoon—382-8654

**Youth Leader:**

Gladys Driedger, 618-31 St. W. Saskatoon—653-4827

**Choir Director:**

Wally Baerg, 15 Richmond Place, South Saskatoon—374-4478

**Secretary:**

Lawrence Olfert, 417-112 G. St., Saskatoon—374-2883

**Treasurer:**

Allan Baerg, 15 Richmond Place, South Saskatoon—652-3099

**Endowment Fund Treasurer:**

Allan Baerg, 15 Richmond Place, South, Saskatoon—652-3099

**WOODROW GOSPEL CHAPEL (Woodrow, Sask.)—Membership 83**

**Pastor:**

H.C. Schroeder, Woodrow, Sask.—472-3758

**Assistant Pastor:**

Raymond Rusk, Woodrow, Sask.—472-5892

**Ministers:**

H.C. Schroeder, Woodrow, Sask.—472-3758

**Deacons:**

Reuben Engel, Woodrow, Sask.—472-5994

Raymond Rusk, Woodrow, Sask.—472-5892

Sam Sutter, Woodrow, Sask.—472-3780

**Deacons Elect:**

Allen Engel, Woodrow, Sask.—472-5980

**Missionaries:**

Mrs. Jean Reimer, La Fenca El Amancer, La Chorrera, Panama

**Director of Christian Education:**

Allen Engel, Woodrow, Sask.—472-5980

**Sunday School Superintendent:**

Waldemar Sutter, Woodrow, Sask.—472-5970

**Youth Leader:**

Wayne Engel, Woodrow, Sask.—472-5966

Choir Director:

Gordon Lautermilch, Woodrow, Sask.—472-3797

Secretary:

Ewalt Engel, Woodrow, Sask.—472-5992

Treasurer:

Keith Lawrence, Woodrow, Sask.—472-5941

Endowment Fund Treasurer:

Waldemar Sutter, Woodrow, Sask.—472-5970

## MANITOBA

### ALEXANDER—Membership 59

**Pastor:**

Peter J. Doerksen, Box 25, Alexander—752-2147

**Moderator:**

Jacob J. Krueger, R.R. 2 Brandon—728-6398

**Ministers:**

Peter J. Doerksen, Box 25, Alexander—752-2147

**Deacons:**

David Pries Sr., 69 Queens Cresc., Brandon—728-5073

**Deacons Elect:**

Jacob P. Krueger, R.R. 2, Brandon—728-6398

**Sunday School 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 124, Alexander—752-2104

**Treasurer:**

David Klassen, R.R. 1 Brandon—Souris 850-12

### ARNAUD—Membership 27

**Pastor:**

Edward G. Thiessen, Box 84, Arnaud—427-2261

**Ministers:**

Edward G. Thiessen, Box 84, Arnaud—427-2261

**Deacons:**

John D. Pauls, Box 82, Arnaud,—427-2105

**Sunday School Superintendent:**

Aron A. Isaac, Box 87, Arnaud—427-2315

**Youth Leader:**

Henry Thiessen, Bo 23, Arnaud—427-2403

**Secretary:**

Harry G. Sukkau, Box 22, Arnaud—427-2866

**Treasurer:**

John D. Pauls, Box 82, Arnaud—427-2105

### BOISSEVAIN—Membership 117

**Pastor:**

A.J. Froese, Box 957 Boissevain—534-6846

**Assistant Pastor:**

Peter Derksen, Boissevain—534-6774

**Ministers:**

Peter Derksen, Boissevain—534-6774

A.J. Froese, Box 957 Boissevain—534-6846

**Deacons:**

A.F. Peters, Tabor Home, Morden

Peter Unrau, Box 32, Margaret—315-21 Minto exchange

**Missionaries:**

Rev. & Mrs. H.D. Derksen, A.M.B.A., P.B. 4310 Kinshasa, Republic  
Dem du Congo

Miss Mary Stobbe, Boissevain (on furlough)

**Sunday School Superintendent:**

Peter Klassen, Boissevain—534-6758

**Youth Leader:**

H.P. Dueck, Box 362 Boissevain—534-6939

**Choir Director:**

J.H. Dyck, Boissevain—534-2380

**Secretary:**

Peter Unrau, Box 32, Margaret—Minto 315-21

**Treasurer:**

Peter Unrau, Box 32, Margaret—Minto 315-21

**BRANDON—Membership 91, 4th St. and Hill Ave.**

**Pastor:**

Henry Willms, 6 Cottonwood Crescent, Brandon—728-6578

**Assistant Pastor:**

Rueben Willems, 85 Garwood Drive, Brandon—728-6830

**Ministers:**

Henry Willms, 6 Cottonwood Cresc. Brandon—728-6578

**Missionaries:**

Anne Janzen, Box 180 Chihuahua, Chihuahua, Mexico

**Director of Christian Education:**

Peter G. Klassen, 27 Balsam Cresc.—728-0577

**Sunday School Superintendent:**

Rueben Willems, 85 Garwood Drive—728-6830

**Youth Leader:**

Abe R. Funk, 628 11 St. Brandon—728-6092

**Choir Director:**

Bill Krestinski, 11 Hazelwood Cresc. Brandon—728-0230

**Secretary:**

Larry Neufeld, 86 Garwood Dr., Brandon—728-1351

**Treasurer:**

Peter Stobbe, 1302—2 St. Brandon—728-2675

**BROOKLANDS—Membership 62, — 44 Tentler St.**

**Pastor:**

A. Quiring, 1070 Sherburn St., Wpg. 3—772-2927 (Church) 772-8062

**Assistant Pastor:**

J. Froese, 899 Spruce, Wpg. 10—772-5929

**Deacons Elect:**

D. Hamm, 15 Thackera Ave. Wpg.—837-5118

**Missionaries:**

Hartmut & Elfrieda Schroeder B.P. 81, Kikwit via Kinshasa, Congo

**Sunday School Superintendent:**

R. Martens, 873 Muriel St. Wpg.—837-4586

**Youth Leader:**

F. Kasdorf, Ste. 414, 1010 Brazier St. Wpg.—339-8660

**Choir Director:**

J. Peters, 600 Shaftesbury St. Wpg.—888-3240

**Secretary:**

H. Regehr, 175 Riverton St. Wpg.—533-5071

**Treasurer:**

B. Huebner, 79 Larchdale Cresc. Wpg.—339-3242

**DOMAIN—Membership 46**

**Pastor:**

John J. Neufeld, 50 Greene Ave. Wpg.—339-3015

**Ministers:**

J.J. Neufeld, 50 Greene Ave., Wpg. 15—339-3015

**Deacons Elect:**

Jakob Enns, Oak Bluff—452-0339

**Director of Christian Education:**

Abe Enns, Box 68 Rosenort—746-8445

**Sunday School Superintendent:**

Abe Enns, Box 68, Rosenort—746-8445

**Youth Leader:**

Jake Enns, Domain,—736-2810

**Choir Director:**

Herman Rempel, Osborne—736-4039

**Secretary:**

Peter Penner, Osborne—736-2906

**Treasurer:**

John Pauls, Osborne—736-2852

**ELM CREEK—Membership 136**

**Pastor:**

Jacob W. Kroeker, Box 68, Elm Creek—312-r-2

**Assistant Pastor:**

Nick Schmidt, Culross—307-r-2

**Ministers:**

Jacob W. Kroeker, Box 68, Elm Creek—312-r-2

Peter J. Loewen, Apartado Aereo 6557, Cali Valle Columbia, S.A.

**Deacons:**

Abram A. Janzen, Box 58, Elm Creek, 331-r-31

George Petkau, Box 57, Elm Creek—337-r-5

Nick Schmidt, Culross—307-r-2

Frank Funk, Box 75, Elm Creek—350-r-13

**Missionaries:**

Peter & Eva Leowen, Apartado Aereo 6557, Cali Valle, Columbia

**Sunday School Superintendent:**

Jacob Wall, Box 145 Elm Creek 309-r-3

**Youth Leader:**

Jack Janzen, Box 125 Elm Creek—312-r-3

**Choir Director:**

Peter J. Enns, Box 534, Carman—745-3410

**Secretary:**

Henry Schroeder, Box 61, Elm Creek—332-r-3

**Treasurer:**

Cornie P. Schroeder, Box 160 Elm Creek—332-r-5

**ELMWOOD (145 Henderson Hwy. Wpg. 5 ph. 533-5883) Membership 561**

**Pastor:**

Wm. J. Schmidt, 33 Pleasant Bay, Wpg. 15—338-2073

**Assistant Pastor:**

Abram W. Schellenberg, 630 Roberta Ave. Wpg. 15—339-8439

Ministers:

Jacob Dueck, 219 Talbot Ave. Wpg. 5—533-8414  
David Ewert, 39 Silvia St. Wpg. 5—533-6859  
Martin Hamm, 165 Slater Ave. Wpg. 16—334-2679  
H.P. Harder, 170 Talbot Ave. Wpg. 5—533-9635  
Abram Loewen, 212 Mighton Ave. Wpg. 5—533-8162  
Abram J. Neufeld, Fasangasse 39/5/7, 1030 Vienna, Austria  
Frank Peters, C.P. 2445, Curitiba, Parana, Brazil  
John Quiring, 114 Whitehall Blvd., Wpg. 25—222-6371  
John Regehr, 245 Bredin Dr. Wpg. 15—533-1238  
Jacob P. Suderman, 143 McPhail St. Wpg. 5—533-9755

Ministers Elect:

Herbert Giesbrecht, 11 Pinecrest Bay, Wpg. 16—339-4105

Deacons:

Kornelius Abrahams, 316 Harbison Ave. Wpg. 5—533-9931  
C.A. DeFehr, 360 Bredin Dr. Wpg. 15—533-2635  
C.C. DeFehr, 626 Henderson Hwy. Wpg. 15—533-2060  
John Klassen, 239 Glenwood Cresc., Wpg. 5—533-9338  
John A. Konrad, 173 Rossmere Cresc. Wpg. 15—334-4247  
Harry Thiessen, 162 Grandview Dr. Wpg. 16—334-7649

Deacons Elect:

Jacob Bergmann, 22 Litz Place Wpg. 16—334-3927  
Henry Hajer, 83 Cobourg Ave. Wpg. 5—533-7679  
Dietrich Kroecker, 105-200 Ronald St. Wpg. 12, 837-5355  
Henry Loewen, 747 Herbert Ave. Wpg. 5—667-4986  
Wendelin Mann, 172 Frasers Grove, Wpg. 15—338-4277

Missionaries:

Rev. & Mrs. A.J. Neufeld, Fasangasse 39/5/7, 1030 Vienna, Austria  
Rev. & Mrs. Frank Peters, C.P. 2445, Curitiba, Parana, Brazil  
Miss Anne Klassen, Casillo de Correo 1154, Yalve Sanga, Asuncion, Paraguay

MCC and Mission/Service Workers:

Carl Plett, Mennonite Service Unit, Brook Lane Psychiatric Center, Box 1945, Hagerstown, Maryland, 21740

Director of Christian Education:

Peter B. Enns, 211 Bredin Dr. Wpg. 15—533-3505

Sunday School Superintendent:

Jacob Enns, 116 Roselawn Bay, Wpg. 16—339-1316

Youth Leader:

Robert Neufeld, 115-10 Valhalla Dr. Wpg. 16—338-4800

Choir Director:

Peter Braun, 61 Dunrobin Ave. Wpg. 15—339-2872

Secretary:

Jacob Bergmann, 22 Litz Place, Wpg. 16—334-3927

Treasurer:

David Hildebrand, 78 Martin Ave. Wpg. 5—533-2143

**FORT GARRY (1771 Pembina Hwy. Wpg. 19. Ph. 453-7576)**

**Membership 216**

Pastor:

John Wall, 121 Buxton Rd., Wpg. 19—474-1187

Assistant Pastor:

Allen R. Gunther, 1035 Simpson Ave. Wpg. 15—533-6147



**Ministers:**

Jacob J. Toews, 3909 Swiss Ave. Dallas, Texas—75204  
John Wall, 121 Buxton Rd. Wpg. 19—474-1187

**Deacons:**

Jacob Hiebert, 81 Linacre Rd. Wpg. 19—269-2869  
Jacob J. Wall, 92 Harvard Ave. Wpg. 9—452-1853

**Deacons Elect:**

William Klassen, 120 Roselawn Bay, Wpg. 16—338-9593  
Walter Stobbe, Oak Bluff,—1-736-2801  
Abe Wiens, 976 Southwood Ave., Wpg. 19—453-6957

**Missionaries:**

Jack & Marilyn Heoppner, TransWorld Radio Bonaire, Netherlands,  
Antilles.

Anne Reimer, Casilla 11, Riobamba, Equador, South America

**Director of Christian Education:**

Siegfried Wall, 15 Obrien Cresc. Wpg. 20—832-5233

**Sunday School Superintendent:**

Henry Toews, 11 Abercorn Grove, Wpg. 20—837-3151

**Youth Leader:**

Alfred Poetker, 30 Thatcher Dr. Wpg. 19—475-5195

**Choir Director:**

Allen Janzen, 93 Tunis Bay, Wpg. 19—269-3462

**Secretary:**

Henry P. Friesen, 260 Campbell St. Wpg. 9—489-9650

**Treasurer:**

Jacob J. Wall, 92 Harvard Ave. Wpg. 9—452-1853

**GOSPEL LIGHT (2nd St. & 14th Ave. N.W. Carman) Membership—43**

**Pastor:**

John I. Block, Box 96 Carman—745-3546

**Pastoral Committee:**

John Regehr, Box 447, Carman—745-2469  
Herman Voth, Box 111, Carman—745-3535

**Ministers Elect:**

John I. Block, Box 96, Carman—745-3546

**Sunday School Superintendent:**

Gordon Magnusson, Box 131, Carman—745-2671

**Youth Leader:**

Roy & Lois Driedger, Box 351 Carman—745-3669

**Music Chairman:**

Abe Gisbrecht, Box 294, Carman—745-2676

**Secretary:**

Ron Peters, Box 772, Carman—745-3646

**Treasurer:**

Walter Wiebe, Box 156, Carman—745-3323

**HORNDEAN—Membership 59**

**Pastor:**

P.W. Martens, Box 117, Horndean, Man.—829-3916

**Assistant Pastor:**

G.W. Neufeld, Box 25, Horndean—829-3532

**Ministers:**

P.W. Martens, Box 117, Horndean,—829-3916

Ministers Elect:

J.G. Neufeld, Box 84, Horndean—829-3343

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—829-3532

Missionaries:

Henry Klassen, Casilla 5, Quito Ecuador, S.A.

Peter Klassen, S.I.M. Addis Ababa, Ethiopia, Africa

Sunday School Superintendent:

P.H. Hiebert, Box 224, Plum Coulee—829-3934

Youth Leader:

Al. Giesbrecht, Gnadenthal—829-3970

Choir Director:

J.G. Neufeld, Box 84, Horndean—829-3433

Secretary:

J.C. Heide, Box 205 Plum Coulee—829-7740

Treasurer:

J.C. Heide, Box 205 Plum Coulee—829-7740

**JUSTICE—Membership 61**

Pastor:

W. Loewen, Box 5, Justice—763-4603

Assistant Pastor:

Peter Friesen, 269-4th Ave. S.W. Minnedosa—867-3188

Ministers:

J.J. Loewen, 1418-7th St. Brandon—728-3769

Ministers Elect:

Peter Friesen, 269-4th Ave. S.W. Minnedosa—867-3188

Henry Loewen, Douglas, Man.—763-4645

W. Loewen, Box 5, Justice—763-4603

H.P. Penner, 455 Leslie Bay, Brandon—727-4718

Deacons:

D.H. Loewen, 760-24th St. Brandon—728-0716

Deacons Elect:

Jake Penner, Justice—763-4690

Sunday School Superintendent:

Jake Loewen, Justice—763-4758

Youth Leader:

Rudy Loewen, Moore Park—763-4651

Choir Director:

Rudy Loewen, Moore Park—763-4651

Secretary:

H.P. Penner, 455 Leslie Bay, Brandon—727-4718

Treasurer:

John Pankratz, Justice—763-4423

**KRONSGART—Membership 65**

Moderator

John Redekopp, Box 527, Winkler—315-6 Roland E.

Assistant Pastor:

George Banman, Box 851 Plum Coulee—829-3226

Ministers:

Rev. A.A. Hyde, Box 898, Winkler—325-4521

**Deacons:**

George Banman, Box 851 Plum Coulee—829-3226  
John Redekopp, Box 527 Winkler—315-6 Roland Ex.

**Sunday School Superintendent:**

George Banman, Box 851 Plum Coulee—829-3226

**Youth Leader:**

Jack & Dave Penner, Box 570 Winkler—325-8521

**Choir Director:**

Albert Dyck, Box 2, Winkler—325-4631

**Secretary:**

Jake D. Penner, Box 507, Winkler—325-8521

**Treasurer:**

Alfred Dyck, Box 2, Winkler—325-8531

**LAKEVIEW (Killarney) Membership 70**

**Pastor:**

Harry Martens, Lena—523-8471

**Assistant Pastor:**

Nick Sawatzky, Holmfield—523-8419

**Ministers:**

H. Duerksen, Bo 446, Killarney—523-4210

P.F. Sawatzky, Box 532, Killarney—523-4625

**Deacons:**

Jacob Janzen, Lena—523-8541

J.N. Rempel, Box 545, Killarney—523-4541

**Deacons Elect:**

A.H. Martens, Box 817 Killarney—523-4253

**Sunday School Superintendent:**

Alfred Penner, Holmfield—523-8827

**Youth Leader:**

Art Hildebrand, Smith Hill, Man.—523-8452

**Choir Director:**

William Poetker, Lena—523-8457

**Secretary:**

Edward Penner, Cartwright—118

**Treasurer:**

William Lepp, Box 857 Killarney—523-8740

**MANITOU—Membership 67**

**Pastor:**

Jacob Falk, Box 366, Manitou—242-2673

**Assistant Pastor:**

John Wiebe, Box 14, La Riviere—242-2874

**Ministers:**

Jacob Falk, Box 366, Manitou—242-2673

Jacob Klassen, R.R. 1, Manitou—242-2890

John Wiebe, Box 14 La Riviere—242-2874

**Deacons:**

Jacob Goerz, Box 102 Snowflake—310-13 Snowflake E.

George Klassen, R.R. Manitou—242-2535

**Sunday School Superintendent:**

Rudy Pauls, Pilot Mound—823-5 Pilot Mound Ex.

**Youth Leader:**

Irwin Wiebe, Box 14 La Riviere—242-2874

**Choir Director:**

Dave Penner, Box 84, Manitou—242-2728

**Secretary:**

Jake Wiebe, Box 146 La Riviere—242-2401

**Treasurer:**

Dr. Victor Dick, B.x 129, Manitou—242-2582

**MARQUETTE—Membership 18**

**Pastor:**

N. Thiessen, St. Eustache—353-2003

**Assistant Pastor:**

Is. Penner, Marquette—353-2579

**Sunday School Superintendent:**

Is. Penner, Marquette—353-2579

**Youth Leader:**

Is. Penner, Marquette—353-2579

**Secretary and Treasurer:**

John Bock, Marquette—353-2089

**MORDEN—Membership 170**

**Pastor:**

Walter Janzen, Box 1287 Morden—822-4315

**Assistant Pastor:**

Frank H. Friesen, Box 310 Morden—822-4080

**Ministers:**

Walter Janzen, Box 1287 Morden—822-4315

Frank H. Friesen, Box 310 Morden—822-4080

J.P. Neufeld, Box 667, Morden—822-5307

**Deacons:**

Henry J. Boldt, Box 132, Morden—822-5248

Frank H. Dyck, R.R. 2, Morden—822-3657

Abram H. Voth, Box 730 Morden—822-4673

William J. Wiebe, Box 422, Morden—822-4760

**Missionaries:**

Miss Ruth Klassen, Apartado Aereo 6557, Cali, Columbia, S.A.

Miss Margaret Suderman (retired) Box 169 Morden—822-4830

**Director of Christian Education:**

C.J. Unruh, Box 10, Morden—822-4544

**Sunday School Superintendent:**

J. Albert Reimer, Box 1325, Morden—822-3217

**Youth Leader:**

Jake Kasdorf, Box 793 Morden—822-4542

**Choir Director:**

Frank H. Dyck, R.R. 2, Morden—822-3657

**Secretary:**

Dietmar H. Goerz, Box 1119, Morden—822-4624

**Treasurer:**

John Isaac, Box 1225, Morden—822-4706

**NEWTON—Membership 114**

**Leader:**

John A. Froese, Elm Creek R.R. 1—324-12 Elm Creek Ex.

**Moderator:**

Abe Dyck jr. Newton — 267-2523

**Ministers:**

Rev. D. A. Dyck, Newton, Box 8—267-2313

Rev. J.J. Nikkel, Elm Creek, R.R. 1—301-24 Elm Creek E.

**Deacons:**

A.A. Dyck Jr., Newton—267-2523

A.A. Dyck Sr., Newton—267-2118

Peter J. Froese, Newton—267-2420

Frank Warkentin, Newton—267-2553

**Director of Christian Education:**

John A. Enns, Elm Creek, R.R. 1—325-2

**Sunday School Superintendent:**

Frank Warkentin, Newton—267-2553

**Youth Leader:**

A.A. Dyck, Jr., Newton—267-2523

**Choir Director:**

Peter Loewen, Newton—267-2419

**Secretary:**

L. Mann, Elie, R.R. 1—353-2421

**Treasurer:**

Walter Ewert, Portage la Prairie, R.R.3, Box 60—267-2045

**NIVERVILLE—Membership 184**

**Leadership Committee:**

Jacob Bergen, Box 99, Niverville—388-4563

Otto Dick, Box 8, Glenlea—883-2318

Theodor Martens, Box 67, Niverville—338-4480

**Ministers:**

David Dick, Box 58, Niverville—338-4889

Wilhelm W. Dyck, Box 100 Niverville—388-4864

Jacob Bergen, Box 99 Niverville—388-4563

Theodor Martens, Box 67 Niverville—388-4480

**Ministers Elect:**

John A. Peters, Ile Des Chenes—870-2800

**Deacons:**

Otto Dick, Box 8, Glenlea—883-2318

George G. Dueck, Box 103, Niverville—388-4977

Henry J. Peters, Box 157, Niverville—388-4905

**Missionaries:**

Jake Funk, Libertad 292, Salto "B" Argentina, S.A.

John E. Wieler, Frankfort A/Main Butzbacher Str. 48. Germany

**Director of Christian Education:**

Alexander Fast, Box 131, Niverville—388-4668

**Sunday School Superintendent:**

Jacob Isaak, Box 65, Niverville—388-4166

**Youth Leader:**

Jacob Bergen, Box 99, Niverville—388-4563

**Choir Director:**

John Koslowsky, Box 132, Niverville—388-4954

**Secretary:**

Abe. E. Goertzen, Box 334, Niverville—388-4622

**Treasurer:**

Waldemar Pauls, Box 62, Niverville—388-4470

**NORTH KILDONAN (217 Kingsford Ave. Wpg. 16 Ph. 334-1808)**  
**Membership—650**

**Pastor:**

W. I. Neufeld, 1224 Henderson Hwy. Wpg. 16—334-3729

**Assistant Pastor:**

Victor D. Toews, 185 Hawthorne Ave. Wpg. 16—334-1211

**Ministers:**

A.P. Dirks, 210 Cheriton Ave. Wpg. 16—334-2334  
Heinrich Ediger, 308 Cheriton Ave. Wpg. 16—339-0283  
Jacob A. Enns, 226 Kingsford Ave. Wpg. 16—334-3812  
A.A. Kroeker, 100 Dunvegan St. Wpg. 15—334-5677  
W.I. Neufeld, 1224 Henderson Hwy. Wpg. 16—334-3729  
Nikolai Redekopp, 221 Kingsford Ave. Wpg. 16—334-5576  
Heinrich Regehr, 158 Slater Ave. Wpg. 16—338-3013  
Abram H. Toews, 133 Fraser's Grove Wpg. 15—334-3681  
Victor D. Toews, 185 Hawthorne Ave. Wpg. 16—334-1211  
A.A. Unruh, Ste. 211-1030 Brazier St. Wpg. 15—338-3355

**Deacons:**

Frank Bargaen, 85 Linden Ave. Wpg. 15—334-3426  
Hans W. Boge, 171 Cheriton Ave. Wpg. 16—334-1540  
Victor Derksen, 181 Cheriton Ave. Wpg. 16—334-3195  
Abram J. Dick, 20 Rossmere Cresc. Wpg. 15—332-2976  
Abram H. Dueck (retired) Tabor Home, Morden  
Johann G. Dyck, 1187 Kildonan Dr. Wpg. 16—339-0725  
Peter Froese, 201 Harbison Ave. Wpg. 5—339-1273  
Peter Isaak, 233 Hawthorne Ave. Wpg. 16—332-2439  
Jacob J. Peters, 170 Grandview Dr. Wpg. 16—334-2876  
C.C. Warkentin, 155 Helmsdale Ave. Wpg. 15—334-6023  
Jacob J. Wiens, 253 Arby Bay, Wpg. 16—334-0777

**Missionaries:**

Mr. & Mrs. C. Balzer, Quelle des Lebens, 675 Keiserslautern,  
Bruchstrasse 13, Postfach 1002, Germany  
Miss Anna Ediger, M.B. Radio Office, Mahbubhagar, Box 15, Andhra  
Pradesh, India  
Mr. & Mrs. Sieg. Epp, B.P. 4702 Kinshasa II Republique du Congo  
Miss Agnes Huebert, A.A. 6621 Cali, Columbia, S.A.  
Mr. & Mrs. David DeFehr, St. Barnabas Secondary School. P.O.  
Box 321, Kabba, Kwara State, Nigeria, Africa  
Miss Lorraine Regehr, P.O. Box 2238 Jebel Amman, Jordan, (M.C.C.)  
Mr. & Mrs. Bruno Toews, General Delivery, Spragge, Ontario

**Directors of Christian Education:**

Helmut Peters 142 Willowdale Pl. Wpg. 16—339-5119

**Sunday School Superintendent:**

Abe Reimer, 542 Kingsford Ave., Wpg. 16—338-9413

**Youth Leader:**

Allan R. Labun, 1460 Rothesay St. Wpg. 16—338-8567

**Choir Director:**

Howard Dyck, 324 Glenwood Cresc. Wpg. 5—533-3970

**Secretary:**

John Derksen, 250 Hawthorne Ave. Wpg. 16—334-0528

**Treasurer:**

Alfred Dick, 1182 DeGraff Place Wpg. 16—339-3020

**PORTAGE AVENUE (1420 Portage Ave., Wpg. 10 Ph. 774-7777  
Membership—484**

**Pastor:**

Henry H. Voth, 479 Raglan Rd. Wpg. 10—774-6161

**Assistant Pastor:**

Joe Wiebe, 5-2415 Portage Ave. Wpg. 12—889-1445

**Ministers:**

H.H. Voth, 479 Raglan Rd. Wpg. 10—

Joe Wiebe, 5-2425 Portage Ave. Wpg. 12—889-1445

Peter P. Dueck, Oak Bluff—736-2885

Jacob G. Wiens, 290 Moray St. Wpg. 12—837-2091

**Deacons:**

Isaac Braun, 1 Weaver Bay, Wpg. 8—256-3697

Nick J. Dick, 475 Woodlands Cresc. Wpg. 22—837-4895

Gerhard Isaak, Box 15, Springstein—735-2363

Walter Loewen, 462 Victor St. Wpg. 10—775-6503

George Schmidt, 295 Belvidere St. Wpg. 12—837-4564

Peter F. Toews, 943 Byng Place, Wpg. 9—452-8122

**Missionaries: (on leave of absence)**

Dr. & Mrs. George Froese, 11 Lauder Ave. Wpg. 15—338-4386

Dr. & Mrs. Ferdinand Pauls, 1146 Ingersoll St. Wpg. 3—772-7019

**Directors of Christian Education:**

J.G. Doerksen, 12 Garnet Bay, Wpg. 19—452-8530

E. Fred Wiens, 199 Donwood Dr. Wpg. 16—339-5507

**Youth Leader:**

Ernest Epp, 210 Handsart Blvd. Wpg. 29—489-3352

**Choir Director:**

Jake B. Durksen, 3F-440 Assiniboine Ave. Wpg. 1—942-2943

**Secretary:**

Jake Dueck, 59 Pinecrest Bay, Wpg. 16—334-7560

**Treasurer:**

Henry J. Esau, 255 Cordova St., Wpg. 9—489-5552

**RIVER EAST (775 McLeod Ave. Wpg. 16, Ph. 338-2461) Membership  
259**

**Pastor:**

E.A. Isaac, 759 Oakland Ave. Wpg. 16—338-1119

**Assistant Pastor:**

Alfred Kroeker, 119 Larchdale Cresc. Wpg. 15—338-2427

**Ministers:**

E.A. Isaac, 759 Oakland Ave. Wpg. 16—338-1119

Victor Adrian, 8 Halkirk Bay, Wpg. 15—339-0220

John B. Epp, 87 Cormorant Bay, Wpg. 6—256-5049

Harold Jantz, 182 Kimberly Ave. Wpg. 15—339-7495

Alfred Kroeker, 119 Larchdale Cresc. Wpg. 15—338-2427

**Deacons:**

Henry Dick, 203-25 Valhalla Dr. Wpg. 16—334-2705

Frank Froese, 673 Greene Ave. Wpg. 15—334-3297

Frank Isaak, 460 Greene Ave. Wpg. 15—334-1256

Henry Schmidt, 2566 Henderson Hwy. Wpg. 16—334-3518

**Moderator:**

J.M. Klassen, 106 Cameo Cresc. Wpg. 15—338-9411



**Directors of Christian Education:**

John B. Epp, 87 Cormorant Bay Wpg. 6—256-5049

**Sunday School Superintendent:**

Rudy Pauls, 107 Roselawn Bay, Wpg. 16—334-7861

**Youth Leader:**

Harold Jantz, 182 Kimberly Ave. Wpg. 15—339-7495

**Choir Director:**

John M. Thiessen, 546 Edison Ave. Wpg. 16—339-4209

**Treasurer:**

David D. Duerksen, 43 Pleasant Bay, Wpg. 15—339-6796

**Treasurer:**

Henry Schmidt, 2566 Henderson Hwy. Wpg. 16—334-3518

**SALEM (691 Alexander Ave. Wpg. 3 Ph. 772-0606) Membership 55**

**Pastor:**

Arno C. Fast 171 Fraser's Grove Wpg. 15—339-1339

**Moderator:**

Peter Brown, 33 Fieldstone Bay, Wpg. 22—837-8432

**Ministers:**

Jacob Schmidt, 408 Edison Ave. Wpg. 16—338-3339

Arno Fast, 171 Fraser's Grove, Wpg. 15—339-1339

**Deacons:**

Peter Brown, 33 Fieldstone Bay, Wpg. 22—837-8432

John Heinrichs, 1 Vera Bay, Wpg. 17—339-8700

**Missionaries:**

Agatha Bock, C.P. 688 Sao Paula, Brazil, S.A.

**Directors of Christian Education:**

Jacob Schmidt, 408 Edison Ave. Wpg. 16—338-3339

**Sunday School Superintendent:**

John Heinrichs, 1 Vera Bay Wpg. 17

**Youth Leader:**

Harold Krahn, 21-175 Riverton Ave. Wpg. 5—533-6519

**Choir Director:**

Isaac Eitzen, 23-175 Riverton Ave. Wpg. 5—533-6551

**Secretary:**

Dan Friesen, 15 Vryenhoek Pl. Wpg. 16—334-2532

**Treasurer:**

Bill Dueck, 5120 Rannock Ave. Wpg. 20—832-6845

**STEINBACH—Membership 280**

**Pastor:**

Rev. John D. Reimer, Box 1930, Steinbach—326-2466

**Assistant Pastor:**

Corny Rempel, Randolph, Box 60—377-4991

**Ministers:**

J.P. Epp, Box 1322, Steinbach—326-3892

Johann J. Funk, Box 1925, Steinbach—326-3937

H.A. Regehr, Box 313, Steinbach—326-6002

John D. Reimer, Box 1930, Steinbach—326-2466

Corny Rempel, Randolph, Box 60—377-4991

H.S. Rempel, Box 1882, Steinbach—326-6642

W.W. Schroeder, Box 66, Steinbach—326-3754

**Deacons:**

George Bergmann, Box 1203, Steinbach—326-6206  
Jacob A. Giesbrecht, R.R. 1, Giroux—355-4663  
Isaak D. Goertzen, Ste. Anne, Box 86—355-4418  
Abe Plett, Box 997, Steinbach—326-2411

**Missionaries:**

Elsie Andres, 929 Wichita Dr. Ulysses, Kansas, 67880  
Viola Reimer, (Wycliffe) Instituto Linguistice do Verano Apaetado  
22067, Mexico 22, D.F. Mexico  
Sally Schroeder, M/S, HCJB Cassilla 691, Quito, Ecuador, S.A.  
Mrs. Adina (Ken) Wicklund, (Covenant Mission) B.P. 123, Leco  
Kinshasa, Congo, Africa

**Director of Christian Education:**

George Ewert, Box 1284, Steinbach—326-3281

**Sunday School Superintendent:**

Abram Friesen, Box 1457, Steinbach—326-3304

**Youth Leader:**

Hardy Kehler, Box 538, Steinbach—326-6689

**Choir Director:**

Richard Labun, Box 1573, Steinbach—326-6669

**Secretary:**

Dave Voth, Box 1081, Steinbach—326-6257

**Treasurer:**

Abram Enns, Box 1995, Steinbach—326-6584

**WESTVIEW (1925 Saskatchewan Ave., W. Portage la Prairie) Membership—27**

**Pastor:**

Edward R. Giesbrecht, 114-1st St. N.W. Portage—857-6957

**Ministers Elect:**

Ed. R. Giesbrecht, 114-1st St. N.W. Portage—857-6957

**Missionaries:**

Jake & Anne Penner, AMBM BP 4341 Kinshasa II, Republic du  
Congo (just returned)

**Sunday School Superintendent:**

Jake E. Dyck, Newton Siding—267-2881

**Youth Leader:**

Ed Giesbrecht, 1925 Sask. Ave. W. Portage—857-5301

**Choir Director:**

John Froese, R.R.3, Bo 40, Portage—428-3638

**Secretary:**

Ed Giesbrecht, 1925 Saskatchewan Ave. W.—857-5301

**Treasurer:**

Mrs. Catherine Epp, Box 242, Portage—857-5039

**WINKLER—Membership 349**

**Pastor:**

J.M. Schmidt, Box 779, Winkler—325-8396

**Assistant Pastor:**

Wm. Schroeder, Box 118, Winkler—325-7390

**Ministers:**

J.M. Schmidt, Box 779, Winkler—325-8396

Wm. Schroeder, Box 1118, Winkler—325-7390

A.W. Klassen, Box 301, Winkler—325-8792

H.R. Baerg, Box 977, Winkler—325-7553  
John Goossen, Box 899, Winkler—325-7133  
G.D. Pries, Box 698, Winkler—325-8830

**Deacons:**

George P. Dyck, Box 354, Winkler—325-4632  
Ben D. Enns, Box 240, Winkler—325-4248  
Henry Kuhl, Box 531, Winkler—325-8150  
Frank E. Peters, Box 27, R.R. 3, Winkler—325-8491  
Jacob P. Wiebe, Box 206, Winkler—325-4432  
P.P. Redekop, Box 398, Winkler—325-8389

**Missionaries:**

Linda Banman, C.P. 688, Sao Paulo Capital, Brazil  
Annie E. Dyck, 244 Talbot Ave. Ste. 311, Winnipeg  
Margaret Dyck, B.P. 4341 Kinshasa 11, Congo  
Mabel Friesen, 2217 Berkley Ave. N. Vancouver, B.C.  
Helen Harder, 44/1/A Saronjini, Devi Road, Secunderabad 26, A.P., India  
Sarah Peters, Pay Kongila, B.P. 81, Kikwit via Kinshasa, Congo  
Helen Warkentine, Box 535, Winkler, Man.

**Director of Christian Education:**

J.M. Peters, Box 253, Winkler—325-8590

**Sunday School Superintendent:**

Henry W. Dyck, Box 454, Winkler—325-4581

**Youth Leader:**

Neil Janzen, Box 1061, Winkler—325-4309

**Choir Director:**

Peter Dyck, Box 354, Winkler—325-7427

**Secretary:**

John J. Janzen, Box 10, Plum Coulee—829-3961

**Treasurer:**

J.F. Peters, Box 34, Winkler—325-8230

**WINNIPEG CENTRAL (520 William Ave. Wpg. 2. Ph. 775-0637)**

**Membership—175**

**Pastor:**

G.D. Huebert, 169 Greene Ave. Wpg. 15—339-2682

**Assistant Pastor:**

Heinrich Wiebe, 526 Dominion St. Wpg. 10—SP2-3322

**Ministers:**

G.D. Huebert, 169 Greene Ave. Wpg. 15—339-2682

**Ministers Elect:**

Walter Thiessen, 9 Lenore St. Wpg. 10—775-1798  
Heinrich Wiebe, 526 Dominion St. Wpg. 10—772-3322

**Deacons:**

H. Doerksen, 464 Rita St. St. James 12—888-2949  
G. Fischer, 667 Elm St. Wpg. 9—453-0424  
G.C. Kroeker, 256 Sydney Ave. Wpg. 15—334-6523  
Peter Loewen, 468 McLeod Ave. Wpg. 15—338-8143  
Jacob Pauls, 1150 DeFehr, Wpg. 16—339-2301

**Deacons Elect:**

Peter Mierau, 146 Larchdale Cresc. Wpg. 15—339-1473

**Missionaries:**

Henry & Betty Bergen, Kongue Secondary School, P.O. Dawa, Malawi, Africa

Sunday School Superintendent:

H. Wiebe, 526 Dominion St. Wpg. 10—772-3322

Youth Leader:

Walter Thiessen, 9 Lenore St. Wpg. 10—775-1798

Choir Director:

George Fischer, 667 Elm St. Wpg. 9—453-0424

Secretary:

David D. Block, 820 Honeyman Ave. Wpg. 10—772-7050

Treasurer:

Albert Foth, 1130 Rosewell Place, Wpg. 16—339-8291

## ONTARIO

### FAIRVIEW (455 Geneva St., St. Catharines, Ont.)—Membership 303

#### Pastor:

Rev. Harvey Gossen, 455 Geneva St., St. Catharines—935-7155

#### Assistant Pastor:

Paul Fast, 10 Costen Blvd., St. Catharines—935-8853

#### Deacons:

John Wichert, 26 Grosvenor St., St. Catharines—934-2149

Nick Braun, 51 Trelawne St., St. Catharines—935-6589

John Braun, 3rd Ave., South, R.R.3, St. Catharines—684-5033

Ben Jansen, 3rd St., South, R.R.3, St. Catharines—684-0200

#### Missionaries:

Mr. and Mrs. Harry Dyck, Sefula Secondary School, Private Bag,

Walter Dueck, 30 Old Coach Rd. St. Catharines—935-5047

Sufula Mongu, Zambia, Africa (MCC)

#### Director of Christian Education:

Walter Dueck, 30 Old Coach Rd. St. Catharines—935-5047

#### Sunday School Superintendent:

Nick Braun, 51 Trelawne, St., St. Catharines—935-6589

#### Youth Leader:

Jim London, 21 Greenlaw Pl., Apt #9, St. Catharines—684-9868

#### Choir Director:

Arthur Durksen, 5 Dunblane Rd., St. Catharines—684-7165

#### Secretary:

Richard Ratzlaff, 17 Dunelm Dr., St. Catharines—684-7676

#### Treasurer:

John Andres, 437 Scott St., St. Catharines—684-5643

#### Endowment Fund Treasurer:

John R. Penner, 7 Roxanne Dr., St. Catharines—935-5579

### HAMPSHIRE (R.R.4, Orillia, Ontario—Membership 33

#### Pastor:

Peter J. Klassen, R.R.4, Orillia, Ont.—705-325-3839

#### Deacons:

Alex Brown, R.R.3, Orillia, Ont.—705-326-2910

Bill Gowanlock, R.R.4, Orillia, Ont.—705-326-6916

Bob Gowanlock, R.R.4, Orillia, Ont.—705-326-2987

Norman Whitney, R.R.3, Orillia, Ontario—705-326-3909

#### Sunday School Superintendent:

Gorden Weber, 32 Borland St. W., Orillia, Ont.—705-326-9224

#### Youth Leader:

Peter J. Klassen, R.R.4, Orillia, Ont.—705-325-3839

#### Choir Director:

Betty Klassen (Mrs.), R.R.4, Orillia, Ont.—705-325-3839

#### Secretary:

George Whitney, R.R.3, Orillia, Ont.—705-326-3909

#### Treasurer:

Bob Duncan, Box 184 Midland, Ont.—705-526-2536

#### Endowment Fund Treasurer:

Bob Duncan, Box 184 Midland, Ont.—705-526-2536

## KITCHENER (19 Ottawa St. N., Kitchener)—Membership 409

### Pastor:

Frank C. Peters, 76 Shuh Avenue, Kitchener, Ont.—742-9408

### Assistant Pastor:

Henry H. Dueck, 40 Farmbrook Place, Kitchener—744-2127

### Ministers:

Henry Dueck, Seminario Evangelico Menonita de Teologia, Avenida Millan 4392, Montevideo, Uruguay

N.J. Enns, 47 Brick St., Kitchener—743-3478

John Esau, R.R. 1, Debert, N.S. —

Abram Goerz, 16 Carson St., Kitchener—743-6258

Henry H. Janzen, Dittingerstrasse 12, CH-4000, Basel, Switzerland

Harry Loewen, 316 Braemore Ave., Waterloo, Ont.—745-5345

John A. Penner, 34 Rex Drive, Kitchener—745-0716

Adolf Reimer, 422 Erb St. W., Waterloo—744-5943

### Deacons:

Abram Dick, 99 Brentwood Ave., Kitchener—744-0749

Arthur Duerrstein, R.R.1, St. Agatha, Ont.—742-2991

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

Jacob Wiens, 82 Biniface Ave., Kitchener—743-9167

### Missionaries:

Harold and Nancy Fehderau, Bible Societies, B.P. 8911, Kinshasa, Congo

Henry and Katherine Janzen, Kittingerstrasse 12, CH-4000, Basel, Switzerland

### MCC and Mission/Service Workers:

Gerhard and Selma Enns, Box 23, Kafue, Zambia (returning later this year) MCC

Alberto and Ruth Lopez, CCSA 60 Rue Larbe Ben M'Hidi, Alger, Algeria MCC

Ronald and Gudrun Mathies, % Henry Henderson Institute, Blantyre, Malawi MCC

Edward and Nell Peters, Box 23, Kafue, Zambia, Africa

Roger and Ruth Tjart, 2728 West Coulter, Phoenix, Arizona 85017 MCC

### Director of Christian Education:

C.J. Isaac, 42 Lyle Place, Kitchener—744-8401

### Director of Christian Education:

Edward Boldt, 14 Dalewood Cres., Kitchener—745-3238

### Youth Leader:

John Reimer, 31 Confederation Dr., Kitchener—745-9617

### Choir Director:

John Goerz, 779 Rockway Drive, Kitchener—742-9473

### Secretary:

Henry Tiessen, 291 Weber St. E., Kitchener—743-4884

### Treasurer:

Jacob Kutz, 87 Coutland Ave. E., Kitchener—745-9447

**LEAMINGTON (R.R.3, Talbot St. East, Leamington, Ont.)—Membership 158**

**Pastor:**

Rev. Abraham J. Konrad, R.R.3, Talbot St. East, Leamington, Ont.—326-6273

**Assistant Pastor:**

Rev. David D. Derksen, 4 Churchill Ave., Leamington, Ont.—326-7082

**Deacons:**

Franz Bartel, Sr., 38 Nancy Ave., Leamington, Ont.—326-4657

Cornelius Hamm, R.R.1, Kingsville, Ont.—326-7786

Jacob J. Toews, Box 35, Harrow, Ont.—738-2390

George Willms, R.R.2, Leamington, Ont.—326-4920

Peter P. Willms, 107 Marlboro St. E., Leamington, Ont.—326-3456

**Sunday School Superintendent:**

Cornelius Hamm, R.R.1, Kingsville, Ont.—326-7786

**Youth Leader:**

Victor Franz, 12 Alderton Ave., Leamington, Ont.—326-2708

**Choir Director:**

John Bartel, R.R.3, Wheatley, Ont.—825-7246

**Secretary:**

Harry D. Willms, 15 Danforth Ave., Leamington, Ont.—326-6235

**Treasurer:**

Daniel Klassen, 29 Melrose Ave., Leamington, Ont.—326-5078

**Endowment Fund Treasurer:**

Henry Kornelsen, 20 CHhurchill Ave., Leamington, Ont.—326-5494

**MOUNTVIEW (Stoney Creek)—Membership 49**

—No information supplied

**NIAGARA CHRISTIAN FELLOWSHIP CHAPEL (Concession 2  
R.R.1 Niagara-on-the-Lake, Ont.)—Membership 92**

**Pastor:**

Rev. Rudy Bartel, Lakeshore Rd. R.R.2 St. Catharines, Ont.—416-935-9930

**Assistant Pastor:**

Mr. Jake Wichert, Box 262, Virgil, Ont.—416-468-2759

**Ministers:**

Rev. Rudy Bartel, Lakeshore Rd. R.R.2, St. Catharines—416-935-9930

**Deacons:**

Jacob Dueck, Line 1, R.R.2, Niagara-on-the-Lake—416-468-7048

Dick Fast, Line 5, R.R.1, Niagara-on-the-Lake—416-468-3807

Jake Froese, Niven Rd. R.R.3, Niagara-on-the-Lake—416-468-3535

**Missionaries:**

Mr. and Mrs. Henry C. Dueck, R.R.3, Milton Ont.—416-878-3684

Mr. and Mrs. Peter Hamm, AMB Missions, Shamshabad via Hyderabad  
AP India

Mr. and Mrs. John Hiebert, API Aereo #5167 Medellin, Colombia  
S. America

Miss Esie Kroeker, APT. 432 Durango, Durango, Mexico

Rev. and Mrs. Jacob Pankratz, 4850 Cavendish Blvd., Montreal  
265, Quebec

**Director of Christian Education:**

Peter C. Neufeld, Bo 85, Virgil—416-468-7347



**Sunday School Superintendent:**

Jake Wichert, Box 262, Virgil—416-468-2759

**Youth Leader:**

Edward Biega, Box 111, Virgil—416-468-3711

**Choir Director:**

Waldo Andres, 53 Beamer Ave., St. Catharines—416-935-7020

**Secretary:**

Jake Harder, Line 7, R.R.4, St. Catharines—416-262-4613

**Treasurer:**

Jacob Dueck, Line 1 R.R.2, Niagara-on-the-Lake—416-468-7048

**Endowment Fund Treasurer:**

Jacob Dueck, Line 1, R.R.2, Niagara-on-the-Lake—416-468-7048

**PORT ROWAN—Membership 175**

**Pastor:**

A.J. Block, R.R.3, Port Rowan—519-586-2796

**Assistant Pastor:**

Peter Krahn, R.R.3, Port Rowan—519-586-3606

**Ministers:**

Jacob Penner Sr., R.R.3, Port Rowan—519-586-2697

Aron Pauls, R.R.3, Port Rowan—519-586-3324

Peter Reimer, R.R.3, Port Rowan—519-586-2312

Jacob Penner r., St. Williams—519-586-2910

**Deacons:**

Peter Krahn, R.R.3, Port Rowan—519-586-3606

Alex Suderman Sr., R.R.3, Port Rowan—519-586-2461

Ralph Teigrob, R.R.1, Port Rowan—519-586-2284

**Deacons Elect:**

Peter Klassen, R.R.1, Port Rowan—519-586-2526

John Wall, R.R.1, Port Burwell—519-874-4483

**Missionaries:**

Mr. and Mrs. Willy Baerg, Congo, Africa

Mr. and Mrs. Henry Teigrob, Costa Rica

**Sunday School Superintendent:**

Ralph Teigrob, R.R.1, Port Rowan—519-586-2284

**Youth Leader:**

Werner Wiens, R.R.2, St. Williams—519-586-2626

**Choir Director:**

Alex Suderman, Jr. R.R.3, Port Rowan—519-586-2346

**Secretary:**

Jacob Penner, Jr. St. Williams—519-586-2910

**Treasurer:**

Henry Klassen, R.R.1, Port Rowan—519-586-3387

Peter Reimer Jr., R.R.3, Port Rowan—519-586-2864

**SCOTT STREET (341-Scott Street, St. Catharines, Ont)—Membership 570**

**Pastor:**

Henry P. Penner, R.R.2, St. Catharines—935-6617

**Assistant Pastor:**

Peter . Dick, 13 Woodelm Dr., St. Catherarines—685-0895

**Ministers:**

John A. Derksen, 5 Cameron Dr., St. Catharines—682-0725

D.D. Durksen, 23 Hemko Str., St. Catharines—682-9775  
Jacob P. Dyck, 26 Grenadier Apt. 304, St. Catharines—684-5606  
G.J. Epp, 11 Meadowvale Dr., St. Catharines—935-7630  
Gerhard G. Fast, 11 Hallcrest Ave., St. Catharines—934-2314  
Peter . Funk, 244 Russel Ave., St. Catharines—684-2861  
Peter Janzen, 494 Bunting Rd.—934-7092  
C.C. Peters, 1 Lawrence Dr.—935-7865  
Isaak 1. Toew 2., 25 McKenzie Str., St. Catharines—935-4747  
Peter Wiens, 33 Regent Dr.—935-7763

**Ministers Elect:**

John Eckert, 46 Trelawne Dr., St. Catharines—935-6648  
Harey Heidebrecht, 4824 East Butles Fresno, California, 93727

**Deacons:**

Jacob Audres, 146 Geneva Str., St. Catharines—682-0814  
John D. Durksen, 5th Str., South, R.R.3, St. Catharines—682-8897  
Jacob Eckert, 14 Logan Str., St. Catharines—684-1326  
Henry P. Friesen, 24 Bridge Str., St. Catharines—685-7961  
Jacob Martens, 22 Wolseley Ave., St. Catharines—682-0986  
John Wiens, 495 Vine Str., St. Catharines—935-5283  
Abram Wiens, 71 Regent Dr., St. Catharines—935-7319  
Jacob Walde, 10 Joanna Dr., St. Catharines—934-2328

**Missionaries:**

Margreth Dyck, EMMS, Hospital, Nazareth, Israel  
Margreth Wiebe, 1038 Race Street % Immanuel Community Centre  
Cincinnati, Ohio  
Mrs. Albert Enns, CDC 1154 Asuncian, Paraguay  
Hilda Fast, Apartado Aereo 6557, Cali, Colombia, S.A.  
John and Lydia Boldt, CP 2445 Curitiba, Pasana, Brazil  
Helen Boldt, AT present on furlough, Old—30 Oxford Rd., St.  
Catharines  
John and Hedwig Enns, CP 221-Manaus, Amasonas, Brazil

**Director of Christian Education:**

John Eckert, 46 Trelawne Dr., St. Catharines—935-6648

**Sunday School Superintendent:**

David Thiessen, 448 Grantham Ave., St. Catharines—935-5344

**Youth Leader:**

Dave Teigrob, 37 Neptune Dr.—935-8609

**Choir Director:**

Abe Block, 456 Linwell Rd., St. Catharines—934-2055

**Secretary:**

Henry Pauls, 19 Bermuda Dr., St. Catharines—682-2541

**Treasurer:**

Henry Ens, 8 Duncan Dr., St. Catharines—935-4037

**Endowment Fund Treasurer:**

Peter Klassen, Dorothy Dr., St. Catharines—935-8879

**TORONTO (272 Ranee Ave., Toronto 390, Ont.)—Membership 56**

**Pastor:**

Isaac Tiessen, 272 Ranee Ave., Toronto 390, Ont.—783-9649

**Assistant Pastor:**

David E. Warkentin, 24 Malamute Cresc., Agincourt, Ont.—293-2227

**Deacons:**

Rudy Dueckman, 240 Elizabeth St. S., Brampton, Ont.—451-8759

**Deacons Elect:**

Ben Froese, 40 Roland Lane, London, Ont.—

Director of Christian Education:

Herman Duerrstein, 47 Eldomar Ave., Brampton, Ont.—459-2581

Sunday School Superintendent:

Neil Isaak, 5 Flamingo Court, Georgetown, Ont.—877-5449

Choir Director:

Fred Wieler, 2153 Samway Rd., Oakville, Ont.—827-1527 7

Secretary:

Ernie Dyck, 1 Andirondack Ave., Agincourt, Ont.—291-5146

Treasurer:

Ben Braun, 84-2901 Jane St., Downsview 479, Ont.—630-1390

## **VINELAND (Box 1, Vineland, Ont.)—Membership 320**

Pastor:

Rev. Jacob Neufeld, 12 Glenview Rd., Bo 1, Vineland—562-4760

Assistant Pastor:

Rev. Isaac Block, R.R.1, Vineland—563-7421

Ministers:

Rev. Henry Hubert, 50 Rittenhouse Rd., Vineland—562-5472

Rev. Helmut Koop, R.R.3, St. Catharines—682-7020

Rev. H.H. Wiebe, R.R.1, Jordon—562-4616

Rev. H.P. Wiebe, 20 Marlin Cres., Vineland—562-5310

Deacons:

Martin Durksen, R.R.2, Beamsville—563-4644

Erwin Goossen, 8 Glenview Rd., inland—562-5153

Frank Isaac, R.R.1, Beamsville—563-7352

Jacob Penner, Box 33, Compden—563-7847

Peter Lodde, R.R.1, Vineland—562-4009

Aron Wall, 18 Glenview Rd., Vineland—562-4495

Director of Christian Education:

John Wiebe, Vineland Station—562-4885

Sunday School Superintendent:

Reinhard Mech, Box 418, Vineland—562-5811

Youth Leader:

Walter Reimer, R.R.1, Jordon Station—562-5395

Choir Director:

Ed Hamm, R.R.1, Vineland—562-4876

Secretary:

Abe Dyck, Box 73, Campden—563-8464

Treasurer:

Jacob Andres, Box 369, Beamsville—562-5681

## **VIRGIL (Virgil, Ont.)—Membership 406**

Pastor:

John G. Baerg, Box 112, Virgil—468-7511

Assistant Pastor:

John J. Neufeld, East West Line, R.R.3, N-O-L—934-3869

George Wichert, Box 54, Virgil—468-7119

Ministers:

John G. Baerg, Box 112, Virgil—468-7511

J.F. Dick, United Mennonite Home for Aged—Vineland

J.D. Penner, Box 614 KingO St. Niagara-on-the-Lake—468-7808

G. Wichert, Box 54, Virgil—468-7119

F.J. Wiens, Group 7, R.R.3, Niagara-on-the-Lake—934-3876

**Deacons:**

W.J. Bergman, Box 132, N-O-L—468-3560  
J.K. Dueck, Line 1 Group 4, R.R.2, N-O-L—468-7090  
P.P. Froese, Box 67, Virgil—682-7024  
P.F. Klassen, Hunter Rd., R.R.3, Niagara-on-the-Lake—468-2310  
J.J. Neufeld, East and West Line R.R.3, Niagara-on-the-Lake—934-3896  
C.P. Reimer, Line 1, R.R.2, Niagara-on-the-Lake—468-2280  
J.T. Voth (retired) Box 12, Virgil—468-7140  
W.D. Warkentin, Box 244, Virgil—468-7100

**Missionaries:**

Miss Olga Dick, La Bessonaz, 1351 Lignerolle, d., Switzerland.  
Miss Helena Loewen, Sudan Interior Mission, Kaltungo, Via Jos  
Nigeria (home at present)  
Alvin and Vera Voth, Apardo, Aereo 5167, Medellin, Colombia, S.A.

**Director of Christian Education:**

Arthur Klassen, Scott St.E. R. R.3, St. Catharines—935-9050

**Sunday School Superintendent:**

Victor Loewen, Box 88, Virgil—468-3112

**Youth Leader:**

Albert Warkentin, Box 198, Virgil—468-2672

**Choir Director:**

Peter Kliewer, Line 2, R.R.1, Niagara-on-the-Lake—468-3977

**Secretary:**

W. Bergman, Box 132, Niagara-on-the-Lake—468-3560

**Treasurer:**

A.P. Willms, Line 1, Group 4, R.R.2, Niagara-on-the-Lake—468-7112

**Endowment Fund Treasurer:**

Herman Neufeld, Box 162, Virgil—468-2634

**WATERLOO—Membership 58**

—No information supplied

**ZION (91 Madison Ave., Kitchener, Ont.)—Membership 104 -**

**Pastor:**

I.T. Ewert, 17 Rosedale Ave, Kitchener—742-5918

**Assistant Pastor:**

F. Janzen, 41 Hugs Cres., Kitchener—744-5308

**Ministers Elect:**

J. Schulz, 31 Pequegnat Ave., Kitchener—743-1625

**Deacons:**

C. Goertz, 75 Clive Rd., Kitchener—745-6972

**Missionaries:**

Christel Schimmler, Cojon 514, Cochabamba, Bolivia, S.A.

**Director of Christian Education:**

J. Wiens, 57 Craig Dr., Kitchener—745-1936

**Sunday School Superintendent:**

P. Busch, 103 College St., Kitchener—576-5794

**Youth Leader:**

J. Schulz, 31 Pequegnat Ave., Kitchener—743-1625

**Choir Director:**

Frank Janzen, 168 Ruskview Rd., Kitchener—744-2700

**Secretary:**

J. Schulz, 31 Pequegnat, Kitchener—743-1625

**Treasurer:**

A. Goertz, 191 Sweetbriar Dr., Kitchener—744-1572

**ST. ANNS COMMUNITY CHURCH (St. Anns, Ontario)**

**Pastor:**

H.H. Wiebe, Culp Rd., R.R.1, Jordan—416-562-4616

**Sunday School Superintendent:**

Henry Dyck, R.R.3, Smithville—416-563-4168

**Youth Leader:**

Cornie Durksen, R.R.2, Beamsville—416-563-8346

**Choir Director:**

P. Martens, Box 320, Vineland—416-562-5243

**Secretary:**

L. Lymburner, R.R.1, St. Anns, Ontario—416-957-7303

**Treasurer:**

A. Froese, R.R.1, St. Anns, Ontario—416-957-3718

## QUEBEC

### ST. JEROME—Membership 16

—No information supplied

### L'EGLISE DES FRERES MENNONITES (2147 Depatie St., St. Laurent P.Q.—Membership 8

Pastor:

Ernest Dyck, 2147 Depatie St., St. Laurent—334-9931

Assistant Pastor:

David Franco, 2135 Rue. Connaught, St. Laurent—332-2363

Ministers Elect:

David Franco, 2135 Rue. Connaught, St. Laurent—332-2363

Sunday School Superintendent:

Ernest Dyck, 2147 Depatie St., St. Laurent—334-9931

Secretary:

David Franco, 2135 Connaught St., St. Laurent—332-2363

Treasurer:

Mrs. E. Dyck, 2147 Depatie St., St. Laurent—334-9931

### EGLIESE DES FRERES MENNONITES (4 Chemin du Ravin, Ste-Therese, Que.)—Membership 22

Pastor:

Benjamin H. Dyck, 4 Chemin du Ravin, Ste-Therese, Que.—435-3972

Deacons Elect:

F. DaPonte-Medeiros, 13-36 ieme Avenue, Ville de Blainville—435-9834

Missionaries:

Mrs. and Mrs. Ben Klassen, B.P. 81, Kikwit par Kinshasa, Congo

Sunday School Superintendent:

F. DaPonte-Medeiros, 13-36 ieme Avenue, Ville de Blainville—435-9834

Youth Leader:

E. Franco, 4-36 ieme Avenue, Ville de Blainville—435-4012

Choir Director:

Benjamin H. Dyck, 4 Chemin du Ravin, Ste-Therese—435-3972

Secretary:

Pierre Boisclair, 4500 Montee Gagnon, St-Louis-de-Terrebonne—435-9483

Treasurer:

F. DaPonte-Medeiros, 13-36 ieme Avenue, Ville de Blainville—435-9834

## **NOVA SCOTIA**

### **MT. EDWARD BIBLE FELLOWSHIP (8 Roblea Drive, Dartmouth, Nova Scotia)**

**Pastor:**

Walter G. Epp, 8 Roblea Drive, Dartmouth—469-3622

**Assistant Pastor:**

Robert S. Cosby, 5 Estate Drive, Cole Harbour, Dartmouth—463-2208

**Choir Director:**

**Sunday School Superintendent:**

Dennis Penner, 6 Roblea Dr., Dartmouth—463-6911

**Secretary:**

Stanley Brandt, 36 Kelly St., Apt. 209, Halifax—477-5772

**Treasurer:**

Harold Schroeder, 144A Tacoma Dr., Dartmouth—466-9568

Laurie Taylor, 4 Willowdale Dr., Dartmouth—466-7838





## PART X

### Directory of Provincial Executives 1970-71

#### British Columbia:

- Moderator: J. H. Quiring, 31906 Beech Ave., Clearbrook, B.C. —  
O—859-4611 —R—859-4654  
Assistant Moderator: Herb Brandt, 2776 East 50th Ave., Vancouver  
16, B.C. —R—325-0319  
Secretary: John H. Neumann, 9985 Kenswood Dr., R.R. 2, Chil-  
liwack, B.C. —O—794-7124 —R—995-7657  
Treasurer: H. N. Hamm, 46541 Cedar Ave., Chilliwack, B.C. —  
O—792-1988 —R—795-7600

#### Alberta:

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