

Y
E
A
R
B
O
O
K

63rd Convention

**CANADIAN CONFERENCE
MENNONITE BRETHREN
CHURCHES**

Vancouver, British Columbia

July 6-9, 1974

Printed by The Christian Press
Winnipeg, Manitoba

TABLE OF CONTENTS

	Page
Session I & II	5
Session III	6
Report and Recommendation of Historical Commission	9
Study Paper and Responses	
"Man and Woman Under the Lordship of Christ"	12
- Herbert J. Brandt	
Session IV & V	29
Study Paper and Responses	
"The Christian Woman in the Church and Conference"	30
- Dr. David Ewert	
Session VI	49
Study Paper and Responses	
"Mobilizing Our Material Resources Under Christ's Leadership"	50
- David E. Redekop	
Sixth Revised Draft - Mennonite Confession of Faith	68
Board of Management - Financial Report	75
Statistical Report	111
Session VII	117
Study Paper and Responses	
"Mobilizing Our Human Resources"	119
- A. J. Konrad	
Delegate List	136
Canadian Conference Boards	140
Provincial Conference Executives	144
Church Membership and Worker Directory	145

MINUTES

A record of the 63rd convention of the Canadian Conference of Mennonite Brethren Churches as held at Vancouver, British Columbia, from Saturday morning, July 5 until Tuesday evening, July 8, 1974.

SESSION I

BOARD OF HIGHER EDUCATION - July 6, 1974 - 7:30 p.m.

1. Welcome: The local pastor, Rev. D.B. Wiens welcomed the guests with Psalms 67:1-2.
2. Introductions: The chairman of the Board, Brother H.H. Dueck introduced members of the Board of Higher Education and also those presently teaching at one of the conference institutions of higher education.
3. Invocation: Bro. A. Konrad from Edmonton read Matthew 11:28-30 and emphasized that we are fellow yokemen. He opened the meeting with prayer.
4. Hymn: Bro. Elmer Andres, Hepburn, led in the singing of several hymns.
5. Special Music: Students from the Columbia Bible Institute sang several numbers. They were led by Bro. Rudy Baerg, music instructor at C. B. I.
6. Testimonies from students who had attended three different institutions of higher education were heard. Sharing what their experiences in education meant to them were: Tim Geddert - Bethany Bible Institute; John Derksen - Mennonite Brethren Bible College; Harry Heidebrecht - Seminary.
7. Special Music: Columbia Bible Institute. Choir led by Bro. Rudy Baerg.
8. Panel Discussion:
Theme: "Integration of the Program of Higher Education at the Bible Institute, College and Seminary levels."
Chairman: Brother John Redekop, Waterloo
Panelists: Brother John Regehr, representing M.B.B.C.
Brother P.R. Toews, representing C.B.I.
Brother H. Dick, representing the Seminary
9. Hymn: Bro. Andres led in the singing of "Who Is On The Lord's Side."
10. Address: President elect of M.B.B.C., Henry Krahn, spoke on the topic, "Christian Higher Education in the Brotherhood."
Speaking on John 10:10, Brother Krahn stressed the need to create an educational environment where our young people can find the abundant life and then bring renewal back into the churches.
11. Closing prayer.

SESSION II

July 7, 1974 - 3:00 p.m.

The second session of the conference was held in Vancouver's beautiful Queen Elizabeth Auditorium. It was sponsored by the Board of Missions

and Services.

The large audience responded enthusiastically to the singing of the mass choir, the music of the Ambassador Quartet, particularly their number, "What Color Is A Soul," and the message of Roland Marsch, who spoke of what it means to be a "new creation" and an ambassador. He emphasized three main points.

1. The need to look at our Lord.
2. The Lord must grip us so that his Holy Spirit will guide us to action.
3. We need to go out and search for our "neighbour."

The up-date reports gave pertinent information on what is happening in the various mission fields of the conference at present.

Program

Theme: "Men and Women Abroad Under the Lordship of Christ."

1. Welcome and Invocation: Herbert Brandt.
2. Hymn: "I Know Whom I Have Believed."
3. Choir:
4. Announcements:
5. Missionary Challenge: Roland Marsch
6. Choir:
7. Asia - Japan: Roland Wiens
Indonesia: Vernon Wiebe; Adi Sutanto
Africa - Zaire: Robert Buhr
8. Hymn:
9. Ambassador Quartet:
10. Europe: Roland Marsch
Latin America - Panama: John Goertz
Paraguay: Ann Klassen
11. Choir:
12. Offering:
13. Benediction: Vernon Wiebe

SESSION III

July 8, 1974 - 9:00 a.m.

Chairman: Rev. Eugene Gerbrandt, Assistant Moderator.

1. Welcome and Invocation: Rev. Loyal Funk, B.C. Conference Moderator, welcomed the delegates with the reading of Ephesians 1:1-6 and opened the meeting with prayer.

2. Hymn: "We Praise Thee Oh God."

3. Appointments and Announcements: The appointment of Brother Peter Enns as conference secretary in the absence of Brother John Neumann and Brother John Lenzmann as assistant secretary was announced.

The appointment of the brethren John B. Epp and Jacob Balzer to the Resolutions Committee was announced.

4. Dissolution and Acceptance of Churches: The dissolution of two churches was announced: Queensboro M.B. Church, B.C. Conference and the

Westview M.B. Church, Portage la Prairie of the Manitoba Conference.

The Conference of M.B. Churches of Manitoba recommended the acceptance of the Christian Fellowship Group, an M.B. Church at Leaf Rapids, to membership in the Canadian Conference. The pastor is Rev. Gilbert Berg. The membership is twenty. The recommendation was accepted.

5. Presentation of the Revised Mennonite Brethren Confession of Faith:

Brother Gerbrandt pointed out that the sixth draft has been presented previously to the conference held at Three Hills, 1973 in order that churches be given an opportunity to react. The Confession of Faith will be discussed at the fourth session of the conference.

6. Special Music: Mrs. Ingrid Suderman accompanied by Miss Clara Thiessen.

7. Paper: "Man and Woman Under the Lordship of Christ" - Rev. Herb. Brandt. See paper page 12.

8. Response Papers: Mrs. Elfrieda Duerksen, Winnipeg, Manitoba.
Rev. Harvey Gossen, St. Catharines, Ontario.

9. Assignment of Delegates to Groups: * See papers page 24.

10. Group Discussion: The main paper, together with the responses, were then discussed in smaller groups. The discussions of these groups were recorded for presentation to the Board of Spiritual and Social Concerns for the drafting of resolutions.

11. Presentation: Historical Commission, General Conference, Brother J.B. Toews read the recommendations and gave background information to explain the reasons for the recommendations. Action on the recommendations is to be taken at a later session.

Report of Board of Christian Literature and Historical Commission to the Canadian and U.S.A. Conference.

The Board of Christian Literature of the General Conference takes pleasure in sharing with the brotherhood the following information as a testimony to God's faithfulness. He has often answered our prayers; we give Him praise.

I. New Publications

Several writers have worked very diligently since the General Conference (November 1972) and this summer we are about to enjoy the fruit of their labors.

Trailblazer Series

Promised for release by the press by July 1 is the first of the Trailblazer Series. Have Cart, Will Travel is the missionary story of Pauline Foote, written by Katie Funk Wiebe. The story of A.H. Unruh by David Ewert is scheduled for release later in July. The Trailblazer was initially sketched with youth in mind. The books, while still holding an appeal to youth, have taken shape in such a way that they may be of even greater interest to adults. The story of Johann Claassen has been accepted by Herald Press for publication release in 1975. Within the next year other releases such as Heinrich Voth are scheduled.

Histories

A History of the Mennonite Brethren Church: Pilgrims and Pioneers is a 500-page book written by J.A. Toews. The press promises release for September 1, 1974. We are grateful to God for a gifted author and researcher. We are excited about the work and predict

a very enthusiastic reception.

Within the year we hope to release a book on the documents of Mennonite Brethren History and Theology, edited by A. J. Klassen.

We commend the Mennonite Brethren Historical Society of the Midwest for its publication of Origin of the Mennonite Brethren Church which represents the recollections and reports by Jacob Bekker, one of the early leaders of the church. A. E. Janzen served as translator-editor.

Manuals

Becoming Disciples, a manual for membership classes, is a revised edition which appeared this past winter in a printing of 3,000.

The Church as Peace Witness, a manual by J. A. Froese and Phil Hofer on the peace position, is receiving final revision before going to press.

II. Literature Consultant

The Board's task is growing to the point where manuscripts are written and even type-set but not in print because of lack of manpower. Following the analysis and recommendation by a non-Mennonite Brethren expert the Board has gone in search for a Literature Consultant.

The Board is pleased to announce that Leslie Stobbe, while remaining Book Editor with Moody Press, has accepted the position of Literature Consultant. Arrangements have been made to secure marginal time for his service with BCL. He is available as Literature Consultant not only to the BCL but to all boards of our Conference.

III. Writing Institutes

Subsidy monies (up to \$400 per school) are available to Bible schools and colleges for the writing institutes. The Board is offering the services of Leslie Stobbe as his time will allow. For information contact Hugo Jantz, Fort Garry M.B. Church, Winnipeg, Manitoba.

IV. History and Archives

J. B. Toews, Secretary for the Historical Commission (a subcommittee of the BCL), is working aggressively in the collection and processing of archival material. The BCL is pleased with the thorough groundwork which is being laid. Brother Toews has acquainted himself with archives across the continent. He has attended a top-level two-week seminar in Washington, B.C. He and Harold Jantz have also secured some oral histories via cassette tapes. A separate report together with recommendations is being brought by the Historical Commission (cf. Attachment).

History of Mennonite Brethren Missions. Dr. J. J. Toews has completed a history of Mennonite Brethren church expansion in South America which is due for publication release in 1975. Dr. G. W. Peters and Dr. J. B. Toews are seeking to complete manuscripts on India-Japan and Africa by the end of 1974. An introductory volume of 120 pages setting forth the general background, philosophy and accomplishments of the missions endeavor is scheduled for release for next summer. Paul Hiebert is the General Editor. Contacts are also being established with editors of Mennonite Brethren periodicals and authors abroad.

V. Periodicals

Rejoice. This devotional, edited and printed by Mennonite Brethren but prepared under inter-Mennonite sponsorship, is being used in Mennonite Brethren churches on the church subscription plan. The current total subscription including the subscriptions by the Old Mennonite and General Conference is in excess of 20,000. With the resignation of George Konrad as editor, the BCL is in search of a replacement.

Bridge. This tabloid for all teenagers in the Mennonite Brethren Conference is being published regularly with Phil Hofer and Wally Kroeker as editors. It is receiving favorable acceptance.

Conference Periodicals: Mennonite Brethren Herald and Christian Leader. The conference at Reedley mandated area boards of publications to pursue the possibilities of a closer working relationship between the periodicals Mennonite Brethren Herald and Christian Leader. The Board of Christian Literature is assisting in the process by gathering background information and opinion. While one course of action would involve merger of the two periodicals, the basic question is really larger: namely, given the needs and resources of our brotherhood, how best can our members be served via periodicals? Do we really need three periodicals: Mennonite Brethren Herald, Christian Leader, Bridge? The issues are many and the options numerous. The BCL wishes to move wisely and cautiously but anticipates bringing a recommendation to the General Conference in 1975 on the basis of its current study. Inasmuch as there has been talk of one conference periodical, the BCL is asking each area conference for a "straw vote." Given the possibility that arrangements might be made financially and otherwise: "Do you favor one General Conference periodical?"

While in the past the utilization of print media has not been neglected, we as a brotherhood need the Lord's hand upon us now so that for this, and for future generations, we work with careful focus and relevance.

Board Members: Elmer A. Martens, Chairman; Vernon Ratzlaff, Vice Chairman; A. J. Klassen, Secretary-Treasurer; Peter Hamm; Malinda Nikkel; Hugo Jantz; John Unger. Ex Officio Members: Orlando Harms; Harold Jantz.

Report and Recommendation to the Canadian and U.S. Mennonite Brethren Conferences from the Historical Commission of the General Conference of Mennonite Brethren Churches.

Dear Delegates, Brethren and Sisters:

In July 1954 at the Canadian Conference in Ontario the late B. B. Jantz addressed the brotherhood in a message entitled "Mennonite Brethren: From Where to Where."¹ A deep concern for the historical relationship to the past, present and future of the Conference of Mennonite Brethren churches was the heartbeat of his message. Brother Jantz' concern of that day has emerged again and again in the 20 years which followed. John A. Toews, an historian within our brotherhood, expresses the issue well when he says "A church without a past will soon be a church without a future."² "To know nothing of the past is to understand little of the present and be without direction for the future,"³ has been unerasably engraved on the pages of history and offers no room for debate. "In order to do justice to the elements of both continuity and change in formulating of Christian beliefs our theological reflections must keep in fruitful tensions all three modes of time: past, present

and future." 4

The assignment from the General Conference of Mennonite Brethren Churches to the Historical Commission of the Board of Christian Literature calls for the gathering and organization of our historical resources to provide an avenue for an integration of our past, our present and our future. During the conference year 1973-74 the Commission has attempted a survey to determine what historical materials are still available. The Commission had hoped to complete this project by this time and to submit a report to the Conference. The delay of responses from the churches, however, has made this impossible.

To proceed with the assignment the Canadian and the United States Conferences need to act on the following three recommendation:

1. To establish officially that all minutes of Conference sessions, Conference committee, including essential correspondence from Conference and Board officers are the property of the Conference to be deposited in designated central depositories for the purpose of preservation and availability.
2. That the Conference consider the following recommendation concerning the location of major archive centers:

The history of our Conference has shown that archival materials have already been collected in connection with several Conference schools in Hillsboro, Winnipeg, and Fresno. It has become evident that a limited number of major centers are a necessity. The close co-ordination of the efforts of such centers in respect to the interests and needs of our brotherhood as a whole is essential. In consequence of such background the Historical Commission suggests the following distribution of assignments among three or four major centers within our brotherhood:

- (a) That an Archives Center be established at the General Conference Seminary--wherever it be located--wherein all General Conference records are deposited. The future location of this Center would therefore be determined by the permanent location of the General Conference institution.
- (b) That an Archives Center be established in Winnipeg, in close connection with the Bible College and the conference offices located there, wherein all records related to the Canadian Conference (including provincial conference records) are deposited.
- (c) That an Archive Center be established in close connection with Tabor College in Hillsboro, Kansas wherein all records of the Southern and Central District Conferences and duplicates of the Pacific District Conference and U.S. Area Conference records be deposited.
- (d) That an Archive Center be established in close connection with Pacific College in Fresno, California wherein all records of the U.S. Conference and Pacific District Conference and duplicates of the Southern and Central District Conferences be deposited.
- (e) That in order to insure the preservation of the important records of the General Conference (in case of the destruction of one center) the following duplicate depositions of materials be considered.

That duplicate copies of all General Conference records be deposited either in the Winnipeg Center or in one of the

above named U.S. Centers. The final selection of the place will be dependent on the permanent location of the General Conference Seminary. In the event that the General Conference Archive Center with the Seminary remains in the U.S.A. then duplicates of all General Conference records shall be deposited in Winnipeg. In the event that the General Conference Seminary is located in Canada then all major General Conference records in duplicate be deposited in one or both of the above named U.S. Conference Archival Centers. This arrangement provides not only the required measure of safety for the records but also provides for wider accessibility to these General Conference records.

- (f) The Conference and Conference related Institutions such as schools, senior citizen homes, rehabilitation care centers, hospitals, etc. deposit their institutional records in the archival center closest to their geographical area (Winnipeg for Canada, Hillsboro or Fresno for the U.S.A.) and deposit a second copy of their records at the General Conference Archive Center. This procedure would provide wider accessibility and greater safety in the preservation of materials.
3. That the Conference authorize the Council of Boards in Canada and the Co-ordinating Board in the U.S.A. to approve a statement of policies to govern the operation, ownership of non-conference archives, accessibility to archives for study and research and policies in relation to publications which may result from such research.

The Historical Commission

Peter Klassen
John A. Toews
Herbert Giesbrecht
A. J. Klassen
A. E. Janzen
J. B. Toews, Secretary

¹ 1954 Yearbook of the Canadian Conference of Mennonite Brethren Churches, pp. 10-15.

² Mennonite Brethren Herald, March 10, 1972.

³ Inscription at the Concordia Historical Institute, 801 DeMun Ave., St. Louis, Mo. 63105.

⁴ Alvin C. Porteous, The Search for Christian Credibility (Abingdon Press, 1970), p. 21.

12. The third session was closed with prayer.

MAN AND WOMAN UNDER THE LORDSHIP OF CHRIST

by Herbert J. Brandt

Introduction

The primary theme of this paper, as I understand it, is to describe the life-style of man and woman in the home and in the community living under the Lordship of Christ.

We may not always realize it, but even as believers we are either centered in man, or centered in God. Either Christ is the center of our universe and our individual lives and we have become rightly adjusted to him, or we have made ourselves the center and are attempting to make all else orbit around us and for us. The Lordship of Christ means that he is at the center, given control as Head of the Church over all aspects of life. Not as a power or influence out of touch with the realities of life, but as a Person deeply involved with the joys, tensions, pleasures and frustrations of man and woman.

Although it would be a profitable study to expound the subject of the Lordship of Christ, I do not believe that that is the intent of this paper.

The confusion of the role of the man and the woman today arises primarily from the fact that the Lordship of Christ is not being understood and has been relegated to "theology" rather than to practice.

In this day of humanistic philosophy, many insist that there is no ultimate or absolute; all is relative. Consequently man and woman in their struggle for identity have come to relate everything to themselves and measure truth with a human yardstick. The results are distortion of truth and confusion of role.

Man and Woman Under the Lordship of Christ in Marriage

To talk about man and woman under the Lordship of Christ in the home we must talk about marriage. A Christian home begins with marriage. Many Christian homes are threatened today because of man and woman's false or immature concept of marriage. Many definitions have been given to the term marriage.

"It (marriage) happens as with cages: the birds without despair to get in, and those within despair of getting out." (Montaigne)

"Marriage resembles a pair of shears, so joined that they cannot be separated; often moving in opposite directions, yet always punishing anyone who comes between them."

It is a mistaken notion to consider marriage as a contract. A contract involves the responsibility of both parties to carry out their part of the bargain. These are conditional clauses or "if clauses." In the marriage relationship as in the marriage ceremony there are no conditional clauses. Marriage is an unconditional commitment into which a man and a woman enter.

In most contracts there are escape clauses. If one person does not live up to his part of the bargain, the second person can get out of the contract. In marriage there is no escape clause.

"Marriage is a blending or fusion of two individuals in such a way that they work and function as one unit yet both retain their own distinct identities." The "one flesh" spoken of in Genesis 2:24 is more than just a physical relationship. There must be a blending of ideas, beliefs, and emotions to a unity or oneness, yet each person must

retain his own uniqueness. A Christian marriage, however, involves more than the blending of a man and a woman. It includes a third person--Jesus Christ--who gives meaning, guidance and direction to the relationship.

From my observation I see people who lack the kind of understanding that is necessary for a marriage to develop. Understanding does not mean that there will be no differences. It is the ability to accept the fact that the partner may think, believe, and do things differently.

"As long as a man is preoccupied primarily with being understood by his wife, he is miserable, overcome with self-pity, the spirit of demanding and bitter withdrawal. As soon as he becomes preoccupied with understanding her, seeking to understand that which he had not before understood, and his own wrong-doing in not having understood her, then the direction taken by events begins to change. As soon as a person feels understood, he opens up, and because he lowers his defenses he is also able to make himself better understood." (Paul Tournier)

A couple that love one another but lack true understanding will suffer pain--continual biting pain in their relationship. Understanding implies a willingness to give, adapt and adjust at the right time. Someone has likened this adjustment to two porcupines who lived in Alaska. When the deep and heavy snows came they felt the cold and began to draw close together. However, when they drew close they began to stick one another with their quills. When they drew apart they felt the cold once again. In order to keep warm they had to learn to adjust to one another.

Many couples are too impatient with their marriage. They do not want to live "happily ever after." They want to live "happily right away" and when this does not happen they bail out.

Many individuals have unrealistic expectations. They believe the relationship should be characterized by a high level of continuous romantic love. As one person said, "I want marriage to fulfill all my desire. I needed security, someone to take care of me, intellectual stimulation, economic security immediately--but it just wasn't like that!"

When there are positive results in marriage it is because a man and a woman are working together one step at a time, yielding to the Lordship of Christ in loving obedience.

Man and Woman Under the Lordship of Christ in Their Role

That there is some confusion in the role and responsibility of the wife-mother and that of the husband-father is evident today. Who is the head of the home or is there to be a head?

Someone once told the story of the Martian who came to our world. Let's assume that this Martian landed in your front yard. He steps out of his spaceship and rings the doorbell in your home. Suppose one of your children opened the door and the Martian said, "Take me to your leader." To whom would the child go? To the father? To the mother? To both? Or would the child say, "I am the leader."

Does the Bible have any direction for us? What is the scriptural pattern? Colossians 3:18-21; Ephesians 5:21-33; 1 Peter 3:1-9.

Basically the husband-father has assumed the economic role in the family and leaves all of the other functions up to the wife-mother. This, however, is changing in many homes. In most marriages the

couple begins by sharing interests and responsibilities, but gradually a specialization sets in. As the husband becomes engrossed with his job, he normally assumes that the wife is happily engrossed in the role of a homemaker. This assumption consequently creates an area of frustration and tension in the home.

What about the role of the wife today? Has it changed? Should it have? Undoubtedly she has more responsibility than ever before for the family's well-being. Whatever else she does, she is still expected to be the home manager, home nurse, shopper, children's supervisor and disciplinarian, hostess and on and on. Some wives refuse. Many wives feel that there is no distinctive difference of role between man and woman.

Many families today believe in pure democracy for all members within the home, including children. Is this right? Is this what Scripture teaches? Many homes are on the verge of disintegration because of the lack of a head. Or they are in this position because they have ignored the guidelines that have been set down in Scripture.

The woman was created to be a "helpmeet," one who was to complement the man and assist him. This tends to give the impression that man is superior. To help resolve this we need go back still farther in the process of creation. "God created man in his own image, in the image of God created he him; male and female created he them." The masculine and feminine qualities which God gave to the original couple were a combination that together constituted man. There is a basic difference in the makeup, attributes and qualities of men and women which together make up the whole, which the Bible declares to be "in the image of God." Generally we ascribe to men certain masculine qualities and to women quite distinct feminine qualities, and they are complementary--no human progress would be complete without the interaction between the two sets of traits. It is interesting to me that nowhere in the exhortation in Ephesians is the wife told to love her husband. The assumption is that she will love her husband as a response to his love for her. He initiates the love relationship; she responds. God built the man as the initiator, the woman as the responder, and as he loves her, she loves him. Herein lies a basic difference between the two sexes. Understanding this difference has a great deal to do with successfully fulfilling the role given by God. God did not think of inferiority of one to the other but equality with different roles.

Having stated this, we do note that the Scriptures do teach that the wife is to be subject to or submissive to her husband. Just what does this mean in a practical sense?

The submission to the husband should be out of complete freedom and love, not out of compulsion and fear. The submission of the church to Christ is voluntary, sincere and enthusiastic. Our submission to him is prompted by love. Since the husband-wife relationship is compared to the relationship of Christ and the church, the motivation should be the same.

Submission means that the wife is to recognize and esteem her husband's place as the head of the family, directly under Christ as Lord of all. The Scriptures say "submit" but they do not say "sell out." The wife is not to become a nothing, a pawn in the hand of the husband. She retains her distinctiveness as an individual with the right to her own ideas and feelings. She is not asked to abandon her true and honest feelings. She is not a servant. She is an individual with a personality and needs an outlet through responsibility and decisions

as much as the husband.

If the husband tries to control her inner thoughts and ideals, her religious conviction, her inner personal life, he has exceeded his authority and he has assumed a leadership role never given to him. A husband who follows the concept of having a purifying love for his wife, will not attempt to exceed his authority in this fashion.

In Ephesians 5:23 we find that the husband is the head of the wife. Too many men read just that much of the Scripture and fail to continue "as Christ is the head of the church." This does not mean that the husband should be "boss" over the wife. The authority is there but the husband is always answerable to God. This authority has been transformed by Christ into sacrificial care. Scripture does not teach control and domination, but sacrificial love for the wife. The husband may not impose his own selfish will upon her and overshadow her feelings. He is not to demand leadership.

Christ gave himself and he takes the initiative to love and serve, and this is the pattern that husbands are to take in caring for their wives. The husband's love is to give all that is required to fulfill the life of the wife.

Leadership or headship does not mean that men are superior to women. In 1 Corinthians 11 the lines of the relationship are clarified. God is God over all. Jesus Christ, his Son, is subject to him. The man is to be subject to Jesus Christ. And the woman is to be subject to the man. This could be called a chain of command. Is there any implications in that chain that Christ is inferior to God? Jesus is equal to God--he is God. But he is subject to the Father. In a similar way the wife is subject to the husband. Too often the problem here lies with the husband, not the wife.

The husband-father's leadership role actually invests him with the responsibility before God for direction of family living. This is not limited to leadership in providing financially for the home but includes the training of the children and spiritual guidance of the entire family.

Does the man make the final decisions for the family? Opinions vary. "The basis for making the decisions is essentially spiritual. God through his Holy Spirit seeks our best welfare and happiness. He seldom does this by a supernatural act. Instead, he seeks to permeate our thinking until our judgments are his. In marriage he has two people to work through. The husband's authority does not carry infallibility with it. Since the two have become 'one flesh' the guidance has to come through both. This means that except in cases of emergency, decisions affecting the whole family should not be put into effect until they are unanimous" (James Jauncey).

When the decisions involve issues where there is a marked divergence of opinion, there must be patience, understanding, openness, love, and sometimes a "giving in" on the part of one of them. Neither party can demand this "giving in" of the other party.

The most productive and ideal method of dealing with decisions is to make them together under God. This presupposes that both individuals are honestly and truthfully seeking the plan of God for their lives and are completely willing to follow that plan. Often a husband and a wife decide that it is better for one or the other to make decisions in different areas of responsibility.

What happens, however, when the husband and wife cannot agree upon a decision that must be made? In cases like this the husband should

decide. This does not mean it will be the best decision but God will hold the man responsible for the decision, not the woman.

As husbands and wives read Scripture concerning their role, they must remember which of the verses they are to read and to follow. According to Ephesians the wife's function is to respect the husband's authority. Some wives say, "I will follow this if my husband does what he is supposed to do." Paul did not say that! In essence Paul is saying, forget what the man is to do and concern yourself with your own responsibility. Paul, in his instruction to the husband, did not say anything about the husband's authority directly to them. He emphasized the self-giving love instead. The implication here is that the man's authority is to be recognized by the wife while the husband is to concern himself with giving love. The husband is not to demand obedience or order the wife to respect his authority. If this pattern is followed a marriage relationship will develop that both will cherish.

Man and Woman Under the Lordship of Christ in Matters of Discipline

To talk about man and woman under the Lordship of Christ in the home and seek to circumvent the matter of discipline is to miss the point completely. If Jesus Christ is Lord in the home then discipline will be exercised in love and discretion.

"When properly applied, discipline works! It permits the tender affection made possible by mutual respect between a parent and child. It bridges the generation gap which otherwise separates family members who should love and trust each other. It allows the God of our father to be introduced to our beloved children" (Dobson). Knowing how to discipline is difficult. We try one method, then another, never sure if we are doing the right thing or not.

Before I try to define discipline let us look at some Scriptures to give us direction.

"Withold not correction from the child; for if thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." Proverbs 23:13-14

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

A servant will not be corrected by words; for, though he understand, he will not answer." Proverbs 29:17,19

"Chasten thy son while there is hope, and let not thy soul spare for his crying." Proverbs 19:18

"Train up a child in the way he should go, and when he is old, he will not depart from it." Proverbs 22:6

"Children, obey your parents in the Lord; for this is right.

Honor thy father and mother (which is the first commandment with promise).

That it may be well with thee, and thou mayest live long on the earth." Ephesians 6:1-3

"Fathers, provoke not your children to anger, lest they be discouraged." Colossians 3:21

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable

fruit of righteousness unto them who are exercised by it."
Hebrews 12:11

What do we mean by discipline? Discipline refers to acts or actions taken by someone in authority to restrain or rectify the behaviour of someone under him. Discipline can suggest measures, harsh or mild, that are taken to cause improvement in conduct. Punishment is a part of discipline which imposes a penalty for undesirable behaviour. We discipline with the intention of helping a person improve himself or learn a lesson that, hopefully, will make him a better person. Good, effective discipline will change a person in attitude and behaviour for the better.

"Respectful and responsible children result from families where the proper combination of love and discipline is present" (Dobson).

Although we may disagree in the methods of discipline, we should agree that the Bible tells us to exercise discipline. People react to the strong language of Scripture on this subject and conclude that the Bible is behind the times in matters of discipline.

Mother and father under the Lordship of Christ will discipline the child to teach him self-control. Children must learn to act correctly when parents are not around. This requires time and effort on the part of the child and the parents. Discipline in the home should teach the child to establish sound values and principles that he can use to conduct himself properly on his own. These values and principles made practical in rules and regulations must be internalized to be of value to the child. This can best be accomplished when parents follow a process in which there is a gradual blending of restrictiveness and responsibility. The child must be allowed more and more freedom and independence as he indicates by his action that he is capable of behaving or functioning on his own.

The child must be taught to be responsible for what he does. The blame cannot be placed upon others. If, for example, the child does not carry out one of the rules of the home and has to miss his favorite television program, he is responsible for his action and not his parents.

A child should be allowed to make choices. In fact, a child should be allowed to make mistakes. In situations in which a child is faced with two or three alternatives, the parents should let him know that he has some voice and choice in the matter. This will also teach him that he must accept the consequences of his choice.

No home can truly be a good one without rules and standards. Reasons for such should be given to the child when he is old enough to comprehend. A child needs to know why in order to internalize the rules for his own value system.

The child must be taught that even though he does not accept all of the reasons given him, it is best for him and everyone concerned that he obey. When the child does not accept the rationale, parents ought to note that arguments will not produce the desired results.

The nature of discipline ought to be such that will develop respect for the parents in the child. It is a commonly accepted principle that the child's relationship with his parents provides the basis for his attitude toward all other people. If parents desire their child to accept their values, then they must be worthy of his respect. Unless this respect is gained it will be very difficult to convey the concept of God to the child. Respect must be a two-way affair. The parent cannot require respect if he does not show respect for the

child. The nature of discipline must also be determined on the basis as to whether or not an undesirable behaviour represents a direct challenge of the authority of the parents.

In order to exercise discipline effectively, there must be a set of rules and regulations. There are at least three basic principles that must be followed in establishing these. Rules should be definable and identified in advance, so that the child will know when he has broken them. Then when he deliberately challenges these known rules, he can be disciplined in an appropriate manner.

Secondly, rules should be reasonable. Rules made hastily to deal with a situation tend to be weak and often unreasonable. A child should be capable of following the rules in performing normal, necessary functions.

Rules should also be workable or enforceable. Every parent should expect the child to challenge his authority and therefore should anticipate that the rules may be broken. "It is the ultimate paradox of childhood that a youngster wants to be controlled, but he insists that his parents earn the right to control" (Dobson).

Every father who lives under the Lordship of Christ must submit to at least two very fundamental principles of discipline. The first, "Fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord." The other one is, "Fathers, do not exasperate your children, that they may not lose heart."

Discipline and encouragement must go hand in hand. The fact that the Bible talks about these subjects, seems to imply that fathers are guilty of provoking and discouraging children. The father, the head of the home, must be careful not to use his authority as an excuse to vent his own pent-up emotions, to display his own feelings of frustration.

Our view of God tends to centre in his demands rather than in his love. It is difficult, particularly for a child, to love an authority figure, but it is comparatively easy to respond in love to one who loves. Obviously God has authority over me, but he came to me with his love first, so that I could respond.

This is true also in the family relationship. Fathers are often afraid of losing their authority. As a result they become provocative and cause their children to be discouraged and their response to them is disobedience. It may be a simple matter for fathers to admonish the child and say "Obey!" But it should be remembered that fathers should initiate love and the response to love will be obedience.

Paul implies that it is possible through improper discipline to discourage the child, to thwart his motivation, to create emotional difficulties. It has been suggested that encouragement is more important than any other aspect of child-rearing. With proper encouragement the child is less likely to become a discipline problem. Parents can exercise such rigid control that that very control is an insult to their own training. To keep a child too long on a leash is simply to say that the parents have no confidence in the way in which they have trained him. It is better to make the mistake of too much trust than of too much control. When fathers dominate and refuse to release control they are laying the groundwork to provoke the child.

Experience and observation teach that the majority of discipline and emotional problems in the home can be traced to the parents, and

particularly to the father. Unless Jesus Christ is Lord, discipline will be a disruptive factor in the home.

Man and Woman Under the Lordship of Christ in Matters of Instruction

If husband-father and wife-mother live under the Lordship of Christ, the home will be a place where true spirituality is exercised and instilled (communicated). That Jesus is Lord should become a normal way of thinking and living. Bible reading and prayer, individually and as a family, should be a way of life enjoyed rather than endured. Biblical principles and concepts need to be exemplified in the parents. The transfer of disciplines and values so important to parents will only then begin to take place.

The real area of difficulty in the matters of instruction lies in the realm of neglect. God has given to the home the responsibility to teach. Today the church, the public schools, and other agencies have assumed the major role in this area. Whatever explanation we may give for this, there is really no valid one. It is simply neglect. Deuteronomy chapter six places the responsibility directly upon the parents. The church will have to help parents in a greater measure to equip them for the task of instruction in the home.

If our nation and our homes are to survive the present trend toward degeneracy, instruction in morality will have to be taken much more seriously. If Jesus is Lord he must be Lord over all areas of life, including the moral standards in the home. "Our culture now agitates against traditional morality. Our youngsters are immersed in a world which is questioning the value of premarital virginity; even marital fidelity is less important than it was a few years ago. The message of sexual freedom is being preached with evangelistic fervor in the theater, television, magazines, radio, and in the recording industry" (Dobson). And, I would add, in our public institutes.

It has become increasingly more imperative that parents instill positive attitudes toward the healthy meaning and purpose of sex. Morality is taught far more by example than by precept. The pattern set by the parents will have a profound bearing upon the child.

Training must also be exercised in the realm of material things. Our present affluency has brought about a tendency toward excessive materialism. If Jesus Christ is to be Lord in a home, parents must instill biblical concepts. One of the greatest threats to the family is the impact of materialism. As wealth has increased, pleasures have increased. As salary scales have gone up, the work week has grown shorter. Whereas wealth and more leisure time should make for greater love and unity in the family, this has not been the result. One of the greatest challenges the family faces is to not become a part of the world.

The child who freely receives what he wants soon loses appreciation for things, no matter how costly they might be. "Pleasure occurs when an intense need is satisfied. If there is no need, there is no pleasure.... If you never allow a child to want something, he never enjoys the pleasure of receiving it..." (Dobson).

Time will not allow me to expand the basic principles of discipline. Maybe it will suffice just to list a few.

1. Teach the child to trust what you say.
2. Be consistent and in agreement as parents.
3. Control without nagging.
4. Criticize the act, but let the child know that he is loved.

5. Discipline must fit the child and the situation.
6. Be positive and constructive.
7. Use praise and encouragement as much as possible.
8. Spanking is not out of date. If you spank, make it hard and effective right from the start.
9. Avoid extremes in love and control.

The home where father and mother live under the Lordship of Christ has at least three basic objectives.

1. To lead each child to Christ at the time when the Holy Spirit has brought conviction and enlightenment.
2. To instruct each child in righteousness and holy living.
3. To equip each child to faithfully serve Jesus Christ.

Man and Woman Under the Lordship of Christ in the Community

Every Christian home is unique in its community. It is the church scattered, called to follow the Lord in a wide spectrum of ministries.

Man and woman under the Lordship of Christ must embrace in love a lost community in a very frightened and frustrated twentieth-century world.

When we look at our efforts and our past records, we feel guilty because of our limited witness, our lack of concern, our failure to speak God's message clearly to our neighbors. We do well to ask ourselves whether or not we understand what it means to be under the Lordship of Christ in the community.

This paper will merely attempt to touch on some practical aspects through which a greater impact could be made upon our community.

Being Christian in the Community

The most closely knit group to which a person can belong is the family where Christ is Lord. In such intimate situations exists a powerful, but frequently overlooked, means of evangelism. A godly family living among people is the most effective way of communicating what living for Christ means. How important, therefore, that the Lordship of Christ be made evident by proper attitudes and actions. Being Christian in the community involves the whole life-style. Are Christian homes different? Is this noticeable?

Is the ethical standard biblical?

The life and conduct of those under Christ must be congruent with what and whom they represent. The community's demand for consistency will not tolerate incongruence between message and conduct. The gospel message will appeal to man because of his need, but the product of the gospel, namely the believer, must convince him that it really works. The biblical standard of holiness is set forth in the character of the Lord himself. This standard always stands in contrast to that of the world.

Does the attitude to material things evidence sincere faith in God?

Does the life-style manifest a love for material things or do the material things help to show love to the community? "As a devout people of God, our personal needs appear strangely similar to the needs of all other affluent people about us who make no claims of being the people of God" (Siemens). Neighbors read attitudes very quickly and unless our attitudes to material things evidence sincere faith in God, our affluency will be an obstacle to a right relationship with the community.

Is the behavioural pattern an expression of Christian character?

The characteristics of a person under Christ's control are the fruit of the Spirit. These must express themselves in contrast to those of the lower nature. For example, uncontrolled anger around the home, business, or in any public place can destroy not only relationships but a witness for Christ. A Christian home should have an extra measure of love and piety within the family circle, a readiness to reach out unselfishly to others and an openness to share oneself and one's possessions.

Breaking Down Barriers

We can begin to break down the walls we have erected, consciously or unconsciously, against our community. Separation has often been a withdrawal from people who are not Christians, rather than a purging of our own worldly attitudes. Too few of us can count among our friends even one person who does not know Christ. Yet how can we convey God's love to a community for whom we do not care enough to want to be friends? This takes courage and it is far easier to retreat into the favourable cultural climate of the so-called Christian fellowship and flatter ourselves on our separation from the world.

Hospitality is a mark of a true Christian, and this ought to be used to build friendships with those who do not know Christ. Too often our conversation does not get beneath the surface because we meet as acquaintances, not as friends, although we have been neighbors for many years. Before we can talk intimately, we need to build friendships. Hospitality is one means by which we can begin to build closer friendships in which it becomes natural to share our deeper thoughts and convictions.

"Family-to-family friendship has a twofold advantage. Some parents, out of honest concern, hesitate to move into situations where the environment may be harmful to their children. It is true that a child playing alone with children of parents who do not know Christ may be influenced to do wrong. Even a Christian teenager may lack courage to stand for what is right among friends who laugh at his beliefs. The danger is minimized, though certainly not eliminated, when the friendships are built on a family-to-family sharing of activities. This can be valuable training for the children. Through such experiences they learn to become missionaries.

"Furthermore, those won to Christ by this method will have family support as they begin to live for God. All of us have witnessed the struggles of young Christians whose families have not yet found Christ, even when parents are not hostile to Christianity. We are well aware, too, of the tragedy of the many promising Sunday school and summer Bible school pupils who lose interest as they grow older. If Christian families can win other families to Christ, then children and young people will have the advantages of Christian home life" (Wenger).

Penetrating the Community

Every neighborhood has people who are hurting, people who are lonely, people who are lost. Every community has its institutions such as schools, jails, hospitals, community centers, and so on. These are there to serve people and they provide great opportunities for Christians to penetrate the community and truly be the salt and light that we have been called to be.

There is a false dichotomy that has somehow gotten hold of many

Christians which has affected the relationship to the community. It is the dichotomy between the sacred and the secular. The business of the church is sacred, business downtown is secular; teaching the Bible is sacred, teaching geography is secular; worship is sacred, and work is secular except as it is done in the church institution. This concept has indeed weakened our influence in the community. Where Christ is Lord, nothing is secular, for he works through all of life.

"The church has succeeded in pulling Christian men and women out of the world, out of society, out of community and civic affairs. It has become a little island of irrelevant piety surrounded by an ocean of secular need. And our preoccupation with the establishment was so complete we could not even see the ocean for the need except, of course, as there was a man out there who would fit our program. Meanwhile those secular institutions out there in the community lacking godly leadership turned themselves over to those who had no interest in, or time for, Jesus Christ. We defaulted, yet somehow managed to blame the other organizations and justify our own passion to be served. Now we bemoan the fact that labor unions, service clubs, chambers of commerce, school boards and government itself have become so thoroughly secularized that the church is on the outside without any influence" (Halverson).

Biblical separation must always be maintained, but God never meant Christians to keep from penetrating the community. The cry for leadership comes from all areas of the community. Who will step in? Where are the Josephs and the Daniels? God's people must make their faith and convictions practical and bring them to bear upon the society. Opportunities are plentiful and the potential of people who live under the Lordship of Christ is unlimited. The community about us will continue to increase in unrighteousness and evil, and unless God's people under the control and in the power of the Holy Spirit penetrate it, the home has little hope for survival.

Bibliography

- Christians, Schipper and Smedes. Who in the World? W. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1972.
- Dobson, James. Dare to Discipline. Tyndale House Publishers, Wheaton, Ill., 1972.
- Miller, Paul. Servant of God's Servants. Herald Press, Scottsdale, Pa., 1964.
- Siemens, L. The Christian and His Material Possessions. Study Paper, Clearbrook, B.C., May 1974.
- Tournier, Paul. To Understand Each Other. John Knox Press, Richmond, Va., 1962.
- Warner, H.C. Why - in the World. Word Books, Waco, Texas, 1965.
- Wenger, A.G. God Builds the Church Through Congregational Witness. Herald Press, Scottsdale, Pa., 1966.

Suggested Discussion Material

1. Discuss. Is marriage a private action of two persons in love, or a public act of two pledging a contract? Or is it neither of them?
2. Discuss. "Marriage is a covenant made under God and in the presence of fellow members of the Christian family. Such a pledge endures, not because of the force of law or the fear of its sanctions, but because an unconditional covenant has been made." David Augsburger.
3. Some people advocate changing the institution of marriage or removing it altogether. How can man and woman under the Lordship of Christ demonstrate more effectively that marriage is both desirable and workable, as well as ordained of God?
4. The matter of headship and authority in the home are serious problems for many people, even Christians. Does the Bible teach the authority of the husband over the wife? What does this mean? Is the wife obligated to obey and submit? Are there times when the wife does not need to obey or submit?
5. Discuss the equality of husband and wife in the light of the instruction of scripture for the wife to be submissive.
6. Discuss. "Always discipline in love."
7. "When we pay constant attention to mistakes we discourage our children. We cannot build on weakness--only on strength." Dreikurs. Discuss this as a principle of discipline.
8. "Morality is taught far more by example than by precept." Discuss in the light of our present trends and philosophies in society and particularly in our public educational institutions.
9. If the Christian home is unique in the community, how can we make it more effective for Christ?

Response to the Paper by H. Brandt
MAN AND WOMAN UNDER THE LORDSHIP OF CHRIST
by Elfrieda Duerksen

I very much enjoyed the paper "Man and Woman Under the Lordship of Christ." I appreciate that the writer is specific and practical enough in his discussion to make it valuable and yet general enough to allow for flexibility and individual application. After reading and then rereading the paper a number of times and finding many important and valuable truths in it, I realized that I could not possibly respond to everything in my allotted time. So I have chosen a few points. I do not wish to repeat what the writer has so ably stated but rather expand on some of the issues raised or make some practical applications.

First concerning marriage, particularly relating to understanding between husband and wife, which to me is very basic. It seems to me there is one area that affects much of daily living and that causes a fair amount of friction and misunderstanding; namely, the husband's profession or work. The wife needs to learn to understand that her husband is under pressure and has heavy responsibilities at work, that success in his profession means very much to him, that he has a concern to provide for his family well and hence may become overinvolved, that he is tired when he comes home, badly in need of quiet and rest, that it is best for her to accept and adjust to what cannot be changed, as irregular hours or preparation for work in the evenings. On the other hand, I believe, the husband needs to learn to understand that his wife yearns for contact with the big world through him, especially when the children are small, that she has experienced frustrations and may be tired, that rearing children is a difficult task and that she longs to discuss various issues with him. He may also learn that as he shares experiences with his wife instead of only with his colleagues, she may have worthwhile insights gleaned from a different perspective and from a deep love for him. Of course, if the wife works outside the home, there are other problems and issues to consider. The best way to reach an understanding is to face each other in love, to be tactfully honest and open and to discuss differing points of view. One cannot take for granted that the other person automatically understands. This needs to be worked at. If couples do not talk out their inner feelings, they often act them out. This in turn causes pain and guilt. Discussion in love, however, brings healing and forgiveness and results in growth. But discussion takes time. If the husband is too deeply involved in his profession and church and community-related activities (or the wife for that matter), there is no time to talk.

Another point: As believers, husband and wife will strive to serve the Lord. Has a woman received gifts as a woman, or is it automatic that when she marries her gifts lie within the home as wife and mother only? Probably it would be good if husband and wife were to discuss their own and each other's gifts. Together they could work out a way by which each would find an outlet for service and encourage each other to use their gifts in the best way possible. Perhaps they could even be involved as a team and complement each other.

In helping our children prepare for marriage, let us be very much aware that we set them a good example. Consciously or unconsciously they sense our love, understanding and respect (or otherwise) for each other. They know and analyze our relationship much more than we care to admit.

Discipline to me means much more than the definition given, that is, "actions taken by someone in authority to restrain or rectify the behaviour of someone under him," although this is certainly included. I believe that we discipline ourselves and each other. To me it is a two-way street. I like David Augsburger's term "to be responsible with each other." Of course, the relationship of a parent to a child is different from the one of a child to a parent. However, we as parents need to realize that we have much to learn and that our children exert a strong influence on us. Children make it necessary for parents to exercise self-discipline. Probably one of the big tests comes when we have teenagers in the home. Can we be patient but firm in times of stress? Can we show by example what it means to go the second mile at certain occasions? Can we be big enough to quietly put a rose on daughter's dresser or offer to take son golfing after a tense situation? Can we listen? Can we enter into their way of thinking, even some of their music? Are we always right? One aspect of discipline, I believe, is to differentiate between what is important and what is of lesser significance. Various issues are merely outers as long as they are not taken to the extreme, e.g. hair, clothes. Fathers are admonished not to provoke their children. May I add that mothers tend to nag and to be picky. In the matter of discipline there is also a very fine line between shielding a child from responsibilities that he cannot cope with and letting the child be independent. Letting go is particularly difficult for mothers, perhaps because we have cared for this child when he was a helpless infant. It may help us to remember that we would want to prepare our child as much as possible to grow up to be a useful servant in God's kingdom and to be a responsible and mature man or woman, husband or wife, father or mother.

To make instruction meaningful in the home is certainly difficult. Perhaps we need to examine ourselves first whether Christ is real and first in our life. When our basement is flooded two nights in a row, we show by our attitudes, actions and words where our real treasure lies. Have we come to grips with what true discipleship means in the nitty-gritty of everyday life? Our children know whether our faith is genuine or a veneer. It seems to me we have come to use many clichés rather fluently and our children have picked them up quickly and are quite adept at using them. It is important that our words are supported by our life. A positive example in this way will help our children to make the faith their own and to grow in a deepening commitment to our Lord.

Although structured instruction, including Bible reading and prayer is necessary, I would like to focus on the unstructured. It is very important to be available when the children need us, especially when they get older. In our age of busyness this takes a real effort. This means that I simply do not go out too many evenings, that I do not structure that time, that I am sensitive to my children's needs and available to listen and help as they share their experiences, questions or problems, that I am interested and involved in their activities. Often discussions develop that have never been planned and yet are truly meaningful to both parent and child. To me these times have been some of the greatest with our children.

I am convinced that as we train and teach our children, we cannot do this in isolation; we do not have all the resources. We need the church and its agencies, our educational institutions to reinforce what we are trying to do. In our family we try to be very positive in our attitude to the church and our leaders in order to help our children in their struggle to find their way. And then, after we

have done what we can, we must leave much room for the grace of God.

Concerning our relationship to our neighbors, may I add that we need to see them as people like us, with basic needs for love and concern, with a desire to share and to be understood. We need to meet them in the commonplaces of life, share with them our concerns, show love in practical ways, be able to accept their help too, and not give the impression that we have found all the answers. Perhaps this would help to break down barriers and open the way for sharing Christ.

Permit me to conclude on a personal note. I hope this response to the paper has not created the impression that in the area of the Lordship of Christ we have no problems in our home. This definitely is not the case. We feel that particularly in the areas of instruction, in moving towards a simpler life-style and in becoming involved in the community, we have a long way to go. We are grateful, however, that God has begun his good work in our family. This gives us the hope and the confidence to aim and to work towards Joshua's ideal within the context of our local fellowship: "As for me and my house, we will serve the Lord."

Response to the Paper by H. Brandt
MAN AND WOMAN UNDER THE LORDSHIP OF CHRIST

by Harvey Gossen

I agree wholeheartedly that individuals in our society are searching for a personal identity. And the reason for a confused world is because of a misunderstanding of truth and an unwillingness to fulfill one's role in life. I consider this to be an excellent paper and we have heard a good response. By personal decision my response is made up of comments and questions for consideration in your discussion. I consider the main areas to be: (1) Roles of husband and wife; (2) Responsibilities of parents and church in child training; (3) Our witness.

Marriage

We are reminded of the fact that marriage is a commitment for life. My question: What kind of commitment do two young people make in their vows? What do the words love, submission, faithfulness, to keep mean in the context of married life? Have we taught that the basic need for a good marriage is LOVE, neglecting the others to the detriment of total well-being? In view of the fact that individuals are different, how do two people become one and how do both have the same "aim in life"?

Roles

In addition to "who is the head of the home" or "is there to be a head", may I ask, "what does it mean to be head of the home?" With the increased involvement of the woman in society, is there a difference in the role of father and mother which nevertheless is not contrary to Scripture? By mother's working outside the home, have we depreciated the importance of child-training and thereby increased juvenile delinquency? What are the scriptural guidelines describing the responsibilities of both parents and of children? Is "helpmeet" inferior to the "head"?

It is stated that the Bible does not instruct the wife to love her husband but that she will love him as a response to his initiating love to her. Is it also correct that the husband will also submit in response to his wife submitting to him?

How can a husband be the head without being "bossy"? It is well stated that the husband has "the responsibility before God for direction of family living." But what if his leadership is not spiritual and the wife's concern is? Is it right for the husband always to make the final decision? It would be well to discuss the implementation of the sentence: "The implication here is that the man's authority is to be recognized by the wife while the husband is to concern himself with giving love."

Discipline

Is it possible that our problem is not with discipline so much as with "provoking" and "exasperating" our children? Could we relate from our own experience in our groups what should be done? When is discipline improper so that the child becomes discouraged, loses motivation, and develops emotional problems?

Instruction

Discuss the family altar and methods of instruction in the home. Do children need a more godly instruction by example from parents today?

We often talk about the dangers of materialism. When is a person materialistic? Is this a sin of the rich only? Do the three objectives of instruction include our concern that our children be industrious, good students, and faithful workers? Have we transferred our responsibility of teaching as parents to the church and the Christian high-school? How can the church better help parents fulfill their responsibility in view of the fact that nearly all the time in church we divide the family?

Community

Since we have been successful in maintaining a fine Christian family unit, why is it that our homes have not made any significant evangelistic impression on our communities? Is it possible that our concern for a good education and well-paying jobs has robbed us of our concern for witnessing? What can we do about the fact that "as a devout people of God, our personal needs appear strangely similar to the needs of all other affluent people about us who make no claims of being the people of God" (Siemens)?

What kind of barriers have we erected between ourselves and the unbelieving world?

It is suggested that we should invite non-churched families to our homes in order to befriend them for Christ. But how can we begin this when many of our own families do not visit with each other?

Our homes will experience the lordship of Christ only as individual parents acknowledge Christ as master of their lives. After making such a commitment we need to learn how to live in our community as God's representatives.

SESSION IV

Monday, July 8, 1974 - 2:00 p.m.

1. Invocation: Brother Henry Krahn, president of Mennonite Brethren Bible College read Ephesians 3:20-21. Bro. Krahn made the point that the Lordship of Christ is possible only when the power of the risen Christ has been operative. Resurrection power is different from other forms of power. It operates quietly, creating new life in the believer and the church.
2. Hymn: "Lord Have Of Me Supreme Control."
3. Special Number: Ken Loewen - solo. "The Way, The Truth, The Life."
4. Paper: "The Christian Woman in the Church and Conference," by Dr. David Ewert. (See paper, page 30).
5. Response Papers: Rev. H. Voth, Winnipeg
Miss Esther Wiens, Winnipeg
(See paper, page 44).
6. Group Discussions:

SESSION V

Monday, July 8, 1974 - 7:30 p.m.

The program was sponsored by the Board of Evangelism and concentrated primarily on the expansion of missionary efforts in the province of education. Besides the need to expand the work north of Montreal, there is good prospect of establishing ministries in the eastern English speaking part of Quebec. The program was chaired by Brother N. Dyck.

Program

1. Congregational Singing:
2. Special Music: "Men of Song," Abbotsford.
3. Invocation: Brother A. L. Klassen.
4. Special Music: "Men of Song."
5. Media Presentation on the work of the Board of Evangelism: Bro. Neil Klassen.
6. Camp Laurel Pictorial Report: Bro. D. Wolfe.
7. Testimony: Bro. Ernie Dyck.
8. Solo: Sister Gladys Wolfe.
9. Challenge in Eastern Quebec: Bro. N. Dyck
10. Offering:
11. Message: Bro. D. Wolfe on Romans 12.
12. Time of Prayer: for Quebec.

THE CHRISTIAN WOMAN IN THE CHURCH AND CONFERENCE

by Dr. David Ewert

Introduction

1. Perspectives

The sixteenth century reformers confessed with great courage that the Bible was the ultimate authority for the church in doctrine and practice. This led to the break with Medieval Scholasticism, with its amalgam of theology and philosophy. Also, it freed Bible readers from ecclesiastical tradition, which had become as authoritative as the Scriptures themselves.

With this development came a new appreciation for the literal interpretation of the Bible. Medieval hermeneutics had been strongly influenced by the Alexandrian Fathers, who delighted in the allegorical method of Bible reading. Eventually this became an effective method of supporting the established dogmas and practices of the church, by twisting the Scriptures so that they supported what had become the tradition of the church. Consequently the Bible was read in the light of the creeds and the ecclesiastical traditions. The Reformers turned this around. They insisted that the church at all times stood under the judgment of the Word of God.

It became obvious, however, that this rediscovery of the Bible as the supreme authority for the church did not solve all questions of interpretation. Luther and Calvin, although they had the same high regard for the Scriptures, did not read it altogether in the same way. The early Anabaptists shared with the main-line Reformers the conviction that the Bible was the ultimate court of appeal for the life of the church, but they parted company with Zwingli's circle when they felt that these fellow Bible students were, in their estimation, not reading the Scriptures correctly.

Moreover, as the different branches of Protestantism developed (all holding to the authority of the Bible), they did not entirely escape the temptation of interpreting the Bible in the light of tradition--in this case, not the Roman Catholic tradition, but some brand of Protestant tradition.

We might ask: what has all this to do with our topic? Very much, indeed! It reminds us, first of all, of the fact that although the basic message of the Bible regarding our salvation is clear, and that although God has given us sufficient light from his Word for our daily walk and service, there is much in the Bible which is not that easily understood. It may be a confession of piety to say: "I take the Bible literally;" "I take it just the way it is written!"--but such affirmations do not guarantee perfect understanding of the Bible. When devout Bible students have their disagreements on the interpretation of certain texts, we do not accuse either side of disrespect for the Bible's authority. Due to our human limitations (and due to the fact that the Scriptures do not deal directly with all problems that may emerge in the history of the church), we are bound to disagree on the interpretation and/or application of certain passages.

In questions that do not seriously affect the life of the Christian community we can at times agree to disagree, and let it go at that. However, in a matter that involves the corporate life of the church we cannot, in the interest of peace, simply avoid the questions. We have to keep on talking with each other. This, of course, is in the best Anabaptist tradition, for these 'radical Bible readers', as they

were called, were confident that the Spirit would guide them if they met together in community to study the Scriptures. In this way the Bible remains perennially alive. Also, corporate study serves as a check on individualistic interpretation, with the potential of creating divisions in the Brotherhood.

2. Assumptions

As we concern ourselves, then, with the question of the place of the woman in the life of the church, we want to acknowledge the complexity of this question. For this reason it is doubly important that we come to this subject in the right spirit--not only in the spirit of humility, but also with openness and, above all, with an irenic spirit, lest we engender more heat than light.

We are assuming, first of all, that we all want to know what the Bible says on this question, and that we are willing to follow scriptural teaching. But we are also assuming that every church stands in danger of reading the Bible in the light of its own traditions and practices, and that, for this reason, it is dangerously easy to accuse those who seriously question established church customs of departing from the biblical teaching.

Also, we are assuming that we recognize that God's Word has come to us in the context of particular cultures. This implies that we must allow for some measure of adaptation when biblical teachings are applied to cultural contexts that are different from those of the ancient Near East (an example might be the form of the Christian greeting). To be sure it is not always easy to draw a clear line of distinction between the permanent truth of a biblical passage and the form in which it was originally expressed. Nevertheless, if the interpreter refuses to find modern cultural equivalents, in the interests of remaining true to God's Word, he may be altering the Bible's message by insisting on the forms instead of listening to its permanent message.

Also, we are fully aware of the danger of interpreting the Bible in the light of current movements. The spirit of the present age is not the standpoint from which the Bible can be understood. On the other hand, contemporary movements often raise questions which did not need to be answered in past generations, because they were not being asked. If the Women's Liberation movement has contributed to the surfacing of the question of the place of the woman in the church, we should not accuse those of our brothers and sisters who are asking uncomfortable questions on this subject of having fallen prey to the spirit of the age. Did we pay much attention to what the Bible had to say on abortion, until abortion became a problem of great magnitude? How much attention did we pay to the charismata, before the charismatic movement burst upon us?

Let us then not be distressed by having to face another of the many questions that happens to be in the air. Rather, let us turn to the Scriptures to see what they say (or do not say), and in a spirit of brotherly inquiry seek to find the way for our Brotherhood.

3. Setting the Limits

Volumes have been written on the topic under study. Several stimulating papers, prepared by members of our own brotherhood, have already been published. All I can hope to do is to stimulate your thinking on this matter once more, and to provide a basis for dialogue.

In this essay I would like to show, first of all, how the Gospel ennobled womanhood. Secondly, we intend to look at those passages which speak of the freedom of the Christian woman in Christ. Thirdly,

we must also take into account those texts which make a distinction between Christian men and women in their God-given function. Finally, we hope to make some suggestions on what our practice at the present might be.

I. The Ennoblement of Womanhood by the Gospel

In the light of the low status of womanhood in Jesus' day, it is all the more remarkable to observe how the Gospel restored true dignity to womanhood. Theologically speaking, women were not members of the people of God in Old Testament times, since the sign of membership in the covenant was circumcision. Indeed the Exodus narrative indicates that women were not included at the making of the covenant (Ex. 19:15). Also, only male members were required to be present at the three annual pilgrim festivals (Deut. 16:6; women are mentioned in Deut. 29:10-12, but as a separate group having the same status as aliens). In rabbinic times the confession of the Shemah was not incumbent upon women, slaves or children, and rabbi Meir calls upon man to give thanks daily unto God for having made him not a pagan, nor a woman and not a fool, (M. Hall, p. 45). Whereas ten male Jews could constitute a synagogue, one hundred mothers in Israel could not. How radically the mood changes as we come to the Gospels!

Matthew begins his Gospel with a long genealogy--a daunting introduction for a Westerner, but very intriguing for Jewish readers. However, the inclusion of four womenfolk in the genealogy of our Lord must have taken even Jewish readers off their feet. Perhaps if Sarah, Rebecca, Rachel and Leah had been entered in the list, it would not have been quite so extraordinary; but it's Tamar, Rahab, Ruth and the wife of Uriah. Not only does this genealogy proclaim the message that "in Christ there is neither male nor female," but also that "Christ Jesus came into this world to save sinners."

When Gabriel greeted Mary with "Hail, O favored one" (Luke 1:29), and when Elizabeth proclaimed her, "blessed among women" (Luke 1:42), and when Mary herself, in a moment of prophetic insight, confessed, "Henceforth all generations will call me blessed" (Luke 1:48), a world of grace was dawning for womanhood.

In a male-dominated society our Lord's attitude and treatment of womanfolk is remarkable. John reports the surprise of the disciples when they saw the Master conversing with a woman alone at the well (Jn. 4:27). Not only was this sort of converse with a woman severely frowned upon by Jesus' contemporaries, but this happened to be a Samaritan woman, for whom Jews had nothing but profound contempt. By asking her for a drink Jesus had become grossly defiled, according to popular opinion (Jn. 4:9). But in the presence of the Master her defences crumbled, and Jesus entered into her chaotic life and gave her the water of life.

He unabashedly sided with the woman caught in the act of adultery (Jn. 8:1-12)--not that he condoned her sin, but he stood with her when religious leaders were ready to stone her, but paid no attention to the male accomplice in the act. His attitude in this instance was, among other things, a strong protest against the double standard of ethics in Judaism.

When Mary, the sister of Martha and Lazarus, was accused of neglecting her household duties to sit at Jesus' feet (Luke 10:38ff), Jesus defended her right to be instructed by him--and that in a day when education was for boys and men only. And when she later poured out the costly perfume on the feet of the Master and wiped them with her hair (in violation of the rules of etiquette), Jesus took her side

once more against his greedy disciples. He explained that she was more perceptive than they, and that her act of devotion would become an integral part of the church's message in the world (Jn. 12:1ff). If Mary's act of devotion jarred the disciples, are we surprised then that the Pharisee, Simon, expressed his disgust when an immoral woman "touched him," as she wiped his feet with her hair and kissed them (Luke 7:36ff).

Luke also makes mention of several women who had been healed of evil spirits and infirmities and who joined Jesus and his disciples as they moved "through cities and villages, preaching and bringing the good news of God" (Luke 8:1-3). Specifically what part these womenfolk played is not stated--other than that they served 'them' (an alternate reading has 'him'). But the very fact that Mary Magdalene, Joanna, the wife of Chuza (a court lady), Susanna, and many others traveled with Jesus, would be reason enough for Jewish contemporaries to raise eyebrows. Jesus, however, accepted them; and they remained loyal to him all the way to Calvary (Mt. 27:55,56; Mk. 15:40,41).

Jewish scholars had interpreted Deut. 24:1 to their own advantage, so that the husband could divorce his wife on almost any pretext. The wife had no such liberty. It is against this monstrous double standard that Jesus told his Pharisaic contemporaries that if a man exercised his right of divorce (accorded him by rabbinic law), for reasons other than infidelity, in order to marry another, he was an adulterer (Mt. 19:9)--a remark at which even his own disciples boggled (v.10).

It is remarkable, to say the least, that womenfolk were among the first witnesses to the resurrection of Jesus and they were commissioned by Jesus to be witnesses. That a woman's testimony amounted to very little can be seen by the reaction of the disciples, who at first refused to believe their report. Let it be remembered, however, that womenfolk were the first messengers of the good news of the resurrection.

The Gospel lifted womanhood to a level of worth and dignity which it did not have in Judaism. Jesus healed them, he 'touched' them, he conversed with them, he taught them, he accepted their love and service, he offered them his grace, and he acknowledged them as his sisters (Mk. 3:35). All of this in a society where the woman was often little more than a man's property!

After the ascension of our Lord, the eleven waited in the upper room for the coming of the Spirit "together with the women and Mary the mother of Jesus, and with his brothers" (Acts 1:14). Among the twenty 'names' (Acts 1:15), who became the nucleus of the apostolic church when the Spirit was poured out, were womenfolk. And when the Spirit was poured out, it was given to "all flesh." Whatever the parameters of that expression may have been in Joel's understanding, certainly in Peter's message 'all flesh' transcends race, language and sex ("your sons and daughters shall prophecy," Acts 2:17). We have no statement anywhere in the New Testament that there are gifts of grace from which the Christian woman is excluded.

II. The Freedom of the Woman in the Early Church

Luke, who of course has other interests in Acts than to describe the place of woman in the church, has relatively little on the topic. That there were a great many women converts in Jerusalem (and later in Samaria; cf. 8:12), is specifically mentioned (5:14). Although this may appear to be an incidental remark that both "men and women" were converted, there is something strikingly new here. In Israel

the woman was a member of God's people by virtue of the membership of the male, but in the church, the woman, whom Peter calls "joint heir of the grace of life" (1 Pet. 3:7), must and may receive the Gospel like the man. Indeed, the acute problem of mixed marriages (1 Cor. 7) was created by this freedom of either spouse to accept or to reject the Christian faith.

When Jesus died the disciples hid for fear of the Jews; no one, however, paid much attention to the womenfolk who had followed Jesus from Galilee and who stood by him to the end. They were of no account as far as the Jewish leaders were concerned. But once the church began to spread, and the authorities noticed what a vital part they played in the spread of the new faith, Saul "dragged off men and women and committed them to prison" (Acts 8:3). They were a force to be reckoned with (cf. also Acts 9:2).

In chapter 9:36ff. Luke reports on the work of an outstanding Christian woman, Tabitha, who was "full of good works and acts of charity." In Acts 12:12 it is mentioned that the early believers met in Mary's house.

When Paul and his associates brought the Gospel to Europe, it all began with a conversation with devout women at the riverside (Acts 16:13). And when the business-woman, Lydia, and her household were baptized, the apostles made her home their base of operations. At Thessalonica, again, a great many "leading women" became charter members of the church (17:4). An Athenian woman, who heard Paul's Areopagus address, believed the Gospel. She must have been an outstanding woman, for she is mentioned by name (Damaris, 17:34).

In Corinth, Paul encountered a Jewish couple (18:2). We know nothing of the circumstances of their conversion, but when Paul left for Syria, Priscilla and Aquila went with him to Ephesus, where they became the spiritual mentors of Apollos (18:26). Later, this couple moved back to Rome, where a church met in their house, and Paul greets "Prisca and Aquila, my fellow workers in Christ Jesus," in his letter to the Romans (16:3,4). (Paul uses the more formal Prisca, while Luke prefers the familiar Priscilla.) Prisca and Aquila are greeted once again by the apostle, in 2 Tim. 4:19. In the six references where this outstanding Christian couple is mentioned, Prisca's name stands first four times. Later scribes caught the significance of this order, for in the W-text of the book of Acts the order was reversed, for it seemed improper to have Aquila's name stand after his wife's. Was Priscilla more gifted than her husband? Did she come from a higher social class? We do not know; but it would not be wrong to infer that she took the lead when Apollos was instructed in the faith.

Although it is not possible to define with precision what 'prophecy' means in every instance, it is recorded that the evangelist, Philip, had four daughters who had the gift of prophecy (Acts 21:9). That some form of spiritual ministry is implied, is obvious, I should think Bruce humorously suggests, "Had the writer of Acts been a romancer, he would certainly not have missed the opportunity of putting some specific prophecy into the young ladies' mouths" (p. 424, Commentary on Acts).

No one reading the Book of Acts could come to the conclusion that the early church was led by women. On the other hand, it would be inaccurate and unfair to overlook the vital role they played in the life of the church from its inception.

Paul is often accused of being a misogynist who, as no other individual, has contributed to the subjugation of women. A few isolated

statements of the apostle, when taken out of their general context, may lead to this faulty conclusion. It has been suggested that if we should take a poll, we would be surprised to discover how many Christians feel that Paul hated women.

How such a false notion has come to be so widely taken for granted is hard to understand, for Paul made a profound contribution to the elevation of womanhood. In conjugal relations, according to the apostle, the husband has no more rights than the wife (1 Cor. 7:3ff). As a matter of fact, Paul nowhere speaks of 'rights' of either partner, but only of duties and debts they owe to each other (see Eph. 5:21-33; Col. 3:18,19). How anyone who reads Eph. 5:21-33 can fail to see the dignity and worth which the apostle gives to the woman is inexplicable! "Husbands, love your wives, as Christ loved the church..." (v.25); "even so [as did Christ] husbands should love their wives as their own bodies" (v. 28); "let each one of you love his wife as himself" (v. 33). It has been suggested that in Eph. 5 some eight verses are devoted to the duty of the husband to his wife in contrast to three verses in which the wife's duties toward her husband are mentioned (which is to be expected, since Paul is out to lift womanhood).

Paul liked people--both men and women--and in his thousands of miles of travel as missionary apostle he formed deep and lasting friendships and a person's friends are often an index of his character. Paul frequently mentions his friends by name in his correspondence. He begs his 'yokefellow' to help two ladies, Euodia and Syntyche, to be of one mind, "For they have labored with me in the gospel together with Clement and the rest of my fellow workers..." (Phil. 4:2,3). Precisely what the two Christian women had done for the advancement of the gospel is not stated, but he includes them with his male fellow-workers.

Perhaps nowhere in Paul's appreciation for the work of Christian women seen as clearly as in Rom. 16. Altogether 26 persons and three households are mentioned, and of the 26, nine or ten are women. The list starts with Phoebe, who, it seems, was entrusted with the letter to the Romans. She is called diakonos, which probably means 'deaconess.' (This is quite likely also the meaning in 1 Tim. 3:11, i.e. 'women-deacons' rather than 'wives of deacons.') Paul recommends her to the Roman church as a saint who had helped him and many others (Rom. 16:1,2).

Paul sends greetings also to Prisca and Aquila, both of whom are called "my fellow-workers in Christ Jesus" (v. 3). They "risked their necks for my life," says the apostle, who sends greetings also to the church in their house (v. 4). Among his friends whom he greets is Mary (v. 6), "who has worked so hard for you" (i.e. the Roman church; the better reading is 'you' not 'us'). This is the only reference to this particular Mary in the New Testament, and we can only speculate on how she may have labored for the Christian cause in Rome.

One wishes we knew more about Junia(s) and Andronicus (v. 7), but it is impossible to decide whether the name Junia(s) is a feminine (AV) or a masculine (RSV, NEB, TEV). If Junia is a feminine then we have a somewhat staggering encomium applied to her! "Of note among the apostles." Chrysostom in the fourth century wrote: "Oh! how great is the devotion of this woman, that she should be counted worthy of the appellation of apostle" (Eternity, "Was Paul a Woman-Hater?" Jan. 1973).

Tryphaena and Tryphosa (v. 12) were possibly twin-sisters, and are also given honorable mention as "those who labored in the Lord." (Their names mean 'dainty' and 'delicate,' respectively, and Paul may have had a twinkle in his eye when he dictated his letter and made

this comment to the effect that they belied their names by working like trojans for Christ's cause. (See W. Barclay, Romans, in loc. cit.)

In the same verse Paul addresses Persis: "Beloved Persis, who worked hard in the Lord." Does any other biblical writer address a Christian lady as affectionately as that?

We don't know much about Rufus ('red-head'), but Paul makes an affectionate comment about his mother: "His mother and mine" (v. 13). Perhaps she made up to Paul the loss of his own mother's love, when he was ostracized by his family (Phil. 3:8).

In v. 15, Philologus and Julia are mentioned--possibly a husband-wife team. Also, a sister of Nereus is singled out for a Christian greeting.

A close study of this chapter (and one might make reference to other letters of Paul; e.g., in Col. 4:15 he greets Nympha and the church in her house) shows how Paul's family cuts across all the barriers of sex, race, social and economic status. "In Christ," he wrote to the Galatians, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Gal. 3:28).

The latter statement, however, must be understood in context. Paul knew just as well as anyone else that slave and free still existed (otherwise he would not have written to admonish both master and slave). Also, the racial distinctions between Jew and Greek are not erased by the gospel. And that holds for male and female as well. God created them male and female, and assigned them their respective roles. What Paul is saying, however, is that in Christ, racial, social and sexual differences no longer determine a person's standing before God, nor are these differences obstacles to fellowship and unity in the Christian community. However, to take this passage to mean, simply, that before God all are alike, whereas socially they are different, would not be altogether honest. Certainly Paul is not encouraging the perpetuation of the abominable institution of slavery. And we know from other passages that Paul did not endorse the bondage in which the women of his day were held. Stendahl says, "when Paul fought those who defended the old--as in Galatia--his bold vision of the new expressed itself most strongly, as in Gal. 3:28. When he discerned the overstatement of the new he spoke for the old, as in Corinthians. Our problem is not to harmonize the two tendencies into a perfect system. It is ... to discern where the accent should lie..." (p. 37, The Bible and the Role of Women).

Paul K. Jewett of Fuller Seminary writes: "To such as have a sincere concern to be biblical, it may be of help to distinguish between what the New Testament says about the new life in Christ and the actual degree of implementation of that vision in the first-century church. It is not the degree of implementation in the New Testament church to which we should look for authoritative guidance in our present moment in history, so far as the role of women is concerned. In its implementation, the New Testament reflects, to a considerable extent, the prevailing attitudes and practices of the times. Rather we should look to the passages in which the New Testament points beyond these first-century attitudes toward women, to the ideal of the new humanity in Christ"

The example of slavery remains the best we have to illustrate this principle. Had the church interpreted 'neither slave nor free' in Gal. 3:28 in terms of the explicit implementation in the New Testament,

the institution of slavery would never have been abolished. But if we believe that the abolition of slavery is the necessary implication of the message of freedom in Christ, then we cannot regard the implementation of this idea in the New Testament church as normative. The same is true of women's liberation. The church should not strive to implement fully the principle that in Christ women are truly free. And such an effort will contribute to the liberation of all mankind, both men and women. (p. 25, in "No Male and Female..." The Reformed Journal [May-June, 1974], 24-26).

One other matter needs to be mentioned in this connection, namely the gifts of the Spirit. There is no indication anywhere that the gifts of grace are given to men in greater measure than to women. In fact, "to each one is given the manifestation of the Spirit for the good of all" (1 Cor. 12:7)--and that is said of all the members of the Christian community. Moreover, in 1 Cor. 11:5 it appears to be assumed that a woman prays and speaks in public (of course she is to observe the rules of propriety in the matter of dress--which in Paul's day meant to wear the customary head-covering, and to distinguish herself from the man by the length of her hair). Although it is true that Paul is dealing with the deportment of Christian women in 1 Cor. 11 and not with their ministry, it would seem like a serious faux pas on the part of the apostle if v. 5 was meant to be purely hypothetical. It may be that 'pray and prophesy' is simply a way of saying that she participates fully in the worship experiences of the church, although convincing proof of this meaning is lacking.

In the light of all this evidence one can only be amazed at the courage of Paul to break with his rabbinic past in order to restore to Christian womanhood some of that glory which her Creator intended her to have.

And yet, we have to admit, that there are passages in Paul's writings which distinguish between male and female, as far as their function in the church is concerned (we shall not deal with the marriage relationship, since that lies outside of our concern at the moment).

III. Distinctions Between Men and Women in Congregational Life

There are basically only two passages which place restrictions on the woman in the public meetings of the congregation, namely, 1 Cor. 14:33b-36, and 1 Tim. 2:8-15, and we must take a brief look at them.

A. 1 Cor. 14:33b-36

"As in all the churches of the saints, let the women in the churches keep silence" (vv. 33b, 34).

Quite incidentally, the words "as in all the churches," suggest that it is good for the churches to express unity in essential practices of the church, and that individual congregations should not be overly hasty in making innovations and going an independent path.

How to harmonize 1 Cor. 11:5 with Paul's command in 1 Cor. 14:34 is hard to say, for we do not have sufficient information on the Corinthian situation. From 1 Cor. 11 it appears that Christian women, having found new freedom through the Gospel, had not yet learned how to cope with it. This was a problem for all believers who came from a legalistic background and who had experienced the grace of God. (Some of our own early Mennonite Brethren also had difficulties with the teaching of freie Gnade.) For the woman, however, the problem was accentuated in Paul's day. Because of her low status, the transforming discovery through the Gospel that in Christ there was neither male nor female was too much for her, so it seems.

Throughout chapter 14 Paul puts a damper on those who wish to exercise the gift of tongues in public, and it may be that to guard against further confusion in the public gatherings of the church, Paul asks the woman to be silent. Let us not forget that the early church met in houses, and this setting made for much greater spontaneity.

Interestingly, Michael Green takes the 'speaking' of the woman which is here prohibited by Paul, to refer to speaking in 'tongues' (p. 56, Called to Serve), and suggests that this had added to the confusion in the Corinthian assemblies. Kirster Stendhal, however, is of the opinion that "the context (v. 35) makes it clear that the silence here stands in contrast to 'asking questions', not to preaching, teaching or prophesying. That being so, there is no tension between this passage and the clear reference in chapter 11 to the fact that women may prophesy" (p. 30, The Bible and the Role of Women).

We know of several women in the New Testament who opened their houses to the church (Lydia, Martha, the Mother of Mark, Nympha), and this may have encouraged some women to overstep the bounds of propriety. Although it cannot be proved, the suggestion has been made that 1 Cor. 11 represents the meeting of the believers only (since Paul's instructions on the Eucharist follow 11:1-16), in which evidently the woman is allowed to pray and prophesy, and that in 1 Cor. 14 we have a more public meeting at which also unbelievers were present (1 Cor. 14:24 mentions the unbeliever). And just as Paul was concerned that the church should not fall into disrepute in the eyes of the unbelievers by speaking in tongues ("won't they say that you are all crazy?" v. 23), so he does not want the church to be maligned because of what society would have considered unseemly behavior in a public meeting. Unbelievers might have been shocked and turned away by the speaking of Christian women in a public meeting.

By saying that it is "disgraceful for a woman to speak in a church meeting" (v. 35), Paul seems to express his concern for the reputation of the church in the community. Since Paul then goes on to suggest to the Christian women that they ask their husbands at home, if some matter was not clear to them, it could be inferred, that the meetings were at times disturbed by too many interruptive questions, and Paul wants all things to be done "decently and in order" (v. 40). As in chapter 11, the Christian woman is admonished not to offend against what was considered to be good taste. It should be added, perhaps, that although Paul seems to restrict her freedom in public meetings, he does not want her to suffer loss spiritually and so encourages her to ask questions about the Christian faith.

Whereas the restriction in 1 Cor. 14 seems to be more general, in 1 Tim. 2:11,12, the command to silence is related to the teaching ministry. The command is not to be absolutized, of course, otherwise she could not pray, sing, or give verbal expression to her faith in other ways (something which all believers are encouraged to do, e.g., Eph. 5:18-20).

In 1 Tim. 2:11,12 the apostle writes: "Women should learn in silence and all humility. I do not allow women to teach or to have authority over men..." The context indicates that Paul has public meetings of the church in mind (as in 1 Cor. 14), for just previous to this he instructs men to lift up holy hands "in every place" (v.8) --evidently in every place in which the church meets. The passage has something in common with 1 Cor. 14, as it does with 1 Cor. 11, for here, too, Paul pleads for modesty in the matter of dress, hair styles and in wearing of jewelry (v. 9).

Perhaps the word authentain (to domineer), which is used here as a kind of equivalent to didaskain (to teach) alerts us to the problem which Paul and his associates faced. From the encouragement given to the Christian women in v. 15, to the effect that motherhood does not diminish her experience of God's saving grace, one gets the impression that some of the ladies in the early church were taking their new-found freedoms too far. The apostle recalls that although Adam was made first, Eve was the first to be deceived by Satan (v. 14)--a gentle reminder to the sisters that although they were "called to freedom," they must be on guard lest this freedom "become an occasion for the flesh" (Gal. 5:13). On the other hand, the Christian woman is to go to church to "learn." When such a statement is put side by side with rabbinic sayings (e.g. "as to teaching the law to a woman one might as well teach her impiety"), then one can sense something of the new world that was opening up to the Christian woman.

In both 1 Cor. 11 and 1 Tim. 2 there is a reference to the creation order. (Whether 1 Cor. 14:34b,--"they are to be submissive as the law says"--refers to creation is not clear. Some think it refers to the curse on the woman in Gen. 3:16). In 1 Cor. 11:8,9 the creation account is referred to, to underscore the man's 'headship.' Of course Paul knows that Gen. 1:26 clearly indicates that both man and woman (adam includes both man and woman) were made in the image of God. In Gen. 2, however, we have the account of how God decided to make a 'help-meet' for Adam (3:18). Of course the word 'helper' does not suggest inferiority (it is high praise to call God our Helper), and the old English 'meet' means simply 'suitable' or 'fitting.' And whereas Adam found no partner among the animals, he breaks out in the poetic words: "This at last is bone of my bone..." (v. 23), when he saw Eve (indicating that she was his intellectual, social, emotional and physical counterpart or complement). Their fall into sin destroyed this deep communion, but immediately God put into effect a plan of salvation which would culminate in God's sending his Son, "made of a woman," to redeem mankind and bring about a new creation. While there is a divinely established creation order, the creation account should caution against a wrong understanding of 'headship' in the marriage relationship. Moreover, in 1 Cor. 11, where Paul argues for man's headship, he also says: "In the Lord woman is not without man, nor man without woman" (v. 11)--again warning us against a false conception of headship. Interestingly, F.F. Bruce takes the covering in 1 Cor. 11 to be a sign not of her submission to her husband's authority, as some commentators hold, nor even of her social dignity, but as a sign of her new authority in Christ to pray and prophecy (p. 95, Questions).

Clearly the creation account gives no reason to believe that the woman has less dignity than the man. However, it does suggest that the Creator assigned different roles to each of them. To say that the order of redemption has annulled the order of creation, is to overlook the New Testament passages which refer to creation when the respective roles of man and woman are discussed. Redemption reverses the curse of sin, but not the creation order. That the difference of function is not simply a biological one (which, of course, everyone recognizes) seems evident from the fact that the creation order is referred to in passages that deal with the public meetings of the church. Which means, on the one hand, that there is as much worth and dignity attached to being a woman as to being a man, but, also, that when equality of function is pushed too far, the Creator is dishonored.

IV. Practical Considerations and Suggestions

As one surveys the New Testament materials that bear on our topic, a

host of questions come to mind: Should Christian women be restricted in their use of spiritual gifts? Does the equality of men and women in Christ refer to spiritual status only, or also to function? How are we to harmonize statements in Paul that seem to be contradictory? Since Paul's teachings were given in particular historical and cultural situations, are they all equally and permanently binding for every conceivable historical or cultural situation? What happens when the gospel takes root in a matriarchal society? If Paul was concerned about the deportment of women in the congregation in order to insure the reputation of the church in the community, how does the church express this concern today in a society which might interpret the church's traditional stance as a form of repression? What about the single ladies in the church, to whom the texts which speak of the marriage relationship hardly apply directly? Or do they?

These and other questions beg for answers. But the answers are hard to come by. Quoting chapter and verse often means selecting a particular chapter and verse which expresses best our understanding of the matter, and, either overlooking passages which point in the opposite direction or, subordinating such passages to our preferred texts. (Satan also quoted verses when he sought to lead our Lord from his calling. (See Mt. 4 and Luke 4).

Any practical suggestions that one might make could lead to polarization and division in the brotherhood, and that could only cause harm. One is bound to antagonize some people regardless of what one suggests. May I say, then, that I accepted this assignment fully aware that it was a potentially explosive topic. Also, I do not consider myself called to crusade for women's rights. (In 1958 the question of the ordination of women nearly split the Church of Sweden. Although we may be amused to think that a question like this could cause such a division, it should be remembered that the question which was debated was only the visible fraction of the iceberg. What lay under the surface, was the profounder question: How does the church use the Bible to answer current questions?)

On the other hand, I do not want to be afraid of questioning traditional practices. The church must be on guard constantly that it is not swept along by some current tide of opinion, but the church must also have the courage to question its own accepted traditions and interpretations. Both church and society stand under the Word of God. Moreover, let it be reaffirmed that we are all concerned to be scriptural; but we do not always see eye to eye when we interpret Scripture (otherwise there would possibly be no denominational differences). For these reasons our suggestions are tentative and are designed to serve more as a catalyst than as a clearly defined course of action with a prefixed: "Thus saith the Lord."

We all agree, I am sure, that the Christian woman shares in all the blessings of God's redeeming grace as does the Christian man. By now that is a truism, I think. Also, it would be hard to show from Scripture that ladies are less endowed with charismata than men are. That husband and wife have different roles assigned to them in the marriage relationship, I believe is also understood. The crucial question then is: Is the church to restrict the sisters in their functions in the public life of the church?

It is my conviction that Paul's command for women to be silent in the church's assemblies must be understood (in part, at least) in the light of the status of womanhood in his society. Had the apostle not taken the feelings and prejudices of the contemporary world into account, there would have been utter chaos. Which means, that where

cultural patterns differ, his strictures in this matter must also be modified. Our sisters do not wear Near Eastern kerchiefs to church, and yet presumably they confess to be in harmony with 1 Cor. 11, since in our society one does not need to be 'veiled' to be appropriately dressed. I am not suggesting that the command to silence is of the same order, but it has some similarities, it would seem.

Moreover, we should be careful not to absolutize prohibitions which were designed to curb excesses in local situations about which we are not sufficiently informed--particularly in the light of the fact that there are passages which seem to point in the opposite direction.

Slavery was an evil institution of Paul's society, yet Paul did not crusade against it, for to do so would have meant defeat and utter chaos. But that did not mean that he condoned the status quo of his day (as Gal. 3:28 clearly indicates). Similarly, it would seem to me, some of the things Paul has to say about women in the church is an accommodation to people's feelings about their status at the time; but that does not mean that Paul condoned what Jewish and pagan culture had done to them. And just as Christianity planted seeds that would lead to the abolition of slavery, so it also restored womanhood to true dignity. (It is recognized, of course, that the analogy is not a perfect one.)

The argument that where God has endowed a sister with certain gifts, the church should allow her the use of them in the congregation, must be qualified somewhat, I think. In the first place, only relatively few men in the congregation have opportunity to use their gifts in the meetings of the church. Moreover, when the church meets for worship and edification it is not to provide all the members an opportunity to exercise their gifts, but to be strengthened and equipped to perform their mission in the world--and our society provides ample opportunity for the use of all the gifts of grace which God gives us. It would be a pity if God's endowment of his children should be exhausted in the local assemblies. A congregation should not tie gifted people up completely in the routine duties of the church, but equip and free as many of them as possible for service in the world. Instead of accusing the church for not recognizing our gifts, we should rather let the Spirit stir up our imagination so that we see avenues along which we can become useful in the kingdom of God. Besides, I have the impression, that many of our sisters have, in the past, served side by side with the men in the local congregations and that their gifts have been recognized, at least in part.

There are, however, certain areas of the work of our brotherhood where the sisters have been restricted in the past. They have not been elected to local church councils, to provincial and Canadian conference boards, and relatively few have attended the business conferences as delegates. Also, they have not been appointed to pastoral leadership, nor have they been ordained to the preaching ministry, or appointed teachers of theology in our educational institutions.

What shall we say to this in the light of the fact that the New Testament as a whole points in the direction of the freedom of man and woman in Christ, and in the light of the fact that God has endowed them with gifts as he has endowed men? It would appear to me that where a congregation is of the conviction that a sister, whose gifts have been recognized and who is willing to serve as delegate to our provincial and national conferences, she might be elected to do so. She should, in that event, feel free to make her contribution as any other bonafide delegate. Implied in this practice would be the freedom to participate also on conference boards--if elected, and if willing to

serve in this role.

However, should such a move be unacceptable to some local congregations, the brotherhood should respect this attitude. On the other hand, local congregations (or individuals) should not bind the rest of the brotherhood, if there should be a consensus that this would be a move in the right direction.

In the light of at least two passages (1 Cor. 11 and 1 Tim. 2), however, which put certain strictures on the Christian woman, and in the light of long established practices which have shaped our attitudes in this matter, we should not entertain motions to ordain sisters to the preaching ministry or to pastoral leadership.

Perhaps, in conclusion, we need to remind ourselves that although Paul exhorts the woman to be submissive to her husband, this exhortation is prefixed (in Eph. 5:21) with the admonition to both men and women: "Be subject to one another out of reverence for Christ." If we can discuss this rather sensitive topic in this spirit, we may come to some brotherly consensus without creating rifts in our ranks.

Selected Bibliography

Bruce, F.F. Answers to Questions. Zondervan, 1972.

Caird, G.B. "Paul and Woman's Liberty," Bulletin of John Rylands Library (Vol. 54, 1972), 268-281.

Douglas, J.D. "Should Ministering Angels Minister?" Christianity Today (March 2, 1973), 69-70.

Faxon, Alicia. Women and Jesus. United Church Press, 1973.

Guenther, A. and Swartz, H. "The Role of Women in the Church," Mennonite Brethren Herald (May 4, 1973), 4-9.

Hardesty, N. "Women and Evangelical Christianity," in The Cross and the Flag, eds. Clouse, Linder and Pierard.

Harkness, Georgia. Women in Church and Society. Abingdon, 1972.

Hurley, J.B. "Did Paul Require Veils or the Silence of Women?" Westminster Theological Journal (Winter, 1973), 190-220.

Hiebert, D. Edmond. "The Apostle Paul, Woman's Friend," Sword and Trumpet (Dec. 1973), 8-11; (Jan. 1974), 17-20.

Hobbs, W.C. "Jesus and Women in a Male-Dominated Society," Eternity (Jan. 1973), 17-19.

Hooker, Morna. "Authority on her Head: An Examination of 1 Cor. 11:10," New Testament Studies (Vol. X), 410-416.

Jaubert, A. "Le Veile des femmes, 1 Cor. 11:2-16," New Testament Studies (July, 1972), 419-50.

Kauffman. "The Role of Women: Time for a Fresh Look," Gospel Herald (Jan. 8, 1974), 26-28.

Miller, C. "St. Paul and the Liberated Woman," Christianity Today (August, 1971), 13-14.

Martin, W.J. "I Corinthians 11:2-16: An Interpretation," in Apostolic History and the Gospel, eds. W.W. Gasque and R. A. Martin.

McKeating, H. "Jesus ben Sira's Attitude to Women," Expository Times (Dec. 1973), pp. 85ff.

- Peters, F.C. "The Place of the Sister in the Life of the Church,"
(Paper presented to Committee of Reference and Counsel, Jan. 1973).
- Prohl, R.C. Woman in the Church. Eerdmans, 1957.
- Radius, W. and M. "Was Paul a Woman-Hater?" Eternity (Jan. 1973),
18-20.
- Sconzoni, L. "The Feminists and the Bible," Christianity Today
(Feb. 2, 1973), 10-15.
- Sayers, Dorothy. Are Women Human? Eerdmans, 1971.
- Stendhal, Krister. The Bible and the Role of Women. Fortress Press,
1966.
- Thomas, W.D. "The Place of Women in the Church at Philippi,"
Expository Times (Jan. 1972), 117-120.
- Thrall, M.E. The Ordination of Women to the Priesthood. SCM Press,
1958.
- Weeks, N. "On Silence and Head Covering [1 Cor. 11:2-16],
Westminster Theological Journal (Fall, 1972), 21-27.

Response to the Paper by D. Ewert
THE CHRISTIAN WOMAN IN THE CHURCH AND CONFERENCE

by Esther Wiens

I have read Dr. Ewert's paper with great interest and appreciative of the sensitivity and generosity which it displays. If he has felt the need to tread cautiously on the subject of women in the church, my own step should certainly be made with trepidation because I believe this Conference is in a sense a breakthrough for Mennonite Brethren women. But I am, after all, part of the body of Mennonite Brethren women who are directly affected by what is happening here today and so I take courage. After receiving this assignment I have become more observant of women in our conference and have asked a number for personal opinions. I would say they fall roughly into three categories: some, it appears, feel the status quo should prevail, others want changes and rejoice at those currently being made, while a minority believe women endowed with appropriate gifts should not be hindered from holding any office in the church. This last position may seem radical for members of the M B Church, but those holding to it lean heavily on the fact that "God's Word came to us in the context of particular cultures" and must be made relevant to our day. Thus opinions vary considerably and some restlessness prevails but I believe I can say that Dr. Ewert's assumptions for members of this conference hold true for the body of M B women; we do want to know what the Bible says on the subject of women in the church and we want to obey scriptural teaching in the matter.

I have chosen to respond to various sections of the paper in the order in which they were given. Dr. Ewert was my teacher. I feel I could not organize as well as he.

I personally find the discussion on the ennoblement of women through the Gospel very timely. Many people believe that the Bible is responsible for some of the inequality of the sexes in our society and express their resentment quite freely. It is good therefore to be reminded that the Gospel brought women freedom and recognition rarely known until the first century. The compassion and grace of our Lord, as Dr. Ewert has described it, is particularly heart-warming. I believe we as Mennonites might do well to pause with the story of Christ in the home of Mary and Martha. Whereas we might have expected Jesus to commend Martha for her industry in the home, he failed to do so, saying in effect that a woman's spiritual education was more important than a good meal and a tidy house. I feel this entire section of the paper illustrates that communication between Christ and women was warm and direct; his action on their behalf full of courage and grace. To know him was to be fully accepted and fully understood.

The section, "The Freedom of the Women in the Early Church," is the only one in the paper which I find disturbing. Dr. Ewert describes the first Christian women as "a force to be reckoned with" within Jewish society. They seem also to have been a "force to be reckoned with" in the apostolic church. To note that they prophesied, served as official deaconesses of the church, were largely responsible for the assembling of certain local churches, were included by Paul in a list of local church-workers and designated by him as "fellow-laborers," and that one, Priscilla, was a personal mentor of Apollos, is to recognize them as a vital force indeed. This raises the question: "What has happened to church women since that time?" The problem seems not to be, "Have we progressed beyond the limits set for us by the Scriptures?" but "Have we regressed since that time?" Admittedly, women

today are doing some things which Christian women of the first century did not do, but to look carefully at positions held by women in some churches, ours included, is to see that many of them are positions that men are disinclined to fill. This is not to say that women should not fill them, but it does point to a need to broaden their areas of service in order to allow for a better use of the gifts of grace which Dr. Ewert has acknowledged are given as freely to women as to men.

Another point I wish to comment upon is Paul's friendship with Christian women. His frequent greetings to them suggests he was interested not only in their usefulness to the church, or in their behavior as Christians, but also in their feelings as people and indeed in their friendship. It seems to me that the dignity he bestows upon them reflects upon himself.

To note on the other hand, the wholehearted response which these women made to the call to discipleship is to be inspired; as Christian women of today we could not do better than to emulate them.

One more point before leaving this section pertains to the gift of prophecy: Dr. Ewert says, "it is not possible to define with precision what 'prophecy' means." To put it this way suggests that he knows of several possibilities. Although I am reasonably certain I do not possess this gift, I would be interested in knowing what it might be.

The idea which seems basic to other ideas in "Distinctions Between Men and Women" is the Apostle Paul's belief that the Christian's life should be without offense. Corinthian women were apparently addressing the meetings, thus overstepping the bounds of propriety and modesty. With reference to this the paper suggests we keep in mind the status of women in Corinthian society. Could the opinion of society also have influenced Paul's statements in 1 Timothy 2:11,12?--"A woman must be a learner, listening quietly and in due submission...."

Other questions are: Were women teachers in any area of that society, or were they customarily learners and listeners? Were they at all qualified to be teachers or were they in their exuberance forgetting who they were as individuals? If so, could we say the injunction in 1 Timothy 2 may in part relate to a cultural situation?

The argument that women who domineered men were violating the creation order seems to be the only one which stands outside of the cultural realm. Inasmuch as the creation order is a basic structure of the Bible, I believe it to be more in the area of permanent truth, and therefore surely more applicable to Christians of every age and country. I concede therefore that the passage in 1 Timothy 2 is a strong argument against the ordination of women. Does this mean a woman should never preach or teach? We know that Paul commended Priscilla for teaching Apollos in the faith. Moreover, the creation order must also have been in effect in Old Testament times. Men were most frequently called to be the special messengers of God but for some reason women such as Miriam, Deborah and Hulda were given this task. The word of the Lord came to Josiah through Hulda, even though Jeremiah had by that time been called to be a prophet in Israel. The question arises, "Does God sometimes overrule his own injunctions for reasons practical or otherwise? If so, is it valid to allow that some Christian women in our day might be called to areas of service not ordinarily relegated to women? It would seem to me that M B women missionaries of the first half of this century might come under this category. How else could we justify some of the work they have done in the foreign field?

I think you will understand when I say that the last section of the paper was the one I was most eager to read when I first received it. I am sorry there are not more specific suggestions of how women might better serve the church today. I am thankful for those that have been given. First a question I would like answered: Under point four, "Practical Considerations" we read, "What about the single ladies in the church, to whom the texts which speak of the marriage relationship hardly apply directly? Or do they?"

Now to the practical suggestions: This conference, as well as last year's, shows that women are becoming more active in our denomination. For those who might feel uneasy about this trend, I would like to say two things: First, it must be appreciated that many women today (particularly single women) must make their independent way in a competitive and impersonal society--a society which, on the other hand, encourages the woman to develop her potential and to consider herself a whole person. It is therefore difficult for her to be in complete unity with a church which restricts her service there, on the basis of her sex, rather than on the basis of personal endowment and commitment. As Christian women, we know of course, that joy and fulfillment do not come through grasping for rights but (and I say this rather lightly) neither have they dropped into our laps as we sat by watching the brethren move shoulder to shoulder in the march past.

Secondly, with reference to any uneasiness regarding current trends, I would like to say that we are not demanding anything, merely asking that the trend toward women as "fellow-laborers" be continued. We are not looking for power but for a truer brotherhood.

In connection with this, I admit that women have not done everything they could. By encouraging women to exercise their gifts, the church would hopefully help them to grow in confidence and in a sense of responsibility. The Christian mothers who have traditionally been die stillen im Lande (the quiet in the land) need to make the voice of the Spirit heard among the sound and fury of the Women's Liberation Movement, speaking to problems such as abortion on demand, mother's responsibilities, etc.

I agree with the statement that not all of the brethren have an opportunity to use their gifts in the church. But surely the number of women who are able to do so is much smaller than the number of men. I would like to ask, that where possible, we as a church make appointments according to individual gifts of grace, rather than on the basis of sex. Dr. Ewert has suggested that women be restricted from ordination for the pastoral or preaching ministry and I am personally prepared to accept this, with the hope that women will be given more opportunity to work in other areas of the church. There is surely no biblical injunction against women leading in prayer or reading the Scripture (we do allow them to sing the Scriptures). And we can certainly assume from the Bible that women may serve as deaconesses. I am not suggesting that we dismiss men from their positions in order to make the situation more equitable. But where a position needs to be filled, may we consider the entire working force of the church as eligible for it.

Mennonite Brethren women are at a crossroads; we are looking for broader areas of service and we are looking to the men to give them to us. We are not saying that we want this at all costs: polarization and division are frightening words. But the fact is that women have not shared in all the blessings of redeeming grace because they have not always been where the blessings have been meted out. Some changes are visible, and for these we say thank you. As women join

the ranks of men a certain comradeship noticeably present among men at events such as these may diminish, but surely something will be gained as well. Meanwhile, I believe our part (that is the women's part) is not to be sitting about waiting for recognition but to continue to work, giving ourselves wholly to the work of the Lord, having the mind of Christ in all we do or hope for. For then he will be truly Lord.

Response to the Paper by D. Ewert

THE CHRISTIAN WOMAN IN THE CHURCH AND CONFERENCE

by H. H. Voth

I believe we have in the development of the paper, an introductory section which, if taken seriously, will be helpful to us as a brotherhood in the consideration of this topic. I would like to draw attention to the following:

1. We acknowledge that the question is a complex one, not capable of easy answers.
2. We need to approach the topic in an irenic spirit, with openness of heart and mind, not only to what fellow-believers say, but also to avoid the hazard mentioned in the paper, of considering only certain statements of Scripture, and ignoring others.
3. We should take seriously the documented instances of how the revelation of God lifted women from the degraded position that prevailing cultures had assigned to them, and this, in both Old and New Testament Scriptures. Taking this seriously can free us from accepting some of the caricatures of what the Bible teaches concerning women.
4. We should also take seriously the evidence submitted from Paul's writings concerning his respect for and appreciation of women in the work of the Kingdom of God. This will prevent us from falling into the error of dismissing Paul as one who disliked or depreciated women (as some say, because he was an old bachelor).

There are then several issues on which we need to seek some sort of consensus:

1. Brother Ewert has outlined for us several interpretations which have been assigned to "The women should keep silence in the churches" (1 Cor. 14:34). What is our understanding of the silence which they are to observe?
2. There are also mentioned in the paper, several reasons for restricting the activity of women in the churches:
 - a) cultural patterns of society which was also accepted in church--there is no desire to break this pattern.
 - b) cultural pattern of the community--the church takes into account the feelings and the prejudices of the world in which it witnesses and seeks to avoid creating a negative impression or reaction by disregarding too radically non-essential cultural prejudices.
 - c) the divinely assigned function of man and woman respectively. Each being designed in constitution (emotional, volitional, etc.) toward the fulfillment of a certain responsibility or function; each having certain endowments and characteristics to achieve assigned task. (While this aspect is alluded to in this paper, it does not seem to me that it is given as much attention as it perhaps needs. While I am not suggesting 1 Tim. 2:14 as a proof-text, I believe that from the creation account and possibly other passages,

light can be gathered for this discussion. Was there as man and woman came from the reative hand of God an ideal maleness and femaleness? And has the progress of man through the centuries in open disobedience to the will of God, caused a blurring of these ideals, to where it may well be that these distinctions no longer obtain in purity in physically male and female bodies)?

Do we agree, that, whatever is a function, derived from understanding of God's purpose and plan as manifested in Scripture, and in design of human constitution, is a function the church continues to observe and proclaim, irrespective of what prevailing culture says?

SESSION VI

Tuesday, July 9, 1974 - 9:00 a.m.

Chairman: Herbert Brandt

1. Hymn: "O Lord My God, How Great Thou Art," and "He Is Lord."
2. Fraternal Greetings: Brother J. Tilitsky, Moderator of the Canadian Mennonite Conference brought greetings on behalf of the Mennonite Conference. He shared a portion of scripture from I Peter 2:9-10 emphasizing the "peoplehood" we share.
3. Special Number: Sister Vi Gossen, "Take My Life And Let It Be."
4. Paper: "Mobilizing Our Material Resources Under Christ's Leadership," by David Redekop. (See pages 50 - 62).
5. Responses: Wm. Schmidt, Winnipeg
A. J. Froese, Manitou (See pages 63 - 67).
6. Group Assignments:
7. Group Discussion:
8. Conference Business:

(a) Board of Higher Education - the Board recommends:

(i) That the Conference ratify the appointment of Bro. Henry Krahn as president of the Mennonite Brethren Bible College, with duties to commence August 1, 1974. Recommendation accepted.

(ii) That the Conference approve the general principle of three archival centers, the one for Canada being in Winnipeg. (Action on this motion was taken with the recommendations of the Historical Commission).

(b) Recommendations of the Historical Commission: Please refer to pages 9 - 11.

All three recommendations were accepted.

(c) Board of Spiritual and Social Concerns.

(i) The Confession of Faith: the Board has received the proposed changes from the provincial conferences and the Board has considered these and incorporated these as far as possible. If the document is accepted it will then be presented to the General Conference committee responsible.

Motion: That the Conference accept the draft as presented and the proposed changes. Carried.

See pages 68 - 74 for draft and changes of the Confession of Faith

(ii) Resolution: Marriage of Believers to Unbelievers.

Discussion: There was some concern over the statement, "in itself it is not sufficient ground for excommunication." Since a number of opposing points of view were expressed the following motion was made.

Motion: That action on the resolution be tabled and that the resolution be referred to the churches for discussion. Motion carried.

(d) Board of Management: see page 75.

9. The sixth session was closed with prayer.

MOBILIZING OUR MATERIAL RESOURCES UNDER CHRIST'S LEADERSHIP

by David E. Redekop

When I was first confronted with this paper, I had mixed emotions. Then I became quite enthusiastic. As I searched for the right approach, I wondered whether it should be academic, for certainly there are many books available on finances and administration, or whether it should be more practical. I decided on the practical approach, using God's word as much as possible, though not strictly from the theological point of view.

We are living in a society where eight percent of the world's population has approximately 85 percent of the world's goods. We happen to be in that favoured group. We used to say it is a matter of keeping up with the Joneses but in the last years, after World War II, the Joneses have had a hard time keeping up with us. I am told that of all minority groups the Mennonites are in the lead per capita as far as having the greatest number of university educated people. Also, their communities seem to be growing faster, and they seem to have more money.

A recent family book covering five generations showed the change from an almost completely agrarian Mennonite society to a very diversified business and professional society, starting with my generation but really coming into full force with my children's generation. We now can boast a good supply of doctors, nurses, engineers, teachers, professors (of every description), big farms, businessmen--small, medium and large, and yes, even millionaires. We have suddenly moved into the highly-paid bracket. We now have politicians, and men and women in civic offices who influence others and set trends.

It was stated some years ago that Mennonites were good followers but poor leaders and poor administrators who certainly would never be able to run a large business. We have learned fast. Today we do have people in top positions. All this, of course, puts a tremendous responsibility on us, not only as Mennonites, but more so as Christians and followers of Jesus Christ. The values that we now have and the pattern that we now set will affect thousands, and possibly millions, in years to come.

Let us first consider some principles involved:

Principle #1

We are created in God's image and as a result each normal person is endowed with some gift. One may have the gift of speaking, the other of singing, the other of administration, and so on. The person who finds fulfillment in life is generally also a person who has found and is working in the area in which he or she is gifted. It is, however, a sad commentary on life that so many people have never discovered their area of gifts, or if they have discovered it are unable to work in that area.

Besides natural gifts, the Bible speaks of spiritual gifts: I Cor. 12: 1-13; Romans 12: 1-8.

According to the Mennonite Brethren Sunday School Quarterly, Lesson 13, May 26, the natural gift becomes a spiritual gift when it is totally surrendered to God for the benefit of the body of Christ. The point I am trying to make is that we are all born with gifts which are generally reinforced when we become Christians. This does not exclude the fact that God can and does give spiritual gifts where there has

been no natural gift (example: prophesy, speaking in tongues, etc.) but generally speaking a person who has, for instance, the gift of singing and then becomes a Christian will also be touched by God to put that gift into his service. It becomes a spiritual gift.

The Bible speaks further in Romans 12: 4,5 that we are one body in Christ, that we have many members in one body and all members have not the same office. In verse six, some of the gifts are mentioned and instructions given in how to use them and also what our relationship should be one with another. Notice verses eight to ten: "Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence, he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Be kindly affectionate one to another with brotherly love, in honor preferring one another." In verse 11, Paul even speaks of business: "Not slothful in business; fervent in spirit; serving the Lord."

It is very evident that God has not overlooked any area in the whole make-up of man and human relationships. This, of course, includes our material resources and how we handle them, and it also means that there are people gifted to administer these gifts. Let us therefore not set one gift above the other but carefully observe to be kindly affectionate one to another with brotherly love, in honour preferring one another.

Principle #2

Everything that we have is only entrusted to us while we are here on earth. This truth was driven home to me very forcibly when I stood at the wreck of the car in which my wife was instantly killed. This principle is also biblical.

(a) The Bible instructs us in Luke 12:33-34 to lay up treasures in heaven, instead of on earth. Wherever our treasure is, there our heart and thoughts will be also. A treasure is laid up for future use. However, here Jesus speaks of giving to the poor and making use of your money while you are living.

(b) The rich man in Luke 12:16-20 had been a good profitable farmer. However, he too was making the same mistake of building more granaries and laying up his treasure here on earth. The Bible calls him a fool. It has been interesting to me that nowhere in the Bible has God promised to bless that which we leave behind. In practice it has proven that money left has very often caused dissension, hatred and envy.

(c) Probably the best evidence for this principle is found in Matt. 25:14-30, where we have the parable of the talents. One received five talents, the other two, and the third one. You will note that there was no equality and those who have hang-ups on that had better accept the fact that Jesus Christ said that there will always be the poor. He did not come to set up equality here on earth, but he did ask those who have to give to those who didn't have. The basis of judgment was not the amount but rather what the person had done with what he had received. The one who hid his talent in the ground was called a wicked and slothful servant.

You will also note that he had a wrong impression of his master--he accused him of reaping where he had not sown and gathering where he had not spread. He really did not know his master and therefore had no faith in him. This was his mistake.

Why do people not use the talents entrusted unto them? It makes little difference whether they are material or special gifts of service.

Have you ever thought of how much work would be done for the Lord if everyone would put into service the talents entrusted to him? Or by the same rule of thumb how much money would be available if everyone would put into service the material possessions entrusted to him?

The point is, should we not change our emphasis on trying to get people to invest money in endowment funds that can be used after they are dead, and rather urge them to invest their money in God's service while they are still living?

Colton has said: "If you would take your possessions into the life to come, convert them into good deeds. He who will not permit his wealth to do any good to others while he is living, prevents it from doing any good to himself after he is dead; and by an egotism that is suicidal and has a double edge, cuts himself from the truest pleasure here and the highest happiness hereafter."

(d) Our present economic system, with high inflation and ever-increasing old age benefits, does not encourage people to save money. They are spending it faster than ever. On the other hand, there are fantastic needs in the world today to spread the Gospel and alleviate suffering. Why not ask them to spend a greater amount in God's service now?

Principle #3

The Right Attitude Towards Money

Money is the token of exchange. If I grow potatoes and you make shoes and I give you ten bags of potatoes for one pair of shoes, I wouldn't need any money. But that would be a very complicated way of exchanging services. There is nothing wrong, of course, with my growing potatoes and exchanging them for shoes, nor with your making shoes and exchanging them for potatoes. We wouldn't think anything evil of the potatoes nor of the shoes. And yet it is not uncommon for people to tell us that money is the root of all evil.

We should get straight in our minds that it is not money that is the root of all evil, but it is the love of money (I Timothy 6:10). And really what the Bible means is that it is a love for possessions. It is wrong for anyone to hang his heart on possessions. If you follow this farther, you will sometimes find that poor people have a great deal more love for money than the wealthy.

I meet businessmen all the time who have made a lot of money, that to them is no problem. In many cases, they have experienced the results of hanging their heart on money; they have been greatly disappointed and now they are seeking something else they can hang their heart on. So they're meeting the poor man on the broad road of life and they're saying to him: "Where you're heading for, we're already coming back."

It reminds me of the story my father told me of the time in Russia when the roving bands had taken just about everything that the farmers owned, including their horses. There was one man who had only one horse left. It was a time of great spiritual soul-searching and at a church meeting where the brethren had come together to pray and to share, the man broke down, confessing that he had hung his heart on that one horse and asking God for forgiveness. God wants everything surrendered to him--whether it is one horse, or a million dollars.

Two things, therefore, are needed:

(a) A new concept towards money. If God is entrusting money or material goods to us while we are here on earth, we are merely his stewards.

We have every right to feel good about the fact that God is indeed entrusting the money to us. On the other hand, we must also be aware that there is a tremendous responsibility that goes with that trust. Wealth is not of necessity a curse, nor poverty a blessing. Wholesome and easy abundance is easier than either extreme; better for our manhood that we have enough for daily comfort, enough for culture, for hospitality, for Christian charity. More than this may or may not be a blessing. Certainly it can be a blessing only by being accepted as a trust (R. D. Hickock). J. Rudledge has said: "By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass currency for the merchandise of heaven."

(b) We should not think of those entrusted with God's money as of a lower category than those who are doing some other service for the Lord. We are inclined to put the preacher, teacher and evangelist on a special pedestal--much higher than the one given the gift of administration or finance. Let us not forget Romans 12, that we are one body.

Principle #4

Most wealth and material goods are obtained by honest means and hard work.

May people today, because of the society we are living in, and because of some governments who seemingly promote the idea, think that the wealthy person must have been crooked, or at best must have deprived some of his workers and therefore became wealthy.

It is true that there are dishonest businessmen but this is also true of every other profession, including pastors, doctors, teachers, and so on. You will always find some who are a disgrace to their profession. On the other hand, as one who has been involved in business for quite a number of years, I can assure you that a businessman must be far more honest than the average public if he is going to make it. Today business is watched very carefully and if there is any hint of dishonesty the press is ever ready to pick it up. A person who may help a thousand people across the street may never get honourable mention in the press. However, should he kill somebody on the street, you can rest assured the press would be there to report it.

Today we literally have hundreds of businesses which have helped thousands of employees to obtain what we call the good life, but nothing very much is said about that. We have businesses such as the T. Eaton Co., founded by a Christian man who set up very strong principles to which the company still adheres. I am just thinking of the fact of that company not selling tobacco, or not working on Sunday, but the one best known to us is "satisfaction guaranteed or your money refunded."

I am thinking of the Kresge Company, also founded by a Christian man. I knew the founder. (He died a couple of years ago.) There are many, many companies which have flourished and indeed have done tremendously well because they honored God and stuck to principles laid down in the Bible. The Bible's exhortation to give an honest measure, has proven to be correct because that spells success. Too often the Christian public has not given proper moral support to the Christian businessman who has tried and is trying to operate his business on biblical standards (Joshua 1:8).

The Bible tells of several successful businessmen. I will mention just three. One is Abraham, who became a very wealthy man. The principles which he used are very well known to us but certainly the deci-

sions he made cannot have been easy ones. And yet, it is said of him that his enemies feared him because of his God. Joseph was probably not a businessman in the strictest sense, yet he was at that time the premier, in charge of the business aspects, of Egypt. The moral temptations that confronted him are not so different from those which businessmen today face.

But the prime example of a successful businessman has to be Job, a man who could become very wealthy, then lose everything and yet not lose his faith in God. His whole community and even his wife forsook him, yet he remained faithful to God. God rewarded his faith and honesty and again made him a wealthy man, only much more so.

Our present society seems to give young people the impression that the state owes them a living. I don't find any biblical grounds for this.

Principle #5

Progress and advancement is made by people using their talents.

It has been said that Canadians are more conservative than their neighbors to the south and therefore are more inclined to bank their money than put it into circulation. I haven't found any statistics to prove this but I am inclined to think this statement has some merits. We as businessmen often look back on deals that we could have made but didn't because we were too hesitant. A good example of this is that years ago I could have bought a parcel of land for about \$4,500; today they want \$110,000.

If there are any regrets in heaven, I am sure one will be that we did not venture out and do more for the Lord while we were here on earth. This also means using the material resources that God has entrusted to us.

There is a further aspect to this, and that is that every time we invest money and are successful, we are encouraged to invest even more. It would seem then that the thing to do is to risk a certain amount of capital while we are living, so that we might see the result of that investment, because that will spur us on to invest more. Bacon has said: "Money is like manure - of very little use unless it be spread." We have many examples of businesses starting from a very small beginning. The Mennonite are good examples of this. Many have built a small investment into a great fortune.

There are also many examples of non-profit bearing organizations starting with a very small investment. One is the Navigators. One man, becoming right with God, dedicating himself to God and investing his time and money, has built an organization which has helped thousands of men and women, not only to know Christ as their Saviour, but also to lead a meaningful, fruitful life.

Principle #6

To build a healthy body there must be a balance of gifts.

We are all aware of bodily misfits. I am reminded of a carved wooden statue that my children brought along from Denmark. It is a statue of the professor with a big head, sloped shoulders and a sunken stomach - obviously his physique leaves a few things to be desired. Sometimes I think that the professor typifies some of the churches we have today - highly intellectual with very little muscle, and no appeal. To have a well-rounded body, we cannot afford to neglect any of the gifts.

Having been in leadership for many years, and having studied administration and read many books on the subject, there is one definition about a leader that I like very much. It says that a leader is one who can surround himself with good workers, one who can recognize the gifts of these workers and get them moving in a common direction. It seems to me that one of the mistakes so often made is that the leader thinks he has all the gifts. If he is gifted in preaching he may think that he is also gifted in the handling of money. He may be, but he may not be. Or he might think that anybody can be appointed as chairman whether he has administrative ability or not. A mediocre job often results.

There are too many people who do not realize that administration and finance are very intricate subjects, and that there is a great deal to learn about them. To some they might come naturally and to others who have put those abilities at the foot of the cross and surrendered them to Christ, they have become spiritual gifts.

I am reminded of the story I heard about the founder of a multi-million dollar grocery chain in the southern part of the United States. His son told me that although his father was an old man and managing the business, he still had the uncanny ability to go into any store and within ten or fifteen minutes come and tell him what things were wrong and where changes should be made. "The thing that gets me," he said, "is that 90 percent of the time he is right." There is an example of a gift of merchandising.

We in the Mennonite Brethren Conference should be very thankful that we also have men and women who have gifts in administration and finance. It seems to me that we should seek them out and use them far more than what we have in the past.

I have observed that too often ministers will readily admit that finance is not their gift and divorce themselves completely from it. They aren't too concerned as to who looks after that, as long as they don't have to. I believe a more realistic approach would be that as ministers they should be very concerned with the entire body of the church. Just because you can't play piano doesn't say that you now are indifferent as to who plays the piano and what type of music is being played. You still should know what type of music you like and what type is beneficial to the whole church.

Likewise the minister has to be very much interested in administration and in finance, concerned as to who is in charge and what the results are. He should be concerned that we do not load up churches and conferences with people who have the natural gift of administration and finance but who have never put this at the altar of Jesus Christ, and who are not dictated by the Spirit, although they are members of the church and have made a decision at one time.

When the Bible speaks of gifts in Romans and Corinthians, it says all of the gifts are by one Spirit. Too often men have come in to the Board of Trustees who have obviously not been guided by the same Spirit as the pastor or the Sunday school superintendent who may have special visions of really building the church but can't find any ear from the men who control the purse.

Principle #6 would emphasize, therefore, that we seek out men and women who have the spiritual gifts of administration and finance and who are willing to be led by the same Spirit that controls the whole body of Christ.

Steps to take in mobilizing our material resources under Christ's leadership.

"Money and time are the heaviest burdens of life, and the unhappiest mortals of all are those who have more of both than they know what to do with" (Johnson).

Step #1

Educate our people to use their money while they are living.

(a) This would mean that materials would have to be written pointing out the biblical principles, as well as using practical examples of how the reverse did not work. A prime example would be Russia, where great savings were left to the communists. The other reason would be the need in the world today.

(b) Ministers of the gospel should put stewardship in its proper place and realize the importance of it for the spiritual growth of the individual. This would mean that they themselves would wrestle with it and preach more sermons on this important matter. Unfortunately, in many cases, the only time a minister speaks on monetary matters is when he is making a special appeal for some funds needed for a special project. Later on I recommend some areas that could be covered in sermons or courses.

(c) The stewardship department of the Conference could work out several methods by which individual members could invest their money in projects alleviating spiritual and physical need in our country or abroad and could watch their investment work. The person who gets enthusiastic about helping is the person who can see what his help has accomplished. Those of us who have had the pleasure of leading a soul to Christ and seeing a life changed get very excited about leading more souls to Christ. Those of us who have helped out a person in financial need likewise get excited and are prepared to help others. It is certainly true that it is more blessed to give than to receive. We should not rob our people of the blessing by just telling them to sign over their estates and we will look after them when they are dead. A great portion of that estate could be put to work now while they are living. It should be pointed out to all of us that time is running out. The need in the world is now and it is rapidly getting worse.

Step #2

We should seek out godly men and women of good repute who are presently actively involved in the spiritual aspect of the church but who also have the gift of administration and finance, and we should trust our affairs to them.

(a) We must recognize that God has given gifts to each one. It is our duty to find the man with these gifts. Quite often this may mean training for these people, just like it means training for those serving in other capacities such as preaching and singing. One of the problems has been that we think anybody can handle money or be an administrator.

(b) Those presently involved in administration and finance should not only be encouraged to study the academic aspects but should be very concerned about being spiritually involved as well. Because we have for so long separated the spiritual from administration and finance, it is not too infrequent that people who we elect to the Board of Trustees and the Finance Department may have a natural gift for that work but may not necessarily have any spiritual vision. As a result they may become a hindrance rather than a help.

I remember only too well when I was made superintendent of our Sunday school and it was at a very low ebb. I started out on a plan of building the Sunday school from the cradle to the grave. My biggest opposition came from some members who just didn't have the vision because they never attended Sunday school, and were not spiritually involved in the church. Therefore, I had a financial problem on my hands. Thank God, eventually the majority were in favor and Portage Avenue Church was the result.

I believe it is a "must" that all of our people involved in the two departments that we are speaking of should also to a certain degree, at least, be involved with the proclamation of the Word of God itself, whether through Sunday school, prayer meetings, testimonies, preaching, etc. We all need this for our own spiritual health, as well as to be sure that we are led by one Spirit.

Step #3

Have our Colleges and Bible Schools teach courses on administration and finance.

This may shock some people but may I remind you that we are all one body and this aspect is essential to a healthy body. The early Church was concerned about the suffering of its members and therefore appointed people to take care of it.

(a) We should take care that our institutions do not enlist professors who are purely academic, having no practical experience. We must get teachers who are first of all deeply spiritual as well as having the academic requirements and the practical experience to set up a course that would be of help to future pastors, church leaders, and individuals. I have had several pastors tell me that they have had no experience or training whatsoever in administration. They would like to have had it because they realize that they really need it in their own work in church.

(b) These institutions could be the creators of short courses to be used in churches, men's clubs, and so on. These courses would be designed to help individuals and families handle with and relate to the Bible practical matters such as: running the financial aspects of a household, life insurance, savings (where to invest and how much), estate planning, and so on. We may not think this is necessary; however, there is a great deal of ignorance on these subjects and the Bible has a lot to say about them.

For example, we could speak about financial freedom: from debt--"Owe no man anything" (Rom. 13:8); from pressure--"Be not anxious about tomorrow" (Matt. 6:24-34); from the love of money--dealing with temptation (I Tim. 6:9); from the concern of investments--"The deceitfulness of riches" (Matt. 13:22); from business entanglement--"Do not entangle yourself with the affairs of this life" (II Tim. 2:4); from the urge to get rich quick--"He that hasteneth to be rich hath an evil eye and poverty shall come upon him" (Prov. 28:22); from financial unfairness--treating labour fair (James 5:1-4). These and other related subjects all have to do with the building of a vital and healthy spiritual life, and ministers should be very concerned with them.

Step #4

The Church should get involved.

(a) Ignorance has never been an excuse for trespassing the law. If our institutions of training would have courses available, or if the stewardship department (Board of Trustees) or managements would supply

information, then it certainly would be the church's duty to communicate this information to the individual, through formal training or indirectly.

(b) Most churches have excellent Ladies' Aids which I think would be open to home planning courses, properly presented. Some churches have men's fellowships and certainly they would be open to it.

(c) There should also be practical help available to those individuals and families who need it. To a limited degree most of our churches are doing that now. That is, the deacons generally help families in desperate need. Or we help students to go to a Christian high school who can't make it financially otherwise. This whole area could be greatly expanded so we would become much more aware of one another and alleviate suffering in our own midst. But more than that, we would help ourselves from becoming more and more selfish and going along with the rest of the world. Can you see how this could become a very highly spiritual thing? We would be concerned for the total person and often by helping him in this manner we could also communicate the gospel of salvation.

Step #5

Somehow we must create a much greater awareness of the need in the world today.

We are in great danger of being as smug as a bug in the rug. This need is generally two-fold: spiritual and material. Quite often we cannot get through on the spiritual level until we come by way of the material. How do we get stimulated to help others?

(a) By going out to other countries to serve. Thank God that we have more and more people who are willing to go under MCC or Missions and Services programs. There are also many other agencies. I have a daughter who is with CUSO in Africa. She is in the medical corps as a physiotherapist, setting up physiotherapy departments in hospitals. Recently she was married and instead of taking gifts for themselves she set up a fund to help establish occupational therapy as well. The idea would never have struck her unless she had been on the field and seen the tremendous need.

We should therefore encourage our young people to go out to serve, even if it is for a short time. We should encourage our businessmen and professional men to go out and serve for a one or two month period. It is a tremendous eye-opener. We should encourage our people to go travelling with a purpose, to be observant of the need around and to see in which way they can help. Unless we do this we do not realize how fortunate we really are.

We speak of inequality here in Canada but let me assure you that the poorest are considered as rich in other countries. The following are some statistics taken out of catalogue 13547 from Statistics Canada; most of them from the years 1969 and 1970, which is the latest available.

Average Holdings of Total Assets of Families and Unattached Individuals, Spring 1970

1969 Income Group	Home Owners Average Total Assets	Average Estimated Market Value of Home
Under \$3,000	\$15,754	\$11,493
\$3,000 - \$4,999	22,453	14,064
\$5,000 - \$6,999	22,204	15,138
\$7,000 - \$9,999	25,660	18,770
\$10,000 - \$14,999	32,267	21,985
\$15,000 and over	59,104	30,154
TOTAL	\$28,736	\$18,636

Incidence of Home-ownership Among Families and Unattached Individuals, Spring 1970

1969 Income Group	Incidence of Home-Ownership (%)		
	Canada	Metropolitan Areas	Non-Metropolitan Areas
Under \$3,000	43.1%	23.2%	62.2%
\$3,000 - \$3,999	45.9%	26.0%	70.3%
\$4,000 - \$4,999	47.8%	29.8%	69.2%
\$5,000 - \$5,999	45.7%	29.8%	67.2%
\$6,000 - \$6,999	51.4%	36.8%	73.7%
\$7,000 - \$9,999	57.9%	50.5%	71.9%
\$10,000 - \$14,999	67.1%	63.9%	75.4%
\$15,000 and over	78.2%	75.8%	86.1%
TOTAL	55.0%	45.8%	69.9%
Average Income \$	7,686	8,436	6,482
Average Income of Home-Owners \$	8,826	10,619	6,938
Average Market Value of Homes \$	18,636	23,319	13,330
Average Equity in Homes	\$ 14,556	17,577	11,133

Average Consumer Debt of Families, Spring 1970

1969 Income Group	Average Consumer Debt, Spring 1970				
	Age of Head				
	34 & Under	35-44	45-54	55-64	65 & Over
Under \$3,000	601	683	375	320	54
\$3,000 - \$4,999	948	748	953	532	91
\$5,000 - \$6,999	1,275	816	814	465	310
\$7,000 - \$9,999	1,561	968	910	837	220
\$10,000 - \$14,999	1,344	1,104	1,031	731	
\$15,000 and over	1,962	1,715	1,363	1,113	433
TOTAL	1,337	1,038	973	686	172

Growth by Sectors (From Financial Times of Canada, May 27, 1974)

	Increase Since 1969	Increase Since 1972
Net Farm Income	81%	82%
Total Wages and Salaries	47%	12%
Average Weekly Earnings (Industrial Composite)	42%	8%
Factory Wages	50%	7.5%
Construction Wages	74%	3.8%
Mining Wages	41%	10%
Corporation Profits (after tax)	82%	43%

	<u>Increase Since 1969</u>	<u>Increase Since 1969</u>
Dividends Declared	43%	13%
Interest Income	55%	19%
Unincorporated Business	55%	12%
Old Age Security	41%	10.9%

One could go on and on with statistics; the fact of the matter is that we are living in a very favoured country. It is so easy to take everything for granted. I think it's safe to say that as Mennonites we are above the average in income but we are also prone to go along with the rest of society in regards to our living practices.

Step #7

We must seriously come to grips with our spending habits.

Len Siemen's paper on "The Christian and His Possessions," presented at the Study Conference in May, 1974, should lead us to take stock of our own situation and do something about it. Some practical steps may be:

(a) Sit down and list the things that we could do without. I think everyone of us could come up with some items that really aren't all that important. Maybe now is the time to cut them out. Our latest energy crisis has gotten many people thinking about how to save energy, and indeed much energy has been saved in the last year without adding any great amount of discomfort.

(b) As Christians be prepared to sacrifice some material things in order to help someone in greater need. This is where we trim down the list some more and where it begins to hurt. For one, it may be foregoing a trip, for the other it may be a new car, for the housewife it may be that extra new furniture.

I believe it's important that we now do not attempt to box each other in, however, just because I don't buy a new car doesn't say that you shouldn't buy a new car. Let us rather think of the principle involved: everything we have, all of our material things, are entrusted unto us to be good stewards of them and each individual will be responsible to God for what he has done with those things.

Jesus was asked, "Who is my neighbor?" and told the story of the good Samaritan. The priest, the Levite and the good Samaritan all had talents and time entrusted unto them but it was only the good Samaritan who put it into service for his neighbor. God has not given us all the same amount of material goods; to some he has given much, to others little. To some he has given fine homes and fine cars, to others he has given average homes and compact cars. The important thing is not that now all Christians live in very simple homes and drive compact cars. The important thing is that all Christians put whatever they have into the service of the Lord.

It might also be interesting for you to know that the compact car may not be the cheapest car per mile; indeed, out of a fleet of trucks in a firm in Winnipeg who kept absolute track of all the expenses involved including depreciation, trade-in value, etc., it was found that the small truck was the most costly to operate per mile.

(c) Switch some of our investments into operations that are designed to help others. R. G. LeTourneau has helped people in South America by clearing some jungle and building roads so that the people could get established and get their produce to the market. His primary aim though, was to bring these people the Gospel which almost came as a by-

product. The Mennonites have organizations such as MEDA which are set up to do this type of thing. There are, however, many other opportunities, especially in the underdeveloped countries. A practical starting point may be a firm or firms or individuals footing the cost of sending someone out to investigate, and if found feasible, to develop this type of aid to needy countries.

Step #8

Teaching people to tithe.

Malachi 3:10, "Bring all the tithes into the storehouse that there may be food in mine house and test me now, saith the Lord of Hosts, or I will not open for you the windows of heaven and pour out blessings enough that there will not be room enough to see it." This was an Old Testament law, but I think it is a practical way to start saving money to be put into God's service. You will find that you have to discipline yourself and so I suggest that a 10 percent deduction be made from every pay cheque and put into a separate bank account marked "missions."

Personally, I have done this for years and it does two things: I am never without money, although I never let that account get very big; and, that is only the beginning. I find that I use a lot of money from other accounts to supplement the givings. Unless we are going to get strict with ourselves, discipline ourselves, and set it up on a business footing, we would just fail to carry out our good intentions because of our own human nature. It is like doing exercises regularly and gradually you find that you can do more and more.

Further, we should apply the same method of getting actively involved spiritually. For instance, we can train ourselves to witness every day and to see needs in the people whom we meet. We will soon notice that they have multiple needs, and that it may not only be a spiritual need but also a material need. God has equipped us to meet both needs and the more we will do this, the more he will use us. In other words, if we will mean business with God, he will mean business with us.

Step #9

Let us be very concerned to keep this highly spiritual.

We have far too many people concerned about what they can get out of it. However, if that is the case it will never work for any length of time. C. Simmons said: "There is no security against the perils of wealth except in becoming rich toward God."

(a) We ought to make this a real matter of prayer. There is no doubt that God is far more interested in the suffering in the world than we are. If only we'd be open to his leading, much suffering could be alleviated. Our big problem really is selfishness, pride and everyone wanting to be the greatest so I think that the best thing we could do is to become humble before God, not look at the next person and blame him for the way he is spending his money, but each one look into his own heart.

(b) Act as we are moved by the Holy Spirit. True faith always expresses itself in action. The whole motivation for mobilizing our resources under Christ's leadership must come from within through the Holy Spirit. This is why natural talents must become spiritual talents if they are to be used in the Spirit of the Lord. This is why (b) has to be preceded by (a). (A) is of little use if (b) does not follow. I believe that if we can get rid of the idea of calling everything we have our own and think in terms of it being entrusted to us while we are here, then we will find it easier to share with others.

Furthermore, we could train ourselves to venture out with God. Daniel 11:32, "But they that know their God shall be bold and make exploits." These exploits involve our financial matters. These exploits would illustrate God's power. They would show us that God does supply basic needs and I believe they would help us to unite as Christians. Time and again it has been proven that churches which do not act, decrease and finally fall apart; whereas churches which do act, grow. The same holds true for individuals.

I trust this paper will encourage us to be better stewards of the material things entrusted to us, and that if we do not tithe now, we will start as of this day. I trust that we will look around us and be open to the leading of the Holy Spirit in seeing needs, remembering that nothing happens unless we act. If we do, this could be the greatest change in our life. The blessing we would bring to others would come back to us; indeed--the life we save may be our own.

-- Respectfully submitted by David E. Redekop --

MOBILIZING OUR MATERIAL RESOURCES UNDER CHRIST'S LEADERSHIP

by Wm. Schmidt

Since there is a tendency to evade or shun "a discussion of our attitude toward material possessions in public" we congratulate our executive for putting this topic on the agenda and Brother Redekop for his frank presentation.

We endorse the strong concern that the managing of our material resources be an expression of our discipleship, to be carried out under the leadership of Jesus Christ, in prayer and as the Holy Spirit directs.

We acknowledge and accept that God speaks to us in this area. Some years ago in the English House of Lords a member rose and said: "We have come to a fine mess of things if we are going to allow religion to interfere in our way of life." Indeed. May ours be a relationship to God that shows in our handling of the material; may it be a faith evidenced in practical stewardship.

Our response consists of underscoring stated facts and adding a few that could be profitable.

1. We must face our favoured material position and the responsibilities that must go with it. I had accepted our pursuit of the Joneses and was somewhat shocked to read that we may have passed them. What does this mean to us in the light of "to whom much is given of him much will be required."

2. The emphasis is positive. All the believer's life is Christian. There are various gifts and differing offices (spiritual and secular) and all are important and necessary in the cause of Christ.

3. Attitude, evaluation, concept and understanding of the material: all is God's, we are his stewards, managers over our assigned portion. This is not optional. This attitude should affect our spending habits and way of life. Note, the steward's concept or impression of his lord determined what he did with his talent (Matt. 25).

4. Our greater need is not efforts to acquire more but to correctly use what we already have.

5. The challenge is for action now. We have not been helped or been changed unless we declare ourselves ready to act. How?

(a) Acquaint ourselves with needs and opportunities in order to meet them.

(b) Ask our schools and stewardship department specifically to serve in this area.

(c) Encourage churches to include a stewardship weekend in their calendar.

(d) Give the matter of stewardship a spot on our missions conferences.

(e) In our use of money: strive for simple life, be strict with self-discipline and self-tithe, switch some investments into operations to help others. Should there be an appreciable difference in the use of money by Christians and non-Christians?

(f) Discuss our "mobilizing efforts" as we visit one another.

(g) Pastors should courageously teach the need, privilege, duty and blessings of stewardship.

6. There are blessings to the mobilizer for Christ. Brother Redekop concludes: "but if we do, this could be the greatest change in our life. The blessing we bring to others would come back to us. The life we

save may be our own. In other words, we do not subtract when we give to God. Then we are investing for great dividends, then we are co-operating, then we are in partnership with him. We will become excited, experience deliverance from the tyranny of things and the frustrations of meaninglessness and be involved in God's cause. As the tithe was primarily for the good of the Israelite, so stewardship is primarily for the benefit of the steward. Lethargy, indifference and a host of spiritual problems will be resolved when our total life, especially the material, is mobilized under the Lordship of Jesus Christ.

One would hope that if this paper awakens in us a sense of past failure or guilt our response will not be: "Well, to me the important factor is the spiritual. The material is secondary." That would be a serious self-deception. Is it possible to be sick in one area and not have the whole affected? Furthermore, the Bible declares that it is impossible to be faithful in the greater if this is not the case in the lesser. The two cannot be separated.

Remarks

1. Humbly with gratitude, we acknowledge our present giving. May we be moved to greater, faithful and sacrificial efforts.
2. Our paper concerns itself with mobilizing our resources. It does not address itself to what happens after they have been given. This too is a vital aspect of our mobilizing under Christ. Solid management and keeping the brotherhood informed of where and how we are working, and what is happening is important.
3. While in full accord with "give now" we should not lose sight of the opportunities of deferred giving available to us--that is, wills. In many situations this is good sound mobilization.

The mobilization of our material resources should include the initiation of our wives into the financial affairs of our households. She should be informed about important papers, will, titles, insurance. She should be acquainted with banking procedures. She should know of mortgages, investments, bonds, etc. Doing this could prove to be a service of love. My work has taken me into lawyers' offices and into homes where the husband departed and this factor was emphasized most emphatically to me. One sister who had this experience invited me into her home and shared the necessity of co-operation and action in this area. Do not fail to sound this note, she said, for it is a vital and necessary service.

4. Our paper recommends that we seek out gifted spiritual administrators. How far should we, the conference, venture into "business?"
5. Warnings should include: the material has dangers, wrong attitudes and misuse are most tragic (Baalim, the rich ruler), golden opportunities may be missed (our past history confirms this).
6. How far should we focus on past failures, sins of omission not to buy up opportunities and guilt complex to challenge to greater faithfulness today?

Notes

- a) The values that we now have and the patterns that we now set, will effect thousands and possibly millions in years to come.
- b) The natural gift becomes a spiritual gift when it is totally surrendered to God for the benefit of the body of Christ.
- c) Note that the basis of judgment was not the amount but rather what the person had done with what he had received.

d) He who will not permit his wealth to do any good to others while he is living, prevents it from doing any good to himself after he is dead.

e) By doing good with his money a man, as it were, stamps the image of God upon it and makes it pass currency for the merchandize of heaven.

f) The person who gets enthusiastic about helping is the person who can see what his help has accomplished.

g) Ministers of the gospel should put stewardship in its proper place and realize the importance of it for the spiritual growth of the individual.

h) The best thing we can do is to become humble before God, not looking at the next person and blaming him for the way he is spending his money, but each one looking into his own heart.

i) If we get rid of the idea of calling everything we own ours and think in terms of it being entrusted to us while we are here, then we will find it easier to share with others.

j) We must train ourselves to venture out with God.

Response to the Paper by D. E. Redekop
MOBILIZING OUR MATERIAL RESOURCES UNDER CHRIST'S LEADERSHIP

by A. J. Froese

As a conference we owe our Brother Redekop a sincere vote of thanks for a most commendable service rendered in presenting a very practical paper on "Mobilizing our Material Resources under Christ's Leadership." The paper is comprehensible, well-organized, above all has a spiritual undercurrent throughout. The lessons he shared with us have been gleaned from practical experience in life itself. Since he is a Christian businessman that is the way he has written. It is understandable were he a doctor, teacher or farmer his approach may have been just a little different. It may have been of interest to have had him write on the same topic when he first hung out his shingle and he of necessity was forced to be business manager and labourer all in one. Is it easier or harder to harness our material resources and bring them under the Lordship of Christ when there are limitations on every side? There seems to be a slight connotation of bigness--you will notice the paper tells us we have "big farmers." Perhaps thoroughness or thriftiness leads to bigness.

The fact that God has entrusted so much (86%) to so few (8%) presents us with a great responsibility and challenge. We can be diligent and wise gatherers but we must be generous and wise distributors also. Our programs under MCC and Board of Missions & Services could actually be much greater at this time. We should encourage experienced farmers, business and professional men to go to foreign countries to assist native people in growing more food.

The appendix "under Christ's Leadership" intrigues me. When Christ leads and directs, how do we mobilize our resources? We have a beautiful statement in II Cor. 8:5b, "But first gave their own selves to the Lord, and unto us by the will of God." When we make a surrender of ourselves we also surrender our substance. The business of so called "making a living" etc. often looks like a game of monopoly. We need guiding principles which make up our motivation as our paper adequately points out. Our motivation then goes beyond the dollar and cents value. There is the 1. seeking of the Kingdom of God (Matt. 6:33; Col. 3: 1-2). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." 2. The laying up of treasures in heaven (Matt. 6:19-22). 3. Acquiring our daily bread (Matt. 6:11). 4. Feeding the hungry (Matt. 25:34-36). 5. Going into all the world to spread the gospel (Matt. 28:19-20).

In connection with principle #1 it could perhaps be underscored that someone who possesses the gift of efficient administration of material possessions should knowingly dedicate this gift to God. The natural gift should be under the control of the Holy Spirit. A Christian can easily be loaded down with too much baggage. "The cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22). The paper appropriately points out the danger of procrastination in giving. Someone has said that those who defer their gifts to their deathbed do as good as say, "Lord, I will give Thee something when I can keep it no longer." We shall be recognized and rewarded for "things done in the body" (II Cor. 5:10).

In connection with principle #2 regards "stewardship" based on Luke 12:33-34 it has become meaningful to me as Campbell Morgan points out that there is a peculiar quality in the Greek word which is not suggested in our word "treasure." Very literally the idea is to place some-

thing horizontally. Treasures on earth are horizontal and in a passive inactive position. Treasures which are stored up in heaven are perpendicular ready for action and work.

The deduction which we could make from this parable in Matt. 25 might be: "If you as a Christian bury your talent, in accumulating earthly possessions only, there will be no spiritual reward."

Money must at all times remain our servant and never become our master. Think of the satisfaction derived from seeing one's means transformed into human help and happiness. Consider the joy of seeing money invested in Gospel enterprise transferred into immortality by salvation which Christ brings. Our mission endeavour should be a very personal one--which is very much alive for God.

The contention under principle #4, "I can assure you that a businessman must be far more honest than the average public if he is going to make it," is not only very interesting but true. The motivation, however, is not success but the fact that dishonesty is sin. However, it is marvellous how God blesses virtuous behaviour.

The lesson we learn from principle #5 is that we must use our talents wisely now with the future in mind. My dad in his lifetime could have bought and paid for much more land than he bought. He not only taught us but practiced I Tim. 6:6-8. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith content."

Principle #6. In practical terms how do we aspire to the balance of gifts? Our greatest concern should be that the spiritual emphasis remains the first priority.

Bro. Redekop very adequately covers the steps we must take in mobilizing our material resources under Christ's leadership. Our grasp should always be higher than our reach. If our Bible school and college teachers do not feel led to teach these courses they perhaps could get someone to come in for an evening course instruction or a thrust or emphasis of instructions for a week's duration. Youngsters are not compelled to learn frugality because circumstances demand it; and yet thrift and thoroughness pay huge dividends. They must be taught. They should learn that it is more blessed to give than to receive.

We appreciate the point made in the paper that we become stimulated to help others by going out to other countries to serve. We can read, see slides about famine and overpopulation but will never make the impact as when we see it first hand. No doubt more of us would become burdened and actually do something to alleviate the situation. We owe it to ourselves to consider what we need to do now to avoid shortages and calamities, ten, fifteen, twenty-five years from now.

One of the key sentences is found on page 19, "The important thing is that all Christians put whatever they have into the service of the Lord." We need to do some intense heart-searching how we do this.

The money is there in the hands of Christian people today to do much more for the Lord at home and abroad than we are doing at the moment. We want to pray the Lord of the harvest to send forth workers into the field.

Sixth Revised Draft
MENNONITE BRETHREN CONFESSION OF FAITH

June 1972

Suggested Preface

The Mennonite Brethren Church is historically and theologically rooted in evangelical Mennonite-Anabaptism of the sixteenth century Reformation, which sought to recapture the faith and life of the New Testament church. Our forefathers agreed with Menno Simons, after whom Mennonites are named, that "No other foundation can any one lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). Numerous confessions in the Anabaptist tradition were used in the preparation of the first Mennonite Brethren Confession of Faith.

The Mennonite Brethren Church has throughout its history emphasized biblical authority in all matters of faith and practice. This emphasis exalts the centrality of Scripture and counsels a proper use of creedal statements and confessions of faith as expressions of our understanding of Scripture. Such documents are to be regarded as descriptive more than normative. They are never to be given equal status with the Bible.

A confession such as this one is an expression of the biblical ideals of the brotherhood, revised from time to time, reflecting the faith which such a fellowship believes and preaches. Its validity depends on its biblical character; its usefulness depends on its ability to communicate our understanding of the biblical message. The Mennonite Brethren Church accepts God's revelation in Scripture to be trustworthy and authoritative.

Since the nature and mission of the church call for a concise statement of what a brotherhood believes, the General Conference of Mennonite Brethren Churches has undertaken to rewrite the Confession of Faith to make it more readable in our day. May it serve as a guide and a messenger, exhorting believers to live the faith they proclaim.

I. GOD

Basic Scriptures: scriptures cited are representative, and not exhaustive.

Gen. 1; Deut. 6:4-6; Ps. 139; Isaiah 40; Matt. 28:19; John 1:1,18; 4:24; 15:26; Rom. 8:1-17, 26-27; II Cor. 3:17; 5:19; 13:14; Phil. 2:6-8; I Tim. 3:16; 6:15-16; Heb. 11:6; Jude 25.

We believe in God, the eternal Spirit, infinite in holiness, power, wisdom, righteousness, goodness, love and mercy. This one and only eternal one has revealed Himself as Father, Son, and Holy Spirit.

The Father

We believe in God the Father who created all things. He can be known to the extent that He has revealed himself in Word and deed as the source and sustainer of life. He is a God of love who orders all things to serve His eternal purpose. In mercy and grace He adopts as His children all who repent of their sin and trust in Jesus Christ as their Saviour and Lord.

The Son

We believe in Jesus Christ, the Son of God, whom the Father sent to reconcile us to Himself and to redeem us from sin and eternal death. He was conceived by the Holy Spirit and born of the virgin Mary. Thus He is true God and true man according to the Scriptures. He lived a

perfect, holy and sinless life. In the redemptive purpose of God, He suffered crucifixion and death for our sin. He rose from the dead for our justification and ascended into heaven where He now intercedes for all who believe. He will come again to judge the living and the dead and to establish His eternal Kingdom.

The Holy Spirit

We believe in the Holy Spirit, sent by the Father and the Son to effect redemption in man. He convicts, regenerates, guides, teaches, rebukes, indwells, empowers, comforts and intercedes for believers, unites them into one body, and glorifies Christ.

II. THE REVELATION OF GOD

Ps. 19; 119:105; Luke 24:27,44; Rom. 1:18-23; II Tim. 3:15-17; II Peter 1:16-21; Heb. 1:1-2; 8:5-13.

We believe that God has revealed His power and deity in the created universe so that man can know Him. God revealed Himself in saving word and deed in the Old Testament and established a covenant relationship with His people. He revealed Himself supremely and finally in the Lord Jesus Christ, as recorded in the New Testament.

We believe that all Scripture is inspired by God as men of God were moved by the Holy Spirit to speak for God. We accept the Old and New Testaments as the authoritative Word of God and the infallible Guide for the faith and life of Christian discipleship. We believe that the Old Covenant was preparatory in nature, finding its fulfillment in the New Covenant. Christ is the key to understanding the Bible; the Old Testament bears witness to Him, and He is the One whom the New Testament proclaims.

III. MAN AND SIN

Gen. 1:27; 3:1-19; Matt. 19:13-15; Rom. 3:10-18; 5:12; 18:21; Eph. 2:1-3.

We believe that man was created in the image of God, sinless, and in fellowship with God, with a free will to make moral choices. But man sinned and willfully disobeyed God, breaking fellowship with Him and bringing physical and spiritual death on the whole human race. Consequently all are sinful by nature, guilty before God and in need of forgiveness through Christ. Children, however, stand in a special relation to God's redemptive provision and purpose.

IV. SALVATION BY GRACE

Acts 2:42,46; Eph. 1:13-14; 2:8-9; I Tim. 2:5-6; Heb. 4:12; 9:15-28; I John 1:9.

We believe that there is one Mediator between God and men, the Man Jesus Christ. The purpose of His coming was to redeem man from the judgment and power of sin and to reconcile him to God. Through the shedding of His blood, Christ provided the one sufficient sacrifice for sin and established God's New Covenant.

We are saved by the grace of God through faith in Christ. The Holy Spirit, through the Word of God, convicts man of his sin and need for salvation. Those who repent of their sin and trust in Christ as Saviour and Lord receive forgiveness. By the power of the Holy Spirit they are born into the family of God and receive the assurance of salvation. Saving faith involves a surrender of the will to Christ, a complete trust in Him, and a joyful obedience to His Word as a faithful disciple.

V. THE CHRISTIAN LIFE

Matt. 5:13-16; John 12:26; 15:4-5; Rom. 6; 8:9-16; 12; Eph. 2:1-4; 4:1-16; Tit. 2:11-14; I John 3:17-18.

We believe that the Holy Spirit lives in every Christian and transforms him into the image of Christ. He empowers the believer to follow Christ and be an effective witness for Him.

The Christian lives in fellowship with God and other believers. He joins the local church at baptism. He contributes to the building of the body of Christ with spiritual and material gifts. Nurtured through the Word, fellowship and prayer, the believer grows more Christ-like, glorifies God, and is a witness for Him in everyday life.

In Christ the believer puts off the former way of life with its sinful affections and lusts. He is no longer enslaved to sin and Satan. His body is a temple of the Holy Spirit and should not be defiled or harmed in any way. The believer is not bound by the tyranny of things. He dedicates his time, talents and possessions to Christ and His kingdom. The fruit of the Spirit is evident in his life, especially in his relationship to others. The Holy Spirit empowers him to gain victory over sin and temptation, to live a pure life, and to do good. Yet all followers of Christ continually need the forgiving, chastening, and cleansing grace of the Lord. Believers attain spiritual maturity as they yield to Christ and obey His Word.

VI. THE CHURCH OF CHRIST

Matt. 18:15-35; John 13:1-17; 17:21; Acts 2:38-44; 15:1-28; I Cor. 12-14; II Cor. 2:6-8; Eph. 1:22-23; 2:19-22; 5:21, 25-27; I Thess. 5:11, 14; II Thess. 3:6, 14-15; Rev. 5:9.

Nature

We believe that the church is one body, the bride of Christ, established through God's redemptive work in history. Believers from all nations, races and social classes, regenerated by faith in Christ, cleansed by His blood, baptized by His Spirit, and separated unto God are members of this body, whose head is Christ. Despite diversity in congregations and denominations, the Spirit works a basic unity which results in co-operation and fellowship with believers of other Christian groups. The Scriptures, particularly the records of the New Testament church, guide believers in questions of life and doctrine. Through His Spirit the Lord gives gifts to the church to be exercised for the upbuilding of believers and the propagation of the Gospel.

Organization

The local church is an association of believers, voluntarily baptized and organized for worship, fellowship, nurture, service and witness. Each congregation regulates its own affairs. Congregations committed to the Word of God and to this confession affiliate as a denomination of a conference, whose polity is outlined in the constitution of the General Conference. The work of the brotherhood is conducted in a spirit of inter-dependence, love and submission one to another under the Lordship of Christ.

Christian Nurture and Discipline

By washing the feet of His disciples, the Lord Jesus admonished His followers to practice personal humility, seek continuous cleansing and render loving service. * Similarly, Christians today should engage in humble service, mutual exhortation and disciplined living. In the ch-

urch every member is to be concerned for the welfare of fellow members and to intercede for them in prayer. Through public teaching, sympathetic encouragement, private counselling and earnest rebuke the church promotes constructive discipleship. Believers are encouraged to live a life of Christian discipleship, and to progress toward spiritual maturity so that the church will glorify God in the world.

God's Word is the standard for church discipline. Christians living in sin must be admonished in brotherly love and sincerity. Where private counselling fails, the church exercises redemptive discipline. If warnings are disregarded and the attitude of rebellion and estrangement persists, the offender is formally excluded from the fellowship of the church. Believers, however, must continue to practice love and compassion toward the erring one in order to win him back. When he repents of his sin, the church forgives, reinstates him into fellowship and encourages him in the Christian life.

VII. THE MISSION OF THE CHURCH

Matt. 2:23; 11:5; 28:19-20; Acts 1:8; II Cor. 5:18-20.

We believe that the command to make disciples of all nations is the primary task of the church. Every member has the responsibility to be a witness to Christ through the power of the Holy Spirit and to call men to be reconciled to God. The Gospel is the power of God for salvation and is able to meet the total needs of man.

VIII. THE CHRISTIAN MINISTRIES

Isaiah 6:1-10; Jer. 3:15; Acts 6:1-6; 13:1-4; 20:28; I Thess. 5:12-13; I Tim. 3:1-10; 5:17-22; Tit. 1:5-9; 3:10; I Peter 5:1-5.

We believe that God, through the Holy Spirit, has endowed His children with gifts for Christian ministry. Each member lovingly ministers to the other until all are built up to the maturity of Christ. Certain persons in the church have received special gifts for leadership, pastoral and preaching ministries. The church prayerfully recognizes these gifts and calls these persons. They must live above reproach, faithfully teach the Word of God and express loving concern for the well-being of others. A congregation, under the Holy Spirit's guidance, may commission or ordain these individuals to specific ministries.

The church, in turn, shall love, respect and support her ministers. She must also be on guard to detect and correct or dismiss false teachers.

Each local church chooses deacons to serve in areas of spiritual, social or material need and to assist in the work of the church with the gifts God has entrusted to them.

IX. CHRISTIAN BAPTISM

Matt. 28:18-20; Acts 2:38; Rom. 6:2-6; Col. 2:12-13; I Thess. 5:23-24; I Peter 3:21.

We believe that Christians should obey their Lord's command to be baptized in the name of the Father, Son and Holy Spirit. To qualify for baptism, one must repent of sin and trust Jesus Christ as personal Saviour and Lord. We practice water baptism of the believer by immersion.

However, local congregations may receive into fellowship those who have been baptized by another mode on their confession of faith. Baptism symbolizes death to sin and resurrection to new life in Christ. Baptism is a public commitment to discipleship. At baptism the

believer enters into the full fellowship and work of the church.

X. THE LORD'S SUPPER

Matt. 16:24; 26:26-30; I Cor. 10:16-17; 11:23-32; 14:26; Rev. 3:20.

We believe that members of the church ought to observe the communion of the Lord's Supper as instituted by Christ. The elements, bread and the fruit of the vine, symbolize Christ's broken body and shed blood. They remind us of His suffering and death for our salvation and our unity in Him.

In preparation for the fellowship of the Lord's Supper, every believer is to examine himself and partake of the sacred elements in a worthy manner. Those who have peace with God, live in peace with their fellowmen, and have been baptized are invited to partake of the Lord's Supper, thereby testifying to His death until He comes.

The Lord's Supper expresses the fellowship and unity of believers with Christ. It is a supper of remembrance, celebration and praise which strengthens believers for true discipleship and service. It also expresses fellowship among believers who are united by the Holy Spirit in love, peace and harmony.

XI. MARRIAGE AND THE CHRISTIAN HOME

Gen. 1:27-28; 2:18-24; Prov. 5:18-19; Matt. 5:31-32; 19:4-9; II Cor. 6:14; Eph. 5:22-23 6:4; Heb. 13:4.

We believe that God instituted marriage for the intimate companionship of husband and wife, and for the procreation and nurture of children. In marriage two mature partners find fulfillment in sharing mutual love, concern, joy, ideals, ambitions and responsibilities. Those who intend to unite for life should share a common Christian commitment; a believer should not marry an unbeliever. We believe that divorce constitutes a basic violation of God's intention for marriage.

Christian parents should nurture their children through exemplary godly living, by praying for them, by leading them in family worship, by teaching them the Scriptures, and by training and disciplining them in a manner pleasing to the Lord.

XII. THE LORD'S DAY AND WORK

Gen. 2:1-3; Ex. 20:8-10; Matt. 6:33; Luke 24:1-36; Acts 2:1; 20:7; Rom. 14:5-6; Eph. 4:28; I Thess. 4:11-12; Heb. 10:23-25.

We believe that God intended man to work diligently and honestly in his chosen vocation. The Christian should continually seek to build God's kingdom through his work.

Following the New Testament example, believers commemorate the resurrection of Christ and the coming of the Holy Spirit on the first day of the week. On the Lord's Day believers occupy themselves especially with the preaching and teaching of the Word, Christian fellowship and service, and refreshing themselves in body and soul, and limiting their labor to work of necessity and deeds of mercy.

XIII. CHRISTIAN INTEGRITY

Matt. 5:33-37; 23:1-12; John 18:19-23; II Cor. 6:14-18; Eph. 5:6-13; James 5:12.

Although the swearing of oaths was permitted in Old Testament times, it is forbidden by Christ. Christians are obligated to speak the truth because they are always in the presence of God. Therefore we simply

affirm the truth in legal transactions. Because lodges and secret societies require the use of oaths and also because they foster the formation of intimate alliances with unbelievers, we do not permit active membership in such societies but rather seek to promote fellowship and brotherhood in the church.

XIV. THE STATE

Matt. 22:17-21; Acts 4:19; Rom. 13:1-7; I Tim. 2:1-6; I Pet. 2:13-14.

We believe that God instituted the state to maintain law and order in civil life and to promote public welfare. The functions and responsibilities of the state are distinct from those of the church. The chief concern and primary allegiance of all Christians should be to Christ's kingdom. It is our Christian duty to pray for those in government, to witness against corruption, discrimination and injustice, and to proclaim truth, love, righteousness and redemption. We should respect those in authority, exercise social responsibility, pay taxes, and obey all laws that do not conflict with the Word of God.

XV. LOVE AND NONRESISTANCE

Ex. 20:1-17; Matt. 5:17-28, 38-45; Rom. 12:19-21; 13:8-10; I Pet. 2:19-23.

We believe that Christians should live by the law of love and practice the forgiveness of enemies as taught and exemplified by the Lord Jesus. The church, as the body of Christ, is a fellowship of redeemed, separated people, controlled by redemptive love. Its evangelistic responsibility to present Christ, the Prince of Peace, to the world as the answer to human need, responding to enmity and violence is incompatible with retaliation, revenge and warfare. The evil, brutal and inhuman nature of war stands in contradiction to the new nature of the Christian. The Christian seeks to practice Christ's law of love in all relationships, and in all situations, including those involving personal injustice, social upheaval and international tensions. Instead of participating directly in military action we perform alternate service to reduce strife, alleviate suffering and bear witness to the love of Christ.

XVI. CHRIST'S FINAL TRIUMPH

Isaiah 2:4; 61:1-11; Matt. 25:13, 31-46; Mark 9:43-48; Luke 16:22-23; John 5:25-29; Acts 1:11; I Cor. 15:21-58; Phil. 1:21-24; I Thess. 4:16-17; Titus 2:11-14; II Pet. 3:3-13; Rev. 1:15, 20-22.

We believe that God who acts in history will bring His purposes to a final consummation. At death the righteous enter a state of rest in the presence of God, in fellowship with Christ. The unrighteous suffer the torment of separation from God while awaiting final judgment.

When the Lord returns, believers of all ages will be resurrected to be with Him forever. Christ will judge all men. The righteous will inherit the kingdom of God and the unrighteous shall suffer the anguish of eternal hell. In the end, death will be destroyed, Anti-Christ will be defeated and Satan cast into the lake of fire. Christ will create a new heaven and a new earth in which righteousness reigns and God shall be all in all. This is the blessed hope of the church.

Watch therefore, for you know neither the day nor the hour. He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!

* The practice of washing the saints' feet can be a meaningful reminder of our continuous need for cleansing and mutual admonition to serve one another.

Proposed Resolution: Marriage of Believers to Unbelievers

The New Testament Scripture clearly teaches that believers shall contract marriage with believers only (I Cor. 7:39; II Cor. 6:14). It is the responsibility of the Church to teach this clearly and persistently and to encourage obedience to this divine command. Whoever disobeys this command must assume responsibility for accepting the consequences of such action. Since marriage is for life, even the acknowledgement of disobedience cannot lead to dissolution of marriage. The believing partner of a mixed marriage will be in special need of the help and fellowship of the church to foster his/her own spiritual life and to help win the unbelieving partner. An automatic excommunication seldom, if ever, serves a useful purpose. It is the understanding of the Board of Spiritual and Social Concerns that marriage of a believer to an unbeliever in itself is not sufficient ground for excommunication, and unless accompanied by a spiritual condition that warrants such action on Scriptural ground, should henceforth not be practiced.

Changes and Additions to the Sixth Revised Draft of Our Confession of Faith:

- Page 1 - line 25 - After "more readable" delete "in our day."
- 1 - line 34 - After "who created all things" add "by His Son, Jesus Christ."
- 1 - line 40 - Add "the eternal son of God."
- Page 2 - line 6 - After "We believe in the Holy Spirit" add "one with the Father and Son" and change "sent by the Father and the Son" to "sent by them."
- Page 2 - line 19 - Exchange words: "as the infallible Word of God and the authoritative guide."
- line 26 - After "But man" add "tempted by Satan."
- line 27 - After "physical and spiritual" add "and eternal."
- Page 3 - line 2 - Add Hebrews 12:14; I Corinthians 6:19.
- line 15 - Change "harmed" to "abused."
- line 31 - Change and add: "and cleansed by His blood, are baptized by His Spirit into one body, whose head is Christ."
- line 45 - After "General Conference" add "of Mennonite Brethren Churches."
- Page 5 - line 10 - Delete "sacred."
- line 21 - Add I Corinthians 7:10,11, Malachi 2:13-16.
- line 26 - Delete "intend to" and put in "thus."
- Page 6 - line 41 - After "when the Lord returns" change "believers" to "living believers will be raptured and the dead in Christ."

NOTES TO THE FINANCIAL STATEMENT
May 31, 1974

	<u>1970-71</u>	<u>1971-72</u>	<u>1972-73</u>	<u>1973-74</u>
<u>Revenue Fund</u>				
(a) <u>Budget Revenue</u>	377,306.	400,071.	400,875.	419,820.
% of Budget	91.63	95.93	94.56	97.82
(b) <u>Budget Expenditures</u>	397,789.	385,899.	371,889.	414,796.
% of Budget	96.61	97.47	90.94	98.42
(c) <u>Nominal Surplus</u>	48,939.	63,110.	92,097.	97,121.
		+ 28.96	+ 45.93	+ 5.46
(d) <u>Short Term Investments</u>				375,000.
International Harvester Co. of Canada Due August 28, 1974 - Interest 11.57% - Collable @ 10.75				
(e) <u>Payables</u> - BOMAS				389,312.
On demand as needed				
(f) <u>Working Capital Surplus of Boards</u>				
Board of Higher Education				
M.B.B.C.		3,918.	7,527.	(1) 17,771.
Board of Management				
Bethesda		236,616.	162,800.	(2) 218,546.
Board of Publications				
Christian Press		10,872.	9,756.	(3) 29,758.
Note 1 - Increase in working capital due to budget surplus.				
Note 2 - Increase due to sale of assets.				
Note 3 - Increase due to plant earnings.				
<u>Capital & Loan Fund Equity</u>				
(a) Equity	824,764.	853,443.	1,032,995.	1,144,723.
% Increase		+ 3.48	+ 21.04	+ 10.82
(b) Deposit with Endowment & Trust Fund		90,000.	90,000.	130,000.
(c) Receivables		(1) 81,173.	(1) 55,598.	(2) 49,300.
(1) Christian Press & Quebec Building Advance				
(2) Quebec Building Purchase				
(d) Fixed Asset Net After Sale Of Assets and Depreciation				
Bethesda		372,109.	551,683.	513,430.
Christian Press		92,974.	85,947.	93,854.
Conference Office & Furniture		3,246.	5,780.	5,824.
M.B. Bible College		<u>402,365.</u>	<u>391,882.</u>	<u>391,104.</u>
		871,690.	1,035,292.	1,004,212.
			+ 18.77	+ 3.

NOTES TO THE FINANCIAL STATEMENT
May 31, 1974

Continued

	<u>1970-71</u>	<u>1971-72</u>	<u>1972-73</u>	<u>1973-74</u>
(3) (1) <u>Missions & Services Contribution</u>				
Trust Fund Account		798,286.	848,586.	1,119,086.
% Increase			6.30	31.8
(1) Contribution from churches, individuals, Endowment Earnings and interest earned on payable from the Conference.				
(4) <u>Disbursement of Budgeted Funds to Conference Boards</u>				
Christian Education	90.19	75.53	93.63	100.5
Evangelism	92.67	101.56	90.89	78.7
Higher Education	98.86	99.04	98.38	95.9
Management	105.85	72.39	64.62	118.3
Publications	99.03	100.00	98.71	98.7
Spiritual & Social Concerns		28.65	.96	28.1

SILL, STREUBER, FISKE & COMPANY

CHARTERED ACCOUNTANTS

703 SOMERSET PLACE
WINNIPEG, MANITOBA R3C 0B9
TEL. 942-7401

BRANCH OFFICES:
SELKIRK, MANITOBA R1A 1T8
378 MAIN ST.
TEL. 482-5626
MORDEN, MANITOBA R0G 1J0
279 STEPHEN ST.
P.O. BOX 1058
TEL. 822-4838

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, 1974 and the related statements of income and expenditure and surplus for the year ended on that date. Our examination included 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, 1974 and the results of its operations for the year ended on that date, in accordance with generally accepted accounting principles for non-profit organizations applied on a basis consistent with that of the preceding year.

Winnipeg, Manitoba,
June 18, 1974.

Sill Streuber Fiske & Company
Chartered Accountants.

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

- INDEX -

Auditors'		
Report	Dated June 18, 1974.
Statement 1	Balance Sheet as at May 31, 1974.
"	2 Statement of Income and Expenditure - Revenue Fund.
"	3 Statement of Income and Expenditure - Mission Endowment Fund Earnings.
"	4 Statement of Mission Endowment Fund Capital.
"	5 Statement of Income and Expenditure - Education Endowment Fund.
"	6 Statement of Income and Expenditure - Conference Administration Fund.

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BALANCE SHEET
As at May 31, 1974

A S S E T S

REVENUE FUND

CURRENT ASSETS:

Cash on Hand and in Bank	\$ 53,253	
Short-Term Investments (Note 1)	375,000	
Loans and Accounts Receivable	5,000	
Due from Capital and Loan Fund	<u>56,631</u>	\$ 489,884

\$ 489,884

TRUST FUND

TRUST FUND ASSETS:

Cash on Hand and in Bank	<u>\$ 14,498</u>
--------------------------	------------------

RECONCILIATION OF TRUST FUNDS

Future College Building Designation
Mobile Book Shop
Canadian Youth Committee
Canadian Youth Conference
Music Committee
Designated Funds
Bible College Offering
Canadian Youth Project
Board of Missions and Services
Christian Service
Trustees
Bible College Working Capital

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BALANCE SHEET
As at May 31, 1974

LIABILITIES

REVENUE FUND

CURRENT LIABILITIES:

Accounts Payable	\$ 3,451	
Due to Board of Missions and Services	<u>389,312</u>	\$ 392,763

NOMINAL SURPLUS:

Balance, May 31, 1973	\$ 92,097	
Add:		
Excess of Income over Expenditures for the Year ended May 31, 1974 (Statement 2)	<u>5,024</u>	
Balance, May 31, 1974		<u>97,121</u>
		<u>\$ 489,884</u>

TRUST FUND

TRUST FUND LIABILITIES:

Trust Funds Balances	<u>\$ 14,498</u>
----------------------	------------------

RECONCILIATION OF TRUST FUNDS

Balance as at May 31, 1973	Receipts	Disbursements	Balance as at May 31, 1974
\$ 1,081	--	--	\$ 1,081
3,009	\$ 10,430	\$ 7,749	5,690
--	358	358	--
827	--	100	727
40	12	52	--
514	33,938	34,452	--
--	20,444	20,444	--
--	89	89	--
--	1,119,089	1,119,089	--
--	68,061	68,061	--
--	14,602	14,602	--
--	7,000	--	7,000
<u>\$ 5,471</u>	<u>\$1,274,023</u>	<u>\$1,264,996</u>	<u>\$ 14,498</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BALANCE SHEET
As at May 31, 1974

A S S E T S

CAPITAL AND LOAN FUND

CAPITAL AND LOAN FUND ASSETS:

Loans Receivable:		
St. Therese, Quebec	\$ 49,300	
Mission Endowment Fund	130,000	
Fellowship Bookcentre	<u>10,500</u>	\$ 189,800

INVESTMENT:

Fellowship Book Centre		
- 50% equity valued at		
cost of underlying assets		32,726

FIXED ASSETS:

M.B. Bible College:		
Land	\$ 61,662	
Buildings	419,339	
Library	35,000	
Automotive Equipment	11,316	
Equipment and Fixtures	<u>51,200</u>	
	\$ 578,517	
Deduct:		
Accumulated Depreciation	<u>187,413</u>	\$ 391,104

Bethesda Home (Note 2):		
Land	\$ 25,100	
Buildings	565,451	
Equipment and Fixtures	91,026	
Automotive Equipment	25,538	
Lagoon	2,000	
Parking Lot and Driveway	<u>15,955</u>	
	\$ 725,070	
Deduct:		
Accumulated Depreciation	<u>211,640</u>	513,430

Christian Press Ltd.:		
Land	\$ 13,384	
Building	28,454	
Equipment and Fixtures	<u>156,012</u>	
	\$ 197,850	
Deduct:		
Accumulated Depreciation	<u>103,996</u>	93,854

Dartmouth Property	\$ 18,704	
Deduct:		
Accumulated Depreciation	<u>1,870</u>	16,834

Conference Office Equipment	\$ 12,097	
Deduct:		
Accumulated Depreciation	<u>6,273</u>	5,824

Net Book Value of Fixed Assets		<u>1,021,046</u>
		<u>\$1,243,572</u>

SILL, STREUBER, FISKE & COMPANY
CHARTERED ACCOUNTANTS

STATEMENT 1
(2)

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BALANCE SHEET
As at May 31, 1974

L I A B I L I T I E S

CAPITAL AND LOAN FUND

CAPITAL AND LOAN FUND LIABILITIES:

Mortgage Payable - Central Mortgage and Housing Corp.	\$ 12,906	
Due to Revenue Fund	56,631	
Due to Christian Press Ltd.	<u>4,288</u>	\$ 73,825

RESERVE FOR REPLACEMENT OF
DEPRECIABLE ASSETS

25,024

CAPITAL FUND SURPLUS:

Balance, May 31, 1973 \$1,032,996

Add:

Additions to Fixed Assets (provided from Revenue Fund):		
M.B. Bible College	\$ 7,790	
Bethesda Home	51,823	
Christian Press Ltd.	24,930	
Conference Office Equipment	<u>7,464</u>	92,007
Return on Investment		
- Christian Press Ltd.		6,016
Transfer of loan payable to equity		
- Bethesda Home		100,000
Equity in Fellowship Book Centre		
- transferred from		
Christian Press Ltd.		<u>32,726</u>
		\$1,263,745

Deduct:

Net Book Value of Assets disposed of during year	\$ 68,860	
Provision for Depreciation:		
M.B. Bible College	\$ 8,567	
Bethesda Home	21,216	
Christian Press Ltd.	17,024	
Dartmouth Property	935	
Conference Office		
Equipment	<u>2,420</u>	<u>50,162</u>
		<u>119,022</u>

Balance, May 31, 1974

1,144,723

\$1,243,572

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BALANCE SHEET
As at May 31, 1974

A S S E T S

MISSION ENDOWMENT FUNDS

CURRENT ASSETS:

Cash on Hand and in Bank	\$ 17,261	
Short-Term Investments (Note 3)	<u>355,000</u>	\$ 372,261

NOTES AND MORTGAGES RECEIVABLE

(Area Conference and Churches):

Alberta	\$ 262,848	
British Columbia	644,395	
Manitoba	368,017	
Ontario	39,849	
Saskatchewan	171,682	
Special Accounts	<u>72,326</u>	1,559,117

ENDOWMENT FUND NOTES RECEIVABLE:

Alberta	\$ 3,420	
British Columbia	7,138	
Ontario	<u>205</u>	
	\$ 10,763	
Deduct: Allowance for Collection	<u>3,160</u>	7,603

INVESTMENT:

Menno Travel Service (Canada) Ltd.		4,000
------------------------------------	--	-------

FIXED ASSETS:

Dartmouth Property	\$ 16,729	
Deduct: Accumulated Depreciation	<u>1,005</u>	\$ 15,724
Office Equipment		<u>1,144</u>
		16,868

\$1,959,849

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BALANCE SHEET
As at May 31, 1974

L I A B I L I T I E S

MISSION ENDOWMENT FUNDS

CURRENT LIABILITIES:

Accrued Interest	\$	21,443	
Current Maturities on Instalment and Deferred Debt		<u>5,700</u>	\$ 27,143

INSTALMENT AND DEFERRED DEBT:

Special Loan Accounts	\$	48,450	
Mortgage Payable - C.M.H.C.		<u>11,164</u>	
	\$	59,614	
Deduct: Current Maturities		<u>5,700</u>	53,914

TRUST LOAN ACCOUNTS:

Alberta	\$	21,125	
British Columbia		152,198	
Manitoba		191,150	
Ontario		36,685	
Saskatchewan		39,435	
Special Accounts		<u>669,944</u>	1,110,537

BEQUESTS AND REVOCABLE GIFTS

38,707

RESERVE BALANCES:

General Administration Reserve	\$	10,000	
Reserve for Replacement of Depreciable Assets		<u>1,005</u>	11,005

FUND BALANCES:

Conference Administration Fund (Statement 6)	\$	15,156	
Mission Endowment Fund Earnings (Statement 3)		Nil	
Mission Endowment Fund Capital (Statement 4)		599,197	
Education Endowment Fund (Statement 5)		62,240	
Medical Endowment Fund (no change during year)		<u>41,950</u>	718,543
			<u>\$1,959,849</u>

CANADIAN CONFERENCE
OF THE
M^WNNONITE BRETHREN CHURCHES OF NORTH AMERICA

REVENUE FUND
STATEMENT OF INCOME AND EXPENDITURE
For the Year ended May 31, 1974

	Actual	Budget
<u>INCOME:</u>		
Conference Membership Assessment	\$417,900	\$429,840
Miscellaneous Income	<u>1,920</u>	<u>1,000</u>
Total Income	<u>\$419,820</u>	<u>\$430,840</u>
<u>EXPENDITURE:</u>		
Board of Christian Education	\$ 26,396	\$ 26,255
Board of Evangelism:		
Church Institutes	\$ 14,796	\$ 11,000
Quebec Program	56,168	55,160
Maritime Program	6,902	5,265
Radio	7,121	7,000
Administration	2,639	5,500
Team Crusades	<u>25,470</u>	<u>31,415</u>
	\$113,096	\$115,340
Deduct:		
Special Collections	<u>40,737</u>	<u>33,500</u>
	<u>\$ 72,359</u>	<u>\$ 81,840</u>
Board of Higher Education:		
General Grant	\$104,225	\$104,225
Property Taxes and Insurance	11,533	11,000
Student Service	970	2,200
Conference Bursaries	1,546	3,000
Conference Archivist	4,053	4,000
Seminary	11,334	15,000
Loan Cancellation	1,883	1,500
Executive Committees	<u>2,107</u>	<u>2,500</u>
	<u>\$137,651</u>	<u>\$143,425</u>
Board of Management:		
General Conference Assessment	\$ 26,400	\$ 26,400
Conference Expenses	<u>53,476</u>	<u>41,110</u>
	<u>\$ 79,876</u>	<u>\$ 67,510</u>
Board of Publications:		
M.B. Herald	\$ 57,750	\$ 57,750
M. Rundschau	33,020	33,020
Periodical Publication	2,175	3,500
Periodical Distribution	<u>4,554</u>	<u>4,554</u>
	<u>\$ 97,499</u>	<u>\$ 98,824</u>
Board of Spiritual and Social Concerns:		
Administration	\$ 1,015	\$ 3,600
Total Expenditure	<u>\$414,796</u>	<u>\$421,454</u>
Excess of Income over Expenditure for the Year ended May 31, 1974 (Statement 1)	<u>\$ 5,024</u>	<u>\$ 9,386</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

STATEMENT 3

MISSION ENDOWMENT FUND EARNINGS
STATEMENT OF INCOME AND EXPENDITURE
For the Year ended May 31, 1974

<u>INCOME:</u>		
Interest Income - Mortgages and Notes	\$141,346	
Rental Income	2,233	
Mission Endowment Earning	850	\$144,429
<u>EXPENDITURE:</u>		
Interest Expense	\$ 66,143	
Travel	1,030	
Repairs and Maintenance	40	
Bank Charges	14	
Legal	98	
Stewardship	14,597	
Taxes and Insurance	782	
Depreciation	335	
Office	12	83,051
Excess of Income over Expenditure for Year		\$ 61,378
Deduct: Appropriation by Board of Missions and Services		61,378
Balance of Fund carried forward, May 31, 1974 (Statement 1)		<u>Nil</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

STATEMENT 4

STATEMENT OF MISSION ENDOWMENT FUND CAPITAL
For the Year ended May 31, 1974

Endowment Fund Gifts	\$ 11,544
Deduct:	
Note Adjustments and Cancellations	4,000
	\$ 7,544
Balance of Fund carried forward, May 31, 1973	591,653
Balance of Fund carried forward, May 31, 1974 (Statement 1)	<u>\$599,197</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

EDUCATION ENDOWMENT FUND
STATEMENT OF INCOME AND EXPENDITURE
For the Year ended May 31, 1974

INCOME:

Interest Earned	\$ 3,989
-----------------	----------

EXPENDITURE:

Mennonite Brethren Bible College Bursary	<u>2,505</u>
--	--------------

Excess of Income over Expenditure for Year	\$ 1,484
---	----------

Balance of Fund carried forward, May 31, 1973	<u>60,756</u>
--	---------------

Balance of Fund carried forward, May 31, 1974 (Statement 1)	<u>\$ 62,240</u>
--	------------------

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

CONFERENCE ADMINISTRATION FUND
STATEMENT OF INCOME AND EXPENDITURE
For the Year ended May 31, 1974

<u>INCOME:</u>			
Canadian Conference Receipts			\$ 26,400
<u>EXPENDITURE:</u>			
Board of Reference and Council:			
Office	\$ 108		
Travel	1,770		
Study Conference	335		
World Conference	<u>537</u>	\$ 2,750	
Board of Christian Literature:			
Books and Pamphlets	\$ 2,379		
Periodicals	4,524		
Professional Service	34		
Administration	<u>939</u>	7,876	
Board of Trustees:			
Office	\$ 3,434		
Salary	4,640		
Travel	3,770		
Secretarial Help	2,454		
Other	<u>1,274</u>	15,572	
Mass Media		<u>331</u>	<u>26,529</u>
Excess of Expenditure over Income for Year			(\$ 129)
Balance of Fund carried forward, May 31, 1973			<u>15,285</u>
Balance of Fund carried forward, May 31, 1974 (Statement 1)			<u>\$ 15,156</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

NOTES TO FINANCIAL STATEMENTS
May 31, 1974

NOTE 1:

Short-Term Investments:

International Harvester Credit Corp. of Canada Limited

11.57% Note dated May 30, 1974 due August 28, 1974,

callable 30 - 89 days @ 10.75%

\$375,000

NOTE 2:

Fixed Assets of Bethesda Home are reported on as of
December 31, 1973.

NOTE 3:

Short-Term Investments:

International Harvester Credit Corp. of Canada Limited

11.57% Note dated May 30, 1974 due August 28, 1974,

callable 30 - 89 days @ 10.75%

\$255,000

Canadian Imperial Bank of Commerce

11.43% U.S. Swap Transaction,

dated May 16, 1974, due July 16, 1974

100,000

\$355,000

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

REVENUE FUND BALANCE SHEET
May 31, 1974

ASSETS

Current Assets:

Cash on Hand & Bank	53,253.	
Short Term Investments	375,000.	
Loans Receivables	5,000.	
Due from Capital Fund	<u>56,631.</u>	<u>489,884.</u>

LIABILITIES

Current Liabilities:

Accounts Payable	5,451.	
Due to BOMAS	<u>389,312.</u>	<u>392,763.</u>

Nominal Surplus:

Balance - May 31, 1974	92,097.	
Excess Income over Expenditures for year ending May 31, 1974	<u>5,024.</u>	<u>97,121.</u>
		<u>489,884.</u>

TRUST FUND

ASSETS

Cash on Hand & Bank	<u>14,498.</u>
---------------------	----------------

LIABILITIES

Trust Fund Balances	<u>14,498.</u>
---------------------	----------------

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

CAPITAL & LOAN FUND BALANCE SHEET
May 31, 1974

ASSETS

Capital & Loan Fund Assets:

Loans Receivables		49,300.	
Mission Endowment Fund		130,000.	
Fellowship Book Centre		<u>10,500.</u>	189,000.

Investments:

Fellowship Book Centre			
50% Equity Value at Cost			32,726.

Fixed Assets:

M.B.B.C.	578,517.	187,413.	391,104.	
Bethesda Home	725,070.	211,640.	513,430.	
Christian Press	197,850.	103,996.	93,854.	
Dartmouth	18,704.	1,870.	16,834.	
Canadian Conference Office				
Equipment & Furnishings	<u>12,097.</u>	<u>6,273.</u>	<u>5,824.</u>	1,021,046.
				<u>1,243,572.</u>

LIABILITIES

Capital & Loan Fund Liabilities:

Mortgage Payable - C.M.H.C.		12,906.	
Due Revenue Fund		56,631.	
Due Christian Press		<u>4,288.</u>	73,825.
Reserve for Replacement of			
Depreciable Assets			25,024.

Capital Fund Surplus:

Balance - May 31, 1973	1,032,996.		
Additions:			
Fixed Assets	92,007.		
Return on Investments	6,016.		
Transfer Bethesda Home Equity	100,000.		
Equity Fellowship Book Centre	<u>32,726.</u>	1,263,745.	

Deduct:

Assets Disposed	68,860.		
Depreciation Provisions	50,162.	119,022.	1,144,723.
			<u>1,243,572.</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA
MISSION ENDOWMENT FUND

ASSETS

Current Assets:

Cash on Hand & Bank	17,261.	
Short Term Investments	<u>355,000.</u>	372,261.
Notes & Mortgages Receivable		1,559,117.
Mission Endowment Notes Receivable		7,603.
Investments		4,000.
Fixed Assets		<u>16,868.</u>
		<u>1,959,849.</u>

LIABILITIES

Current Liabilities:

Accrued Interest		21,443.
Special Loan Account		59,614.
Trust Loan Account		1,110,537.
Bequest & Revokable Gifts		38,707.
Reserve Balances		11,005.
Fund Balances		<u>718,543.</u>
		<u>1,959,849.</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

MISSION ENDOWMENT EARNING

<u>Income:</u>		144,429.
<u>Expenditures:</u>		
Interest	66,143.	
Administration	<u>16,908.</u>	<u>83,051.</u>
		61,378.
Transfer to BOMAS		<u>61,378.</u>
Fund Balance - May 31, 1974		<u> -- </u>

EDUCATION ENDOWMENT FUND

<u>Income:</u>		
Interest Earned		3,989.
<u>Expenditures:</u>		
Mennonite Brethren Bible College Bursary		<u>2,505.</u>
Excess of Income over Expenditure for Year		1,484.
Balance of Fund carried forward - May 31, 1973		<u>60,756.</u>
Balance of Fund carried forward - May 31, 1974		<u>62,240.</u>

STATEMENT OF MISSION ENDOWMENT FUND CAPITAL

Endowment Fund Gifts		11,544.
<u>Deduct:</u>		
Note adjustments and cancellations		<u>4,000.</u>
		7,544.
Balance of Fund carried forward - May 31, 1973		<u>591,653.</u>
Balance of Fund carried forward - May 31, 1974		<u>599,197.</u>

RECORD OF CHURCH CONTRIBUTIONS

TO MAY 31, 1974

AND COMPARISONS FOR

1971 - 1972

1972 - 1973

Calculations to the nearest dollar

RECORD OF CHURCH RECEIPTS FROM ALBERTA TO MAY 31, 1974

Church	Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Endow. Fund	C.F. Missions	Evangelism	Youth & Music	Misc. Amount	Board of Missions
Christian Fellowship		2,364.	835.		17.						1,512.
Coaldale	360	27,514.	8,544.	245.	648.		280.	309.		14.	17,474.
Crestwood	59	3,988.	1,085.	67.	55.		43.			14.	2,723.
Crooked Creek	42	2,645.	984.			60.					1,601.
Gem	79	12,491.	1,896.		96.		101.				10,398.
Grassy Lake	50	7,869.	1,176.		151.		52.	676.	100.		6,390.
Highland	243	17,438.	5,392.		500.						9,959.
La Glace	44	4,423.	950.				40.			911.	3,214.
Lakeview	156	8,894.	3,744.		50.					219.	5,100.
Lendrum	146	5,678.	1,991.							10.	3,677.
Linden	92	10,002.	3,910.		222.	40.	50.	293.			5,488.
Pincher Creek	14	1,126.			70.		20.				1,036.
Tofield	113	10,137.	2,616.		179.		91.	211.			7,040.
Vauxhall	96	7,826.	2,328.	53.	342.		103.				5,000.
Alberta Conference		2,151.		986.							1,165.
	<u>1,494</u>	<u>124,546.</u>	<u>35,451.</u>	<u>1,351.</u>	<u>2,330.</u>	<u>100.</u>	<u>780.</u>	<u>1,489.</u>	<u>100.</u>	<u>1,168.</u>	<u>81,777.</u>
Avg./Member 73/74	1,494	83.36	23.73	.90	1.56	.07	.52	1.00	.07	.78	54.74
1972-73 Average	1,504	66.78	21.04	.32	.61	2.06	.38	1.19	.05	.46	40.67
1971 - 72 Average	1,541	61.72	20.10	.29	1.55	2.28	.70	.05	.07	.89	35.77

RECORD OF CHURCH RECEIPTS FROM BRITISH COLUMBIA TO MAY 31, 1974

Church	Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Endow. Fund	C.I. Missions	Evan- gelism	Youth Music	Misc. Amount	Board of Missions
Arnold	80	4,952.									
Blackview	383	18,795.			200.	295.				1,700.	4,594.
Black Creek	94	6,597.			50.					681.	16,600.
Brookway	332	19,860.				521.				42.	4,936.
Brookwood	35	1,856.								121.	19,176.
Cariboo Bethel	36	854.			50.					46.	1,310.
Central Heights	372	23,008.				507.				75.	679.
Clearbrook	705	63,129.			1,000.	92				1,161.	21,320.
County Line	32	301.								1,000.	61,037.
Culloden	537	41,848.			1,183.			900.		3,524.	36,241.
Dawson Creek	43	491.				50.					301.
East Aldergrove	209	9,741.			183.					102.	441.
East Chilliwack	160	16,463.								1,162.	9,456.
Fraserview	324	12,552.				40.		700.		1,696.	15,301.
Greendale	259	8,397.						130.		511.	10,156.
Port Edward	8	940.									7,716.
Harrison Gospel Chapel	61	1,053.									940.
Kelowna	185	5,399.								25.	1,028.
Kennedy Heights	153	8,096.				110.		877.		720.	3,692.
Killarney Park	367	20,853.				210.				1,196.	6,690.
Kings Road		6,450.				400.				270.	20,183.
Lake Errock	22	919.								6,450.	6,450.
Matsqui	111	6,689.			45.	190.				85.	919.
Mountain View	87	300.									6,369.
New Hazelton	13	1,622.			500.						300.
North Peace	44	1,692.								1,122.	1,122.
Pacific Grace	38	1,697.			63.					105.	1,587.
Peden Hill	77	3,156.			40.			300.		50.	1,584.
Richmond Bethel	156	10,500.								120.	2,696.
Saanich										350.	10,150.
South Abbotsford	28	11,044.			547.	590.				279.	9,628.
South Otter	41	1,716.						161.		273.	1,282.
Terrace	22	882.				35.					847.
Valleyview	47	160.								160.	160.
Vancouver	139	5,568.			487.					319.	4,762.
Willingdon	279	10,661.				226.		486.		49.	9,900.
Yarrow	374	33,180.			500.						32,680.
B.C. Conference	6,129	510,797.	145,004.	1,353.	4,848.	3,566.	2,365.	5,233.	16,111.	570.	332,317.
		83.34	23.66	.22	.79	.58	.39	.85		2.63	54.22
Avg./Member 73/74		65.58	18.88	.24	1.30	.76	.38	.69	.04	.58	42.81
1972-73 Average		64.98	20.47	.25	1.39	.87	.42	.74	.01	.58	39.25
1971-72 Average											

RECORD OF CHURCH RECEIPTS FROM MANITOBA TO MAY 31, 1974

Church	Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Endow. Fund	C. I. Missions	Evangelism	Youth & Music	Misc. Amount	Board of Missions
Arnaud	25	3,975.			38.		46.				3,891.
Boissevain	119	11,084.			124.						10,960.
Brandon	140	2,453.			50.		50.				2,353.
Brooklands	89	1,428.						387.			1,041.
Domain	52	10,048.			97.		121.			262.	9,568.
Elm Creek	152	8,538.			294.			850.			7,394.
Elmwood	535	15,981.			353.						15,628.
Fort Garry	210	9,105.			200.		200.			10.	8,695.
Garman	46	1,404.									1,404.
Horneade	59	1,635.									1,635.
Justice	73	7,803.		90.	140.		200.				7,373.
Lakeview	80	4,097.					145.				3,952.
Manitou	84	5,220.			45.		135.	66.			4,976.
Marquette	18	1,298.			20.					12.	1,266.
Morden	158	9,835.		290.	666.		224.			250.	8,405.
The Pas	19										
Newton	116	7,270.			407.		128.				6,735.
Niverville	192	14,569.			442.		349.				13,778.
North Kildonan	682	29,891.		149.	376.			342.		67.	28,957.
Portage Avenue	550	47,828.		184.	3,139.		92.	200.		771.	43,442.
River East	287	8,816.			500.						8,316.
Salem	74	601.									601.
Steinbach	269	9,412.			40.		50.			50.	9,272.
Winkler	374	26,287.			899.			1,700.		275.	23,413.
Winnipeg Central	187	4,010.			92.		91.			59.	3,768.
Manitoba Conference		116,570.	111,072.	713.	7,922.	4,628.					670.
	4,614	358,958.	111,072.			4,628.	1,829.	3,545.		1,756.	227,493.
Avg/Member 73/74		77.76	24.07	.15	1.72	1.00	.40	.77		.38	49.30
1972-73 Average	4,643	64.02	22.32	.07	.91	1.02	.47	.99		.48	37.76
1971-72 Average	4,475	61.70	22.55	.13	.60	1.04	.34	1.45		1.14	34.38

RECORD OF CHURCH RECEIPTS FROM ONTARIO TO MAY 31, 1974

Church	Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Endow. Fund	C.I. Missions	Evangelism	Youth & Music	Misc. Amount	Board of Missions
Fairview	375	33,401.	9,000.		200.		200.			265.	24,001.
Grantham	233	17,654.	5,592.		163.		103.				11,531.
Hampshire	36	4,247.	864.		50.		50.		12.		3,271.
Kitchener	410	36,501.	9,840.	250.	175.		200.			350.	25,686.
Leamington	165	12,024.	3,960.		367.		396.	1,073.		50.	6,178.
Mountview	48	2,289.	1,152.							100.	1,037.
London	25										
Niagara Fellowship	98	7,479.	2,352.		284.		198.			355.	4,290.
Orchard Park	108	9,837.	2,592.	50.	100.			10.		35.	7,050.
Port Rowan	175	10,869.	4,200.		150.		150.			6,369.	
Scott Street	399	25,870.	9,576.	169.	503.		869.	307.		576.	13,870.
St. Anne		801.									801.
Toronto	75	7,714.	1,800.								5,914.
Vineland	312	22,104.	7,488.	150.	200.		225.	175.		225.	13,641.
Virgil	301	21,528.	7,224.	267.	328.	157.	355.			416.	12,781.
Waterloo	69	6,411.	1,656.		45.					103.	4,607.
Zion	114	729.	399.				40.				290.
Ontario Conference		1,008.								707.	301.
	<u>2,943</u>	<u>220,466.</u>	<u>67,695.</u>	<u>886.</u>	<u>2,565.</u>	<u>157.</u>	<u>2,786.</u>	<u>1,565.</u>	<u>12.</u>	<u>3,182.</u>	<u>141,618.</u>
Avg./Member 73/74		74.91	23.00	.30	.87	.05	.95	.53	.004	1.08	48.12
1972-73 Average	2,960	65.25	20.87	.12	.79	.17	.95	1.76	.02	.96	39.61
1971-72 Average	2,832	64.63	21.58	.35	1.04	.24	1.14	.06	.05	1.05	39.12
<u>Quebec & Nova Scotia</u>											
Mount Edward		190.									190.
St. Jerome	48										
St. Laurent	11										
St. Therese	46	<u>2,475.</u>								893.	1,582.
	105	<u>2,665.</u>								<u>893.</u>	<u>1,772.</u>
Avg./Member 73/74		25.38					8.37			8.50	16.88
1972-73 Average	106	21.09									12.72
1971-72 Average	71	24.96	15.77								9.19

RECORD OF CHURCH RECEIPTS FROM SASKATCHEWAN TO MAY 31, 1974

Church	Members	Gross Amount Received	Levies	Conf. Sunday	College Support	Endow. Fund	C.I. Missions	Evangelism	Youth & Music	Misc. Amount	Board of Missions
Arelee	65	507.								107.	400.
Beechy	31	3,864.	744.	15.				748.		75.	2,282.
Blaine Lake	54	70.	20.								50.
Borden	56	11,279.	1,632.	84.	147.	38.	126.			20.	9,252.
Brotherfield	58	7,224.	1,296.	18.			100.				5,790.
Carrot River	40	182.									182.
Central	344	30,102.	8,256.			296.		1,291.	168.	348.	20,259.
Dalmeny	168	11,681.	5,680.			160.	400.	320.			4,603.
Elbow	18	1,648.	450.							32.	1,198.
Elm	45	3,279.	1,080.								2,167.
Foam Lake	44	1,551.						700.		145.	706.
Glenbush	71	9,298.	1,740.	257.	83.		189.			193.	6,836.
Hepburn	272	18,582.	6,689.			233.	339.	1,750.		579.	9,564.
Herbert	233	22,916.	5,592.	139.	175.					47.	16,390.
Hill Avenue	71	13,570.	1,704.		154.	47.	65.	69.		16.	11,515.
Lashburn	41	3,117.	645.	7.	68.	56.	69.	92.			2,181.
Lucky Lake	20	1,459.	895.								564.
Main Centre	109	7,290.	2,295.	44.						38.	4,913.
Meadow Lake	25	1,310.	343.								967.
Regal Heights	23	1,447.	552.				10.				885.
North Battleford	28	2,425.	570.			166.					1,855.
Nutana	170	20,994.	4,165.							429.	16,234.
Pierceland	6	64.									64.
Swift Current	177	10,274.	4,171.		174.		69.			155.	5,705.
Waldheim	119	8,893.	2,856.		134.		100.	313.		345.	5,145.
Warman	81	3,492.	473.					430.		549.	2,040.
Watrous	113	10,157.	2,870.		125.		50.	858.	75.	75.	6,104.
West Portal	140	5,247.	1,275.					700.		123.	3,149.
Woodrow	80	5,839.	2,088.	56.	118.		121.		89.		3,367.
Saskatchewan Conference		5,068.									5,068.
	2,702	222,829.	58,081.	620.	1,178.	996.	1,638.	7,271.	332.	3,276.	149,437.
Avg./Member 73/74		82.47	21.50	.23	.44	.37	.61	2.69	.12	1.21	55.30
1972-73 Average	2,621	197.65	18.25	.24	.79	.34	.52	1.26	.06	.44	45.75
1971-72 Average	2,560	60.96	17.75	.15	.57	.41	.40	1.28	.09	.73	39.60

RECORD OF CHURCH RECEIPTS FROM THE CANADIAN CONFERENCE - June 1, 1973 - May 31, 1974

<u>Province</u>	<u>Members</u>	<u>Gross Amount Received</u>	<u>Levies</u>	<u>Conf. Sunday</u>	<u>College Support</u>	<u>Endow. Fund</u>	<u>C.I. Missions</u>	<u>Evan- gelism</u>	<u>Youth & Music</u>	<u>Misc. Amount</u>	<u>Board of Missions</u>
Alberta	1,494	124,546.	35,451.	1,351.	2,330	100.	780.	1,489.	100.	1,168.	81,777.
B. C.	6,129	510,797.	145,004.	1,353.	4,848.	3,566.	2,365.	5,233.		16,111.	332,317.
Manitoba	4,614	358,958.	111,072.	713.	7,922.	4,628.	1,829.	3,545.		1,756.	227,493.
Ontario	2,943	220,466.	67,695.	886.	2,565.	157.	2,786.	1,565.	12.	3,182.	141,618.
Saskatchewan	2,702.	222,829.	58,081.	620.	1,178.	996.	1,638.	7,271.	332.	3,276.	149,437.
Others	105	2,665.								893.	1,772.
	<u>17,987</u>	<u>1,440,261.</u>	<u>417,303.</u>	<u>4,923.</u>	<u>18,843.</u>	<u>9,447.</u>	<u>9,398.</u>	<u>19,103.</u>	<u>444.</u>	<u>26,386.</u>	<u>934,414.</u>
		80.07	23.20	.27	1.05	.53	.52	1.06	.02	1.47	51.95
<u>RECAP STATEMENT OF AVERAGE CONTRIBUTION PER MEMBER</u>											
1973-74	17,987	80.07	23.20	.27	1.05	.53	.52	1.06	.02	1.47	51.95
1972-73	17,910	65.26	20.07	.18	.97	.77	.57	1.07	.02	.56	41.05
1971-72	17,336	62.73	20.64	.22	1.01	.86	.54	1.15	.03	.80	37.44
1970-71	16,960	59.79	19.38	.22	1.01	.98	.49	.73	.08	.45	36.09
1969-70	16,687	72.35	19.77	.43	1.07	1.86	.63	.36	.19	.58	47.06

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

PROPOSED CONFERENCE BOARD BUDGETS
FOR
1974-75

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

PROPOSED BUDGET

	<u>1973-74</u> <u>Actual</u>	<u>1974-75</u> <u>Budget</u>		<u>%</u>
Net Funding Requirements From the Conference:				
Board of Christian Education	26,396.	32,550.	+	23.3
Board of Evangelism	72,359.	103,550.	+	43.1
Board of Higher Education	137,651.	156,813.	+	13.9
Board of Management	79,876.	68,000.	-	14.9
Board of Publications	97,498.	114,820.	+	17.7
Board of Spiritual & Social Concerns	1,015.	2,600.	+	156.2
	<u>414,795.</u>	<u>478,333.</u>	+	15.3

Revenue:

Income	419,820.			
Conference				
Membership Funding				
Requirements for 1974-75		<u>486,000.</u>	+	15.8
Surplus	<u>5,025.</u>	<u>7,667.</u>		

Collections:

Board of Evangelism:

- (1) Conference Sunday - Quebec Extension Work
- (2) Easter Sunday - Quebec Extension Work

Board of Higher Education:

- (1) Mennonite Brethren Bible College - Two Sunday collections plus
a collection on deputation.

Church Institutes, Pulpit Service and Crusades:

Arrangements as to cost to be made with Evangelism Committee
of Board of Evangelism.

Conference Funding Requirements:

It will require \$26.50 per member to carry out the program
accepted by the Convention.

1973-74 Membership - 17,882

1974-75 Membership estimate - 18,000

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF CHRISTIAN EDUCATION
1974-75 Proposed Budget

	<u>1973-74</u> <u>Actual</u>	<u>1974-75</u> <u>Proposed Budget</u>		<u>%</u>
<u>Administration:</u>				
Executive Secretary and assistance to December 31/74		14,575.		
Office Secretary		5,700.		
Benefits		1,200.		
Moving Expenses		1,000.		
Travel		2,500.		
Rent		1,560.		
Office Supplies		1,000.		
Postage		600.		
Moving Office		500.		
Telephone		600.		
	<u>23,693.</u>	<u>29,235.</u>	+	23.39
Library	290.	300.	+	3.33
Special Agencies	857.	1,500.	+	175.03
Service Training	458.	-		
Youth Week & Worker	1,314.	1,515.	+	15.50
Calendar Activities	(196.)	-		
Conference Funding Requirements	<u>26,396.</u>	<u>30,550.</u>	+	23.5

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF EVANGELISM
1974-75 Budget

	<u>1973-74 Actual</u>		<u>1974-75 Budget</u>	<u>%</u>
<u>Evangelism Committee:</u>				
<u>Church Institutes</u>				
Salaries			13,000.	
Travel			2,000.	
Pulpit Service			1,000.	
<u>Administration</u>				
Benefits				
Office & Supplies				
Postage				
Secretarial Service				
Telephone				
	<u>17,435.18</u>		<u>16,000.</u>	
Less Revenue from Institutes	<u>9,399.78</u>	8,035.	<u>6,000.</u>	10,000. + 24.45
<u>Team Crusades</u>				
Honorarium			5,000.	
Travel				
Team				
Administration			20,000.	
Benefits				
Office & Supplies				
Postage				
Rent & Utilities				
Secretarial Service				
Telephone				
	<u>25,470.12</u>		<u>25,000.</u>	
Less Revenue	<u>16,956.13</u>	8,514.	<u>15,000.</u>	10,000. + 17.45
<u>Canada Inland Mission Committee:</u>				
<u>Quebec</u>				
Benefits			3,300.	
Building Grants			7,000.	
Extension: St. Laurent			400.	
St. Eustauch			1,600.	
Ste. Agathe			400.	
English			3,000.	
Salaries			47,445.	
Office & Travel			500.	
	<u>56,167.98</u>		<u>63,645.</u>	

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF EVANGELISM
1974-75 Budget

	<u>1973-74 Actual</u>	<u>1974-75 Budget</u>	<u>%</u>
<u>Nova Scotia</u>			
Salaries		9,145.	
Rent Subsidy		1,200.	
Benefits		600.	
Car Allowance		1,200.	
	<u>6,902.38</u>	<u>12,145.</u>	
Less credit from Christian Service	<u>-</u>	<u>3,000.</u>	
	<u>6,902.38</u>	<u>9,145.</u>	
	<u>63,070.36</u>	<u>72,790.</u>	
Less Collections:			
Conference Sunday		4,000.	
Easter Sunday		10,000.	
	<u>14,381.04</u>	<u>14,000.</u>	58,790. + 20.75
<u>Radio & T.V.:</u>			
Radio			
French Media		500.	
French Broadcast		1,000.	
Choice Production		2,000.	
Television Spots		2,500.	
Peace Film Prod.		3,000.	
Marketing		1,000.	
Committee Travel	<u>7,121.</u>	<u>1,500.</u>	11,500. + 61.49
<u>Administration:</u>			
Secretary		5,700.	
Office & Supplies		600.	
Postage		400.	
Telephone		500.	
Committee Travel		2,000.	
Rent (includes utilities)		1,560.	
Employee Benefits	<u>-</u>	<u>2,500.</u>	13,260. + 100.00
Conference Funding Requirements	<u>72,359.</u>	<u>103,550.</u>	43.11

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF HIGHER EDUCATION
1974-75 Proposed Budget

	<u>1972-73</u> <u>Actual</u>	<u>Budget</u>	<u>%</u>
(1) Conference Grants for College (Includes Taxes & Insurance)	115,758.	127,863.	
(2) Ministers Course	546.	2,000.	
(3) Student Services	970.	1,200.	
(4) Conference Bursaries	1,000.	1,000.	
(5) Archives Department	4,053.	5,750.	
(6) Seminary Students Grants	11,334.	15,000.	
(7) Board Executive Committee	642.	500.	
(8) Inter-School Relations Comm.	-	500.	
(9) Seminary Board Representation	1,464.	3,000.	
(10) Seminary Student Debt	1,883.	-	
	<u>137,650.</u>	<u>156,813.</u>	
Conference Funding		+	13.92

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

MENNONITE BRETHREN BIBLE COLLEGE
BUDGET

	<u>1973-74 Actual</u>	<u>1974-75 Budget</u>	<u>%</u>
<u>Revenue:</u>			
<u>Instructional</u>			
Tuition	31,339.75	37,000.	
Text Books	3,019.34	3,000.	
Graduation Fees	90.00	70.	40,070. + 16.32
<u>Board and Room</u>			
General	17,714.32	20,000.	
Room Rent	33,970.29	33,000.	53,000. + 2.55
<u>Other Revenue</u>			
Parking	840.00	800.	
Rentals	220.00	100.	
Others	407.00	-	+ 42.57
<u>Grants and Donations</u>			
Conference Grants	115,101.39	127,863.	
Education Endow.			
Fund	1,105.00	1,000.	
Collections	23,758.36	25,000.	
Special Coll.	8,609.99	-	153,863. + 3.56
	<u>236,275.74</u>	<u>247,833.</u>	+ 4.89
<u>Expenditures:</u>			
Instructional	120,280.49	143,003.	+ 18.89
Kitchen (Board)	19,443.09	22,250.	+ 14.44
Dormitories	19,360.40	18,825.	+ 2.76
Public Relations	11,349.40	12,100.	+ 6.62
Capital Expenditures	7,789.06	1,800.	- 76.89
Administration	47,808.77	54,855.	+ 14.74
	226,031.21	252,833.	+ 11.86
Surplus (Loss)	10,244.22	(5,000.)	
	<u>236,275.43</u>	<u>247,833.</u>	

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF MANAGEMENT
1974-75 Budget

	<u>1973-74 Actual</u>	<u>1974-75 Budget</u>	<u>%</u>
General Conference			
Assessment:	26,400.00	27,795. +	5.28
Administration:			
Audit	575.00	600.	
Conference - Moderator	-	100.	
Secretary	150.00	300.	
Treasurer	4,240.97	5,600.	
Employee Benefits	384.74	550.	
Office & Supplies	4,271.50	4,000.	
Secretarial Services	3,057.80	3,000.	
Park Maintenance	204.00	350.	
Postage	480.50	500.	
Buildings			
Janitor Service		600.	
Repair	49.84	3,000.	
Taxes	373.34	1,500.	
Utilities	423.18	1,000.	
Telephone	1,617.00	1,600. 7,700.	
Travel	12,642.80	700.	
Other	18.75	18,000.	
		505.	
Others:			
Pension	300.00	300.	
Office Equipment	5,000.00	5,000.	
Replacement & Deprec.	8,000.00	8,000.	
Christian Press Equip.	28,950.18	45,000.	
	70,316.42	100,205. +	42.51
	96,716.42	128,000.	
Less: Reserve for Depreciable			
Assets		20,000.	
Rent Income		25,000.	
Interest	16,840.42	15,000. 60,000.	
Earned	16,840.42		
	79,876.00	68,000. -	14.87

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF PUBLICATIONS
Proposed Budget

	<u>1973-74 Actual</u>	<u>1974-75 Budget</u>	<u>%</u>
<u>Periodicals:</u>			
M.B. Herald Publication	58,704.	67,360.	+ 4.75
Mennonitische Rundschau	36,620.	44,460.	+ 21.41
Publications	<u>2,174.</u>	<u>3,000.</u>	+ 37.99
Conference Funding Requirement	<u>97,498.</u>	<u>114,820.</u>	+ 17.77
Requirements			

<u>Conference Periodicals:</u>	<u>M. B. Herald</u>		<u>M. Rundschau</u>	
	<u>1973-74</u>	<u>1974-75</u>	<u>1973-74</u>	<u>1974-75</u>
	<u>Actual</u>	<u>Budget</u>	<u>Actual</u>	<u>Budget</u>
<u>Revenue:</u>				
Advertising	7,905.	10,000.	8,078.	8,000.
Subscription	2,267.	3,000.	17,952.	16,000.
Conference Grants	58,704.	66,360.	36,620.	43,460.
Miscellaneous Income	<u>150.</u>	<u>300.</u>	<u>3,463.</u>	<u>1,600.</u>
	<u>69,026.</u>	<u>79,660.</u>	<u>66,113.</u>	<u>69,060.</u>

<u>Expenditures:</u>				
Administration	3,711.	9,160.	3,367.	6,660.
Publishing	46,027.	48,500.	38,642.	39,000.
Mailing	4,853.	5,000.	7,685.	7,000.
Salaries	<u>16,307.</u>	<u>17,000.</u>	<u>13,384.</u>	<u>16,400.</u>
	70,898.	79,660.	63,078.	69,060.
Excess Income			3,035.	
Loss	<u>(1,872.)</u>			
	<u>69,026.</u>	<u>79,660.</u>	<u>66,113.</u>	<u>69,060.</u>

CANADIAN CONFERENCE
OF THE
MENNONITE BRETHREN CHURCHES OF NORTH AMERICA

BOARD OF SPIRITUAL & SOCIAL CONCERNS
1974-75 Budget

	<u>1973-74 Actual</u>	<u>1974-75 Budget</u>	<u>%</u>
Board Expenditures	1,015.00	2,600.	+ 156.16
For Travel, Pulpit Committee and Other Expenses			

STATISTICAL REPORT - George Epp

<u>Provinces</u>	<u>B.C.</u>	<u>Alta.</u>	<u>Sask.</u>	<u>Man.</u>	<u>Ont.</u>	<u>Que.</u>	<u>Total</u>
<u>A. Sunday School</u>							
No. of Teachers	738	187	345	583	417	11	2,281
No. of other staff aides, etc.	157	62	129	108	65	6	527
<u>Attendance</u>							
Cradle Roll	168	39	47	107	70	5	436
Nursery	317	83	97	206	146	4	853
Beginner	451	115	126	279	219	11	1,261
Primary	720	134	214	502	318	12	1,900
Junior	779	188	264	548	418	16	2,213
Young Teens	738	167	246	524	385	14	2,074
Senior Teens	477	148	234	422	300	8	1,589
College/Career	342	89	112	230	177	17	967
Adults	1,609	621	876	1,510	909	46	5,581
Attendance (Sunday average)	5,497	1,444	2,131	4,025	2,911	104	16,112
<u>B. Weekday Educational Activities</u>							
VBS (or equiv.)	1,834	780	470	991	1,069	25	5,169
Young Peoples	624	198	268	436	393		1,919
College/Career	211	73	40	121	20		465
Pioneer Girls (or equiv.)	1,145	365	235	601	588		2,934
Christian Service Brig. (or equiv.)	678	370	202	541	480		2,271
Attendance (per meeting)	4,492	1,786	1,215	2,690	2,550	25	12,758
<u>No. Staff</u>							
VBS	307	107	68	175	190	4	851
Young Peoples	82	31	41	41	41		236
College/Career	42	9	4	16	3		74
Pioneer Girls	256	83	52	153	117		661
Christian Service Brigade	142	81	45	136	98		502
Total	829	311	210	521	449	4	2,324
<u>C. Education - No. of Students</u>							
MB Bible Institutes	127	53	66	75	50		371 (341)*
Non-MB Bible Institutes	41	20	25	40	10	1	137 (116)*
Conf. or Ch./Conf. sponsored Christian High School	247			133	250		585 (627)*
Other Christian High School	13	2	2	8			25
Public High Schools	693	171	247	271	272	22	1,676 (1,871)*

<u>Provinces</u>	<u>B.C.</u>	<u>Alta.</u>	<u>Sask.</u>	<u>Man.</u>	<u>Ont.</u>	<u>Que.</u>	<u>Total</u>
Tabor College	5	1		4	4		14 (11)*
Pacific College	6		1	3	3		13 (8)*
MB Bible College	2	5	7	25	14		53 (49)*
Other Christian Colleges or Univer.	60	9	3	10	9		91
Public Universities or Colleges	96	42	55	119	79	10	401 (402)*
MB Biblical Seminary	4	1	1	1	4		11 (7)*
Total	1,294	304	407	689	650	33	3,377

*Represent totals of previous statistical year.

D. Music - No. of

Church Choir (Eng.)	25	11	19	20	14		89
Church Choir (Ger.)	6			4	2		12
Youth Choir	8	2	2	2	2		16
Children's Choir	13	5	11	11	5	1	46
Girls' Choir	4		1	4			9
Male Choir	9	3	5	8			25
Ladies' Choir	10	2		5	2		19
No. of Conductors	57	24	36	48	24	1	190

E. Other Church Ministries and Organizations

Organized Women's Society	27	12	25	24	14		102
Organized Men's Society	2	2		1	5		10
Prayer/Bible Study Groups	94	25	49	74	30	3	275
Children's Church	11	1	2	9	5		28
Mennonite Disaster Service	14	4	10	17	9		54
Organized Visitation Program	12	3	4	10	11	1	41
Day Care Program	2			2	1		5

F. Demographic Information

Both marriage part- ners members of MB Church	66	79	10	37	27	2	221
Marriage of MB member to partner belonging to another denomination	42	5	14	15	14		90
Mixed marriage (MB member to unbeliever)	6		4	5			15
Marriage of unbeliev- ers (either partner child of MB member)	16		4	10	1		31
Marriage of unbeliev- ers (neither partner child of MB member)	14	3	2	3	3		25

<u>Provinces</u>	<u>B.C.</u>	<u>Alta.</u>	<u>Sask.</u>	<u>Man.</u>	<u>Ont.</u>	<u>Que.</u>	<u>Total</u>
Civil Marriages (either partner MB member)		1	1				2
Marriage of divorced persons (either partner MB member)	1			1			2
Other - divorces, separation	3	1		2	1		7
Number of single MB members over age 30							
Male	85	7	20	31	28		171
Female	236	63	56	156	129		620
Number of births (children of members)	115	31	42	74	57		319
Number of deaths	60	17	20	33	18	1	149
Number of MB members who are widows:	239	74	98	201	177		789
widowers:	131	9	8	17	23		188
Number of retired members (age 65 and over)							
Male	447	27	114	249	167		1,004
Female	658	31	168	381	218		1,456

G. Pastoral Work and Services - No. of services;

Sunday a.m.	1,767	614	1,292	1,189	936	52	5,851
Sunday P.M.	1,463	408	774	629	671	52	4,002
Midweek (adult)	1,478	428	1,246	830	704	52	4,738
Midweek (other groups)	993	410	703	772	529	52	3,458
Evangelistic	55	8	44	7	12	2	128
Deeper Life	30	17	29	56	12	2	146
Bible Conference	14	12	11	13	12		62
Family Conference	65	9	11	10	14		109
Christian Education Conference, Work- shop, Seminar	23	7	18	8	32		88
Missionary Conference	52	18	12	4	22		180

Estimated attendance for above meetings (weekly meetings only).

Sunday a.m.	7,200	1,912	2,944	4,576	4,417	80	21,129
Sunday p.m.	3,410	785	1,490	1,840	1,989	45	9,559
Midweek (adult)	1,238	162	597	612	432	43	3,084
Midweek (all other groups)	1,462	439	578	746	919	30	4,174

H. Workers (Active) in the Church

Ordained Ministers	85	25	36	71	25	2	244
Ministers ordained during past year	1		1	2			4
Ministers elect or commissioned	17	6	8	13	5	1	50
Ordained deacons or elders	94	18	24	65	39		240

<u>Provinces</u>	<u>B.C.</u>	<u>Alta.</u>	<u>Sask.</u>	<u>Man.</u>	<u>Ont.</u>	<u>Que.</u>	<u>Total</u>
Deacons or elders ordained during past year	3						3
Deacons or elders elect or commissioned	45	16	25	28	26	4	144
Missionaries serving on BOMAS fields	15	4	15	22	2		58
Missionaries engaged by non-MB Mission Societies	39	15	33	13	10	1	112
Good News Corp (BOMAS)	3		2	2	2		9
Christian Service Workers (BOMAS)	5	1	6	12	6		30
MCC Workers	22	3	5	22	11		63

I. Membership Statistics (based on those reporting only)

No. of Churches	35	13	23	26	16	2	115
Membership at beginning of past church year	6,026	1,599	2,487	4,550	3,081	51	17,794
Number of members accepted during past church year	564	102	133	387	167	12	1,365
a) Thru membership transfer from another MB Church	298	52	64	180	45	3	642
b) Thru testimony or transfer from another denomination	61	8	17	47	21	2	156
c) Following baptism	205	42	52	160	101	7	567 (583)*
Number of excommunicated members re-admitted into membership	3	2		1	1		7 (4)*
Number of persons baptized but not rec'd into membership	1	1		1			3
Number of members excommunicated	3	1	3	4	3		14 (25)*
Number of members released but did not transfer to another MB church or denomination	37	11	9	26	14	5	102 (91)*
No. of members transferred to another denomination	46	27	17	54	16		160 (230)*

<u>Provinces</u>	<u>B.C.</u>	<u>Alta.</u>	<u>Sask.</u>	<u>Man.</u>	<u>Ont.</u>	<u>Que.</u>	<u>Total</u>
No. of members transferred to another MB Church	227	33	58	131	286		735
No. of persons died	60	15	20	33	18		146 (137)*
Net membership at end of past church year	6,220	1,616	2,513	4,690	2,912	58	18,009
Net membership, including estimates							18,459**

(Net membership previous statistical year, including estimates of churches not reporting

NET INCREASE - 18,459 - 17,896 = 563 or 3.1%

Age Group Categories of Members baptized

Under 10 year	1	3					4
10 - 20 years	143	26	46	134	90	2	441
21 - 50 years	52	9	6	24	10	2	103
over 50 years	9	4		2	1	3	19

Churches not reporting and their estimated membership

B.C. - Kelowna - 190

Alta. - Grassy Lake - 47

Sask. - Arelee - 65; Borden - 56; Carrot River - 40.

Que. - St. Laurent - 12; St. Jerome - 40.

* Churches not reporting represent a total of 450 estimated members.

** Total CANADIAN MENNONITE BRETHREN MEMBERSHIP including the churches not reporting.

J. Summary of Church Receipts

Provinces	B.C.	Alta.	Sask.	Man.	Ont.	Que.	Total
1) Local Church Program							
(a) Local Ministries	663,470.	106,824.	203,312.	420,539.	274,981.	10,088.	1,679,214.
(b) Building Debt Retirement	157,387.	44,795.	66,781.	105,889.	20,352.	-	395,174.
(c) Others	182,777.	67,141.	28,102.	104,202.	191,616.	-	573,838.
Total	1,003,634.	218,760.	298,195.	630,630.	669,929.	10,088.	2,648,346.
2) Provincial Conference Program							
(a) Conference Assessment	253,866.	29,703.	23,247.	256,403.	143,143.	-	706,362.
(b) MCC & Relief	57,300.	19,514.	15,701.	50,619.	35,906.	-	179,040.
(c) Special Collections	24,193.	31,244.	24,560.	45,689.	6,015.	-	131,701.
(d) Others	28,863.	10,462.	52,680.	65,961.	9,992.	-	167,858.
Total	364,222.	90,923.	116,188.	418,672.	186,063.	-	1,184,961.
3) Canadian Conference Program							
(a) Conference Assessment	70,835.	30,331.	43,834.	96,158.	62,962.	-	304,120.
(b) Special Collections	7,111.	2,547.	26,647.	15,925.	3,394.	-	110,624.
(c) Others	2,371.	1,293.	3,190.	10,129.	2,825.	-	19,808.
Total	80,317.	34,171.	73,671.	122,212.	69,181.	-	434,552.
4) General Conference Program							
(a) Conference Assessment	31,640.	5,484.	252.	683.	-	-	38,059.
(b) Missions/Services	282,685.	59,172.	116,650.	165,022.	117,687.	-	741,216.
(c) Mission Endowment Fund	9,419.	840.	1,924.	1,251.	340.	-	13,774.
(d) Others	37,783.	1,816.	3,000.	211.	14,898.	-	57,808.
Total	361,527.	67,312.	121,826.	209,167.	132,925.	-	850,757.
5) Other							
(a) Mission to non-MB Program	45,562.	22,541.	13,775.	20,573.	30,837.	-	133,288.
(b) Others	71,551.	13,532.	11,249.	43,269.	16,928.	-	156,529.
Total	117,113.	36,073.	25,024.	66,081.	47,765.	-	289,817.
TOTAL	1,926,813.	447,239.	634,904.	1,446,762.	1,105,863.	10,088.	5,408,323.
Total Donation for 73/74							4,545,242. *
Church Membership	6,220	1,616	2,513	4,690	2,912	58	18,009
Average per member 74/75	\$310.	\$277.	\$253.	\$308.	\$380.	\$174.	\$300.
Average per member 73/74	257.	246.	219.	243.	308.	167.	255.

SESSION VII

July 9, 1974 - 1:30 p.m.

1. Hymns: "My Faith Has Found A Resting Place," and "Thou Art Worthy."
2. Invocation: Brother John Unger, newly appointed Executive Secretary for Christian Education led in prayer.
3. Board of Christian Education: The resignation of Bro. Wilmer Kornelson was announced and a vote of thanks was given for his faithful and effective service.

Motion: The Board of Christian Education moves that the conference ratify the appointment of Brother John Unger as Executive Secretary of the Canadian Conference. Carried.

4. Budget:

Motion: That the financial statement as presented be accepted. Carried.

Motion: That the budget for 1974/75 be accepted. Carried.

5. Council of Boards Business:

Announcements:

(a) The 1975 General Conference will be held in Winnipeg, August 9 - 12, 1975.

(b) Saskatchewan has agreed to host the 1975 Canadian Conference.

(c) Appointments of the Council of Boards to the Board of Spiritual and Social Concerns. These appointments were necessitated due to the death of Bro. I.W. Redekop and the resignation of Bro. F.C. Peters. The following brethren have been appointed.

Bro. John Regehr - Manitoba

Bro. Corny Braun - Saskatchewan

(d) The Council of Boards has examined the question of combining Faith and Life and Business Conferences. The Council of Boards has made a notice of motion, this motion to be acted upon by the 1975 convention. (See minutes of the Council of Boards, July 6, 1974.)

6. Paper: "Mobilizing Our Human Resources," by Bro. Abe Konrad.
(See pages 119 - 120).

7. Special Music: Tom Graff.

8. Responses to the Paper: Tim Geddert
Herman Lenzmann

(See pages 121 - 125).

9. Correspondence: the following letter was received.

Dear Brethren of the Canadian Conference:

Greetings in the name of our wonderful Lord.

As one of those who benefitted from the Canadian Conference subsidy of \$500.00 given to seminary students studying at Fresno, I wish to express my heartfelt gratitude to you for your fellowship in the Gospel.

Our thoughts and prayers are with you as the conference convenes in Vancouver.

With Christian love,

Jake & Jessie Falk & family

10. Report of Resolutions Committee: the following resolutions were accepted.

The experience of togetherness during the days of the 64th Convention of the Canadian Conference of Mennonite Brethren Churches meeting in Vancouver fills our hearts with grace and gratitude.

The evidence of the gracious guiding presence of the Holy Spirit and his enrichment of our communications with each other in the discussion groups increases this gratitude.

The days of the Conference sessions and private fellowship also make us mindful of the many individuals who voluntarily made themselves our servants and made this Conference an event in our lives.

We wish to express gratitude to:

(a) the local Arrangements Committee for their services; largely behind the scenes, caring for the many details that contributed so much to our physical comforts and satisfaction and always ready to provide beyond our needs and requests.

(b) the Board of Spiritual and Social Concerns for selecting the Conference theme and making the arrangements and to the Conference Executive for the able leadership in the sessions.

(c) the brethren and sisters who prepared and responded to the study papers, sharing their studied insights and experiences.

(d) each brother and sister, delegate or guest who through personal prayer, participation in discussion or through simple acts of brotherhood contributed to the unity and success of this conference.

May the theme of our Faith and Life Conference, that is the Lordship of Jesus Christ, continue with us as we accept the challenge to grow in our understanding and in our obedience to the full implications of the Gospel of Jesus Christ.

II Peter 3:18, "But grow in grace and the knowledge of our Lord and Saviour Jesus Christ, to whom be the glory both now and to the day of eternity. Amen."

As the Canadian Mennonite Brethren Conference we wish to express our deep felt gratitude to Brother Wilmer Kornelson for his devoted and creative ministry in our churches in the area of Christian Education during the past seven years.

Our prayer and desire is that Brother Kornelson will continue to minister effectively to our churches through his involvement in teaching young people at Columbia Bible Institute.

"Therefore, our beloved brother be steadfast, immovable, always abounding in the work of the Lord, knowing that in the work of the Lord your labour is not in vain" (I Cor. 15:58).

11. The 64th Canadian Conference was closed with a communion service.

MOBILIZING OUR HUMAN RESOURCES

by A. J. Konrad

"Let us make man in our image, according to our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." And God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them; and God said to them, "Be fruitful and multiply and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth." ... And God saw all that he had made, and behold, it was very good. (Gen. 1:26-31)

This passage from the original creation account places man in perspective in his relationship to God and in his relationship to the rest of creation. As a being created in the image of God, man is placed above the created order and hence into a unique position of privilege and responsibility. True, through sin man has forfeited many of his privileges and reneged on much of his responsibility. But the message of the Scriptures comes through that man is worth saving.

Jesus brings this into sharp focus when he says: "For what does it profit a man to gain the whole world, and forfeit his soul? For what shall a man give in exchange for his soul?" (Mark 8:36-37) Redemption is the saga of an all-loving God giving himself in Christ to save (or salvage) a fallen humanity and to restore man to the true glory of the original creation.

In the light of this high view of man, the topic of this study seems rather demeaning. To speak of human beings as "resources" suggests a low estimate of man's worth, to postulate that they are "ours" may seem to deny the rule of the Creator, and to "mobilize" brings up all the negative connotations of regimentation, manipulation and depersonalization. However, if we place our topic within the framework of the overall topic of this convention, namely the Lordship of Christ, it takes on a more positive thrust.

If we keep in mind that Christ is Lord, it becomes evident: (1) that human resources are of inestimable worth both as objects of his redemptive love and as carriers of the message of redemption to every member of the human race (2 Cor. 5:14-21); (2) that we cannot talk of "our" in the sense of having (objectively) but of being--he is the head and we are the body (Eph. 4:15-16); (3) that mobilization can only mean a fulfillment of his high and holy purpose in a most effective way (Eph. 1:4,12). It goes without saying that in this paper we are concerning ourselves with "human resources" in the context of the church directly and only indirectly with the masses of humanity who do not acknowledge Christ as Lord.

In seeking to come to grips with our topic, we soon realize that the scope of discussion is virtually unlimited. The church and the work of the Lord encircle the globe and encompass all of life. The ministries of the church are many and varied, and when we think of total mobilization all aspects need to be considered. We dare not minimize missions and services abroad, relief and help to the needy around the world, our vital educational and publication institutions, or the challenge of evangelism right in our own land.

Yet I propose to limit my discussion in this paper almost exclusively

to the impact of this topic on a local church level. Important as our conference associations and activities are, it is in the local church where the Lordship of Christ finds its fullest expression. This is the arena of practical Christian living. Here is where our Christianity meets the test of meaning and vitality.

It is my deep conviction that if the local church is alive and healthy the greater body will not lack the resources, be they human or other, to carry out its calling in the world. If the church at Leamington, Brandon, Calgary, Yarrow, etc., is alive and functioning to its fullest capacity, pastors, teachers, missionaries, relief workers, and others will rise from within its ranks and the work of the Lord will prosper around the world.

A. The Problem We Are

When we think of effectively mobilizing our human resources in the church, we immediately visualize a well-organized, efficient church program. "A place for everyone and everyone in his place," "Use them or lose them," "Plan your work and work your plan." These are the slogans of every-member involvement.

If we were to visit any one of our 124 Canadian Mennonite Brethren churches on a typical Sunday morning, we would no doubt be impressed by the seriousness of purpose and the degree of activity we'd see. Most of our churches have regular Sunday morning and evening services, a good choir, a vital youth program, a strong Sunday School, a well-run club program, plus any number of other functions. It would almost seem that our churches are operating at about peak capacity and that any talk of mobilization is misdirected and irrelevant. Are not our people already busy doing all they can and always willing to answer to the call of duty? Aren't we doing all we can? Sometimes it almost seems that we are already over-extending ourselves in trying to do more than we actually have the human resources for. Listen in on a committee looking for VBS teachers, a superintendent trying to staff his Sunday School during the summer months, or the various agencies of the church competing with each other for the workers they need, and you often get the feeling that people are being reluctantly persuaded to perform tasks they do not relish out of a sense of duty and loyalty to the pastor or superintendent, etc.

Here and there voices are being raised to alert us to the dangers of over-burdening our people and the futility of much of our activity. Elmer Thiesen, in a recent article in the M.B. Herald, in which he assesses the program of most evangelical churches, suggests that we have far too much organization and activity. The result is that "weeknights for the average family become a hectic rat-race of shuffling members of the family to and from church The people are tired; their vocations bring them home weary. Evening activities wear them out more, and they get snappy at work, which of course hinders their Christian testimony." Not only that but:

Church members feel guilty--guilty about refusing that last request for service in the church, guilty about not spending enough time with the family, guilty about having to miss some church service or committee meeting because of their overcrowded schedule. They are discouraged and in despair because they are giving when they feel they have nothing to give, never having time to receive something to meet their real needs as persons.

Dr. John White, a professor of psychiatry at the University of Manitoba, and teaching elder of the Church of the Way in Winnipeg, recently

had this to say in his analysis of the church:

The local congregation is like a patient who has been kept in bed too long. She may be stuffed with solid exercises, and choked on vitamins of exhortation, but let her swing her legs over the side and she will fall flat on her face. She has been given the physiotherapy of organized Christian activity, but has not been suffered to stand on her own feet. Consequently she is too weak to do so.

Is it really true that in spite of the air of well-being and vitality that our many activities suggest, the church is not meeting the needs of its members, is on the contrary wearying them, and on top of it all impotent in fulfilling its calling?

I as a pastor would want to be the last to disparage all the faithful efforts of so many in our churches. And certainly much is being accomplished. But why the lack of real enthusiasm and joy? Would the answer be to cancel most of the activities and start over again with a much simpler program? Or is it possible that we are really working to capacity and that we should be talking about doing less rather than mobilization? I personally believe that there are vast resources that have never been tapped, that we are far from realizing the full potential of God working through every member of the church.

Perhaps the very formulation of our topic suggests at least in part what lies at the root of our problem. When we speak of "our" human resources we are consciously or unconsciously undermining the dignity of man and the Lordship of Christ by placing human beings on a level with the rest of God's creation. But that is not God's intention for man. As steward of God's creation, man is placed in a direct relationship with God--human beings are not just another resource to be developed by men. God has a prior claim upon man and for the Christian this is expressed through the Lordship of Christ in his life. Therefore any attempt to solve the problems of the church must deal first of all with the nature of the Lordship of Christ.

B. The Prior Claim We Must Face

1. Christ is Lord personally:

The Lordship of Christ finds its basic expression in a one-to-one relationship between Christ and the believer. This relationship has its beginning through a personal conversion or salvation experience and results in a transformation of every aspect of life (II Cor. 5: 15,17). The new birth is the entrance into the family of God (John 1:12) and the new life is the expression of the nature of God (II Pet. 1:4). One of the reasons that the church today is largely ineffective is that there is so much "nominal Christianity" around that it is difficult to distinguish the genuine from the counterfeit.

Elton Trueblood addresses himself to this problem when he postulates that truly committed Christians are only a small minority. He suggests that the largest part of the nominal memberships in local churches is made up of individuals who have a "conventionalized association with the Christian heritage which is best described as mild religion." (p.24) Elizabeth O'Connor, in writing of the experiences of the Church of the Savior in Washington, D.C., devotes a whole chapter to the subject of an approach to integrity of church membership. She says:

The refusal to grapple with the issue of entrance into the Christian Church is not tolerance; it is a betrayal of the gospel which we preach.... Surely entrance into the Christian

Church presupposes total commitment to Christ as Lord of the Church. (p.25)

But surely this is not our problem in the Mennonite Brethren church! Do we not stand firm in our conviction that a "definite decision with reference to receiving God's redeeming grace is the prerequisite to Mennonite Brethren church membership" (Pamphlet: This is the Mennonite Brethren church)? And do we not emphasize discipleship that expresses itself in practical holiness and personal witness?

These are indeed our goals, but the attainment is becoming more and more difficult. I hesitate to become more specific lest I sound judgmental, yet I cannot suppress the impression that we have members in our churches who have never been born again and many others whose lives as Christians are far from being fully committed to Christ as Lord.

How has this come about? Firstly, strong as our emphasis has been on personal conversion and discipleship, we have not completely been able to shake the ethnic syndrome. In theory we have rejected the "Volkskirche" but in practice the pressures of a close-knit "Mennonite" identity have influenced our concept of church membership far more than we care to admit. This pressure is evident as we sincerely urge our children to accept Christ, be baptized, and become members of the church as well as when we as a church are in the process of examining applicants for membership. The result is that our children readily conform to these pressures, often without a genuine commitment to the Lord and that we receive members regardless of how shallow their commitment as long as they know the right words and are willing to commit themselves to the outward standards of conduct expected of them.

Secondly, I believe we have too wholeheartedly espoused the "cult of involvement" in our approach to winning people for the Lord. Simply stated, this approach envisions the winning of people for the Lord by getting them involved in the program of the church. By enlisting people to sing in the choir, join the youth group, become an usher, or join any number of activities sponsored by the church, it is felt that they will be kept busy (and in some cases out of mischief) and be drawn to the fellowship of believers.

It is true that such involvement has many good side-effects and may bring an individual to the place where he makes a total commitment to Christ. But we may also come to the place where we "make the devil the president of the class to keep him out of mischief" as Dr. Unruh once remarked at a Sunday School convention where this principle was so highly recommended. We may also have many become actively involved in the church without having come by way of the cross, the place of death to self and resurrection to newness of life under the Lordship of Christ.

Finally, the Lordship of Christ is not evident in the lives of many Christians because they have fallen prey to the snare of worldliness. Dr. F.C. Peters once defined worldliness as "this-worldliness." It is the acceptance of the life-style of this world against which Paul warns in Romans 12:2 when he says: "Don't let the world around you squeeze you into its own mold" (Phillips), and of which John says in his first Epistle "Do not love the world, nor the things in the world" (2:15 NASB).

Worldliness (or carnality) is expressed by living selfish lives in the context of Christian profession. When the Christian's life-style is patterned after that of the society in which he lives first, and

after the principles of the Word of God second, Christ is not Lord. It is true that a carnal Christian can often be persuaded to be very active in the church, but the result will always be disappointing in terms of personal satisfaction and enduring fruit. Jesus said: "You did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain." (John 15:16)

2. Christ is Lord dynamically:

In preparation for his departure, Jesus said to his disciples: "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you" (John 16:7). After his death and resurrection he promised: "But you shall receive power when the Holy Spirit has come upon you ..." (Acts 1:8). The Holy Spirit is the power (Gr. dunamis) in the life of the believer. The Lordship of Christ is expressed practically through the enabling power of the indwelling Spirit. To try to live the Christian life apart from the ministry of the Holy Spirit is to regress to Old Testament legalism and a sterile, lifeless Christianity.

Concerning the Holy Spirit, the sixth revised draft of the Mennonite Brethren Confession of Faith (see 1972 General Conference Yearbook, p. 17) states under Section I, God: "We believe in the Holy Spirit, sent by the Father and the Son to effect redemption in man. He convicts, regenerates, guides and teaches, rebukes, indwells, empowers, comforts, intercedes for believers, unites them into one body, and glorifies Christ." Under Section V, the Christian Life, it is further stated: "We believe that the Holy Spirit lives in every Christian and transforms him into the image of Christ. He empowers the believer to follow Christ and be an effective witness for Him." And finally, under Section VIII, the Christian Ministries, we have the statement: "We believe that God, through the Holy Spirit, has endowed His children with gifts for Christian ministry. Each member lovingly ministers to the other, until all are built up to the maturity of Christ."

The above statements would lead me to conclude that our Pneumatology (the Doctrine of the Holy Spirit) is correct, but it is my observation that our practice falls short of fully experiencing the Lordship of Christ through the dunamis of the Spirit. We have correctly emphasized the fact that we are "sealed in Him (Christ) with the Holy Spirit of promise" (Eph. 1:13) but what about the command to be "filled with the Spirit" (Eph. 5:18) and the teaching of the Scriptures about the gifts of the Spirit (cf. Eph. 4:4-13, 1 Cor 12 & 14, etc.)?

It is interesting to note that in the 1972 General Conference resolution on the "Charismatic Question" (see p. 9) we have the statement: "We confess that our lives often do not give evidence of the fullness of the Spirit, and we want to take more seriously Paul's exhortation to 'keep on being filled' (Eph. 5)", but this confession is used here only as a preamble to a warning against the pride of claiming to possess a greater measure of the Spirit's power and fullness than our brother. The warning is in place, but the confession points to a crying need in our churches.

Spirit-filled Christians are happy Christians whose greatest joy is to do the Lord's will. Hence they are readily "mobilized" for the ministry of the church, the body of Christ. This is, I believe, where Campus Crusade for Christ has made its greatest contribution. By showing Christians how to live the Spirit-filled life (and incidentally, by putting a simple tool--The Four Spiritual Laws booklet--into their hands) they have helped thousands to become effective witnesses. The lives of many tired and listless Christians have been literally

revolutionized as they have by faith claimed the fulness of the Spirit.

However, it is when we consider what the Bible says about spiritual gifts, that we begin to realize how little we have reckoned with the Holy Spirit in our approach to the life, worship, and ministry of the church. Howard Snyder, in a very helpful article on "Misunderstanding Spiritual Gifts" says:

Great confusion exists today regarding the important biblical doctrine of the gifts of the Spirit. The institutional church often shows a crippling misunderstanding of this concept. And too often specific Christian traditions implicitly, if not explicitly, deny the possibility of real creativity.

When I speak of misunderstanding spiritual gifts, I speak from experience. I had read the passages on the gifts of the Spirit in First Corinthians, Romans, and Ephesians many times, always with half-conscious puzzlement. Paul emphasized spiritual gifts, but there seemed to be no application of the teaching to the contemporary church. Then slowly it dawned on me: the contemporary church in its institutional form makes little room for spontaneous spiritual gifts. Worse yet, often it does not need spiritual gifts to function. When the local church is structured after an institutional rather than charismatic model, spiritual gifts are replaced by aptitude, education, and technique.

Perhaps here lies the answer to our frustration with overcrowded schedules and overly ambitious church programs. In the article earlier mentioned Elmer Thiessen laments:

Today ... we have church leaders and laymen on church boards, well trained in the administrative techniques of our technological society. The result is a complex church bureaucracy that matches the complexity of most industrial and government bureaucracies.

We have worship committees, education committees, library committees, finance committees, music committees, and more committees.

Certainly it would be unrealistic to suggest that we dissolve all committees in our churches and simply "let the Spirit rule," but we must admit that not only are countless hours literally wasted in committee meetings, but that the true creativity of the Spirit is stifled or even omitted. In speaking about the prominence that the operation of the Holy Spirit had in the early church, Ray Stedman says:

There seems little doubt that this is where the early church began with new converts. Whenever anyone, by faith in Jesus Christ, passed from the kingdom and power of Satan into the Kingdom of God's love, he was immediately taught that the Holy Spirit of God had not only imparted to him the life of Jesus Christ, but had also equipped him with a spiritual gift which he was then responsible to discover and exercise.

3. Christ is Lord vicariously

The word "vicarious" is defined (1) of or pertaining to a vicar, substitute, or a deputy; deputed; delegated; as, vicarious authority; (2) acting on behalf of or as representing another; as a vicarious agent. By using it here I am opening up the whole area of human authority and leadership within the church. The very word "mobilize" suggests an authority, a directing agency. And here is where the Lordship of Christ finds another expression: Christ is Lord vicariously through men and women who are called to lead.

In our Mennonite Brethren Church I sense a "fuzziness" regarding our understanding of the function of Christian leadership. We have, on the one hand, correctly rejected the concept of one "Vicar of Christ" as the head of the church who is the representative of Christ on earth. We have, on the other hand, understood and emphasized the concept of the priesthood of all believers (1 Peter 2:9) and the equality before God of all who are in Christ (Gal. 3:26-28). But we do not have a clear understanding of the functions of spiritual leadership within the church. There is among many a very real fear that leadership, whether it be in the person of the pastor, of the Church Council, or Board of Deacons, will become too strong and some churches have safeguards written into their constitution to prevent this. There is, however, also a very marked tendency, often on the part of the same people, to expect the pastor and the leaders to do the work of the church and the attitude of the membership becomes "let clerical George do it."

Perhaps, in part, our uncertainty about the place of leadership has its origins in our history. Was not the original cessation of 1860 the outcome of a confrontation with the leadership of the church? And is it not a fact of history that only a few Mennonite Brethren ministers became "Aelteste" and that this office has completely faded from existence? This need not necessarily be harmful in itself, but with our strong emphasis on individualism, our generally higher level of education, and our material prosperity has come what we might call a crisis in leadership. This crisis is evident in the paucity of leaders in our churches and conferences and also in the lack of response to the leadership we have.

Most of our churches have now made the transition from a lay ministry to a salaried pastor. Even though this transition has been effected rather smoothly, the full potential of "full-time" leadership is often not being realized. The problem is one of both role and relationship. The role of the pastor-teacher is often not clearly understood and the relationship is often such that leadership functions are difficult to carry out.

That leadership is an important element of church life can be gathered from the apostolic practice (Acts 14:23), from the apostolic teaching (II Tim. 2:2), and from the fact that leadership gifts are quite prominent among the gifts of the Spirit as described in Eph. 4:11 and I Cor. 12. Perhaps one of the clearest statements of Scripture on this point is found in 1 Peter 5:1-3:

Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and partaker also of the glory that is to be revealed, shepherd the flock of God among you, not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

This passage harkens back to the post-resurrection scene on the shores of the Sea of Galilee where the Lord took Peter aside, examined his love and then gave him the three-fold charge: "Feed my lambs," "Tend my sheep," "Feed my sheep." When Paul took leave of the elders from Ephesus, his parting words were: "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the Church of God which he purchased with his own blood" (Acts 2:28).

These passages, and many others, suggest that the Lordship of Christ is in effect delegated to human leaders who become the Undershepherds

of the people of God. This does not conflict with our earlier statement that all are equal before God, since the pastor or leader is first and foremost the Lord's servant, serving for the Lord's sake. A Christian view of leadership, and this applies to all leadership positions in the church, must recognize the fact that basically there is only one head of the Church, namely Christ, and that all believers, including the pastor, are members of the body. From this it follows that Christian leadership is only relative. Christ is the only leader, the rest are humble followers. As a disciple of Christ it will be the concern of the pastor as leader to know the mind of Christ for himself as well as for the church and to lead others as he is led by Christ so that he may say with Paul: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

As I relate all this to our subject of discussion, I cannot escape the conviction that in order to mobilize our human resources in the church, truly spiritual leadership will have to have a much stronger role. Dr. Lee Robertson of Highland Park Baptist Church, Chattanooga, has said: "everything rises and falls on leadership." Perhaps we are not ready to model our churches after large "super churches" with their total ministry built around one strong leader and an extensive staff of supporting ministers, but we do need to learn from them the potential of aggressive, dedicated leadership. We need in our day and for our churches, leaders who are men of God, who will through their own dedication and love for the Lord gain the confidence and loyalty of those they lead, and then with vision and faith show the way. God give us leaders who will without fear and favor, stand for the truth and proclaim it. God give us leaders who will through giving themselves to prayer, compassion and witnessing, inspire and encourage believers young and old, to be effective Christians.

C. The Program We Need

When the whole church is in a responsive relationship to its head, the practical matters of organizational structure and program will become guiding channels through which the Spirit can function. In searching for a "spiritual" model that will meet the needs of the church, we do well to remind ourselves that the Scriptures give us many principles but no detailed organizational chart or format of services. It is therefore essential that we learn to sort out the abiding principles from the accretions of tradition as we grapple with the issues of the life of the church in our day.

An effective mobilization of human resources as represented by the members of the body implies that those structures and activities that are unproductive of spiritual life and growth be pruned away and that every effort be made to develop programs that revitalize life and foster growth. The twentieth century church must develop its own contemporary forms and structures applying the biblical principles given to us. Since the Bible is supra-cultural, it does not give us forms--only principles and examples.

The principles, doctrines, directives, objectives, and purposes outlined in the Scriptures are absolutes and do not change, whereas the forms, means, methods, patterns, and structures are non-absolutes subject to change. As Dr. Frances Schaeffer has somewhere written: "Some things (the absolutes) never change, some things (the non-absolutes) always change. These latter must change in order to help us carry out the absolutes. When we cannot change in the non-absolutes, we have a spiritual problem."

We live in a day where new methods and approaches are being developed

and promoted. Seminars, clinics, and institutes in the areas of witnessing, family life and personal Christian living are being attended by thousands of pastors and laymen and many are greatly helped. Churches are sponsoring "how we did it" conventions and again many pastors and laymen are receiving valuable instruction in church growth techniques.

International conventions on evangelism and missions have been successful in bringing together key leaders and great numbers of young people to explore ways and means of carrying out the great commission in our day. Many good books have been written with detailed step-by-step instructions in almost any field of Christian endeavor and witness.

With all this help readily available, I do not in this brief paper propose to even try to outline programs of effective mobilization. However, I do feel that we should underscore at least a few of the abiding principles that would help us to develop programs for our churches that would meet our needs today.

1. The principle of balance.

Dr. Gene Getz of Dallas Theological Seminary, at a recent Christian Workers Conference, suggested that all believers must be provided with three kinds of experiences in order to grow spiritually (Acts 2:42-47):

- (1) Believers must have vital learning experiences with the Word, "The Apostles' doctrine."
- (2) Believers must have vital relational experiences consisting of fellowship with God and of fellowship with other believers.
- (3) Believers must have vital witnessing experiences with the unsaved world.

He further emphasized that it is of greatest importance that a church program provide for all three of these experiences. If there is an over-emphasis on doctrine, the church becomes just a school with little application of truth learned for practical life situations. If there is an over-emphasis on fellowship there is a tendency that Christian experience is centered on emotions and that continued "sharing" becomes mere sentimentalism.

If there is an over-emphasis on evangelism, the Christian experience tends to become shallow and static as it is relived over and over again through the experience of new converts. If there is a strong emphasis on doctrine and fellowship with a lesser emphasis on evangelism, the church will soon become ingrown, stale, and lacking in spiritual vitality. Therefore any church program that sets out to mobilize all resources must strive for balance in these areas.

2. The principle of priorities.

When the Scriptures admonish us to "redeem the time because the days are evil" (Eph. 5:16), we are reminded that our time is limited as are also our opportunities. Hence, we need to carefully establish our priorities, especially as they relate to the above mentioned areas.

In setting up our church programs we need to be very careful that the teaching of the Word is not neglected. Jack Wyrzten, director of Word of Life Fellowship, has made this statement: "Ninety percent of our church work today is spent entertaining the young people instead of indoctrinating them in the Word of God and making disciples of them." We have many good activity programs that set out to teach the Word of God in the context of life in its totality, but often the entertainment becomes predominant and little real instruction in the

Word takes place. Unless the Word is central in our thinking, preaching, teaching, and discussion, our priorities need realignment.

This holds true also of our relational experiences. It is true that very often our formal worship services, usually involving large crowds of people (the larger the crowd, the more successful we feel) provide little opportunity for true fellowship. This applies to the place that prayer has in the life of the church first of all. Evangelist John Bisagno, in the preface to his book The Power of Positive Praying, says:

I have come to believe that, beyond a doubt, the greatest need of religious America is prayer. From every quarter the cry arises for more faithfulness and consistency from God's people, yet little comes forth. Why do we grow so little? Why are we weak and powerless? Because we pray so little.

Why do people stay away from prayer meetings in mass? Because most of them know so little of prayer that they are really embarrassed to try.

Deep down in our hearts we know that this is true. We pastors know it, the people know it, yet for most Christians and most churches the enthusiasm for prayer is sadly lacking. The structuring of vital prayer fellowship, be it through cell-groups, prayer breakfasts, "Body-life" services, or any other format is a priority we cannot neglect in the program of the church.

The priority of our evangelistic outreach has received considerable attention in the last few decades. Historically, the Mennonite Brethren Church has taken its missionary responsibility seriously. "From the beginning, Mennonite Brethren have held the missionary mandate to be obligatory for all Christians. Disciples are called to use whatever gifts they have to bring people into living fellowship with Christ and the Church," says our pamphlet This is the Mennonite Brethren Church.

Practically, and I am now speaking of the present, we have not succeeded in most cases to maintain missions and evangelism as a central thrust in our churches. There are exceptions and some progress is being made in most churches, but we have few "soul-winning churches" in our Conference. Our missions endeavors abroad are receiving good support and formal mass-evangelism efforts are generally well supported, but I say again, witnessing and soul-winning that actually communicates the love of Christ to the community of which the church is a part, is not receiving a strong enough emphasis. The methods may vary from church to church and from community to community, but until the local church is willing to accept the responsibility to saturate the community in which it exists with the gospel, it has failed to give priority to her Lord's last wishes.

I place myself under this indictment and confess my need and unfaithfulness, for it is with us who lead that the greatest responsibility lies. It is my firm conviction that unless the core-group of workers within the church--the pastor, the deacons, the Church Council, the Sunday school teachers and the club workers--see this as an important priority, the church will not fulfill its mission in this respect.

3. The principle of personal relevancy.

By this I mean that there must be an evident sense of purpose and meaningfulness in all that we do. We underestimate the maturity and dedication of our people by thinking that all we have to do is strike up the band and everyone will get on the wagon. For results that

endure it is imperative that what we propose to do is of abiding worth, both objectively (for God) and subjectively (for the individual). This happens when:

(1) Theory is translated into experience. Christians come alive when spiritual truth is validated by actual experience. When the people of God discover for themselves that "it works," they will transfer from the ranks of those who have to be pushed to the ranks of those who cannot be stopped. When prayer becomes actual communion with God, fellowship with other believers is actually in the Lord, and day to day life is lived in the power of the Holy Spirit, life has taken on a new dimension that will overflow in service.

(2) Needs and goals are visualized personally. We live in a day of an information explosion, of instant news, be it good or bad. Via the news media we know of millions who are starving, of the horrors of war and destruction in its most gruesome details, of disasters and calamities that follow fast upon one another. And so we get used to shrugging our shoulders, knowing we can impossibly do much about it. And this carries over into our thinking concerning spiritual needs as well. What can I as an individual do to convert, feed, heal, help a perishing world? Somehow we need to structure our church programs in such a way that every member will sense that he is important in the contribution he makes toward fulfilling the purpose of the total body of Christ.

(3) Results or outcomes must be discernable practically. People must see God at work! We have encouraged people to give to the work of the Lord (in a general way) to sow the seed of the Word (again in a general way) to pray without ceasing (also using generalities) and often there is no direct, discernable outcome. Perhaps we need to realize that the life-blood of Christian enthusiasm and joy is specific results that follow specific acts of faith, be they prayer, witnessing, giving, etc.

I've seen it happen again and again where people, including myself, who were tired from a hard day were completely revitalized through an evening of soul-winning visitation. Talk to any soul-winner and he will not mention his tiredness or his busyness or his boredom but rather his overflowing joy at being God's channel of blessing to a person with a spiritual need. Mobilize? Yes, but let it be in a work that has real purpose for all eternity.

Conclusion

In closing, may I say that what you have just heard is only one brother's understanding of the needs of our churches in our day in order to meet the challenge that we face. I have written from the perspective of my own personal pilgrimage in a search for a meaningful relationship with Christ and a more effective ministry within the brotherhood.

Perhaps in places my limited experience has led to an oversimplification of the problems and my inadequate understanding has resulted in generalizations that are too sweeping in their scope. Where this has happened, I have full confidence in the corrective of a brotherhood consensus as worked out through the sharing of insights and convictions. That's what I believe this convention is all about. I have not deliberately included anything merely to be provocative, nor have I deleted anything because of the possibility of disagreement.

It is my prayer that through open and honest discussion we may at this convention gain some helpful insights as to how we can best mobilize our human resources for the greater glory of God.

Selected Bibliography

- Bisagno, John. The Power of Positive Praying. Zondervan Publishing House, Grand Rapids, Michigan.
- O'Connor, Elizabeth. Call to Commitment. Harper & Row, N.Y.
- Snyder, Howard A. "Misunderstanding Spiritual Gifts" Christianity Today. Washington, D.C., October 12, 1973.
- Stedman, Ray C. Body Life. Gospel Light Publishers, Glendale, California.
- Thiessen, Elmer. "For No Other Foundation" Mennonite Brethren Herald, March 8, 1974.
- Trueblood, Elton. The Incendiary Fellowship. Harper & Row, N.Y.
- White, Dr. John. "A Psychiatrist's Analysis of the Church" April, 1974 issue of Thrust, the official organ of the Evangelical Fellowship of Canada.

Response to the Paper by A. J. Konrad

MOBILIZING OUR HUMAN RESOURCES

by Tim Geddert

Christianity is not so much God's response to the call of man as it is man's response to the call of God. D. E. Trueblood has said, "Religion is not so much the thrill of discovery as the awareness of being assaulted.... Religion is not so much finding God as reaction to the Reality which has found us. It is not so much man's bargain with God as it is man's response to God's grace" (p. 439). Christianity is not so much man reaching up as it is God reaching down.

The Creator has the right to define the terms, call the shots and make the demands. The creature has the responsibility to submit and respond.

If this is true--if the Christian life is a life lived in response to the call of God--then the first obligation of man is to recognize and understand God's call.

Jesus Christ came to make vivid and understandable the call of God. Jesus came to show that the call of God is primarily two-fold. It is a call to come, and it is a call to go.

The call to come is beautifully depicted in the account of Christ's encounter with the rich young ruler. In essence Jesus said: leave your legalism and come learn what it means to love; leave your earthly treasures and come learn about treasures in heaven; leave yourself and your own righteousness and come learn of me and my righteousness. All this is implied when Jesus said, "Come, follow me" (Matthew 19:21).

The call to go is most forcefully recorded in Matthew 28. It is a simple call to go into the very world we were called out of. It is a call to reach into the quicksand in which we were once trapped. It is a call to show the sinking world that the hand of God is ready to pull them from the mire if they will only respond.

God's call is to come and God's call is to go. When Jesus says, "Go" he is saying, "Go and I will be with you where you go." When Jesus says "Come," he says, "disassociate yourself from the world in order to contrast it." When Jesus says "Go" he says, "associate yourself with the world in order to convert it."

Responding to this two-fold call of God results in three unique relationships. There is a relationship between the one who calls and the one who responds. This is the believer's relationship with God. There is a relationship between those who respond. This is the relationship between believers. There is thirdly a relationship between the one who responds and the group out of which he is called and into which he is later sent as an ambassador. This is the believer's relationship with the world.

The church is the assembly of those who are "called out" and then "sent out." As such, the function of the church is to stimulate believers (and show believers how) to relate correctly to God, to each other and to the world.

If God had not given us resources which enable us to function correctly in these three relationships, he would never have called us to do so, for then a response would be impossible. In the light of this, what does it mean for a church to mobilize human resources?

A church is mobilizing the God-given resources of its members when

it helps individual believers to function correctly in three relationships of the Christian life. In recognizing a need to mobilize our human resources, we are admitting that in our churches and in our lives, one or more of these relationships is faulty.

A faulty relationship with God means that communication with God is hindered. When this occurs, believers fail to hear God's instructions and fail to respond in worship and commitment.

A faulty relationship between believers means that communication of believers with each other is hindered. When this occurs, believers do not truly love each other, bear each other's burdens, encourage each other and admonish each other.

A faulty relationship with the world means that communication between believers and their unsaved friends is broken. When this occurs, believers fail to speak of Christ and their friends fail to listen.

I must confess that when I look at my life I very often see faults in the relationships in which I am involved. Whenever my church has helped me to recognize and correct these faults, it has fulfilled its divine mandate to mobilize the resources God has given me. Whenever my church has not done this, it has failed in a part of its mission. I thank God for my church and especially for the times it has performed its God-intended function in my life. And yet, I am concerned. Because my church is made up of others like me who do not always function correctly in the relationships of the Christian life, there are many resources, many God-given abilities, in me and in my church which are producing no fruit because they are not being exercised. I am guessing that my church is not unique in this respect. If this is true, then we have a problem.

The most obvious evidence of the problem is that many of us are not saturating our communities with the gospel of Christ. If our neighbors are dying in their sins because we have not warned them, then there is a problem and we have no right to point to our successes in India and Africa to prove that there is not. I know that I have neighbors and friends with whom I have never shared the good news of salvation. Therefore, I know there is a problem in my life. I suspect the problem exists also in other lives and in our churches. The evidence of the problem is a faulty relationship to the world, but the root of the problem is elsewhere.

Francis Schaeffer has said, "We cannot expect the world to believe that the Father sent the Son, that Jesus' claims are true, and that Christianity is true, unless the world sees some reality of the oneness of true Christians" (p. 15). Lack of success in witnessing, Christ says, can be traced to a lack of unity between believers (John 17:21). I am convinced that the witnessing success of the early church can be attributed to the fact that the early Christians displayed a love and unity which the observers admired and longed for. Their unity stimulated questions and they were ready to give an answer.

When Peter said we should be ready always to give an answer to those who question us about our faith, (Peter 3:15) he presupposed that there would be questions. Perhaps today we hear so few questions concerning our faith, for the same reason that we so seldom hear the world saying, "Behold how they love one another."

A faulty relationship with the world can be traced to a faulty relationship between believers. However, even this is not the root of the problem. A faulty relationship between believers can always

be traced to a fault in the believer's relationship with God. "If someone says, 'I love God' and hates his brother, he is a liar, for the one who does not love his brother whom he has seen, cannot love God whom he has not seen" (1 John 4:20). It is not possible to completely love God and yet fail to love God's children. If there is a lack of love in our fellowships, it can always be traced to a faulty relationship between the believers and God.

Now this is hard to take. It hurts me when someone tells me that my ineffective witness is the result of incomplete commitment. It hurts me when someone tells me that my lack of love for my brother proves that I don't love God. It hurts--but then God says lots of things that hurt. God always puts his finger where it hurts because he wants to heal that part of the body which is out of joint.

When a faulty relationship with God is healed, there is a clear channel of communication between ourselves and God. He is able to show us our strengths and weaknesses. He is able to show us our mission and the resources he has given us in order to carry it out. We are then able to respond to God's call in obedience, worship and commitment.

When a faulty relationship between believers is healed, there is a clear channel of communication between believers. We are then able to help to build up the body in love. We are then able to recognize each other's gifts and we are able to exercise these gifts and thereby serve each other.

When a faulty relationship with the world is healed, there is a clear channel of communication between ourselves and our unsaved friends. We are then able to recognize their problems and share with them God's solutions.

How can we as a Mennonite Brethren church mobilize the resources God has given our members? In the same way that I as an individual believer can become a good steward of the gifts God has given me. I must recognize that my ineffective witness is the result of my lack of love for believers and that my lack of love for God's children can be traced to a lack of love for God.

How can the leadership of our churches and of our conference help to mobilize our God-given resources? You must, by your dedication and your example, continue to inspire younger Christians like myself to take seriously our commitments to God, to each other and to a lost world.

Selected Bibliography

Schaeffer, Francis. The Mark of the Christian. Inter-Varsity Press, Downers Grove, Ill.

Trueblood, D.E. "The Evidential Value of Religious Experience" in A Modern Introduction to Philosophy, ed. Paul Edwards. The Free Press, New York.

Response to the Paper by Abe Konrad

MOBILIZING OUR HUMAN RESOURCES

by Herman Lenzmann

The paper read by Bro. Abe Konrad has presented us with the basic ideas on the subject. I would like to add to or enlarge on four points.

1. The calling of a Christian. (The purpose of our life).

In order to mobilize our resources we must remind ourselves of our Christian calling. Christians are saved and left in this world for a definite purpose. Salvation from condemnation is not an end in itself. "He died for all, that those who live might live no longer for themselves but for him" (II Cor. 5:15). A life lived for self is a life lived in vain. Paul calls Christians with minds set on earthly things living as enemies of the cross of Christ (Phil. 3:17-19). Paul says he has no one to send, they all look after their own interest, not those of Jesus Christ (Phil. 3:20-21).

"I do not pray that thou shouldst take them out of the world," is part of the Lord's prayer in John 17:15. If salvation from condemnation would be an end in itself, this prayer would be a mystery. Verse 14 has the answer. "I have given them thy word." God's people have a mission to perform in this world--to proclaim the message of salvation.

In Luke 10:2 the Lord said: "There is a great harvest, only a few are working in it." Working for Christ is not the exception, but the normal. Only as we become aware of one calling, singleness of purpose for life, will we be successful in mobilizing our resources for the Lord.

2. The being of a Christian.

Before God needs effective service he needs effective people. Quality of life becomes very important. We must begin with the fundamentals of being the kind of persons God wants us to be. It is far easier to minimize the importance of being and put our lives into action. The action frequently becomes meaningless because the quality of being is not behind it. We may successfully mobilize our resources and yet be ineffective in our service.

Spurgeon said: "It is not the talent that God blesses so much, but likeness unto Jesus." With many Christians faith and life go their separate ways. Where this happens, resources mobilized are useless, at least of very little value.

When Christ called his disciples he said: "Follow me, and I will make you fishers of men" (Matt. 4:19). Following Christ is the prerequisite for service. Service is that natural result.

Before sending his disciples the Lord prayed: "Sanctify them in the truth; thy word is truth" (John 17:17). Sanctification precedes commissioning. I am not referring to perfection, but the willingness to obey and by God's grace to conform to his Word.

In Romans 12:1-2 Paul warns his readers not to conform to this world as he calls for their dedication. We are in danger to conform to this world in order to find acceptance, thereby defeating our own cause. (Dr. Clarence Kuest on I Peter says in connection with I Peter 3:3). The Holy Spirit does not use the styles of the world in winning the lost soul to the Lord as he seeks to work through the believer. That person is confronted with the world, not with the Saviour. It destroys the personal testimony of the soul winner. We may be fundamental in our doctrine, and yet defeat the power of God's Word we give out by the

lives we live. Christ works through the personality and life of the Christian. Only as we conform to God's Word will the resources mobilized become effective.

3. Total commitment to Christ.

Much is said and written about the Lordship of Christ today. When Christ takes control of our lives, surrender follows. The different terms used to describe this truth often complicate the matter. Obedience is the all inclusive and easily understood word. Now, as in Biblical literature, the mark that distinguishes the rebel from the subject is visible obedience. Unless we obey him he is not really Lord. John 8:31; 15:14; I Peter 1:14; John 14 & 15; I Sam. 15:22.

Total commitment demands the response of our total resources, time, talent and things. God is interested in the response of the total.

This involves the use of our time. We must put forth every effort to redeem every opportunity and to get as much accomplished for the Lord as possible.

Many Christians have developed their talents to a very low degree. Total development is a very urgent need of our day. We must be willing to give to the Lord all that we can be and can have through the full application of all our powers in the strength of the Holy Spirit.

In our days we must think anew what it means to dedicate our things to the Lord, our material possessions. The deeper the Christian grows into him or is drawn into him, many things that were gained to him, lose their urgency because they move more and more to the periphery of life. Phil. 3:7. Many people suffer and are being lost because of the indifference and rebellion of many Christians.

Our dedication may not be circumscribed in a narrow sense. Not part, but all of our lives, talents and things belong to the Lord, neither do we dedicate ourselves for a specific cause.

4. The motives in giving our resources to God.

Whosoever stands under the Lordship of Christ desires to do his will, motivated by love to Christ. The power in Paul's dedication was "compelling love" (II Cor. 5:14). When Peter was asked by the Lord to feed his lambs and sheep the crucial test was: "Lovest thou me?" As we permit the love of God to work in and through us, we will give ourselves unto the Lord, our resources will be turned over to him and we will need but guidance and application.

A deepening sense of our calling and singleness of purpose, conformity to God's Word in our lives, unqualified obedience and commitment to the Lord, motivated by the indwelling of God in our hearts, will bring forth our resources and make them effective in his service.

REGISTRATION STATISTICS
64th Canadian Conference

<u>Province</u>	<u>Men</u>	<u>Women</u>	<u>Total</u>
B. C.	206	47	253
Alberta	27	10	37
Saskatchewan	32	7	39
Manitoba	93	29	122
Ontario	33	4	37
Quebec	4	1	5
U. S. A.	2	1	3
Japan	1		1
Totals	398	99	497

DELEGATE LIST - 1974 CONVENTION

Alberta

CHRISTIAN FELLOWSHIP: Walter G. Epp; Jake Isaak; Selma Epp; Irene Isaak
 COALDALE: Peter P. Regier, Sr.; Jake J. Janz; John J. Dueck; Mrs. Agnes Hubert.
 FOOTHILLS GOSPEL CHAPEL: George Reimer; Mrs. E. Reimer.
 HIGHLAND: John Braun; Mary Braun; A. L. Klassen; Henry Plett; Nettie Plett; John Siemens.
 LA GLACE: George Wiebe; Ivan Lockhart.
 LAKEVIEW: Rev. & Mrs. Henry Unrau; Walter Penner; Walter Dyck; Jake Thiessen; Alex Neumann.
 LENDRUM: Abe Konrad; Lydia Konrad; Peter Rempel; Mary Rempel; Rudy Wiebe; Tena Wiebe.
 LINDEN: George Wiens; Robert Thiessen; David Dick; David Epp.
 TOFIELD: Henry H. Epp.
 VAUXHALL: George Wall; Jessie Wall; Henry Rempel; Susie Rempel; Wally Kroeker.

British Columbia

ARNOLD: Peter C. Penner; J. J. Rempel; J. H. Neumann; Abe J. Stobbe.
 BAKerview: Rudy Baerg; Mrs. Louise Dyck; Peter Enns; Jake Falk; Mrs. Lydia Friesen; Mrs. Agnes Janzen; Henry Klassen; Jacob Klassen; Mrs. Helen Klassen; Wilmer Kornelson; Gordon Matties; D. H. Neumann; J. H. Quiring; P. R. Toews; Mrs. Lydia Toews; Mrs. Luella Unger; Walter Unger.
 BLACK CREEK: H. J. Falk; John Falk; J. E. Klassen; H. Unger; W. Wiebe.
 BROADWAY: John Derksen; Ben Epp; George Epp; Herb Hamm; Abram Hiebert; Walter Loewen; Martha Neumann; Wilf Penner; Art Penner; Erna Spens; John Thiessen; Jake Wall; Henry Warkentin; Walter Wiebe.

CENTRAL HEIGHTS: Rudy Boschman; Herman Driediger; Peter G. Dueck; Lena Dueck; Peter Ewert; Len Doerksen; Henry Wiens; Mary Wiens; H. H. Nikkel; John Wittenberg.

CLEARBROOK: David Baerg; George Baeier; Peter Block; Peter Dyck; John Enns; John Esau; H. P. Hooge; P. P. Hooge; Jake Isaak; Heinrich Janzen; Franz Janzen; Abe Klassen, H. F. Klassen; George Konrad; Johann Koop; Herman Lenzmann; Peter Martens; David Pauls; J. J. Peters; Isaak Redekop; Cornie Richert; Peter Suderman; David Schellenberg; Abram Schmidt; H. G. Thielman; John Schmidt; J. N. Toews; Peter Wiens; Henry Wiebe.

CULLODEN: D. B. Wiens; J. Voth; J. Penner, Sr.; N. Harder; P. Wolff; P. Reimer; J. Letkemann; J. C. Dyck; H. Enns; J. Reimer; A. Balzer; P. Loewen; B. Baier; E. Fast; R. Giesbrecht; J. Regehr, Sr.; J. Guenther; Jake Neufeld; W. Rennert; W. Schroeder; G. Quadrizius; J. Penner, Jr.

EAST ALDERGROVE: Dave Martens; John Buehler; Frank Doerksen; Harry Doerksen; Vic Martens; John Toews; Dave Wiens; J. C. Voth; H. P. Neufeldt; Rudie Willms.

EAST CHILLIWACK: B. L. Heppner; Herman Ratzlaff; Frieda Ratzlaff; Abe Esau; Corry Froese; Katie Froese; Esther Heppner; Harry Willms.

FRASERVIEW: Loyal Funk; Henry Block; Jacob A. Dyck; Abe Enns; Jake Fast; Dan Friesen; Ed Hintz; Jake Jantzen; Mary Klassen; Walter Martens; Henry Penner; Peter Plett; John Rempel; Martha Wiebe; Abe Wieler; Frieda Wieler.

GREENDALE: David Dirks; Peter Reimer; Victor Guenther; Esther Guenther; David Balzer; John Hooge; Abe Klassen; Mrs. Abe Klassen; Ernie Bergen; Helena Braun; Frieda Fast; Harry Heidebrecht.

HARRISON GOSPEL CHAPEL: Peter Siemens; Jake Friesen; Al Weich; Gertie Weich.

KELOWNA: Art Dick; Helen Dick; Walter Toews; Gaye Toews; Lilian Giesbrecht; Kay Niessen; Ruth Wiebe; Ed Wiebe.

KENNEDY HEIGHTS: Calvin Buehler; Henry Esau; George Baerg; Neil Kroeker; Al Willms; Sam Baerg; Jake Friesen; Lorenz Wiebe.

KILLARNEY PARK: June Redekop; Selma Hooge; Beth Funk; Linda Willms; David Wedel; John Plett; Neil Neumann; William Friesen; Tom Graff; Walter Stobbe; Ron Penner; Harold Ratzlaff; Margaret Ewert; Henry Hildebrand; Elizabeth Klassen; Alan Chattaway; Helen Dirksen; Sara Heinrichs; Brian Friesen.

LAKE ERROCK: Arthur J. Isaac; Helmut Schmidt.

MATSQUI: Henry Brown; Henry Funk; Ed. Haak; Leo Siemens.

NORTH PEACE: John Schmidt.

PACIFIC GRACE: Paul Li; Henry Classen.

RICHMOND BETHEL: Herb Brandt; Art Martens; Jake Kaethler; Walter Derksen; John Bargen; Harold Neumann; Peter Klassen.

SAANICH COMMUNITY CHURCH: Ed Wiebe; George L. Braun; Carol Braun.

SOUTH ABBOTSFORD: Don L. Balzer; John J. Stobbe; Ben Harder; John A. Toews; Abram Toews; John Loewen; Helen Loewen.

SOUTH OTTER: Herman Voth.

VALLEYVIEW: Jake Balzer; Ron Funk; Heide Funk.

VANCOUVER: Cornelius Dyck; Peter Esau; Herbert Klassen; Peter Klassen; G. Thielmann.

WESTWOOD: Neil Funk; Bill Voth.

WILLINGDON: Adeline Neufeld; Ruby Dahl; George Letkeman; Walter Thiessen; Ken Dyck; Peter Konrad; Lena Block; Paul Thiessen; Jake Friesen; Katie Koehn; Abe Loewen; Albert Thielmann; Jack Block; Herb Neufeld.

YARROW: P. D. Loewen; John F. Klassen; Sam Klassen; John C. Janzen; John Unger; Jake Enns; Jake Barwich; Agatha E. Klassen; Jacob A. Martens; Mrs. J.A. Martens; Erma Wiebe; Aron Rempel; Peter Tilitzky; Jacob Quapp.

Manitoba

ARNUAD: Jacob P. Janzen; Edward G. Thiessen.
BOISSEVAIN: Jacob P. Martens; Peter Unrau; Bernhard Dueck; Adolph J. Redekop.
BRANDON: Peter & Betty Willems; Jacob P. Krueger; Ike Penner.
BROOKLANDS: Abe Quiring; Mrs. Anne Quiring.
DOMAIN: John J. Neufeld.
ELM CREEK: Anna Penner; J. W. Kroeker.
ELMWOOD: Herbert Giesbrecht; Margaret Giesbrecht; Bill Fast; Margaret Fast; John Regehr; Mary Regehr; Abe Schellenberg; Anne Schellenberg; Jake Suderman; Helen Suderman; Peter Peters; Margaret Peters; Eugene Gerbrandt; Cornelius Abrahams; Mrs. H. F. Klassen; Peter B. Enns; John Derksen; A. C. DeFehr; Anne Klassen; David Ewert; Agatha Horch.
FORT GARRY: J. J. Riediger; Mary Riediger; Agatha Doerksen; John Penner; Lois Penner; J. D. Friesen; Harry Dick; Sig Wall; Fred Janzen.
GOSPEL LIGHT: Herman Voth.
JUSTICE: John D. Loewen; Mrs. John Loewen; Walter Loewen; John Pankratz; Peter Pankratz.
MANITOU: George Klassen; Cornie Riediger; A. J. Froese.
MORDEN: F. H. Friesen; Abe Riediger; Sam Janzen; Kurt Guenther; Elfrieda Guenther; Mary Poetker; Hugo Unger; Victor Neufeld.
NEWTON: A. A. Dyck, Sr.
NIVERVILLE: David Dick; Otto Dick; Ken Isaak; Alec Fast.
NORTH KILDONAN: Jacob Deleske; Wm. Dueck; Agnes Dyck; Anne Ediger; Fred Epp; Mrs. Irma Epp; W. I. Neufeld; H. W. Redekopp; George Reimer; Henry Reimer; Victor Toews; Mrs. Anna Toews; A. A. Unruh; John H. Unruh; Mrs. Suse Unruh.
PORTAGE AVENUE: H. H. Voth; John M. Schmidt; David and Anne Redekop; Walter Kehler; Helmut Huebert; George Fast; Jake Suderman; Lesly and Janet Derksen; Mrs. Sally Vogt; Helene Regehr; Helen Penner; Peter Froese; John Wieler; Esther Wiens.
SALEM: Arno C. Fast; John Rademaker, Sr.; Mrs. Wally Rademaker.
STEINBACH: George Ewert; Abe Friesen.
WINNIPEG CENTRAL: E. L. Ratzlaff; F. Warkentin; Mrs. Sara Warkentin; Paul Wiebe; Mrs. Katie Wiebe; H. D. Wiebe; Mrs. Helen Wiebe.
WINKLER: George P. Dyck; Lindy Dyck; Jake D. Penner; John J. Janzen; John D. Stoesz; Don Kroeker; John Krahn; Frank E. Peters; John Goossen; Ben D. Enns; George D. Pries; Mrs. Ben D. Enns.

Ontario

CHRISTIAN FELLOWSHIP CHAPEL: Peter J. Klassen.
FAIRVIEW: Peter Derksen; Peter Doerksen; Helen Doerksen; Jack Dueck; Harvey Gossen; Archie Heide; John Janzen; Gertrude Janzen; Henry Petkau; Richard Ratzlaff; Elfrieda Ratzlaff.
KITCHENER: H. H. Dueck; Ed Boldt; Mrs. M. Dueck; C. J. Rempel; N. Klassen; J. A. Kutz.
LEAMINGTON: A. J. Konrad
MOUNTVIEW: Norman Neufeld; Peter Hamm.
NIAGARA CHRISTIAN FELLOWSHIP: Peter Loewen; Rudy Bartel.
ORCHARD PARK: George Wichert; Bertha Wichert; Herman Kroeker
PORT ROWAN: Jacob Penner.
SCOTT STREET: A. J. Block; Elizabeth Block.
TORONTO: Allen Guenther; Anne Guenther.
VINELAND: John Wiebe; Katherine Doerksen; Nick Van Veen; Dinny Van Veen; Isaac I. Block.
VIRGIL: J. G. Baerg; Mrs. J. G. Baerg.
WATERLOO: Alvin Enns; John H. Redekop.

Quebec

STE. THERESE: Ernest Dyck

Saskatchewan

BEECHY: Edward R. Giesbrecht; Harry Woelk; Mrs. Evelyn Woelk.

BROTHERFIELD: Ben Doerksen.

DALMENY: J. M. Lepp; W. Lepp; P. Boschman.

HEPBURN: Elmer Andres; Allen Andres; Mrs. Allen Andres; H. M. Willems;
Mrs. H. M. Willems; Jacob Boldt; Cornelius Braun; Tim Geddert;
John F. Froese; John Boldt; Mrs. John Boldt.

HERBERT: Henry Voth; Bill Redekop; Jacob Pauls; Anna Redekop; Paul
Friesen.

HILL AVENUE: Paul Unger; Anne Unger.

LUCKY LAKE: Edward R. Giesbrecht.

NUTANA: Fred Peters; Mrs. Antonia Peters.

PHILADELPHIA: Henry Toews; Victor Nickel; Dave Janzen.

REGAL HEIGHTS: L. Barkman.

SWIFT CURRENT: Menno Martens; Annabelle Martens; Jacob H. Martens;
Harold Thiessen; Elsie Thiessen; Peter Nikkel; Diane Nikkel.

WARMAN: Elvin Penner.

WEST PORTAL: Abe C. Klassen.

CANADIAN CONFERENCE BOARDS

CONFERENCE EXECUTIVE

Moderator '77 Herbert Brandt - 1022 No. 5 Rd, Richmond, B.C. V7A 4E5
274-4535
Assistant '77 Eugene Gerbrandt - 449 Bredin Dr, Winnipeg, Manitoba
R2K 1N8 668-0953
Secretary '77 John H. Neumann - 9985 Kenswood Dr, R.R. #2, Chilliwack,
B. C. V2P 6H4 795-9652

CHRISTIAN EDUCATION

Chairman '75 Henry Petkau - 51 Monarch Park Drive, St. Catharines,
Ontario L2M 3K8 935-6274 (SS & MW)
Assistant '77 Victor Neufeld - Box 1287, Morden, Manitoba ROG 1J0
PR 822-5172 (Y)
Secretary '75 Peter Hamm - 804-1964 Main Street W., Hamilton, Ontario
L8S 1J5
Executive John Unger - 159 Henderson Highway, Winnipeg, Manitoba
Secretary R2L 1L4 668-1760

Other Members:

'75 Elmer Andres - Box 215, Hepburn, Saskatchewan SOK 1Z0
PR 947-4212 (M)
'75 Rudy Baerg - 2365 Centre Street, Clearbrook, B.C.
859-9875 (M)
'77 Jacob Pauls - Box 577, Herbert, Saskatchewan SOH 2A0
784-2612 (Y)
— '75 Harold Penner - Trinity Evangelical Divinity School,
PR Bannockburn; Deerfield, Illinois, U.S.A. 60015
'75 Alfred Quiring - 7203 Huntbourne Gate N.E., Calgary,
PR Alberta T2K 5E3 274-5279 (Y)
'77 Walter Unger - 2191 Meadows Street, Clearbrook, B. C.
V2T 3A5 859-4549 (Y)
'77 George Wichert - Box 54, Virgil, Ontario LOS 1TC
468-7119 (SS & MW)
'77 Walter Wiebe - 9298 Carleton Street, Chilliwack, B.C.
PR V2P 6C9 795-5107 (SS & MW)

(Committees: SS - Sunday School; Y - Youth; M - Music;
MW - Mid-week)

EVANGELISM

Chairman '75 Nick J. Dyck - 33333 Hawthorne Avenue, Abbotsford, B.C.
V2S 1B7 R-859-9217
Assistant '75 Rudy Bartel - R.R. #2 Lakeshore Road, St. Catharines,
Ontario L2R 6P8
Secretary '77 James Nikkel - Box 2701, The Pas, Manitoba R9A 1M5
PR 0-623-3511 R-623-5809 (EV)
Executive J. J. Toews - 159 Henderson Highway, Winnipeg, Manitoba
Secretary R2L 1L4 0-668-1760

Other Members:

'75 Peter Boschman - Box 70, Dalmeny, Saskatchewan SOK 1E0
PR 0-254-2019 R-254-2084 (EV)
'77 H. H. Epp - Box 444, Tofield, Alberta TOB 4J0
62-3149 (CIM)
'77 Ernie Isaac - 759 Oakland Avenue, Winnipeg, Manitoba
R2G 0B9 338-2461 (M-Chairman)

'75 A. L. Klassen - P.O. Box 310 - Yarrow, B.C. VOX 2AO
 PR (CIM-Chairman)
 '77 Neil Klassen - 280 Strood Avenue., Winnipeg, Manitoba
 R2G 1A7 339-3551 (M)
 '77 Peter J. Klassen - R.R. #4, Orillia, Ontario L3V 6H4
 PR 325-3829 (CIM)
 '75 John M. Schmidt - 1513 Rothesay Street, Winnipeg, Manitoba
 R2G 1V5 339-7687 (EV-Chairman)
 '77 John P. Schmidt - Box 1448, Fort St. John, B.C. VOC 2PO
 PR 0-785-3869 R-785-2243 (M)

Committees: M - Media; CIM - Canada Inland Mission;
 EV - Evangelism)

HIGHER EDUCATION

Chairman '75 H. H. Dueck - 40 Farmbrook Place, Kitchener, Ontario
 PR N2M 4K8 744-2127
 Assistant '77 John H. Redekop - 298 Ferndale Place, Waterloo, Ontario
 N2J 3X9 885-1697
 Secretary '75 John Wiebe - P. O. Box 194, Jordan Station, Ontario
 LOR 1S0 562-4885

Other Members:

'77 Henry J. Dick - 10 Wiebes Drive, Winnipeg, Manitoba
 PR R2G 2G4 R-338-5403 O-338-4611
 '77 John D. Friesen - 6095 Holland Street, Vancouver, B. C.
 PR V6N 2B2 266-7819
 '75 Rudy Heidebrecht - Box 1583, Coaldale, Alberta TOK OLO
 O-345-3636
 '77 Helmut Huebert - 6 Litz Place, Winnipeg, Manitoba
 R2G OV1 334-4728
 '77 Abe Konrad - 12404 - 40th Avenue, Edmonton, Alberta
 T6J OS6 435-2330
 '75 Abe Nikkel - 3612 Beaver Road, N.W., Calgary 48, Alberta
 PR T2L 1X1 289-5257
 '77 David E. Redekop - 101 Lamont Blvd., Winnipeg, Manitoba
 R3P OE7 489-8009
 '75 Henry Voth - Box 59, Herbert, Saskatchewan SOH 2AO
 PR 784-2574

MANAGEMENT

Chairman '75 H. J. Block - 1030 W. Georgia Street, Vancouver, B. C.
 V6E 2Y3 736-9171
 Assistant '75 C. J. Rempel - 20 Idlewood Drive, Kitchener, Ontario
 N2A 1J1 742-9611
 Secretary '75 J. E. Janzen - R.R. #1, Jordan, Ontario
 PR 652-5389
 Treasurer J. J. Riediger - 159 Henderson Highway, Winnipeg, Manitoba
 R2L 1L4 668-1760

Other Members:

'77 Bill Fast - 287 Riverton Avenue, Winnipeg, Manitoba
 R2L ON2 668-3000
 '77 George Fast - 228 Grenfell Blvd., Winnipeg, Manitoba
 PR R3P OB9 489-2825
 '75 J. J. Janz - Box 39, Coaldale, Alberta TOK OLO
 PR
 '77 Jake Janzen - 6450 Angus Drive, Vancouver, B.C.
 PR V6M 3P5

- '75 Walter Kehler - 274 Garry Street, Winnipeg, Manitoba
R3C 1H3 452-8754
- '77 J. J. Klassen - 2704 Sunnyside Street, Clearbrook, B.C.
859-5104
- '75 W. E. Redekop - Box 130, Herbert, Saskatchewan
PR SOH 2A0 784-2412
- '77 D. E. Warkentin - 24 Malamute Crescent, Agincourt, Ontario
293-2227

PUBLICATIONS

- Chairman '77 H. H. Voth - 1420 Portage Avenue, Winnipeg, Manitoba
R3G OW2 R-774-6161 O-775-2839
- Secretary '77 Herbert Giesbrecht - 77 Henderson Highway, Winnipeg,
PR Manitoba R2L 1L1 R-339-4105 O-667-9560

Other Members:

- '75 Ed Boldt - 14 Dalewood Drive, Kitchener, Ontario
N2A 1G4 745-3238
- '75 John Braun - 28 Varcrest Place, Calgary, Alberta
PR T3A OB9 286-2295
- '75 Peter Derksen - 3 Glencairn Drive, St. Catharines, Ont.
PR L2M 2N2 R-934-8354 O-935-4404
- L'77 Jake Suderman - 320 Sherbrook Street, Winnipeg, Manitoba
R3B 2W6 R-334-2242 O-774-3506
- L'77 Neil Funk - 2463 Lisgar Crescent, Prince George, B.C.
V2N 1C4 964-6269
- L'75 George D. Geddert - Box 196, Herbert, Saskatchewan
PR SOH 2A0
- '75 Hugo Jantz - 1771 Pembina Highway, Winnipeg, Manitoba
R3T 2G6 O-269-5940 R-269-8016
- '75 Abe J. Konrad - Box 129, Niverville, Manitoba
ROA 1E0
Don Kornelson - 159 Henderson Highway, Winnipeg, Manitoba
R2L 1L4 R-334-4796 O-667-3560

SPIRITUAL & SOCIAL CONCERNS

- Chairman '77 Victor Toews - 185 Hawthorne Avenue, Winnipeg, Manitoba
R2G OH1 334-1211
- Assistant '75 John Froese - 414 Lee Avenue, Waterloo, Ontario
- Secretary '75

Other Members:

- '77 J. P. Doerksen - Box 52, Gem, Alberta TQJ 1M0
472-2166
- '75 David Epp - Box 92, Linden, Alberta TOM 1J0
PR 546-3984
- '75 Lawrence Redekop - 219 Avenue W. South, Saskatoon, Sask.
PR S7M 3G2 382-1446
- '77 Loyal Funk - 7474 Culloden Street, Vancouver, B.C.
PR V5X 4K3 325-2316
- '75 Corny Braun - Box 255, Hepburn, Saskatchewan SOK 1Z0
- '77 J. A. Toews - 2625 James Street, Clearbrook, B.C.
- '77 J. H. Quiring - 31906 Beech Avenue, Clearbrook, B.C.
859-4654
- '77 John Regehr - 245 Bredin Drive, Winnipeg, Manitoba
PR R2K 1N7 667-8160

(Pulpit Committee: David Epp, Chairman, Box 92, Linden, Alberta
TOM IJO)

M.B. REPRESENTATIVES ON MCC (CANADA) BOARD

'75 H. Friesen, M.E.I. Clearbrook, B.C.
'77 Hugo Jantz
'77 J. M. Klassen
'75 C. J. Rempel

PROVINCIAL CONFERENCE EXECUTIVES

ALBERTA

Moderator: David Epp - Box 92, Linden, Alberta TOM 1JO
R-546-3984
Assistant Moderator: J. P. Doerksen - Box 52, Gem, Alberta TOJ IMO
R-472-2166
Secretary: Waldo Sawatzky - 3664-108 Street, Edmonton, Alberta
T6J 1B4 R-434-7278
Treasurer: John Wiens - 15008 - 59 Street, Edmonton, Alberta
T5A 1Y7 R-475-2575

BRITISH COLUMBIA

Moderator: Loyal A. Funk - 7474 Culloden Street, Vancouver, B.C.
V5X 4K2 O-325-2316
Assistant Moderator: Harold Ratzlaff - 7284 Rupert Street,
Vancouver, B.C. V5S 2Z9 R-433-1757
Secretary: Frank Peters - 3738 Gladwin Road, Abbotsford, B.C.
V2S 4N3 R-853-2044
Treasurer: Herbert N. Hamm - 46541 Cedar Avenue, Chilliwack, B. C.
V2P 2H3 R-795-7600 O-853-3358

MANITOBA

Moderator: J. M. Klassen - 106 Cameo Crescent, Winnipeg, Manitoba
R2K 2W4 R-338-9411 O-586-8436
Assistant Moderator: P. G. Klassen - 27 Balsam Crescent, Brandon,
Manitoba R7B 0Z6 R-728-0577
Secretary: Hardy Enns - 34 Kilmar Avenue, Winnipeg, Manitoba
R3K 0B9 R-837-5273 O-832-1359
Treasurer: Benjamin Baerg - 186 Donwood Drive, Winnipeg, Manitoba
R2G 0W1 R-668-5281 O-667-9576

ONTARIO

Moderator: Rudy Bartel - R.R. #2, Lakeshore Road, St. Catharines,
Ontario L2R 6P8 R-935-9930
Assistant Moderator: John G. Baerg - Box 112, Elden Street, Virgil,
Ontario LOS 1T0 R-468-7511 O-468-7155
Secretary: David D. Wiens - 78 Glenwood Drive, Kitchener, Ontario
N2A 1H7 R-742-9581 O-578-3910
Treasurer: Jacob A. Kutz - 87 Courtland Avenue E., Kitchener, Ont.
N2G 2T6 R-745-5947

SASKATCHEWAN

Moderator: Peter Boschman - Box 70, Dalmany, Saskatchewan
SOK 1E0 R-254-2574 O-254-2019
Assistant Moderator: Peter Nikkel - 330 MacDonald Drive, Swift
Current, Saskatchewan S9H 1L7 R-773-2148
Secretary: G. D. Geddert - Box 196, Hepburn, Saskatchewan
SOK 1Z0 R-947-2050
Treasurer: Jake Wiebe - 201 Habkirk Drive, Regina, Saskatchewan
S4S 2X5 R-584-2092

CHURCH MEMBERSHIP and WORKER DIRECTORY

ALBERTA

CHRISTIAN FELLOWSHIP - 6110 Fulton Road, Edmonton, Alta., Membership -44

Pastor:

Walter G. Epp - 7704-70 Avenue, Edmonton, Alta. T6C 0A4 O-465-6229
R-465-3024

Assistant Pastor:

Jake Isaac - 5823 - 115 St., Edmonton, Alta., 434-8642

Moderator:

Peter Krahn - Box 87 - R.R. #2, Sherwood Park, Alta., 467-6159

Secretary:

Elwood Barkman - 7619 - 42 Ave., Edmonton, Alta., 462-2504

Treasurer:

Peter Dyck - 3623 - 111B St., Edmonton, Alta., 434-7781

Deacons:

Wm. Bock - 3607 - 117 St., Edmonton, Alberta 434-5846

Youth Sponsors:

Jake Poettker - 73 Corinthia Dr., Leduc, Alberta 446-6425

Sunday School Superintendent:

Peter Kopp - R.R. #2, Leduc, Alberta 446-3733

Choir Director:

Les Hamm - 118 Greenwood Village, Sherwood Park, Alta., 467-0974

Librarian:

Irene Isaac - 5823 - 115 St., Edmonton, Alta., 434-8642

COALDALE - Box 1266, Coaldale, Alberta Membership - 360

Pastor:

Rudolf Heidebrecht - Box 1266, Coaldale, Alta., TOK OLO
345-3529

Assistant Pastor:

John Dueck - Box 551, Coaldale, Alta., 345-3749

Peter Regier, Jr. - Box 578, Coaldale, Alta., 345-3188

Missionaries:

Miss Helen Toews

Miss Anne Kornelsen

Miss Katie Wiens

Other Mission Societies:

Miss Helen Dueck

Miss Agnes Dueck

Miss Margaret Enns

Mr. & Mrs. Harold Kasper

Mrs. Tina Erion - S.I.M.

Secretary:

John Esau - Box 330, Coaldale, Alta., 345-3509

Treasurer:

David Voth - Box 124, Coaldale, Alta., 345-3722

Trustees:

John Nikkel - Box 496, Coaldale, Alta., 345-3756

Deacons:

Peter P. Regier Sr., - Box 143, Coaldale, Alta., 345-3780

Peter P. Regier Jr. - Box 578, Coaldale, Alta., 345-3188

John J. Dueck - Box 551, Coaldale, Alta., 345-3749

John Wall - Box 214, Coaldale, Alta., 345-3042

Youth Sponsor:

Mr. & Mrs. Arnold Enns - Box 562, Coaldale, Alta., 345-4277

Sunday School Superintendent:

Peter Petker - Box 698, Coaldale, Alta., 345-4122

Choir Director:

Edgar Dueck - Box 1455, Coaldale, Alta., 345-3807

Librarian:

Miss Nettie Froese - Box 252, Coaldale, Alta., 345-3608

Women's Missionary Society:

Mrs. Abram Pauls - Box 826, Coaldale, Alta., 345-3369

Mennonite Disaster Service:

Peter Neufeldt - Box 424, Coaldale, Alta., 345-3288

CRESTWOOD GOSPEL CHAPEL - 2348 Dunmore Rd., S.E., Medicine Hat, Alta.

T1A 2A2

Membership - 51

Pastor:

Walter Wiens - 2155 - 24th St. S.E., Medicine Hat, Alta 527-5419
Office - 526-5596

Moderator:

Dave Rempel - 2591 - 22nd Ave. S.E., Medicine Hat, Alta 527-5709

Secretary:

Elmer Thiessen - 1412 - 26th St. S.E., Medicine Hat, Alta 527-8214

Treasurer:

John Heidebrecht - 1755 - 29th St. S.E., Medicine Hat, Alta.
527-6802

Trustees:

Ted Engel - 2348 - 20th Ave. S.E., Medicine Hat, Alta. 527-7217

Deacons:

Norman Penner - 1877 - 26th St. S.E., Medicine Hat, Alta. 526-4579

Christian Education:

Norman Penner - 1887 - 26th St. S.E., Medicine Hat, Alta. 526-4579

Sunday School Superintendent:

Norman Penner - same as above

Choir Director:

Ed. Biffart - 2898 Dunmore Road S.E., Medicine Hat, Alta.

Librarian:

Agatha Heinrichs - #5 - 746 - 7th St. S.W., Medicine Hat, Alta.
527-5639

Women's Missionary Society:

Olga Penner - 1877 - 26th St. S.E., Medicine Hat, Alta. 526-4579

CROOKED CREEK - Box 456, DeBolt, Alberta TOH 1B0 Membership - 46

Pastor:

Peter Penner - Box 456, DeBolt, Alta 957-2281

Assistant Pastor:

W. Warkentin - Crooked Creek, Alberta 957-2190

Deacons:

Abe Siebert - DeBolt, Alberta 957-2274

Dave Ratzlaff - Crooked Creek, Alberta 957-2602

Sunday School Superintendent:

Abe Fast - Crooked Creek, Alberta 957-2501

Treasurer:

James Cornelson - Valleyview, Alberta 524-3829

Youth Leader:

Walter Warkentin - DeBolt, Alberta 957-2190

Choir Director:

Mrs. James Cornelson - Valleyview, Alberta 524-3829

Mennonite Disaster Service:

P. Warkentin - Crooked Creek, Alberta 957-2334

FOOTHILLS GOSPEL CHAPEL - Box 543, Pincher Creek, Alberta
Membership - 26

Pastor:

George Reimer - Box 543, Pincher Creek, Alta. TOK IWO
O-627-4314 R-627-3526

Ministers:

D. Durksen

Secretary:

Mrs. M. Bensler - Box 1043, Pincher Creek, Alta. 627-2176

Treasurer:

Mr. E. Stefanuk - Box 1604, Pincher Creek, Alta. 627-3620

Youth Sponsor:

Mr. & Mrs. P. Bensler - Box 1043, Pincher Creek, Alta. 627-2176

Sunday School Superintendent:

Miss C. Unruh - Box 71, Pincher Creek, Alta. 627-4590

Choir Director:

Edward Bensler - Box 494, Pincher Creek, Alta. 627-4263

Librarian:

Clara Unruh - Box 71, Pincher Creek, Alta. 627-4590

Women's Missionary Society:

Mrs. A. Bensler - Box 563, Pincher Creek, Alta. 627-3119

GEM - Gem, Alberta TOJ IMO Membership - 74

Pastor:

J. P. Doerksen - Box 52, Gem, Alta. 472-2166

Ministers:

J. P. Doerksen

H. H. Siemens

Missionaries:

Miss K. Siemens - BOMAS

Miss Joyce Ferguson - Other

Miss Judy Wiebe - Other

Secretary:

Frank Braun - Gem, Alta. 472-2167

Treasurer:

John J. Willms - Box 77, Gem, Alta. 472-2176

Endowment Fund Treasurer:

Aron Willms - Gem, Alberta 472-2175

Deacons:

Aron Willms - Gem, Alberta 472-2175

Youth Sponsor:

Aron Thiessen - Box 65, Gem, Alberta 472-2310

Sunday School Superintendent:

Frank Braun - Gem, Alberta 472-2167

Choir Director:

H. H. Walde - Box 11, Gem, Alberta 472-2178

Librarian:

Mrs. Agnes Braun - Gem, Alberta 472-2167

Women's Missionary Society:

Mrs. Tina Wiebe - Gem, Alberta 472-2410

Mennonite Disaster Service:

John Penner - Gem, Alberta 472-2168

GRASSY LAKE - Box 699, Grassy Lake, Alberta TOK OZO Membership - 47

Pastor:

E. H. Epp - Box 699, Grassy Lake, Alta. 655-2358

Missionaries:

Rev. & Mrs. Roland Marsch
Secretary:
Willard Penner - Box 668, Grassy Lake, Alta. 655-2421
Treasurer:
Willard Penner - same as above
Youth Sponsor:
Jake Penner - Box 690, Grassy Lake, Alta. 833-2229
Sunday School Superintendent:
Henry Willms - Box 625, Grassy Lake, Alta. 655-2413
Choir Director:
Ben Reimer - Burdett, Alberta 833-2247
Mennonite Disaster Service:
George Hildebrand - General Deliver, Burdett, Alta. 867-2209

HIGHLAND - 4018 Centre B. St. N.W., Calgary, Alberta T2K 0W2
Membership - 253

Pastor:

Assistant Pastor:

A. H. Quiring - 7203 Huntbourne Gate N.E., Calgary, Alberta
274-5542

Missionaries:

Mr. & Mrs. Arnold Thiessen - Wycliffe
Moderator:
Mr. H. Wall - 612 Hunts Crescent, Calgary, Alta. 274-2071
Secretary:
J. Braun - 28 Varcrest Place N.W., Calgary, Alta. 286-2295
Treasurer:
P. Wiebe - 4820 Voyageour Drive N.W., Calgary, Alta. 288-7098
Deacons:
B. Foth - 3332 Barnett Place N.W., Calgary, Alta. 289-4705
Youth Sponsor:
S. Wiens - 316 Sabrina Bay S.W., Calgary, Alta. 252-4048
Sunday School Superintendent:
P. Nikkel - 4435-3rd Street N.E., Calgary, Alta. 276-2404
Choir Director:
John Pauls
Librarian:
Mrs. E. Klassen - 7436 Hunteertown Crescent N.W., Calgary, Alta
274-5443
Women's Missionary Society:
Mrs. E. Epp - 828 Hunterston Crescent N.W., Calgary, Alta
274-6396

LA GLACE - La Glace, Alberta TOH 2JO Membership - 44

Pastor:

Victor Pankratz - La Glace, Alberta 568-2435
Secretary:
George Wiebe - La Glace, Alberta 568-2467
Treasurer:
Dave Schmidt - R.R. #1, Sexsmith, Alberta 766-2489
Trustees:
John Heidebrecht - R.R. #1, Wembley, Alberta 766-2488
Youth Sponsor:
Victor Siebert - La Glace, Alberta
Sunday School Superintendent:
Dave Schmidt - R.R. #1, Sexsmith, Alberta 766-2489

Choir Director:

Victor Siebert - La Glace, Alberta

Librarian:

Mrs. Mary H. Siebert - La Glace, Alberta 568-2425

Women's Missionary Society:

Mrs. Linda Sukkau - R.R. #1, Sexsmith, Alberta 766-2533

Midweek Director:

Mrs. Susie Pankratz - La Glace, Alberta 568-2435

LAKEVIEW - 15th Avenue and 29th Street, Lethbridge, Alberta

Membership - 179 327-5854

Pastor:

Henry Unrau - 1506 Cedar Place, Lethbridge, Alta. 329-3542

Assistant Pastor:

Henry P. Nikkel - 2317 - 18th St. Lethbridge, Alta. 345-3335

Ministers:

Alex Neumann

Henry P. Nikkel

Missionaries:

Miss Mary Thiessen - World Impact Incorporated

Mr. Walter Thiessen - World Impact Incorporated

Moderator:

Henry Krause - 3841 Pebble Place, Lethbridge, Alta. 327-4691

Secretary:

Dr. Peter Bergen - Box 2133, Taber, Alberta 223-2454

Treasurer:

Bill Regier - Box 946, Coaldale, Alberta 345-3639

Trustees:

Henry Krause - 3841 Pebble Place, Lethbridge, Alta. 327-4691

Deacons:

John Schulz - Box 391, Lethbridge, Alberta 328-1558

Christian Education:

John Thiessen - Box 1240, Coaldale, Alberta 345-4375

Youth Sponsor:

Mr. & Mrs. Dave Thiessen

Mr. & Mrs. Walter Loewen - Box 677, Coaldale, Alta. 345-4229

Sunday School Superintendent:

John Thiessen - Box 1240, Coaldale, Alberta 345-4375

Choir Director:

Len Schroeder - 722 - 27th St. N., Lethbridge, Alta. 328-1573

Librarian:

Mrs. Shirley Krause - 3841 Pebble Place, Lethbridge, Alberta
327-4691

Visitation & Outreach:

John Schulz - Box 391, Lethbridge, Alberta 328-1558

Women's Missionary Society:

Mrs. Elsie Klassen

Mrs. Lydia Thiessen - 1611 - 22nd Ave., Coaldale, Alta. 345-3752

Midweek Director:

Henry Unrau - 1506 Cedar Place, Lethbridge, Alta. 329-3542

LENDRUM - 11210 - 59th Avenue, Edmonton, Alberta T6H 1G3

Membership - 160

Pastor:

Marvin H. Schmidt - 11228 - 58th Avenue, Edmonton, Alberta
O-434-4268 R-434-4543

Ministers:

Peter Rempel

Moderator:		
Abram G. Konrad - 12404 - 40th Avenue, Edmonton, Alta.	435-2330	
Secretary:		
Waldo A. Sawatzky - 3664 - 108 St., Edmonton, Alta.	434-7278	
Treasurer:		
Kurt Sawatzky - 33 Great Oaks, Sherwood Park, Alta.	467-0261	
Trustees:		
Harry Bauer - 46101 - 117A St., Edmonton, Alta.	434-3560	
Deacons:		
Rudy Kornelson - 5611 - 114A St., Edmonton, Alta.	434-9872	
Christian Education:		
Peter Neudorf - 8316 - 154 Street, Edmonton, Alta.	484-3407	
Youth Sponsor:		
George Loewen - 7804 Rowland Road, Edmonton, Alta.	465-2202	
Sunday School Superintendent:		
Mrs. Tena Wiebe - 5315 - 143 Street, Edmonton, Alta.	436-0522	
Choir Director:		
Dan Siebert - 13113 - 132 St., Edmonton, Alta.	453-1436	
Librarian:		
Mrs. Helen C. Andres - 6316-105 St., Edmonton, Alta.	434-6213	
Women's Missionary Society:		
Mrs. Anne Kruger - 11543 - 42 Avenue, Edmonton, Alta.	434-0678	

LINDEN - Box 92 Linden, Alberta TOM 1JO Membership - 180

Pastor:		
David Epp - Box 92, Linden, Alberta	O-546-3877	R-546-3984
Ministers:		
Rev. Jake Kehler		
Rev. David Epp		
Missionaries:		
Raymond Ratzlaff - Janz Team		
Verdon Toews - S.I.M.		
Moderator:		
Geroge Wiens - Linden, Alberta	546-3974	
Secreatry:		
Robert Thiessen - Linden, Alberta		
Treasurer:		
David Falk, Jr. - Linden, Alberta	546-2243	
Trustees:		
Gladwin Toews - Linden, Alberta	546-3753	
Youth Sponsor:		
Rev. David Epp - Box 92, Linden, Alberta	546-3984	
Sunday School Superintendent:		
Nick Wiens - Linden, Alberta	546-2663	
Choir Director:		
Paul Kinvig - c/o Prairie Bible Institute, Three Hills, Alberta		
Librarian:		
Mrs. Ann Megli - Linden, Alberta	546-2150	
Men's Fellowship:		
Vic Thiessen - Linden, Alberta	546-2250	
Women's Missionary Society:		
Mrs. Margaret Epp - Linden, Alberta	546-3984	
Mennonite Disaster Service:		
Terence Toews - Linden, Alberta	546-2316	

TOFIELD - Box 444, Tofield, Alberta TOB 4JO Membership - 106

Pastor:

H. H. Epp - Box 444, Tofield, Alberta O-662-3415 R-662-3149

Assistant Pastor:

Peter J. Warkentin - Tofield, Alberta 662-2629

Ministers:

George Quiring

Missionaries:

Reinhold and Helen Fast

Moderator:

J. J. Dueck - Tofield, Alberta 662-2208

Secretary:

Gerge Quiring - Box 65, Tofield, Alberta 662-2169

Treasurer:

Peter P. Thiessen - Box 189, Tofield, Alberta

Trustees:

Abe Wiens - Tofield, Alberta 662-2343

Deacons:

Jacob Dueck - Tofield, Alberta 662-2208

Youth Sponsor:

David Wiens - Box 133, Ryley, Alberta 663-2321

Sunday School Superintendent:

Jacob Wiens - Box 136, Ryley, Alberta 663-3833

Choir Director:

Abe Poettcker - Tofield, Alberta 662-2204

Librarian:

Corny Warkentin - Tofield, Alberta 662-2531

Men's Fellowship:

Dick Thiessen - Tofield, Alberta 662-4039

Women's Missionary Society:

Mrs. Martha Dueck - Tofield, Alberta 662-2208

Mennonite Disaster Service:

Abe Wittenberg - Tofield, Alberta 662-2612

VAUXHALL - Box 75, Vauxhall, Alberta TOK 2KO Membership - 101

Pastor:

Wally Kroeker - Box 75, Vauxhall, Alta. 654-2437

Assistant Pastor:

Gerhard Reimer - Vauxhall, Alberta 654-2354

Missionaries:

Irwin & Hertha Warkentin - MCC

Ernest Unruh - MCC

Susan Bergen

Moderator:

Gerhard Reimer - Vauxhall, Alberta 654-2354

Secretary:

Henry Rempel - Vauxhall, Alberta 654-2763

Treasurer:

John Friesen - Vauxhall, Alberta 654-2881

Mission Fund Treasurer:

Gerge Friesen - Vauxhall, Alberta 654-2850

Trustees:

John Epp - Vauxhall, Alberta 654-2803

Deacons:

John Reimer - Vauxhall, Alberta 654-2439

Christian Education:

Wally Kroeker - Box 75, Vauxhall, Alberta 654-2437

Youth Sponsor:	
Henry Unruh - Vauxhall, Alberta	654-2801
Sunday School Superintendent:	
Verner Friesen - Vauxhall, Alberta	654-2765
Choir Director:	
Sam Petkau - Vauxhall, Alberta	654-2749
Librarian:	
Elizabeth Rempel - Vauxhall, Alberta	654-2763
Women's Missionary Society:	
Mary Born - Vauxhall, Alberta	654-2992
Mennonite Disaster Service:	
Peter Pepneck - Vauxhall, Alberta	654-2831
Midweek Director:	
Wally Kroeker - Vauxhall, Alberta	654-2437

BRITISH COLUMBIA

ARNOLD - Old Yale and Arnold Rd., R.R. #2, Abbotsford, B.C. V2S 4N2
Membership - 78

Pastor:	
Harry Loewen - 740 Marion Rd., Abbotsford, B.C.	859-4034
Assistant Pastor:	
J. Rempel - 38705 Old Yale Rd., Abbotsford, B.C.	853-2331
Ministers:	
P. Janzen	
Moderator:	
J. Rempel - 38705 Old Yale Rd., Abbotsford, B.C.	853-2331
Secretary:	
D. Lutton - 38489 Old Yale Rd., Abbotsford, B.C.	853-3968
Treasurer:	
A. Stobbe - 619 Marion Rd., Abbotsford, B.C.	853-1682
Treasurer - Endowment Fund:	
A. Stobbe - 619 Marion Rd., Abbotsford, B.C.	853-1682
Trustees:	
J. Goerzen - 365 Arnold Rd., Abbotsford, B.C.	853-2053
Deacons:	
A. Stobbe - 619 Marion Rd., Abbotsford, B.C.	853-1682
Youth Sponsor:	
Ken Klassen - Old Yale Rd., R.R. #2, Abbotsford, B.C.	853-6700
Sunday School Superintendent:	
J. Rempel - 38705 Old Yale Rd., Abbotsford, B.C.	853-2331
Music Director:	
S. Penner - 1919 Dixon Rd., Abbotsford, B.C.	859-8884
Librarian:	
Mrs. Ann Rempel - 1035 Powerhouse Rd., Abbotsford, B.C.	859-8466
Women's Missionary Society:	
Mrs. Ann Goerzen - 365 Arnold Rd., Abbotsford, B.C.	853-2053
Mennonite Disaster Service:	
Ken Newton - 303 Arnold Rd., Abbotsford, B.C.	859-9365

BAKERVILLE - 2285 Clearbrook Rd., Clearbrook, B.C. V2T 2X4
Membership - 400

Pastor:	
J. H. Quiring - 31906 Beach Ave., Clearbrook, B.C.	R-859-4654 O-859-4611
Assistant Pastor:	
D. H. Neumann - 2375 Grant St., Clearbrook, B.C.	859-9988
Ministers:	
Abr. Friesen; David Friesen; Wilmer Kornelson; P. R. Toews	
Missionaries:	
Lawrence & Selma Warkentin (BOMAS)	
Frank & Esther Toews (BOMAS)	
Herb and Janice Rempel (Other)	
Moderator:	
D. H. Neumann - 2375 Grant Street, Clearbrook, B.C.	859-9988
Secretary:	
John Lenzmann - 2796 Evergreen St., Clearbrook, B.C.	859-8094
Treasurer:	
Jacob Martens - 32238 Peardonville Ext., Clearbrook, B.C.	853-3479

Treasurer - Endowment Fund:
Peter Martens - 2577 Sunnyside St., Clearbrook, B.C. 859-9255

Trustees:
John J. Enns - 31463 S. Fraserway, Abbotsford, B.C. 859-8821

Deacons:
Henry Martens - 32606 Peardonville Ext. Abbotsford, B.C. 853-2677

Christian Education:
Wilmer Kornelson - 2284 Bakerview St., Clearbrook, B.C. 853-3207

Youth Sponsor:
Peter Falk - 889 Columbia Rd., Abbotsford, B.C. 859-9947

Sunday School Superintendent:
Arthur Janzen - 2240 Grant St., Clearbrook, B.C. 853-1822

Music Director:
Frank Dyck - 32381 Grouse Court, Abbotsford, B.C. 853-3830

Librarian:
Mrs. Erna Lenzmann - 2796 Evergreen St., Clearbrook, B.C. 859-8094

Women's Missionary Society:
Mrs. Louise Dyck - 32208 Peardonville Ext., Clearbrook, B.C. 859-9616

Mennonite Disaster Service:
John Froese - 2589 Emerson St., Clearbrook, B.C. 859-7389

BLACK CREEK - R.R. #1, Black Creek, B.C. VOR 1CO Membership - 90

Pastor:

Assistant Pastor:
A. Philippsen - R.R. #1, Black Creek, B.C. 337-5207

Moderator:
A. Philippsen - R.R. #1, Black Creek, B.C. 337-5207

Secretary:
Anne Falk - R.R. #1, Black Creek, B.C. 337-5454

Treasurer:
P. P. Klassen - R.R. #1, Black Creek, B.C. 337-5531

Trustees:
H. J. Falk - R.R. #1, Black Creek, B.C. 337-5454

Deacons:
W. Dirks - R.R. #1, Black Creek, B.C. 337-5436

Youth Sponsor:
John Falk - R.R. #1, Black Creek, B.C. 337-5262

Sunday School Superintendent:
C. Klassen - R.R. #1, Black Creek, B.C. 337-5529

Music Director:
A. Wedel - R.R. #1, Black Creek, B.C. 337-5208

Librarian:
Helen Wiebe - R.R. #1, Black Creek, B.C. 337-5135

Men's Fellowship:
H.J. Falk - R.R. #1, Black Creek, B.C. 337-5454

Women's Missionary Society:
Anne Falk - R.R. #1, Black Creek, B.C. 337-5454

BROADWAY - 619 Maple Avenue, Chilliwack, B.C. V2P 2K3 Membership - 336

Pastor:

Henry Warkentin - 619 Maple Ave., Chilliwack, B.C. 792-1152

Assistant Pastor:
Walter W. Wiebe - 9298 Carleton St., Chilliwack, B.C. 795-5107

Missionaries:

Miss Lorraine Dick (BOMAS)

Miss Elaine Wiebe (BOMAS)

Moderator:

John Neumann - 9985 Kenswood Dr., Chilliwack, B.C. 795-9652

Secretary:

Mrs. Herb Hamm - 46541 Cedar Ave., Chilliwack, B.C. 795-7600

Treasurer:

John Thiessen - 9455 Windsor St., Chilliwack, B.C. 795-3907

Trustees:

Peter Walde - 46723 First Ave., Chilliwack, B.C. 795-7113

Deacons:

John Derksen - 9625 Carleton St., Chilliwack, B.C. 792-2248

Christian Education:

George Epp - 9414 Gibson Rd., R.R. #2, Chilliwack, B.C. 792-1708

Youth Sponsor:

Allen Brandt - 10055 Fairview Dr., Chilliwack, B.C. 795-7077

Sunday School Superintendent:

Norman Kruse - 63 Coote Street, Chilliwack, B.C. 792-2553

Music Director:

John Hooze - 9650 Carleton Street, Chilliwack, B.C. 795-7373

Librarian:

Wilfred Penner - 7000 Centennial Dr., R.R. #2, Chilliwack, B.C.
858-3631

Women's Missionary Society:

Mrs. Helen Wall - 9035 Sunset Dr., Chilliwack, B.C. 792-6685

Mennonite Disaster Service:

Henry Wiebe - 9270 Armitage St., Chilliwack, B.C. 792-4561

Midweek Director:

Ernest Dyck - 9766 Carleton St., Chilliwack, B.C. 792-6360

Mrs. Erna Spenst - 46662 Maple St., Chilliwack, B.C. 795-3345

BROOKSWOOD - 19899 - 36th Ave., Langley, B.C. V3A 2R3 Membership - 40

Pastor:

Herb Kopp - 19813 - 48th Ave., Langley, B.C. R-530-5908
O-530-2646

Missionaries:

John & Adeline Fast (Other)

Moderator:

Harold Harder - 20211 - 42nd Ave., Langley, B.C. 534-3462

Secretary:

Esther Froese - 4114 - 203rd St., Langley, B.C. 534-1031

Treasurer:

Henry Penner - 3044 Ranch Parkway, Port Coquitlam, B.C. 942-5722

Trustees:

Ben Penner - 21084 - 18th Ave., R.R. #1, Langley, B.C. 534-6169

Deacons:

Jake Konrad - 3804 - 207th Ave., Langley, B.C. 534-6798

Christian Education:

Herb Kopp - 19813 - 48th Ave., Langley, B.C. 530-5908

Youth Sponsor:

Al Stobbe - 19899 - 36th Ave., Langley, B.C. 534-2466

Sunday School Superintendent:

Peter Barg - 19850 - 54th Ave., Langley, B.C. 534-2610

Music Director:

Ernie Schmidt - 4084 - 196th St., Langley, B.C. 534-8171

Librarian:

Mrs. Lois Penner - 21084 - 18th Ave., R.R. #1, Langley, B.C.
534-6169

Women's Missionary Society:

Mrs. Elizabeth Konrad - 3804 - 207th Ave., Langley, B.C. 534-6798

Midweek Director:

Herb Kopp - 19813 - 48th Ave., Langley, B.C. 530-5908

BURKE MOUNTAIN - 2211 Prairie Avenue, Port Coquitlam, B.C. V3B 1V8

Pastor:

John F. Klassen - 1709 Regan Avenue, Coquitlam, B.C.

CARIBOO BETHEL - 833 Western Ave., Williams Lake, B.C. V2G 2J2

Membership - 56

Pastor:

John Balzer - 801 Western Ave., Williams Lake, B.C. 392-7457

Assistant Pastor:

Neil Isaac - 701-B - 11th Ave., Williams Lake, B.C. 392-4651

Secretary:

Ann Matthies - 1720 Hazel St., Williams Lake, B.C. 392-3745

Treasurer:

Heinz Teichgraef - 620 Pigeon Ave., Williams Lake, B.C. 392-5042

Trustees:

Neil Penner - 1702 Hazel St., Williams Lake, B.C. 392-7088

Youth Sponsor:

Jim Baerg - 783 Pigeon Ave., Williams Lake, B.C. 392-6916

Sunday School Superintendent:

John Peters - 302 Spruce Hill, Williams Lake, B.C. 392-4358

Music Director:

Herb Strauss - 1255 Coxon St., Williams Lake, B.C. 392-3702

Librarian:

Maude Wales - 308 Hazel St., Williams Lake, B.C. 392-7479

CENTRAL HEIGHTS - 1681 McCallum Rd., Abbotsford, B.C. V2S 3M4

Membership - 417

Pastor:

Rudy Boschman - 2282 Meadows St., Clearbrook, B.C. 859-7298

Associate Pastor:

Rey Nickel - 33223 King Rd., Abbotsford, B.C. 853-3165

Missionaries:

Abe & Sarah Esau (BOMAS)

Dan & Helen Nickel (BOMAS)

Roland & Anne Wiens (BOMAS)

W.A. & Louise Wiebe (BOMAS)

Leslie & Verna Buhler (TEAM)

Frieda Janzen (S.I.M.)

Arthur & Agnes Hofman (Other)

Dan & Jan Kelly (N.A. Indian

Mission)

Bill & Helen Schmidt (S.I.M.)

George & Eleanor Tweedale (S.I.M)

Elmer & Ruth Warkentin (R.B.M.U.)

Abe & Joyce Wiebe (other)

Jack & Joyce Driediger (S.I.M.)

Dick & Nina Redekopp (Other)

Al & Lydia Peters (Other)

Blondian Neufeld (Other)

Don Wiebe (Other)

Rev. & Mrs. Nick J. Dyck (Other)

Moderator:

Herman Driediger - 32905 King Rd., Abbotsford, B.C. 859-4489

Secretary:

Jack Siemens - 32590 Willingdon Cres., Abbotsford, B.C. 853-6983

Treasurer:

Bill Peters - 31578 Old Yale Red., Abbotsford, B.C. 859-4263

Treasurer - Endowment Fund :

Edgar Kroeker - 2696 Stockton Cres., Abbotsford, B.C. 853-2949

Board of Management:	
John Enns - 2267 Ridgeway, Abbotsford, B.C.	859-8692
Deacons:	
Frank DeFehr - 32251 Pineview Ave., Abbotsford, B.C.	859-8692
Christian Education:	
Rey Nickel - 33223 King Rd., Abbotsford, B.C.	853-3165
Sunday School Superintendent:	
Mel Schroeder - 31187 Peardonville Rd., Abbotsford, B.C.	859-7268
Youth Sponsor:	
Rey Nickel - 33223 King Rd., Abbotsford, B.C.	853-3165
Music Director:	
John Wittenberg - 34737 Mt. Blanchard, Abbotsford, B.C.	853-3714
Librarian:	
H. H. Nickel - 2559 Minter Dr., Clearbrook, B.C.	859-9951
Visitation & Outreach:	
Rudy Boschman - 2282 Meadows St., Clearbrook, B.C.	859-7298
Women's Missionary Society:	
Mrs. George Lepp - 2373 Mt. Lehman Rd., Abbotsford, B.C.	859-5412
Mennonite Disaster Service:	
Henry Stobbe - 207 Columbia Rd, Abbotsford, B.C.	859-5503
Midweek Director:	
Rey Nickel - 33223 King Rd., Abbotsford, B.C.	853-3165
<u>CLEARBROOK - 2798 Centennial Street, Clearbrook, B.C. Membership - 715</u>	
Pastor:	
Herman Lenzmann - 2798 Centennial St., Clearbrook, B.C.	859-4144-0
	859-4924-R
Moderator:	
John Enns - 427 McCallum Rd., Abbotsford, B.C.	859-9943
Secretary:	
Henry P. Hooge - 2805 Countess Cres., Clearbrook, B.C.	853-2412
Treasurer:	
David Wiebe - 2309 McCallum Rd., Abbotsford, B.C.	859-9208
Trustees:	
Jacob H. Fast - 2611 Centennial, Clearbrook, B.C.	859-9285
Deacons:	
John J. Harder - 2373 Centre St., Clearbrook, B.C.	859-8930
Christian Education:	
John E. Derksen - 2841 Evergreen St., Clearbrook, B.C.	859-5635
Youth Sponsor:	
George Baier - 2980 Castle Court, Clearbrook, B.C.	853-4087
Sunday School Superintendent:	
Peter Suderman - 31835 Old Yale Rd., Clearbrook, B.C.	859-5676
Music Director:	
George Baier - 2980 Castle Court, Clearbrook, B.C.	853-4087
Librarian:	
John Schmidt - 2857 Evergreen St., Clearbrook, B.C.	853-1823
Visitation & Outreach:	
Herman Lenzmann - 2798 Centennial St., Clearbrook, B.C.	859-4924
Women's Missionary Society:	
Helen Thiessen - 33063 Marshall Rd., Abbotsford, B.C.	859-8279
Mennonite Disaster Service:	
Henry G. Bergen - 32096 Joyce Ave., Clearbrook, B.C.	859-9553
Midweek Director:	
John E. Derksen - 2841 Evergreen St., Clearbrook, B.C.	859-5635

COUNTY LINE GOSPEL CHAPEL - Box 394, Alderbrove, B.C. VOX 1A0
Membership - 44

Pastor:
 George J. Penner - Box 394, Aldergrove, P.C. R-856-4486
 O-856-6437

Assistant Pastor:
 Don Watt - 103-32880 Bevan Way, Abbotsford, B.C. 853-4569

Missionaries:
 Neil Campbell - (Other)

Treasurer:
 David Pauls - 29049 McTavish Rd.R.R.#1, Mt. Lehman, B.C. 856-6342

Youth Sponsor:
 Nelson Stratulat - 6059-256 St., R.R. #1, Aldergrove, B.C. 856-6460

Sunday School Superintendent:
 Don Watt - 103-32880 Bevan Way, Abbotsford, B.C. 853-4569

Music Director:
 Mrs. Edith Penner - Box 394, Aldergrove, B.C. 856-4486

Women's Missionary Society:
 Mrs. Edith Penner - Box 394, Aldergrove, B.C. 856-4486

CULLODEN - 6060 Culloden St., Vancouver, B.C. V5W 3S4 Membership-525

Pastor:
 David B. Wiens - 445 E. 36th Ave., Vancouver, B.C. R-325-7991
 O-327-4640

Assistant Pastor:
 John C. Dyck - 1163 Bird Rd., Richmond, B.C. 278-6940

Missionaries:
 John & Mary Klassen (BOMAS)

Moderator:
 Ben Baier - 977 E. 45th Ave., Vancouver, B.C. 324-3460

Secretary:
 Edward Fast - 5786 Marquerite St., Vancouver, B.C. 261-6993

Treasurer:
 Nick Harder - 1015 E. 54th Ave., Vancouver, B.C. 325-7139

Trustees:
 Jake Letkemann - 453 E. 36th Ave., Vancouver, B.C. 325-6281

Deacons:
 Ben Baier - 977 E. 45th Ave., Vancouver, B.C. 324-3460

Christian Education:
 Walter Schroeder - 435 E. 46th Ave., Vancouver, B.C. 321-1705

Youth Sponsor:
 Gary Koehn - 6151 St. Catharines St., Vancouver, B.C. 325-6621

Sunday School Superintendent:
 Walter Schroeder - 435 E. 46th Ave., Vancouver, B.C. 321-1705

Music Director:
 Abe Toews - 1030 E. 45th Ave, Vancouver, B.C. 325-3689

Librarian:
 Annie Regehr - 381 Woodstock Ave., Vancouver, B.C. 327-1384

Women's Missionary Society:
 Mrs. Martha Loewen - 365 Rees Rd., Richmond, B.C. 278-2417

Mennonite Disaster Service:
 Franz Unger - 6658 Inverness St., Vancouver, B.C. 321-0709

Midweek Director:
 Gus Quadrizius - 1051 Algonquin Dr., Richmond, B.C. 274-1462

DAWSON CREEK - 1800 - 109 Ave., Dawson Creek, B.C. VIG 2V5
Membership - 42

Pastor:

George Anastasiades - 1731 - 109 Ave., Dawson Creek, B.C.
R-782-5605
O-782-3262

Secretary:

Luella Janzen - R.R. #2, Dawson Creek, B.C. 782-7658

Treasurer:

Eldon Penner - 1520 - 96 Ave., Dawson Creek, B.C. 782-2039

Treasurer - Endowment Fund:

Eldon Penner - same as above

Trustees:

John Kropp - 9600 - 3rd. St., Dawson Creek, B.C. 782-5623

Deacons:

John Braun - Box 703, Dawson Creek, B.C. 843-9966

Youth Sponsor:

Ken Epp - 1310 - 108 Ave., Dawson Creek, B.C. 782-4198

Rufus Loewen - 1928 - 108 Ave., Dawson Creek, B.C. 782-7764

Sunday School Superintendent:

Ray Good - 1524 - 95 Ave, Dawson Creek, B.C. 782-7266

Music Director:

John Falk - R.R. #1, Dawson Creek, B.C. 843-7443

Librarian:

Lydia Kropp - 9600 - 3rd St., Dawson Creek, B.C. 782-5623

Visitation & Outreach:

George Anastasiades - 1731 - 109 Ave., Dawson Cree, B.C. 782-5605

EAST ALDERGROVE - 3160 Ross Rd., R.R. #2, Aldergrove, B.C. VOX 1A0
Membership - 135

Pastor:

Rudy Willms - 29366 Sunvalley Cres., Aldergrove, B.C. R-856-7557
O-856-2024

Missionaries:

Walter & Elenor Stobbe (Borneo)

Henry & Edna Thiessen (Borneo)

Henry & Rea Warkentin (M.A.F.)

Moderator:

Herman H. Klassen - 1863-264 St., R.R. #1, Aldergrove, B.C.
856-2774

Secretary:

David Redekopp - 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

Trustees:

Frank Doerksen - 2950 Royal St., Clearbrook, B.C. 853-3710

Deacons:

Jacob Voth - 32059 Mt. Waddington Ave, Clearbrook, B.C. 853-1889

Christian Education:

Frank Friesen - 2946 McLure Rd. R.R. #2, Aldergrove, 856-6986

Youth Sponsor:

John Esau - 6814-272 St., R.R. #1, Aldergrove, B.C. 856-8941

Sunday School Superintendent:

Frank Friesen - 2946 McLure Rd. R.R. #2, Aldergrove 856-6986

Music Director:

Vic Martens - 4540 Hitching Post Cres., Aldergrove, B.C. 856-6183

Librarian:

Mrs. Helen Koop - 29581 S. Fraser Way, R.R. #2, Aldergrove, B.C. 856-8944

Visitation & Outreach:

Arnold Klassen - 30560 Harris Rd., R.R. #1, Mt. Lehman, B.C. 826-8583

Women's Missionary Society:

Mrs. L. Willms - 29366 Sun Valley Cres., Aldergrove 856-7557

Mennonite Disaster Service:

John E. Buehler - 2851 Grandview Crescent, Clearbrook 859-9321

EAST CHILLIWACK - 49379 Chilliwack Central Road, R.R. #2, Chilliwack, B.C. V2P 6H4 Membership - 157

Pastor:

Ben L. Heppner - 9558 Paula Cres., Chilliwack, B.C. 792-4959

Assistant Pastor:

Dan Sagert - 49482 Castleman, R.R. #2, Chilliwack, B.C. 794-7021

Missionaries:

Marvin Ewert (Other)

Moderator:

Peter H. Penner - 51059 Yale East, Chilliwack, B.C. 794-7144

Secretary:

Walter Esau - 5906 Jinkersen Rd., Sardis, B.C. 858-4739

Treasurer:

Corny Neufeld - 10195 Gillanders, R.R. #2, Chilliwack 794-7593

Trustees:

Herman Ratzlaff - 9605 Alexander, R.R. #2, Chilliwack 795-9650

Youth Sponsor:

Dave & Janet Ratzlaff - 46308 Larter Ave., Chilliwack, B.C.

Sunday School Superintendent:

Abe Esau - 10469 McSween, R.R. #3, Chilliwack, B.C. 792-4858

Music Director:

Walter Esau - 5906 Jinkersen Rd., R.R. #2, Sardis, B.C. 858-4739

Librarian:

Mrs. Susanna Thiessen - 46865 Eric Dr., Chilliwack, B.C. 792-4300

Women's Missionary Society:

Mrs. Betty Pauls - 10735 McSween Rd., Chilliwack, B.C. 795-5990

Mennonite Disaster Service:

Herman Ratzlaff - 9605 Alexander, Chilliwack, B.C. 795-9650

FRASERVIEW - 7474 Culloden St., Vancouver, B.C. V5X 4K2
Membership - 342

Pastor:

Loyal A. Funk - 7474 Culloden St., Vancouver, B.C. 325-2316

Ministers:

Peter Dyck; Dan Friesen; Jacob Neumann

Missionaries:

Helen Dyck (Other)

Frieda Neufeld (Other)

Moderator:

Mr. Harry Pankratz - 1308 West 58th Ave, Vancouver, B.C. 263-8290

Secretary:

Bruce Neufeld - 1707 East 37th Ave., Vancouver, B.C. 327-6470

Treasurer:

Jack Wall - 7749 Vivian St., Vancouver, B.C. 325-7468

Trustees:

Waldo Rempel - 1578 East 58th Ave., Vancouver, B.C. 325-6150

Deacons:

Dan Friesen - 256-1750 E. 41st Ave., Vancouver, B.C. 325-1919

Youth Sponsor:

Ralph Klassen - 1170 Cambie Road, Richmond B.C. 273-8155

Sunday School Superintendent:

Abe Enns - 818 Glenwood Dr., Tsawwassen, B.C. 943-2974

Music Director:

Dave Esau - 4976 Fourth Avenue, Delta, B.C. 943-7833

Librarian:

Katie Plett - 1427 West 41st Ave., Vancouver, B.C. 266-8558

Women's Missionary Society:

Mrs. Sara Jantzen - 6450 Angus Dr., Vancouver, B.C. 266-5761

Mennonite Disaster Service:

I. A. Dyck - 406 - 620 - 7th Ave., New Westminster, B.C. 522-0297

Midweek Director:

Abe Wieler - 11493 - 64th Ave., Delta, B.C. 596-0814

GREENDALE - 6550 Sumas Prairie Rd., R.R. #1, Sardis, B.C. VOX 1YO
Membership - 256

Pastor:

Harry Heidebrecht - 6550 Sumas Prairie Rd., R.R. #1, Sardis, B.C.
 823-6364

Assistant Pastor:

David Froese - 6204 Sumas Prairie Rd., R.R. #4, Sardis, B.C.
 823-6418

Secretary:

Peter Harder - 45925 Collins Dr., R.R. #2, Sardis, B.C. 858-4283

Treasurer:

Jacob Driediger - 45960 Collins Dr., R.R. #2, Sardis 858-4665

Treasurer - Endowment Fund:

David Penner - Box 198, Sardis, B.C. 858-6358

Trustees:

Henry Peters - 6309 Sumas Prairie Rd., R.R. #4, Sardis 823-4432

Deacons:

Peter Reimer - 6954 Sumas Prairie Rd., R.R. #1, Sardis 823-6583

Youth Sponsor:

Rudy Reimer - 6337 Sumas Prairie Rd., R.R. #4, Sardis 823-6872

Sunday School Superintendent:

Jacob Isaak - 7088 Sumas Prairie Rd., R.R. #1, Sardis 823-6553

Music Director:

David Fast - 42750 Downing Rd., R.R. #4, Sardis, B.C. 823-6581

Librarian:

Mrs. George Friesen - 106 Henderson Ave., Chilliwack. 792-6398

Visitation & Outreach:

Harry Heidebrecht - 6550 Sumas Prairie Rd., R.R. #1, Sardis
 823-6364

Women's Missionary Society:

Mrs. David Balzer - 45439 Wells Rd., R.R. #4, Sardis 858-6885

Mennonite Disaster Service:

John Derksen - 41858 South Sumas Rd., R.R. #1, Sardis 823-6430

Midweek Director:

David Dirks - 43570 Adams Rd., R.R. #1, Sardis, B.C. 823-6673

HARBOR OF HOPE CHAPEL - Harbourview Drive, Port Edward, B.C. VOV 1GO
Membership - 6

Pastor:

R. G. Bennett (Layman) - Port Edward, B.C. 628-9984

Secretary:		
H. J. Wiebe - Port Edward, B.C.		628-3515
Treasurer:		
H. J. Wiebe - Port Edward, B.C.		628-3515
Sunday School Superintendent:		
Miss Anne Neufeld - Port Edward, B.C.		628-3287

HARRISON GOSPEL CHAPEL - Box 98, Harrison Hot Springs, B.C. VOM 1K0
Membership - 70

Pastor:		
Jake H. Friesen - Box 98, Harrison Hot Springs, B.C.		796-9146
Assistant Pastor:		
Herman Knoll - 6817 Hot Springs Rd., Agassiz, B.C.		796-2755
Missionaries:		
Ed. & Diane Cooper (N.A. Indian Mission)		
Moderator:		
Herman Knoll - 6817 Hot Springs Rd., Agassiz, B.C.		796-2755
Secretary:		
Elli Froese - 1546 #7 Highway, Agassiz, B.C.		796-2718
Treasurer:		
Aron Krahn - 6438 W. Pioneer, Agassiz, B.C.		796-2427
Youth Sponsor:		
Willie Wiens - 6940 Kalya, Agassiz, B.C.		796-9419
Sunday School Superintendent:		
W. N. Wiens - General Delivery, Harrison Hot Springs		796-2543
Music Director:		
Art Klassen - Box 288, Agassiz, B.C.		796-9193
Librarian:		
Elfrieda Knoll - 6817 Hot Springs Rd, Agassiz, B.C.		796-2755
Women's Missionary Society:		
Gertie Weick - 2147 McCaffrey Rd., Agassiz, B.C.		796-9076

KELOWNA - 1424 Vineland St., Kelowna, B.C. Membership - 190

Pastor:		
Edwin Wiebe - 1404 Vineland Street, Kelowna, B.C.		R-763-7534 O-762-5265
Assistant Pastor:		
Walter Toews - 350 Gertsma Rd., Kelowna, B.C.		765-8188
Moderator:		
William Niessen - R.R. #1, Golfview Rd., Kelowna, B.C.		763-5373
Secretary:		
Mrs. Elizabeth Regehr - 1142 Montrose Pl., Kelowna B.C.		763-3734
Treasurer:		
Nick Kroeker - 1421 Lombardy Square, Kelowna, B.C.		762-6119
Christian Education:		
same as Treasurer:		
Youth Sponsor:		
Mr. & Mrs. Art Dick - 1783 Haug Ave., Kelowna, B.C.		762-4942
Sunday School Superintendent:		
Albert Janzen - R.R. #2, Old Vernon Rd., Kelowna, B.C.		765-0316
Music Director:		
Arnold Peters - 210 Dell Avenue, Kelowna, B.C.		765-7677

KENNEDY HEIGHTS - 11840 - 88th Ave., Delta, B.C. V4C 3C5
Membership - 162

Pastor:		
Calvin J. Buehler - 11840 - 88th Ave, Delta, B.C.		R-596-9943 O-596-8178

Assistant Pastor:
George Baerg - 15363 - 60th Ave., Delta, B.C. 596-2438
Moderator:
George Baerg - same as above
Secretary:
Sam Baerg - 11553 Bailey Crescent, Surrey, B.C. 581-6879
Treasurer:
Gerald Friesen - 11458 - 89th Ave., Delta, B.C. 594-5840
Christian Education:
Peter Hamm - 18458 - 89B Avenue, Surrey, B.C. 576-2266
Youth Sponsor:
Bob Braun - 116A Avenue, Delta, B.C. 594-2839
Sunday School Superintendent:
Lorenz Wiebe - 11159 - 87th Ave., Delta, B.C. 594-1555
Music Director:
James Poetker - 11158 Lincoln Dr, Delta, B.C. 596-5437

KILLARNEY PARK - 6426 Kerr St., Vancouver, B.C. V5C 3C1
Membership - 336

Pastor:

Associate Pastor:
Ron Penner - 3666 East 45th Ave., Vancouver, B.C. 437-1586
Treasurer:
Peter J. Funk - 12 Sennok Crescent, Vancouver, B.C. 263-9588
Missionaries:
Helen Braun
Amanda Neufeld (MCC)
Dan & Helen Nickel
Jake & Helen Nickel
Art & Ruth Thiessen (MCC)
Deacon:
John Dick - 2905 East 54th Ave., Vancouver, B.C. 434-9281
Moderator:
Neil Neumann - 10 Sennok Crescent, Vancouver, B.C. 263-8408
Secretary:
Ed Suderman - 4787 Hoskins Rd., North Vancouver, B.C. 980-1183
Trustees:
Peter Kaethler - 3195 E. 48th Ave., Vancouver, B.C. 433-1316
Christian Education:
John Friesen - 6095 Holland St., Vancouver, B.C. 266-7819
Youth Sponsor:
Ron Penner - 3666 East 45th Ave., Vancouver, B.C. 437-1586
Sunday School Superintendent:
Walter Stobbe - 2755 East 54th Ave., Vancouver, B.C. 325-5151
Music Director:
Tom Graff - 6255 Kathleen Street, Burnaby, B.C.(director) 437-4839
Walter Hamm - 6347 Frontenac, Vancouver, B.C.(chairman) 437-8167
Women's Missionary Society:
Sara Heinrichs - 6267 Gordon Avenue, Burnaby, B.C. 526-0246

KING ROAD - 2223 Beaver St., Clearbrook, B.C.

Pastor:

J. H. Franz - 2223 Beaver Street, Clearbrook, B.C.

LAKE ERROCK - R.R. #1, Deroche, B.C. VOM 1GO Membership - 23

Pastor:

Arthur J. Isaac - R.R. #1, Deroche, B.C. R-826-8967
O-826-9442

Moderator:

George Loewen - 2618 James Street, Clearbrook, B.C. 859-9621

Secretary:

Arthur J. Isaac - R.R. #1, Deroche, B.C. 826-8967

Treasurer:

Mrs. Edna Isaac - R.R. #1, Deroche, B.C. 826-8967

Youth Sponsor:

Helmut Schmidt - 34349 Norrish Rd., R.R. #3, Mission, B.C.

Sunday School Superintendent:

Herta Loewen - 2618 James-Street, Clearbrook, B.C. 859-9621

MATSQUI - 5525 Gladwin Rd., Box 95, Matsqui, B.C. VOX 1SO
Membership - 116

Pastor:

Leo Siemens - 5637 Wallace St., Box 95, Matsqui, B.C. R-826-6935
O-853-6789

Ministers:

Jake Thielmann; J. J. Kasper

Missionaries:

Mr. & Mrs. Henry Goertzen (TEAM)

Moderator:

Alwin Wiebe - 8071 Brown Place, Mission, B.C. 826-2335

Secretary:

J. J. Kasper - 31972 Peardonville Ext., Clearbrook, B.C. 853-3086

Treasurer:

John Teichrob Sr. - 2076 Majestic Cr., Abbotsford, B.C. 853-2971

Treasurer - Endowment Fund:

William Poetker - 4905 Glenmore Rd., R.R. #1, Matsqui 859-8227

Trustees:

George Froese - 2574 Adelaide St., Clearbrook, B.C. 853-4055

Deacons:

Henry Suderman - 31927 Coral Ave., Clearbrook, B.C. 859-5849

Christian Education:

Bill Born - 32412 Marshall Rd., Abbotsford, B.C. 859-5070

Youth Sponsor:

Len Teichrob - 2076 Majestic Cr., Abbotsford, B.C. 853-2971

Sunday School Superintendent:

Bill Born - 32412 Marshall Rd., Abbotsford, B.C. 859-5070

Music Director:

Jake Konrad - 4611 Glenmore Rd., R.R. #1, Matsqui 859-9902

Librarian:

Mrs. Katie Enns - Box 104, Matsqui, B.C. 826-8879

Women's Missionary Society:

Mrs. Edith Loewen - 35687 Gallagher Rd., R.R. #1, Matsqui 826-2798

Mennonite Disaster Service:

Walter Brown - Box 14, Matsqui, B.C. 826-3298

MOUNTAIN-VIEW GOSPEL CHAPEL - R.R. #3, Sylvester Rd., Mission, B.C.
Membership - 96

Pastor:

Victor Stobbe - Sylvester Rd., Mission, B.C. 826-8400

Missionaries:

Sarah Unger
Mary Giesbrecht

Moderator:
 Victor Stobbe - R.R. #3, Sylvester Rd., Mission, B.C. 826-8400
 Secretary:
 Abe Hamm - R.R. #3, Sylvester Rd., Mission, B.C. 826-3150
 Treasurer:
 Larry Wiens - 7656 Peterson, Mission, B.C. 826-7429
 Trustees:
 Erwin Froese - 7691 Wren, Mission, B.C. 826-3191
 Deacons:
 Peter Ewert - Hatzic, B.C. 826-6062
 Christian Education:
 Cornie Klassen - 4491 Gladwin Rd., Abbotsford, B.C. 853-1075
 Youth Sponsor:
 Peter Funk - 32865 - 10th Ave., Mission, B.C. 826-2030
 Sunday School Superintendent:
 Cornie Klassen - 4491 Gladwin Rd., Abbotsford, B.C. 853-1075
 Music Director:
 Peter Funk - 32865 - 10th Ave., Mission, B.C. 826-2030
 Librarian:
 Mrs. Shirley Ennest - 30709 Silverdale Rd., Mission 826-6353
 Women's Missionary Society:
 Mrs. Barbara Lennea - Draper Rd., Mission, B.C. 826-2210

NEW HAZELTON - Box 11, New Hazelton, B.C. VOJ 2JO Membership - 17

Pastor:
 George Braun - Box 11, New Hazelton, B.C. 842-5779
 Assistant Pastor:
 Martin Penner - Box 81, New Hazelton, B.C. 842-5387
 Treasurer:
 Mrs. Pauline Juhasz - Box 174, New Hazelton, B.C. 842-5387
 Treasurer - Endowment Fund:
 Mrs. Pauline Juhasz - same as above
 Youth Sponsor:
 Martin Penner - Box 81, New Hazelton, B.C. 842-5387
 Sunday School Superintendent:
 Archie Crozier - Box 59, New Hazelton, B.C. 842-5330
 Librarian:
 Mrs. Rose Braun - Box 11, New Hazelton, B.C. 842-5779

NORTH PEACE - 10508 - 98 St., Fort St. John, B.C. VOC 2PO
Membership - 54

Pastor:
 John Schmidt - 9812 - 104 Ave., Fort St. John, B.C. R-785-2243
 O-785-3869
 Moderator:
 Ernie Reimer - Box 825, Fort St. John, B.C. 785-5833
 Missionaries:
 Hedy Reimer (Other)
 Secretary:
 Irwin Klaassen - 8503 - 94 Ave., Fort St. John, B.C. 785-2153
 Treasurer:
 John Unger - Box 7253, Fort St. John, B.C. 785-3000
 Sunday School Superintendent:
 John Willms - Box 19, North Pine, B.C. 827-3278
 Music Director:
 Irwin Klaassen - 8503 - 94 Avenue, Fort St. John, B.C. 785-2153
 Librarian:
 Elsie Dimjasoyics - 10648 - 100 St., Fort St. John 785-2547

PACIFIC GRACE MISSION CHAPEL - 1587 Frances Street, Vancouver, B.C.
V5L 1Z2 Membership - 47

Pastor:
H. G. Classen - 896 E. 33rd Ave., Vancouver, B.C. R-321-8086
Q-253-0511

Assistant Pastor:
Rae McAllister - 101 - 3901 Carrigan Court, Burnaby 939-4301

Missionaries:
Betty Funk (BOMAS)

Chinese Extension Church:
Paul Li - 1608 Frances Street, Vancouver, B.C. 254-3211

Secretary:
Gary Batt - 8227 - 14th Ave., Burnaby, B.C. 524-1425

Treasurer:
John Giesbrecht - 4512 Carleton Ave., Burnaby, B.C. 437-1725

Youth Sponsor:
Rae McAllister - 101 - 3901 Carrigan Court, Burnaby 939-4301

Sunday School Superintendent:
Wes Classen - 2720 Waverley Ave., Vancouver, B.C. 434-9268

Librarian:
Susan Doerksen - 5486 Anzio Drive, Vancouver, B.C. 434-4489

Women's Missionary Society:
Mrs. Sara Classen - 896 E. 33rd Ave., Vancouver, B.C. 321-8086

Midweek Director:
H. G. Classen - 896 E. 33rd Ave., Vancouver, B.C. 321-8086

RICHMOND BETHEL - 1020 No. 5 Rd., Richmond, B.C. V7A 4E5
Membership - 169

Pastor:
Herbert J. Brandt - 1022 No. 5 Rd., Richmond, B.C. R-274-4535
Q-274-2811

Associate Pastor:
Eric Penner - 1177 Seaport, Richmond, B.C. 277-1456

Ministers:
Art Martens

Moderator:
Jake Kaethler - 1159 Bird Road, Richmond, B.C. 278-9285

Secretary:
Alvin Klassen - 4920 Coleman Place, Delta, B.C. 946-2920

Treasurer:
Rudy Enns - 1074 Anglesea Drive, Richmond, B.C. 273-5070

Treasurer - Endowment Fund:
Al Wall - 27 West 18, Vancouver, B.C. 879-8591

Trustees:
John Bargaen - 933 Sidaway, Richmond, B.C. 274-3133

Deacons:
John Sawatzky - 5631 - 64 Ave., R.R. #3, Delta, B.C. 946-2556

Christian Education:
Gilbert G. Brandt - 825 Francis Rd., Richmond, B.C. 277-9731

Youth Sponsor:
Roland Dyck - 520 Colbeck, Richmond, B.C. 277-6982

Sunday School Superintendent:
Walter Plett - 4835 - 42 Ave., Delta, B.C. 946-4986

Music Director:
Aldon Wiens - 633 Monteith, Richmond, B.C. 277-5469

Librarian:
Susan Brandt - 825 Francis, Richmond, B.C. 277-9731

Visitation & Outreach:

Ernie Enns - 637 Monteith, Richmond, B.C.	277-5070
Midweek Director:	
Carl Penner - 1249 Blundell, Richmond, B.C.	278-5778
Margaret Janzen - 1713 Fedoruk Rd., Richmond, B.C.	273-2305

SAANICH COMMUNITY CHURCH - 1711 Carnegie Cres., Victoria, B.C. V8N 1P2

Membership - 33

Pastor:

G. L. Braun - 1711 Carnegie Cres., Victoria, B.C.	477-6111
---	----------

Moderator:

Peter Kroeker - 1111 Hillside Ave., Victoria, B.C.	385-2229
--	----------

Secretary:

Mrs. Eleanor Funk - 779 Mann, Victoria, B.C.	479-3851
--	----------

Treasurer:

Peter Hildebrand - 3851 Merriman, Victoria, B.C.	477-9138
--	----------

Youth Sponsor:

Mr. & Mrs. Jack Falk - 1661 Derby, Victoria, B.C.	598-1530
---	----------

Mr. & Mrs. Bob Duncan - 4282 Glanford, Victoria, B.C.	479-2018
---	----------

Sunday School Superintendent:

Mr. & Mrs. Ed. Wiehe - 2970 Harriet, Victoria, B.C.	386-3967
---	----------

Librarian:

Miss Louise Penner - 1 - 945 Fairfield, Victoria, B.C.	383-3672
--	----------

SOUTH ABBOTSFORD - Columbia & Huntingdon Roads, R.R. #5, Abbotsford, B.C.

V2S 4N5 Membership - 284

Pastor:

Don Balzer - 1609 Kirklyn St., Abbotsford, B.C.	R-853-6649
	O-853-2663

Assistant Pastor:

Les Klassen - 2570 Lilac St., Clearbrook, B.C.	859-9634
--	----------

Missionaries:

Miss Nettie Thiessen (Other)

Dr. & Mrs. John Krahn (Other)

Moderator:

Leo Regehr - 2171 Meadows, Clearbrook, B.C.	859-7523
---	----------

Secretary:

Ben Harder - 33494 Westbury Ave., Abbotsford, B.C.	859-9922
--	----------

Treasurer:

Peter Wiens - 2222 Grant St., Clearbrook, B.C.	859-9396
--	----------

Treasurer - Endowment Fund:

Peter Stobbe - 33419 Franklin Ave., Abbotsford, B.C.	853-2908
--	----------

Trustees:

David Friesen - 34237 Farmer Rd., R.R. #2, Abbotsford	853-2441
---	----------

Deacons:

John Loewen - 31850 Huntingdon Rd., Abbotsford, B.C.	859-8374
--	----------

Christian Education:

Peter Thiessen - 33566 Rainbow Ave., Abbotsford, B.C.	859-5543
---	----------

Youth Sponsor:

Vic Hiebert - 3013 Princess St., Clearbrook, B.C.	853-4046
---	----------

Sunday School Superintendent:

Larry Scott - 2072 Broadway, Clearbrook, B.C.	853-6223
---	----------

Music Director:

Walter Janzen - 32122 Hillcrest, Clearbrook, B.C.	859-7874
---	----------

Librarian:

George Stobbe - 1180 Gladwin Rd., Abbotsford, B.C.	853-2843
--	----------

Visitation & Outreach:

John Baerg - 2070 Grant Cres., Abbotsford, B.C.	853-5766
---	----------

Women's Missionary Society:
 Jessie Falk - 32189 Huntingdon Rd., Abbotsford, B.C. 859-7510
 Mennonite Disaster Service:
 John Doerksen - 539 Short Rd., Abbotsford, B.C. 859-4682

SOUTH OTTER - 2013 - 248 St., Aldergrove, B.C. VOX 1A0 Membership - 44

Pastor:
 Herman Voth - 2013 - 248 St., Aldergrove, B.C. 856-8346
 Moderator:
 P. Friesen - 28950 Huntingdon Rd., Aldergrove, B.C. 856-8420
 Secretary:
 Sam Stobbe - 31262 Peardonville Rd., Abbotsford, B.C. 853-1429
 Treasurer:
 Dave Krahn - 28310 Huntingdon Rd., Aldergrove, B.C. 856-8643
 Trustees:
 Ben Wiebe - 55th St., R.R. #2, Langley, B.C.
 Deacons:
 E. Charlton - 16th Ave., R.R. #4, Aldergrove, B.C.
 Christian Education:
 Herman Voth - 2013 - 248 St., Aldergrove, B.C. 856-8346
 Youth Sponsor:
 Walter Faulkner - 404 DeFehr Rd., R.R. #1, Abbotsford, 856-7696
 Sunday School Superintendent:
 Dave Krahn - 28310 Huntingdon Rd., Aldergrove, B.C. 856-8643
 Music Director:
 Albert Warkentin - 2369 Alder St., Clearbrook, B.C. 853-2685
 Librarian:
 Mrs. Margaret Wiebe - Langley, B.C.
 Women's Missionary Society:
 Mrs. Elsie Warkentin - 2369 Alder St., Clearbrook, B.C. 853-2685

TERRACE - 3406 Eby St., Terrace, B.C. V8G 2Y5 Membership - 29

Pastor:
 Dwayne Barkman - 3404 Eby St., Terrace, B.C. 635-3015
 Secretary:
 Anthony Wagemakers - 4632 Tuck Ave., Terrace, B.C. 635-7912
 Treasurer:
 Andrew Toews - 4920 Agar St., Terrace, B.C. 635-5401
 Treasurer - Endowment Fund:
 Andrew Toews - same as above
 Deacons:
 Andrew Toews - same as above
 Sunday School Superintendent:
 Arny Peters - 3406 Eby St., Terrace, B.C.
 Music Director:
 Bill Esau - #38 - 1819 Queensway, Terrace, B.C. 635-3627
 Librarian:
 Ruth Peters - 3509 Bruce, Terrace, B.C. 635-3657
 Women's Missionary Society:
 Ruth Peters - 3509 Bruce, Terrace, B.C. 635-3657
 Midweek Director:
 Dwayne Barkman - 3404 Eby St., Terrace, B.C. 635-3015

VALLEYVIEW BIBLE CHURCH - 1997 Valleyview Dr., Kamloops, B.C. V2C 4C1
 Membership - 64

Pastor:
 Jake Balzer - 1997 Valleyview Dr., Kamloops, B.C. 374-1952

Moderator:
 Menno Unger - 5457 Dallas Dr., Kamloops, B.C. 573-3745
 Secretary:
 Dave Petkau - 1800 Pratt Road, Kamloops, B.C. 573-5186
 Treasurer:
 George Kroker - 1076 Calmar Place, Kamloops, B.C. 376-9125
 Trustees:
 John Fast - Puett Ranch Road, R.R. #3, Kamloops, B.C. 578-7527
 Christian Education:
 Jake Willems - 1928 Cardinal Dr., Kamloops, B.C. 372-2670
 Youth Sponsor:
 Maurice VanNes - #42 - 1459 Spring Hill Dr., Kamloops 374-0757
 Sunday School Superintendent:
 Joan Redekop - 776 Jasper Ave., Kamloops, B.C. 376-0866
 Music Director:
 Dave Nickel - 1256 Vaughn Place, Kamloops, B.C. 573-3196
 Librarian:
 Ron Funk - 1575 Mt. Dufferin Ave., Kamloops, B.C. 372-9670
 Women's Missionary Society:
 Lorna Jones - 1684 Springhaven Place, Kamloops, B.C. 374-2991

VANCOUVER - 5887 Prince Edward St., Vancouver, B.C. V5W 2X8

Membership - 149

Pastor:
 George Thielman - 6349 Dumfries St., Vancouver, B.C. R-325-4377
 O-325-3313
 Assistant Pastor:
 Peter Klassen - 5991 Culloden St., Vancouver, B.C. 321-9571
 Ministers:
 Peter J. Esau
 Hans Wall
 Harry Unruh
 Missionaries:
 Miss Herta Plett
 Moderator:
 George Thielman - 6349 Dumfries St., Vancouver, B.C. 325-4377
 Secretary:
 Peter Rahn - 335 E. 44th Ave., Vancouver, B.C. 321-3327
 Treasurer:
 Peter Klassen - 5991 Culloden St., Vancouver, B.C. 321-9571
 Treasurer - Endowment Fund:
 Cornelius Bergen - 5790 Cree St., Vancouver, B.C. 327-3990
 Trustees:
 Max Neufeld - 6172 St. Catherines St., Vancouver, B.C. 325-9344
 Christian Education:
 Erwin Fast - 5250 Chester St., Vancouver, B.C. 327-8468
 Youth Sponsor:
 Erwin Rahn - 491 E. 63rd Ave., Vancouver, B.C. 321-8814
 Sunday School Superintendent:
 Ben Wall - 327 E. 46th Ave., Vancouver, B.C. 325-9608
 Music Director:
 Helmut Neudorf - 6455 St. Catherines St., Vancouver 327-1898
 Librarian:
 Miss Anna Siemens - #241-1750 E. 41st Ave., Vancouver 325-9350
 Visitation & Outreach:
 Ben Wall - 327 E. 46th Ave., Vancouver, B.C. 325-9608
 Women's Missionary Society:
 Mrs. Berta Klassen - 5991 Culloden St., Vancouver, B.C. 321-9571
 Mennonite Disaster Service:
 Henry Hildebrand - 4995 Somerville St., Vancouver, B.C. 327-7652

WESTWOOD - 2580 Ospika Blvd., Prince George, B.C. Membership - 85

Pastor:

Henry P. Poetker - 2465 Devonshire Cres., Prince George 562-2306
O-562-3711

Assistant Pastor:

Bill Voth - 177 N. Ogilvie St., Prince George, B.C. 564-5439

Moderator:

Stan Schellenberg - 216 Portage St., Prince George, B.C. 563-6814

Secretary:

Dave Friesen - 1163 Mica Ave., Prince George, B.C. 563-6161

Treasurer:

Ruben Mantler - Box 2321 Wansa Rd., Prince George, B.C. 963-7847

Treasurer - Endowment Fund:

Ruben Mantler - same as above

Trustees:

Walter Dueck - 2944 Melody Cres., Prince George, B.C. 562-4898

Deacons:

Jake Esau - Box 2123 - 2405 Cowart Rd., Prince George 562-3222

Youth Sponsor:

Dave Friesen - 1163 Mica Ave., Prince George, B.C. 563-6161

Sunday School Superintendent:

Agnes Dueck - 2944 Melody Cres., Prince George, B.C. 562-4898

Music Director:

Ernie Block - S.S.2-109 Starlane Dr., Prince George 964-9201

Librarian:

Esther Schneidereit - 412 Williams Cres., Prince George 562-2074

Visitation & Outreach:

Henry P. Poetker - 2465 Devonshire Cres., Prince George 562-2306

Women's Missionary Society:

Edith Mathies - Box 795 - 3407 Riverview Rd., Prince George

WILLINGDON - 4812 Willingdon Ave, Burnaby, B.C. VSG 3H6

Membership - 320

Pastor:

Herbert D. Neufeld - 4848 Willingdon Ave., Burnaby R-434-1894
O-435-6838

Assistant Pastor:

Sandy Campbell - 5721 Elsom Ave., Burnaby, B.C. 435-1645

Missionaries:

Dave & Sharon Esau (TEAM)

Al & Gloria Veer (JANZ)

Moderator:

George Letkeman - 5176 Willingdon Ave., Burnaby, B.C. 433-1634

Secretary:

Abe Loewen - 4205 Percival Ave., Burnaby, B.C. 299-8645

Treasurer:

Neil Klassen - 7782 Elwell St., Burnaby, B.C. 524-8781

Treasurer - Endowment Fund:

Bernard Wall - 7530 Kraft Cres., Burnaby, B.C. 298-8676

Trustees:

Albert Thielmann - 449 Springer Ave. N., Burnaby, B.C. 299-3351

Deacons:

John Koehn - 2218 Fraserview Dr., Vancouver, B.C. 325-5331

Christian Education:

Bert Voth - 1676 Platt Cres., North Vancouver, B.C. 985-8552

Youth Sponsor:

Gunter & Gisela Kleinschmidt - 7470 Garfield Dr., Delta 596-0763

John & Marian Janzen - 6909 Bryant Cres., Burnaby 521-2961

Sunday School Superintendent:

Mrs. Lena Block - 9140 Wilberforce St., Burnaby, B.C. 521-2746
 Music Director:
 Bill Klassen - 5040 Pioneer Ave., Burnaby, B.C. 437-3484
 Librarian:
 Mrs. Louise Thiessen - 4453 Samara Court, Burnaby, B.C. 434-9074
 Visitation & Outreach:
 John Spenst - 1579 Dansey Ave., Coquitlam, B.C. 936-4159
 Women's Missionary Society:
 Mrs. Sarah Hiebert - 7080 Fleming St., Vancouver, B.C. 325-5479

YARROW - Box 310, Yarrow, B.C. VOX 2AO Membership - 333

Pastor:

A. L. Klassen - Box 310, Yarrow, B.C. 0-823-6622
 Assistant Pastor:
 P. D. Loewen - 2241 Centre St., Clearbrook, B.C. 853-6739
 Missionaries:
 Abe & Emma Dyck (BOMAS)
 Mrs. Elma Hide (Other)
 Mr. Len Wiens (Other)

Moderator:

Mr. Pete Wolfe - 42409 Highland Dr., Yarrow, B.C. 823-4208
 Secretary:

C. G. Regehr - 4311 Eckert Rd., - Box 202, Yarrow, B.C. 823-6236
 Treasurer:

Mr. John C. Janzen - 42035 Central Rd., Box 155, Yarrow
 Treasurer - Accountant:
 Abe Unruh - 4458 Poplar Rd., Box 87, Yarrow, B.C. 823-6161

Deacons:

John Unger - 41240 No. 3 Rd., R.R. #1, Yarrow, B.C. 823-4224

Christian Education:

John D. Giesbrecht - 4151 Wilson Rd., Box 5, Yarrow 823-4929

Youth Sponsor:

Albert Scheer - 40774 No. 3 Rd., R.R. 31, Yarrow, B.C. 823-6785

Sunday School Superintendent:

Lloyd Heinrich - 4559 Wilson Rd., Box 301, Yarrow, B.C. 823-6700

Music Director:

Walter Rempel - 4465 Dyke Rd., Yarrow, B.C. 823-6815

Visitation & Outreach:

A. L. Klassen - Box 310, Yarrow, B.C. 823-6622

Men's Fellowship:

John R. Isaak - 4175 Eckert Rd., Box 51, Yarrow, B.C. 823-6342

Women's Missionary Society:

Mrs. Kay Isaak - 4175 Eckert Rd., Box 51, Yarrow, B.C. 823-6342

Mennonite Disaster Service:

John Friesen - 42776 Walnut St., Box 166, Yarrow, B.C. 823-4279

Librarian:

Miss Agatha Klassen - 4355 Cypress St., Yarrow, B.C. 823-6085

ARNAUD - Arnaud, Manitoba ROA OBO Membership - 26

Carl H. Sukkau - Box 22, Arnaud, Manitoba 427-2866

0- 534-6190

George Martens - Smith Hill, Manitoba 523-8791

BRANDON - 4th St. & Hill Ave., Brandon, Manitoba Membership - 151

Pastor:

Henry Willms - 6 Cottonwood Cres., Brandon, Man. R-728-6578
O-728-1107

Missionaries:

Henry & Hedy Funk (BOMAS)

Moderator:

Peter G. Klassen - 27 Balsam Cres., Brandon, Manitoba 728-0577

Secretary:

Evelyn Dick - 130 Madison Cres., Brandon, Manitoba 728-2049

Treasurer:

Carl Friesen - 563 - 14th St., Brandon, Manitoba 728-4757

Board of Management:

Art Krahn - 749 McDiarmid Dr., Brandon, Manitoba 728-3808

Church Council:

Peter Willems - 20 Hazelwood Cres., Brandon, Manitoba 728-2560

Christian Education:

David J. Penner - 14 Cedar Bay, Brandon, Manitoba 728-2401

Youth Sponsor:

John & Mary Penner - R.R. #5, Brandon, Manitoba 728-7944

Sunday School Superintendent:

John Bergen - 15 Basswood Bay, Brandon, Manitoba 728-3448

Music Director:

Henry Thiessen - Box 136, Alexander, Manitoba 752-2166

Librarian:

Esther Ewert - 3 Hazelwood Cres., Brandon, Manitoba 728-2867

Visitation & Outreach:

Henry Willms - 6 Cottonwood Cres., Brandon, Manitoba 728-6578

Women's Missionary Society:

Mary Stobbe - 1403 - 2nd St., Brandon, Manitoba 728-2675

BROOKLANDS - 44 Tentler St., Winnipeg, Manitoba R2R OL1
Membership - 79

Pastor:

Abe Quiring - 1070 Sherburn St., Winnipeg, Manitoba R-772-2927
O-772-8062

Missionaries:

Hardy & Elfrieda Schroeder (BOMAS)

Moderator:

Jake Froese - 899 Spruce St., Winnipeg, Manitoba 772-5929

Secretary:

Gerald Epp - 14-1050 Moncton Ave., Winnipeg, Manitoba 667-1531

Treasurer:

John Schmidt - 358 Knowles Ave., Winnipeg, Manitoba 339-4862

Trustees:

John Epp - 210 Handsart Blvd., Winnipeg, Manitoba 489-3352

Youth Sponsor:

Gerald Epp - 14 - 1050 Moncton Ave., Winnipeg, Manitoba 667-1531

Sunday School Superintendent:

Dave Goertzen - 4 - 531 Balmoral St., Winnipeg, Man. 943-1362

Music Director:

Gerald Epp - 14-1050 Moncton Ave., Winnipeg, Manitoba 667-1531

Librarian:

Mrs. Carol Neufeld - Box 5, Grp. 114, R.R. #1, Winnipeg 334-6936

Women's Missionary Society:

Mrs. Betty Braun - 629 McLeod Ave., Winnipeg, Manitoba 338-9986

CHRISTIAN FELLOWSHIP GROUP - Box 149, Leaf Rapids, Manitoba ROB 1WO
Membership - 20

Pastor:
 Gilbert Berg - Box 149, Leaf Rapids, Manitoba 473-2738
 Moderator:
 Art Krause - General Delivery, Leaf Rapids, Manitoba 473-2261
 Secretary:
 Mrs. L. Krause - General Delivery, Leaf Rapids, Manitoba 473-2261
 Treasurer:
 Jim Metz - Box 10, Leaf Rapids, Manitoba 473-2737
 Youth Sponsor:
 Gilbert Berg - Box 149, Leaf Rapids, Manitoba 473-2738
 Sunday School Superintendent:
 Mrs. Irene Enns - Box 53, Leaf Rapids, Manitoba 473-2704
 Men's Fellowship:
 Gilbert Berg - Box 149, Leaf Rapids, Manitoba 473-2738
 Women's Missionary Society:
 Mrs. Linda Krause - General Delivery, Leaf Rapids 473-2261
 Midweek Director:
 Gilbert Berg - Box 149, Leaf Rapids, Manitoba 473-2738

DOMAIN - Domain, Manitoba ROG OMO Membership - 55

Pastor:
 J. J. Neufeld - 50 Greene Ave, Winnipeg, Manitoba 339-3015
 Assistant Pastor:
 Ben Rempel - #4, Gr. 321, R.R. #3, Morris, Manitoba 736-2927
 Secretary:
 Peter Penner - #8 Gr. 321, R.R. #3, Morris, Manitoba 736-2906
 Treasurer:
 John H. Pauls - #1 Gr. 320, R.R. #3, Morris, Man. 736-2852
 Deacons:
 Jake Enns - Box 45, Oak Bluff, Manitoba 452-0339
 Christian Education:
 Abe Enns - Box 68, Rosenort, Manitoba 746-8445
 Youth Sponsor:
 Herman & Betty Rogalsky - #9, Domain, Manitoba 736-2696
 Sunday School Superintendent:
 Abe Enns - #68, Rosenort, Manitoba 746-8445
 Music Director:
 Herman Rempel - #2 Gr 320, R.R. #3, Morris, Manitoba 736-4039

ELM CREEK - Elm Creek, Manitoba ROG ONO Membership - 142

Pastor:
 Elvin Penner - Elm Creek, Manitoba R-436-2069
 O-436-2290
 Secretary:
 Jacob K. Kroeker - Culross, Manitoba 436-2593
 Treasurer:
 Cornie P. Schroeder - Box 160, Elm Creek, Manitoba 436-2279
 Trustees:
 William Penner - Elm Creek, Manitoba
 Deacons:
 Nick Schmidt - Culross, Manitoba 436-2173
 Christian Education:
 Clarence Janzen - Box 8, Elm Creek, Manitoba 436-2263
 Youth Sponsor:
 Ed Lepp - Box 131, Elm Creek, Manitoba 436-2437

Sunday School Superintendent:
George Wiebe - R.R. #1, Carman, Manitoba 745-3488

Music Director:
Frank Funk - Elm Creek, Manitoba 436-2388

Librarian:
Martha Penner - Elm Creek, Manitoba

Mennonite Disaster Service:
George Schroeder - Box 160, Elm Creek, Manitoba 436-2494

ELMWOOD - 145 Henderson Highway, Winnipeg, Manitoba R2L 1L4
Membership - 520

Pastor:
Eugene Gerbrandt - 449 Bredin Drive, Winnipeg, Man. R-668-0953
O-668-3244

Assistant Pastor:
Wendelin Mann - 172 Frasers Grove, Winnipeg, Manitoba 338-4277

Ministers:
David Ewert; Martin Durksen; Eugene Gerbrandt; Herb Giesbrecht;
Martin Hamm; A. J. Neufeld; Frank Peters; John Quiring;
John Regehr; A. W. Schellenberg; J. P. Suderman

Missionaries:
Henry & Helen Derksen (BOMAS)
Abe & Irene Neufeld (BOMAS)
Frank & Helen Peters (BOMAS)
Anne Klassen (BOMAS)
Robert & Erika Sukkau (Good News Corp)

Secretary:
Herbert Giesbrecht - 11 Pinecrest Bay, Winnipeg, Man. 339-4105

Treasurer:
Reginald Kliewer - 125 Frasers Grove, Winnipeg, Man. 339-4750

Trustees:
Jack Flatt - 128 Frasers Grove, Winnipeg, Manitoba 339-0207

Deacons:
Harry Thiessen - 162 Grandview Dr., Winnipeg, Man. 334-7649

Christian Education:
Henk Visch - 284 Glenwood Cres., Winnipeg, Manitoba 668-3607

Youth Sponsor:
Albert & Esther Durksen - 77 Henderson Highway, Winnipeg 667-9556

Sunday School Superintendent:
Jake Bergmann - 70 Radcliffe Rd., Winnipeg, Man. 269-8063

Music Director:
Len Ratzlaff - 280 Bronx Ave., Winnipeg, Manitoba 339-3762

Librarian:
Gertrude Harder - 170 Talbot Ave., Winnipeg, Man. 668-3657

Ladies Fellowship:
Mrs. Susie Loewen - 50 Bridgewater Cres., Winnipeg 339-5458

Midweek Director:
Eugene Gerbrandt - 449 Bredin Dr., Winnipeg, Man. 668-0953
A. W. Schellenberg - 630 Roberta Ave., Winnipeg, Man. 339-8439

FORT GARRY - 1771 Pembina Hwy, Winnipeg, Manitoba R3T 2G6
Membership - 227

Pastor:
Hugo Jantz - 59 McMasters, Winnipeg, Manitoba R-269-8016
O-269-5940

Assistant Pastor:
Ted Goosen - 12 - 289 Edison Ave., Winnipeg, Man. 338-1084

Missionaries:

Rev. & Mrs. John Wall (BOMAS)
 Annie E. Dyck (BOMAS)
 Rev. & Mrs. J. J. Toews (BOMAS)
 Mrs. Anne Salazar (Other)

Secretary:

David Loewen - 27 Purdue Bay, Winnipeg, Manitoba 269-4175

Treasurer:

Art Kroeker - 75 Agassiz Drive, Winnipeg, Manitoba 269-7467

Trustees:

Nick Janzen - 41 Waterford Bay, Winnipeg, Manitoba 284-1062

Deacons:

Bill Klassen - 120 Roselawn Bay, Winnipeg, Manitoba 668-5960

Christian Education:

Victor Neufeld - 554 Queenston St., Winnipeg, Man. 489-7416

Youth Sponsor:

Harry Dick - 295 Ash St., Winnipeg, Manitoba 453-5674

Sunday School Superintendent:

Peter Engbrecht - 63 Robindale Rd., Winnipeg, Man.

Music Director:

Allan Janzen - 93 Tunis Bay, Winnipeg, Manitoba 269-3462

Librarian:

Mrs. Teenie Wall - R.R. #2, Dugald, Manitoba 444-2226

Women's Missionary Society:

Mrs. Agatha Doerksen - 777 Fairmont St., Winnipeg, Man. 889-1469

Mennonite Disaster Service:

David Penner - 19 Cameo Cres., Winnipeg, Manitoba 334-2480

Midweek Director:

Irene Janzen - 41 Waterford Bay, Winnipeg, Manitoba 284-1062

GOSPEL LIGHT - Box 96, Carman, Manitoba ROG QJO Membership - 50

Pastor:

Peter J. Doerksen - Box 96 - 103 Ross Place, Carman R-745-3819
 O-745-2668

Assistant Pastor:

Herman Voth - Box 657 - 150 Ross Place, Carman, Man. 745-3572

Missionaries:

Roy & Lois Driedger (BOMAS)

Minister:

John I. Block; Peter J. Doerksen

Secretary:

Ron Peters - Box 772, Carman, Manitoba 745-3646

Treasurer:

Walter Wiebe - Box 156, Carman, Manitoba 745-3323

Trustees:

Ben Peters - Box 181, Elm Creek, Manitoba 436-3646

Deacons:

John I. Block - Box 685, Carman, Manitoba 745-3546

Sunday School Superintendent:

Ben Peters - Box 181, Elm Creek, Manitoba 436-2293

Music Director:

Ron Peters - Box 772, Carman, Manitoba 745-3646

Librarian:

Mrs. Gloria Block - Box 685, Carman, Manitoba 745-3546

Women's Missionary Society:

Mrs. Ginny Peters - Box 772, Carman, Manitoba 745-3646

Mennonite Disaster Service:

Cliff Friesen - R.R. #3, Carman, Manitoba 745-2242

Christian Education:

John Regehr - Box 447, Carman, Manitoba 745-2469

<u>HORNDDEAN - Box 117, Horndean, Manitoba ROG OBO</u>			<u>Membership - 57</u>
Pastor:			
Isaac B. Hildebrandt - Box 196, Rosenfeld, Manitoba			324-8033
Ministers:			
I.B. Hildebrandt; Jake Neufeld			
Missionaries:			
Mr. & Mrs. Henry Klassen			
Mr. & Mrs. Peter Klassen			
Moderator:			
Leonard Neufeld - Box 871, Altona, Manitoba			324-8218
Secretary:			
Jake G. Neufeld - Box 84, Horndean, Manitoba			829-3343
Treasurer:			
Jim Schroeder - Box 53, Plum Coulee, Manitoba			829-3867
Deacons:			
George W. Neufeld - Box 25, Horndean, Manitoba			829-3532
Youth Sponsor:			
Leonard Neufeld - Box 871, Altona, Manitoba			324-8218
Sunday School Superintendent:			
Pete H. Hiebert - Box 224, Plum Coulee, Manitoba			829-3934
Music Director:			
Jake G. Neufeld - Box 84, Horndean, Manitoba			829-3343
Librarian:			
Mrs. A. W. Dyck - Box 257, Plum Coulee, Manitoba			829-3639
Women's Missionary Society:			
Mrs. Mavis Fehr - Box 56, Horndean, Manitoba			829-3871
Midweek Director:			
Isaac B. Hildebrandt - Box 196, Rosenfeld, Manitoba			324-8033
<u>JUSTICE - Justice, Manitoba ROK ICO</u>			<u>Membership - 78</u>
Pastor:			
Walter Loewen - Box 5, Justice, Manitoba			R-763-4603 O-763-4324
Assistant Pastor:			
Frank Giesbrecht - Box 663, Neepawa, Manitoba			966-3235
Moderator:			
Peter Friesen - 269-4th Ave. S.W., Minnedosa, Man.			867-3188
Secretary:			
Jake Loewen - Justice, Manitoba			763-4603
Treasurer:			
John Pankratz - Justice, Manitoba			763-4423
Treasurer - Endowment Fund:			
D. H. Loewen - 760-24th St., Brandon, Manitoba			728-0716
Ministers:			
Peter Friesen; J. J. Loewen; Henry Loewen			
Youth Sponsor:			
John D. Loewen - Box 156, Douglas, Manitoba			763-4455
Sunday School Superintendent:			
Jake Harder - R.R. #2, Minnedosa, Manitoba			763-4489
Music Director:			
Rudy Loewen - R.R. #2, Minnedosa, Manitoba			763-4651
Librarian:			
Mrs. Agnes Loewen - Box 5, Justice, Manitoba			763-4603
Visitation & Outreach:			
John D. Loewen - Box 156, Douglas, Manitoba			763-4455
Women's Missionary Society:			
Mrs. Anne Penner - Box 220, Douglas, Manitoba			763-4777
Mennonite Disaster Service:			
William Loewen - R.R. #2, Minnedosa, Manitoba			763-4390

LAKEVIEW - Killarney, Manitoba ROK 1GO Membership - 76

Pastor:	
Abram J. Neufeld - Box 419, Killarney, Manitoba	R-523-8664 O-523-8960
Assistant Pastor:	
Harry Martens - Lena, Manitoba	523-8471
Moderator:	
Harry Martens - Lena, Manitoba	523-8471
Secretary:	
Ed Penner - Box 309, Cartwright, Manitoba	529-2092
Treasurer:	
Jake Penner - Box 57, Holmfield, Manitoba	523-8462
Trustees:	
Jake Peters - Lena, Manitoba	523-8764
Deacons:	
Henry Wiebe - Box 291, Killarney, Manitoba	523-8738
Youth Sponsor:	
Art Hildebrand - Smith Hill, Manitoba	523-8452
Sunday School Superintendent:	
Abe Hildebrand - Box 66, Killarney, Manitoba	523-8951
Librarian:	
Mrs. Susan Duerksen - Box 193, Killarney, Manitoba	523-8741
Women's Missionary Society:	
Mrs. Mary Sawatzky - Box 63, Killarney, Manitoba	523-8729
Mennonite Disaster Service:	
Jake Martens - Box 542, Killarney, Manitoba	523-8557
Midweek Director:	
Peter H. Sawatzky - Box 63, Killarney, Manitoba	523-8729

MANITOU - Manitou, Manitoba ROG 1GO Membership - 88

Pastor:	
A. J. Froese - Box 366, Manitou, Manitoba	R-242-2023 O-242-2433
Assistant Pastor:	
Jacob Klassen - R.R. #1, Manitou, Manitoba	242-2890
Ministers:	
A. J. Froese; J. Klassen; J. Falk	
Moderator:	
G. Klassen - R.R. #1, Manitou, Manitoba	242-2535
Secretary:	
Arnold Wiebe - La Riviere, Manitoba	242-2874
Treasurer:	
Henry Wiebe - La Riviere, Manitoba	242-2245
Treasurer - Endowment Fund:- Franklin Voth	
Franklin Voth - Manitou, Manitoba	242-2230
Trustees:	
Henry Wiebe - La Riviere, Manitoba	242-2245
Youth Sponsor:	
George Konrad - Box 61, Manitou, Manitoba	242-2859
Sunday School Superintendent:	
John Heinrichs - Box 177, Manitou, Manitoba	242-2864
Music Director:	
Dave Penner - Box 84, Manitou, Manitoba	242-2728
Librarian:	
Mrs. Eilleen Klassen - R.R. #1, Manitou, Manitoba	242-2533
Women's Missionary Society:	
Mrs. Mary Pauls - Pilot Mound, Manitoba	825-2589

Mennonite Disaster Service:

Franklin Voth - Manitou, Manitoba 242-2230
 Midweek Director:
 A. J. Froese - Box 366, Manitou, Manitoba 242-2023

MARQUETTE - St. Eustache, Manitoba ROH 1HO Membership - 17

Pastor:
 N. Thiessen - St. Eustache, Manitoba ROH 1HO 353-2003
 Assistant Pastor:
 I. Penner - Marquette, Manitoba ROH OVO 353-2579
 Secretary:
 John Bock - Box 43, Marquette, Manitoba 353-2089
 Treasurer:
 John Bock - Box 43, Marquette, Manitoba 353-2089

MORDEN - Box 1287, Morden, Manitoba ROG 1JO Membership - 170

Pastor:
 Victor Neufeld - Box 1287, Morden, Manitoba R-822-5294
 O-822-5172
 Assistant Pastor:
 Frank Friesen - Box 821, Morden, Manitoba 822-4080
 Missionaries:
 Jake & Ann Penner (BOMAS)
 Moderator:
 Abe Riediger - Box 400, Morden, Manitoba 822-4028
 Secretary:
 J. Albert Reimer - Box 879, Morden, Manitoba 822-5850
 Treasurer:
 John Isaac - Box 1625, Morden, Manitoba 822-5622
 Trustees:
 John M. Wiens - Box 310, Morden, Manitoba 822-4234
 Deacons:
 Frank Dyck - R.R. #2, Morden, Manitoba 822-3657
 Christian Education:
 Jake Reimer - Box 1113, Morden, Manitoba 822-5646
 Youth Sponsor:
 J. Albert Reimer - Box 879, Morden, Manitoba 822-5850
 Sunday School Superintendent:
 Frank Dyck - R.R. #2, Morden, Manitoba 822-3657
 Music Director:
 Albert Friesen - Box 1433, Morden, Manitoba 822-4040
 Librarian:
 Harry Guderian - Box 1499, Morden, Manitoba 822-4359
 Women's Missionary Society:
 Nettie Braun - Box 480, Morden, Manitoba 822-5890
 Mennonite Disaster Service:
 Jake Klassen - Box 1131, Morden, Manitoba 822-4585
 Midweek Director:
 Jake Reimer - Box 1113, Morden, Manitoba 822-5646

NEIGHBORHOOD LIFE GROUP - Box 1980, The Pas, Manitoba R9A 1L6
Membership - 40

Pastor:
 James Nikkel - Box 2701, The Pas, Manitoba R-623-5809
 C-623-3511
 Moderator:
 Henry Toews - Box 2583, The Pas, Manitoba 623-3108

Secretary:		
Miss Esther Nikkel - Box 2013, The Pas, Manitoba		623-2921
Treasurer:		
Ron Kroeker - Box 2853, The Pas, Manitoba		623-5125
Christian Education:		
Del Phillips - 22936 Eagle Ave., Maple Ridge, B.C.		
Youth Sponsor:		
Miss Esther Nikkel - Box 2013, The Pas, Manitoba		623-2921
Sunday School Superintendent:		
Del Phillips - 22936 Eagle Ave., Maple Ridge, British Columbia		
Music Director:		
Mrs. Margaret Toews - Box 2583, The Pas, Manitoba		623-3108
Librarian:		
Miss Alice Peters - Box 2013, The Pas, Manitoba		623-2921
Men's Fellowship:		
Del Phillips - 22936 Eagle Ave., Maple Ridge, British Columbia		
Women's Bible Studies:		
Mrs. Elfrieda Nikkel - Box 2701, The Pas, Manitoba		623-5809
Midweek Director:		
James Nikkel - Box 2701, The Pas, Manitoba		623-5809
<hr/>		
NEWTON - Box 118, Oakville, Manitoba	ROH OXO	Membership - 100
Pastor:		
Ervin H. Penner - Box 118, Oakville, Manitoba		267-2116
Assistant Pastor:		
Leonard Mann - R.R. #1, Elie, Manitoba		353-2421
Moderator:		
Leonard Mann - same as above		
Secretary:		
Leonard Mann - same as above		
Treasurer:		
Walter Ewert - Box 60, R.R. #3, Portage la Prairie, Man.		267-2045
Youth Sponsor:		
Henry Dyck - Newton, Manitoba		267-2219
Sunday School Superintendent:		
Frank Warkentin - Newton, Manitoba		267-2553
Music Director:		
John Hubert - Newton, Manitoba		267-2434
Librarian:		
Mrs. Elly Petkau - R.R. #1, Elm Creek, Manitoba		267-2310
Women's Missionary Society:		
Mrs. Lena Ewert - R.R. #1, Elm Creek, Manitoba		436-2325
Mennonite Disaster Service:		
Peter G. Ewert - R.R. #1, Elm Creek, Manitoba		436-2325
<hr/>		
NIVERVILLE - Box 129, Niverville, Manitoba	ROA 1EO	Membership - 190
Pastor:		
A. J. Konrad - Box 509, Niverville, Manitoba		388-4656
Ministers:		
Jacob Bergen; David Dick; Theodore Martens		
Moderator:		
Alex Fast - Box 131, Niverville, Manitoba		388-4668
Secretary:		
Abe Goertzen - Box 334, Niverville, Manitoba		388-4622
Treasurer:		
Wally Pauls - Box 62, Niverville, Manitoba		388-4470
Christian Education:		
Jacob Bergen - Box 99, Niverville, Manitoba		388-4563

Youth Sponsor:
Walter Dick - Box 421, Niverville, Manitoba 388-4163

Sunday School Superintendent:
Jacob Isaac - Box 65, Niverville, Manitoba 388-4166

Music Director:
John Koslowsky - Box 132, Niverville, Manitoba 388-4954

Librarian:
David Stoesz - Box 250, Niverville, Manitoba 388-4846

Women's Missionary Society:
Mrs. Helen Koslowsky - Box 132, Niverville, Manitoba 388-4954

Mennonite Disaster Service:
Fred Bergman - Box 335, Niverville, Manitoba 388-4637

NORTH KILDONAN - 217 Kingsford Ave., Winnipeg, Manitoba R2G 0J4
Membership - 707

Pastor:
Wm. I. Neufeld - 1224 Henderson Hwy., Winnipeg, Man. R-334-3729
O-339-7422

Assistant Pastor:
Victor D. Toews - 185 Hawthorne Ave., Winnipeg, Man.

Ministers:
Cornelius Balzer; Alexander P. Dirks; Heinrich Ediger;
Gerhard D. Huebert; Abram A. Kroeker; William I. Neufeld;
Abram Plett; Nickolai Redekopp; Abram H. Toews; Victor D. Toews;
Abram A. Unruh Minister Elect; Allan R. Labun

Missionaries:
Anne Ediger (BOMAS)
Mr. & Mrs. Ben Klassen (BOMAS)
Mr. & Mrs. Corny Balzer (BOMAS)
Anne Wiens (BOMAS)
Mr. & Mrs. Willy Reimer (MCC)
Anne Redekopp (MCC)
Gertrude Geddert (MCC)

Moderator:
John A. Suderman - 205 Larchdale Cres., Winnipeg 334-0856

Secretary:
Henry Pempel - 105 Summerfield Way, Winnipeg, Man. 668-5992

Treasurer:
Alfred Dick - 1182 DeGraff Place, Winnipeg, Manitoba 339-3020

Trustees:
John A. Suderman - 205 Larchdale Cres., Winnipeg, Man. 334-0856

Deacons:
Abram J. Dick - 20 Rossmere Cres., Winnipeg, Manitoba 334-2976

Christian Education:
Peter Isaak - 233 Hawthorne Ave., Winnipeg, Manitoba 334-2439

Youth Sponsor:
John Enns - 723 Oakland Ave., Winnipeg, Manitoba 334-3556

Sunday School Superintendent:
Abe Reimer - 542 Kingsford Ave., Winnipeg, Manitoba 338-9413

Music Director:
John C. Klassen - 268 Johnson Ave. W., Winnipeg, Man.

Librarian:
Agnes Dyck - 617-10 Valhalla Dr., Winnipeg, Manitoba 338-9141

Visitation & Outreach:
Wm. I. Neufeld - 1224 Henderson Hwy., Winnipeg, Man. 334-3729

Men's Fellowship:
Peter Penner - 163 Grandview St., Winnipeg, Manitoba 334-6146

Women's Missionary Society:
Mrs. Elizabeth Dyck - 156 Grandview St., Winnipeg, Man. 334-3716

Mrs. Agatha Warkentin - 155 Helmsdale Ave., Winnipeg 667-5639
 Mrs. Louise Martens - 152 Hawthorne Ave., Winnipeg 339-0017
 Mrs. Helen Derksen - 192 Whellams Lane, Winnipeg 334-0528
 Mrs. Irma Epp - 258 Antrim Road, Winnipeg, Manitoba
 Mennonite Disaster Service:
 Jacob P. Jantzen - 278 Edison Ave., Winnipeg, Man. 334-0071
 Midweek Director:
 Wm. I. Neufeld - 1224 Henderson Hwy., Winnipeg, Man. 334-3729

PORTAGE AVENUE - 1420 Portage Avenue, Winnipeg, Manitoba R3G OW2
 Membership - 576

Pastor:
 H. H. Voth - 479 Raglan Road, Winnipeg, Manitoba R-774-6161
 O-774-7777

Assistant Pastor:
 J. Wiebe - 4J-616 Strathcona St., Winnipeg, Man. 775-3785

Ministers:
 H. H. Voth; Joe Wiebe; Peter P. Dueck; Jacob G. Wiens;
 John M. Schmidt; David A. Dueck

Missionaries:
 Dr. & Mrs. Fred Pauls (BOMAS)
 Mr. & Mrs. Alvin Voth (BOMAS)
 Mrs. Marilyn Langeman (MCC)
 Miss Anne Schmidt (MCC)

Moderator:
 David E. Redekop - 101 Lamont Blvd., Winnipeg, Man. 489-8009

Secretary:
 Dr. Helmut Huebert - 6 Litz Pl., Winnipeg, Manitoba 334-4728

Treasurer:
 Jake Neufeld - 182 Ridley St., Winnipeg, Manitoba 888-3152

Trustees:
 Walter Voth - 1326 Wolseley Ave., Winnipeg, Manitoba 775-1843

Deacons:
 Walter Loewen - 462 Victor Street, Winnipeg, Manitoba 775-6503

Christian Education:
 Peter Brown - 214 - 25B Valhalla Dr., Winnipeg, Man. 338-4989

Youth Sponsor:
 Lesley Derksen - 71 Noble Ave., Winnipeg, Manitoba 668-2076

Sunday School Superintendent:
 David Friesen - 22 Davis Cres., Winnipeg, Manitoba 888-2012

Music Director:
 Jake B. Durksen - 520 Ingersoll St., Winnipeg, Man. 774-0212

Librarian:
 Mrs. Dorothy Huebert - 6 Litz Pl., Winnipeg, Man. 334-4728

Women's Missionary Society:
 Mrs. Anne Froese - 266 Knowles Ave., Winnipeg, Man. 339-3085

Mennonite Disaster Service:
 P. J. Rempel - 761 Clifton St., Winnipeg, Manitoba 775-5612

Midweek Director:
 Henry Bergen - 333 Milford Ave., Winnipeg, Manitoba 667-0374

RIVER EAST - 755 McLeod Ave., Winnipeg, Manitoba R2K OB8
 Membership - 290

Pastor:

Worship Leader:
 John Epp - 87 Cormorant Bay, Winnipeg O-338-2461 R-256-5049

Board of Ministers - Chairman:	
Harold Jantz - 182 Kimberly Ave., Winnipeg	667-1419
Ministers:	
Ernest Isaac; William Schmidt; Alfred Kroeker	
Missionaries:	
Louise Baerg (S. I. M.)	
Don & Lorraine Isaak (MCC)	
Moderator:	
J. M. Klassen - 106 Cameo Cres., Winnipeg	338-9411
Secretary:	
Mrs. Lora Sawatsky - 619 Simpson Ave., Winnipeg	667-4497
Treasurer:	
Victor Schulz - 19 Pinecrest Bay, Winnipeg, Man.	668-5549
Trustees:	
Helmut Enns - Box 17, Grp. 612, R.R. #6, Winnipeg	222-4196
Deacons:	
Henry Dick - 10 Wiebes, Winnipeg, Manitoba	338-5403
Christian Education:	
Daniel Block - 80 Bluewater Cres., Winnipeg, Man.	256-3913
Youth Sponsor:	
Werner Koop - 349 Oakland Ave., Winnipeg, Manitoba	338-9063
Sunday School Superintendent:	
Helmut Klassen - 11 Lauder Ave., Winnipeg, Man.	339-3130
Music Director:	
Roland Sawatsky - 619 Simpson Ave., Winnipeg, Man.	667-4497
Librarian:	
Mrs. Esther Isaac - 759 Oakland Ave., Winnipeg	338-2225
Visitation & Outreach:	
Harold Jantz - 182 Kimberly Ave, Winnipeg, Man.	667-1419
Women's Missionary Society:	
Mrs. Katie Epp - 87 Cormorant Bay, Winnipeg, Man.	256-5049
Mennonite Disaster Service:	
Frank Dyck - 58 Pleasant Bay, Winnipeg, Manitoba	338-3852
Pioneer Girls:	
Mrs. Elfrieda Duerksen - 43 Pleasant Bay, Winnipeg	339-6796
Christian Service Brigade:	
John Thiessen - 546 Edison Ave., Winnipeg, Man.	339-4209
<hr/>	
SALEM - 691 Alexander Ave., Winnipeg, Manitoba R3E 1J1 Membership - 65	
Pastor:	
Arno C. Fast - 6 Natalie Bay, Winnipeg, Man.	R-668-6209 O-772-0606
Assistant Pastor:	
Nick Voth - 730 McLeod, Winnipeg, Manitoba	339-0829
Secretary:	
Mrs. Wally Rademaker - 260 Gordon, Winnipeg, Man.	667-5376
Treasurer:	
Abe Doerksen - 4 - 980 William Ave., Winnipeg, Man.	775-5355
Youth Sponsor:	
John Doerksen - 175 Riverton Ave., Winnipeg, Man.	
Sunday School Superintendent:	
Linda Goertzen - 92 Canora St., Winnipeg, Man.	775-1050
Librarian:	
Mrs. Jenny Hiebert - 819 Herbert Ave., Winnipeg, Man.	667-4447
Women's Missionary Society:	
Miss Kae Unruh - 218 - 163 Rowandale Ave., Winnipeg	338-4032

STEINBACH - Steinbach, Manitoba ROA 2AO Membership - 274

Pastor:

Pulpit Committee:

J. J. Peters - Box 1930, Steinbach, Manitoba 326-3337

Assistant Pastor:

Corny Rempel - Box 60, Randolph, Manitoba 377-4991

Missionaries:

Sally Schroeder (BOMAS)

Viola Reimer (Other)

Ruth Ewert (Other)

John & Maryanne Nikkel (Other)

Moderator:

Corny Rempel - Box 60, Randolph, Manitoba 377-4991

Secretary:

H. K. Friesen - Box 1352, Steinbach, Manitoba 326-3868

Treasurer:

Robert Loewen - Box 2087, Steinbach, Manitoba 326-6160

Treasurer - Endowment Fund:

Robert Loewen - same as above

Trustees:

Tony Rempel - Box 1953, Steinbach, Manitoba 377-4616

Deacons:

George Bergmann - Box 1203, Steinbach, Manitoba 326-6206

Christian Education:

George Ewert - Box 1284, Steinbach, Manitoba 326-3281

Youth Sponsor:

H. K. Friesen - Box 1352, Steinbach, Manitoba 326-3868

Sunday School Superintendent:

Jacob M. Enns - Box 446, Steinbach, Manitoba 326-6385

Music Director:

Jake Klassen

Women's Missionary Society:

Mrs. Ruth Giesbrecht - Box 1418, Steinbach, Manitoba 326-3159

Mennonite Disaster Service:

Ernest Klassen - Box 285, Steinbach, Manitoba 326-3124

Midweek Director:

Rev. J. P. Epp - Box 1322, Steinbach, Manitoba 326-3892

WINKLER - Winkler, Manitoba ROG 2XO Membership - 369

Pastor:

John D. Stoesz - Box 779, Winkler, Manitoba R-325-9148
O-325-8322

Assistant Pastor:

William Schroeder - Box 1395, Winkler, Manitoba 325-7390

Ministers:

H. R. Baerg; E. Penner; J. H. Goossen; A. W. Klassen;

G. D. Pries; J. A. Janzen; Jacob Dueck; Neil Janzen;

Missionaries:

Helen Warkentin

Sarah Peters

Margaret Dyck

Peter J. Kroeker

Annie E. Dyck

Linda Banman

Helen Harder

Moderator:

A. Donald Kroeker - Box 443, Winkler, Manitoba 325-8976

Secretary:
 John J. Janzen - Box 10, Plum Coulee, Manitoba 829-3961

Treasurer:
 B. D. Enns - Box 240, Winkler, Manitoba 325-4248

Trustees:
 Harry Brown - Box 627, Winkler, Manitoba 325-8313

Christian Education:
 John Goossen - Box 899, Winkler, Manitoba 325-7133

Youth Sponsor:
 Peter Dyck - Box 1723, Winkler, Manitoba 325-7427

Sunday School Superintendent:
 John M. Peters - Box 253, Winkler, Manitoba 325-8590

Music Director:
 Peter G. Dyck - Box 1723, Winkler, Manitoba 325-7427

Librarian:
 Katherine Klassen - Box 628, Winkler, Manitoba 325-7128

Visitation & Outreach:
 Peter Krahn - Box 125, Winkler, Manitoba 325-7664

Women's Missionary Society:
 Mrs. Doreen Warms - Box 1411, Winkler, Manitoba 325-7341

Mennonite Disaster Service:
 Peter B. Dyck - Box 666, Winkler, Manitoba 325-8401

Midweek Director:
 Mrs. Emma Penner - Box 238, Winkler, Manitoba 325-7379

WINNIPEG CENTRAL - 520 William Avenue, Winnipeg, Manitoba R3A QJ8
Membership - 193 775-0637

Pastor:

Assistant Pastor:

Henry D. Wiebe - 526 Dominion St., Winnipeg, Man. 772-3322

Ministers:

H. D. Wiebe; E. L. Ratzlaff; G. Schartner; W. Thiessen

Missionaries:

Henry and Betty Bergen

Moderator:

Henry D. Wiebe - same as above

Secretary:

Albert Unger - 20 - 267 Talbot Ave., Winnipeg, Man. 668-1594

Treasurer:

Waldo Fast - 569 Kimberly Ave., Winnipeg, Manitoba 334-1530

Treasurer - Endowment Fund:

Waldo Fast - same as above

Deacons:

Peter Loewen - 468 McLeod Ave., Winnipeg, Manitoba 338-8143

Christian Education:

Walter Thiessen - 9 Lenore St., Winnipeg, Man. 775-1798

Youth Sponsor:

Arthur Martens - 5602 Betsworth, Winnipeg, Man. 832-4219

Sunday School Superintendent:

Walter Thiessen - 9 Lenore St., Winnipeg, Man. 775-1798

Music Director:

Paul Wiebe - 50 Claus Bay, Winnipeg, Manitoba 334-4126

Librarian:

Jacob Mantler - 708 Arlington St., Winnipeg, Man. 774-5892

Visitation & Outreach:

E. L. Ratzlaff - 280 Bronx Ave., Winnipeg, Man. 339-3762

Women's Missionary Society:	
Helen Wiebe - 526 Dominion St., Winnipeg, Manitoba	772-3322
Mennonite Disaster Service:	
Henry Loewen - 43 Roselawn Bay, Winnipeg, Man.	338-9863
Midweek Director:	
Peter Plett - 558 Mark Pearce Avenue, Winnipeg, Manitoba	339-8933

Assistant Pastor:

Henry H. Dueck - 40 Farmbrook Place, Kitchener, Ont. 744-2127

Missionaries:

Mr. & Mrs. Frank Friesen (BOMAS)

Rev. & Mrs. Henry Dueck (MCC)

Mr. & Mrs. Ed Peters (Other)

Mr. & Mrs. Ron Ratzlaff (Bible Society)

Mr. & Mrs. Harold Fehderau (Other)

Moderator:

Henry H. Dueck - 40 Farmbrook Place, Kitchener 744-2127

Secretary:

C. J. Rempel - 20 Idlewood Dr., Kitchener, Ont. 742-9611

Treasurer:

C. J. Isaac - 42 Lyle Place, Kitchener, Ontario 744-8401

Treasurer - Endowment Fund:

C. J. Isaac - same as above

Trustees:

Heinz Wagner - 74 Olympic Dr., Kitchener, Ont. 743-9888

Deacons:

Artur Duerrstein - R.R. #1, St. Agatha, Ontario 742-2991

Christian Education:

Edward Boldt - 14 Dalewood Dr., Kitchener, Ontario 745-3238

Youth Sponsor:

Robert Tjart - 128 Woodhaven, Kitchener, Ontario 745-9219

Sunday School Superintendent:

Nick Klassen - 105 Burbank - Kitchener, Ontario 576-2724

Music Director:

John Klassen - 313 Sandowne Dr., Waterloo, Ont. 576-4773

Librarian:

Miss Olga Enns - 58 Bridgeport Rd., E., Waterloo 743-3517

Visitation & Outreach:

David Wiens - 78 Glenwood Dr., Kitchener, Ontario 742-9581

Men's Fellowship:

Walter Huebner - 1 Brown Thrasher Court, Elmira, Ont. 669-8354

Women's Missionary Society:

Mrs. Nick Enns - 22 Raymond Rd., Kitchener, Ont. 742-4760

Mennonite Disaster Service:

Jake Klassen - 66 Monroe St., Kitchener, Ont. 743-9445

Midweek Directors:

John Koop - 110 Trafalgar Ave., Kitchener, Ont. 576-2645

Mrs. Donna Sawatzky - 137 Cornell Ave., Kitchener 578-8404

LEAMINGTON - R.R. #3, Talbot St. East, Leamington, Ontario N8H 3V6

Membership - 164

Pastor:

Arthur Willms - R.R. #3, Talbot St. East, Leamington 326-6273

Assistant Pastor:

D. Derksen - 4 Churchill St., Leamington, Ontario 326-7082

Secretary:

Cornelius Hamm - R.R. #1, Kingsville, Ontario 326-7213

Treasurer:

Herman Dick - R.R. #2, Kingsville, Ontario 326-7736

Trustees:

George Thiessen - R.R. #3, Wheatly, Ontario 825-5079

Deacons:

George Willms - 31 Centennial Cres., Leamington 326-4920

Youth Sponsor:

Phillip Hamm - 939 Felix, Windsor, Ontario 254-8108

Sunday School Superintendent:

Art Epp - R.R. #2, Leamington, Ontario

Music Director:

Edgar Dyck - 13 A John Street, Leamington, Ontario 326-2782

Librarian:

Mrs. Marian Reimer - 79 Hodgins St., Leamington, Ont. 326-6659

Visitation & Outreach:

David Hamm - 929 Josephine St., Windsor, Ont. 254-6989

LONDON - at Komoka

Membership - 27

Pastor:

Rudy Janzen - Box 103, Lambeth, Ontario NOL 1S0 652-5784

Assistant Pastor:

Isaac Thiessen - 335 McKellar St., Strathroy, Ont. 245-3285

Missionaries:

Reinhold & Renata Buxbaum (Christian Service)

Treasurer:

H. Buxbaum - R.R. #3, Komoka, Ontario 471-0524

Deacons:

H. Schellenberg - Airport Rd., R.R. #1, London, Ont.

Christian Education:

Rudy Janzen - Box 103, Lambeth, Ontario 652-5784

Youth Leader:

David Janzen - Box 103, Lambeth, Ontario 652-5784

MOUNTVIEW - 380 Highway #8, Stoney Creek, Ontario L8G 1E9

Membership - 45

Pastor:

Norman Neufeld - 101 Millen Rd., Stoney Creek, Ont. R-662-8650
O-664-4913

Assistant Pastor:

Ed Wiebe - 15 George St., Grimsby, Ontario 945-5165

Moderator:

Norman Neufeld - 101 Millen Rd., Stoney Creek 662-8650

Secretary:

John Janzen - 18 Hawthorne, Grimsby, Ontario 945-2533

Treasurer:

Wilfred Janzen - #6 - 36 Niagara St., St. Catharines 685-6487

Trustees:

George Dyck - 12 DeQuincy Cres., Burlington, Ont. 637-0063

Deacons:

John Schmor - 7 Craig Blvd., Grimsby, Ontario 643-2173

Christian Education:

John Janzen - 18 Hawthorne, Grimsby, Ontario 945-2533

Youth Sponsor:

Dave Banting - 278 Aberdeen W., Hamilton, Ontario 529-0052

Sunday School Superintendent:

John Janzen - 18 Hawthorne, Grimsby, Ontario 945-2533

Music Director:

Harry Ramsden - 10 Pine Dr., Stoney Creek, Ontario 662-8684

Librarian:

Agnes Rogalsky - R.R. #1 Green Lane Rd., Beamsville 563-4090

Visitation & Outreach:

Norman Neufeld - 101 Millen Rd., Stoney Creek, Ont. 662-8650

Women's Missionary Society:

Betty Hamm - 1964 Main St. W., Suite 804, Hamilton 527-0768

NIAGARA CHRISTIAN FELLOWSHIP - R.R. #1, Conc. 2, Niagara-on-the-Lake,
Ontario LOS IJO Membership - 99

Pastor:

Peter Loewen - R.R. #1, Conc. 2, Niagara-on-the-Lake 468-3757

Ministers:

Rudy Bartel - R.R. #2, Lakeshore Rd., St. Catharines 935-9930

Missionaries:

Jacob Pankratz

Herta Voth

Secretary:

John Klassen - R.R. #2, East West Line, Niagara-on-the-Lake
468-2221

Treasurer:

Ben Redekopp - R.R. #3, Conc. 4, Niagara-on-the-Lake 468-3384

Deacons:

Jake Dueck - R.R. #2, Line 1, Niagara-on-the-Lake 468-7048

Christian Education:

Peter Neufeld - Box 85, Hunter Rd., Niagara-on-the-Lake 468-7347

Youth Sponsor:

Rudy Bartel - R.R. #2, Lakeshore Rd., St. Catharines 935-9930

Sunday School Superintendent:

Jake Wichert - Box 262, 41 Henry St., Virgil, Ont. 468-2759

Music Director:

John Hiebert - R.R. #3, Hunter Rd., Niagara-on-the-Lake 468-7787

ORCHARD PARK BIBLE CHURCH - Box 579, Niagara-on-the-Lake, Ontario
LOS IJO Membership - 112

Pastor:

Herman Kroeker - Box 579, Niagara-on-the-Lake, Ont. 468-7416

Assistant Pastor:

Victor Loewen - Box 88, Virgil, Ontario 468-3112

Ministers:

Herman Kroeker; George Wichert

Missionaries:

Hartmut & Virginia Wiens (other)

Moderator:

Art Klassen - Conc. 6, R.R. #2, Niagara-on-the-Lake 468-7089

Secretary:

Ernest Friesen - Box 24, Virgil, Ontario 468-2049

Treasurer:

Abe Willms - Line 1, R.R. #2, Niagara-on-the-Lake 468-7112

Trustees:

Wilbert Dick - Box 219, Virgil, Ontario 468-7336

Deacons:

Cornie Reimer - R.R. #2, Niagara-on-the-Lake, Ont. 468-2280

Youth Sponsor:

Paul Rogalsky - Box 198, Virgil, Ontario 468-2622

Sunday School Superintendent:

Alfred Guenther - R.R. #2, Grp. 5, Niagara-on-the-Lake 468-2294

Music Director:

Albert Warkentin - 7190 Woodington Rd., Niagara Falls 354-2014

Librarian:

Mrs. Irene London - Box 115, Virgil, Ontario 468-2482

Women's Missionary Society:

Mrs. Erika Friesen - Box 24, Virgil, Ontario 468-2049

Mennonite Disaster Service:

Henry Wichert - Box 74, Virgil, Ontario 468-7072

PORT ROWAN - R.R. #3, Port Rowan, Ontario NOE IMO Membership - 189

Pastor:	
Walter Janzen - R.R. #3, Port Rowan, Ontario	586-2448
Assistant Pastor:	
Jake Penner - St. William, Ontario	586-2710
Ministers:	
Peter Reimer	
Moderator:	
Jake Penner - St. Williams, Ontario	586-2710
Secretary:	
Henry Hiebert - R.R. #1, Port Rowan, Ontario	586-3806
Treasurer:	
Peter Reimer - R.R. #3, Port Rowan, Ontario	586-2864
Trustees:	
Peter Hildebrandt - R.R. #3, Port Rowan, Ontario	586-2385
Deacons:	
Ralph Teigrob - R.R. #3, Port Rowan, Ontario	586-2284
Christian Education:	
Ralph Teigrob - same as above	
Youth Sponsor:	
Wern Wiens - St. Williams, Ontario	586-2626
Sunday School Superintendent:	
Jake Penner - St. Williams, Ontario	586-2710
Music Director:	
Peter Driedger - R.R. #1, Port Rowan, Ontario	586-2098
Librarian:	
Helen Teigrob - R.R. #1, Port Rowan, Ontario	586-2558
Men's Fellowship:	
Henry Hiebert - R.R. #1, Port Rowan, Ontario	586-3806
Mennonite Disaster Service:	
Jake Reimer - R.R. #3, Port Rowan, Ontario	586-3806
Midweek Director:	
Walter Janzen - R.R. #3, Port Rowan, Ontario	586-2448

ST. ANN'S COMMUNITY CHURCH - R.R. #1, Culp Rd., Jordan, Ontario
LOR ISO Membership -

Pastor:	
H. H. Wiebe - R.R. #1, Culp Rd., Jordan, Ont.	562-4616
Missionaries:	
Mr. & Mrs. Erwin Wiens (TAP)	
Secretary:	
Corney Durksen - R.R. #2, Beamsville, Ontario	563-8346
Treasurer:	
A. Froese - R.R. # 1, St. Anns, Ontario	957-3718
Youth Sponsor:	
Gerry Ediger - Box 1127, Beamsville, Ontario	563-4097
Sunday School Superintendent:	
Wally Janzen - R.R. #3, Welland, Ontario	774-3724
Music Director:	
Peter Martens - R.R. #1, St. Anns, Ontario	
Women's Missionary Society:	
Joyce Smith - Box 42, Campden, Ontario	563-8975

SCOTT STREET - 339 Scott Street, St. Catharines, Ontario L2N 1J7
Membership - 419

Pastor:	
A. J. Block - 25 Gormley Cr., St. Catharines, Ont.	R-934-9469 O-685-5266

Assistant Pastor:

Edwin Dyck - R.R. #3, Wall Rd., Niagara-on-the-Lake 468-7586

Missionaries:

John & Lydia Boldt (BOMAS)

Moderator:

A. J. Block - 25 Gormley, St. Catharines, Ont. 934-9469

Secretary:

Abram Janzen - 34 Else St., St. Catharines, Ont. 935-7344

Treasurer:

John Klippenstein - 172 Niagara St., St. Catharines 688-1434

Trustess:

John Isaac - 20 Agee Dr., St. Catharines, Ont. 934-2984

Deacons:

Jacob Walde - 10 Joanna Dr., St. Catharines, Ont. 934-2328

Christian Education:

Alfred Durksen - 27 Hanson Dr., St. Catharines 935-6067

Youth Sponsor:

Edwin Dyck - R.R. #3 Wall Road, Niagara-on-the-Lake

Sunday School Superintendent:

Adolf Klassen - 65 Currie St., St. Catharines, Ont. 684-5213

Music Director:

Jacob P. Klassen - 21 St. Lawrence, St. Catharines, 934-1237

Librarian:

Agnes Wieler - 77 Duncan Dr., St. Catharines 934-1026

Visitation & Outreach:

Jacob Niessen - 65 Regent Dr., St. Catharines 935-7711

Men's Fellowship:

H. J. Dueck - 1 Hollywood Ave., St. Catharines 935-7490

Women's Missionary Society:

Manja Braun - R.R. #1, St. Catharines, Ontario 562-5523

Mennonite Disaster Service:

Dave Klassen - 6 Tammy Cr., St. Catharines, Ont. 935-8420

TORONTO - 272 Ranee Ave., Toronto, Ontario M6A 1N6 Membership - 70

Pastor:

Assistant Pastor:

Dave Warkentin - 24 Malamute Cres., Toronto, Ont. 293-2227

Moderator:

Dave Cressman - 16 Carlyle Cres., Brampton, Ont. 451-8934

Secretary:

Neil Isaak - 5 Falmingo Court, Georgetown, Ont. 877-5449

Treasurer:

Ben Braun - 134 Edmonton Dr., Toronto, Ont. 493-3852

Trustees:

Hannu Aalto - 75 Bredenhill Court, Toronto, Ont. 787-8972

Christian Education:

Erica Jantzen - #419 - 35 Ormskirk Ave., Toronto, Ont. 767-3279

Youth Sponsor:

Ed & Karen Bergey - 105 Greenmount Rd., Bramalea, Ont. 451-8812

Sunday School Superintendent:

Ralph Dyck - 88 Jessie St., Brampton, Ontario 457-9225

Music Director:

Ed Janzen - 56 Packard Ave., Toronto, Ontario 438-6174

Librarian:

Mrs. Anne Guenther - #501 - 399 Markham Rd., Toronto 431-0930

Adult Fellowship:

Ralph & Aggie Dyck - 88 Jessie St., Brampton, Ont. 457-9225

Mennonite Disaster Service:

Herman Duerrsteint - 47 Eldomar Ave., Brampton, Ont. 459-2581

VINELAND - Box 1, Vineland, Ontario LOR 2C0 Membership - 303

Pastor:
Isaac Block - Box 1, Vineland, Ontario R-562-4760
O-562-5142

Assistant Pastor:
Helmut Koop - R.R. #3, St. Catharines, Ontario 682-7020

Ministers:
Henry Hubert; Henry P. Wiebe; Henry H. Wiebe

Missionaries:
Herta Isaac (Other)
Alma Willms (Other)
Ted Willms (Other)

Moderator:
John Wiebe - Box 194, Jordan Station, Ontario 562-4885

Secretary:
Abe Dyck - Box 73, Campden, Ontario 563-8464

Treasurer:
Jake Andres - R.R. #1, Vineland, Ontario 562-5681

Treasurer- Endowment Fund:
Jake Andres - same as above

Trustees:
Ernest Reimer - R.R. #2, Beamsville, Ontario 563-4394

Deacons:
Erwin Goossen - Box 158, Vineland, Ontario 562-5153

Christian Education:
John Wiebe - Box 194, Jordan Station, Ontario 562-4885

Youth Sponsor:
Walter Reimer - R.R. #1, Jordan Station, Ontario 562-5395

Sunday School Superintendent:
Jack Willms - Box 481, Vineland, Ontario 562-4428

Music Director:
Edward Hamm - R.R. #1, Vineland, Ontario 562-4876

Librarian:
Martha Janzen - Box 330, Vineland, Ontario 562-5175

Women's Missionary Society:
Mrs. Tina Pankratz - Box 167, Vineland, Ontario 562-5067

Mennonite Disaster Service:
Ed Reimer - Box 302, Vineland, Ontario 562-4383

Midweek Director:
Ernest Reimer - R.R. #2, Beamsville, Ontario 563-4394

VIRGIL - Field Rd., Virgil, Ontario LOS 1T0 Membership - 306

Pastor:
John G. Baerg - Box 112, Virgil, Ontario 468-7511

Assistant Pastor:
John Klassen - Box 869, Niagara-on-the-Lake, Ont. 468-3011

Ministers:
John G. Baerg; Frank J. Wiens

Missionaries:
Hilda Neufeld (BOMAS)
Olga Dick (Other)

Moderator:
Daniel P. Willms - R.R. #1, River Rd., Niagara-on-the-Lake 468-2451

Secretary:
Walter J. Bergmann - Box 146, Virgil, Ontario 468-3560

Treasurer:
Cornelius Heide - Field Rd., Grp 5, R.R. #2, Niagara-on-the-Lake 468-7106

Treasurer - Endowment Fund:
Henry Janzen - Box 272, Virgil, Ontario 468-7143

Trustees:
Ben P. Falk - Lakeshore Rd., R.R. #3, Niagara-on-the-Lake 934-1319

Deacons:
John J. Neufeld - Box 279, Virgil, Ontario 468-7185

Youth Sponsor:
Henry Regier - 7 Pinemeadow Place, St. Catharines 935-5138

Sunday School Superintendent:
Henry Winter - Line 1, R.R. #2, Niagara-on-the-Lake 935-3306

Music Director:
Pete Kliewer - 10 Kingsway Cres., St. Catharines 682-5585

Librarian:
Miss Elsie Wiens - Box 15, Virgil, Ontario 468-3868

Mission Committee:
Arthur Klassen - Box 91, Virgil, Ontario 468-7171

Men's Fellowship:
Nick Rempel - Line 1, Grp 5, R.R. #2, Niagara-on-the-Lake 468-7161

Women's Missionary Society:
Mrs. Helen Bergmann - Box 146, Virgil, Ontario 468-3560

Mennonite Disaster Service:
Stefan Schmidt - Lakeshore Rd., R.R. #3, Niagara-on-the-Lake 934-1497

Midweek Director:
Peter P. Wiebe - Group 9, Box 6, R.R. #3, Niagara-on-the-Lake 468-7411

Mrs. Martha Baerg - Box 112, Virgil, Ontario 468-7511

WATERLOO - 245 Lexington Rd., Waterloo, Ontario N2K 2B3 Membership - 77

Pastor:
Alvin Enns - 352 Boxbury Drive, Waterloo, Ontario 578-4215

Missionaries:
Bob & Hazel Reimer (MCC)

Secretary:
David Martens - 224 Lincoln Rd., Waterloo, Ont. 745-0510

Treasurer:
Fred Pfisterer - 132 Weston Place, Waterloo, Ont. 884-2995

Treasurer - Endowment Fund:
Fred Pfisterer - same as above

Trustees:
Fred Pfisterer - same as above

Youth Sponsor:
Steve Thiessen - 45 Madison Ave., Kitchener, Ont. 744-2374

Sunday School Superintendent:
Ernie Kaethler - R.R. #1, New Hamburg, Ontario 662-2982

Music Director:
Henry Esau - 17 Marketa Cres., Kitchener, Ontario 744-6879

Librarian:
Elizabeth Esau - 17 Marketa Cres., Kitchener, Ontario 744-6879

Visitation & Outreach:
Vic Hiebert - 155 Chelford, Waterloo, Ontario 743-5591

Women's Missionary Society:
Mrs. Eileen Snyder - 29 Riverside East, Elmira, Ont. 669-2586

Mennonite Disaster Service:
Merv Snyder - 29 Riverside East, Elmira, Ontario 669-2586

Pastor:

I. T. Ewert - 17 Rosedale Ave., Kitchener, Ont. R-742-5918
O-745-2901

Assistant Pastor:

Johann Schulz - 31 Pequegnat Ave., Kitchener 743-1625

Missionaries:

Miss Christel Schimmler

Moderator:

I. T. Ewert - same as above

Secretary:

Ernest Schmidt - 59 Cornell Ave., Kitchener 745-3619

Treasurer:

Art Goertz - 191 Sweetbriar Dr., Kitchener, Ont. 744-1572

Deacons:

Cornelius Goertz - 75 Clive Rd., Kitchener, Ont. 745-6972

Youth Sponsor:

Eric Schmidt - 127-B Bruce Street, Kitchener 742-1940

Sunday School Superintendent:

John Wiens - 251 Overlea Dr., Kitchener 578-4427

Music Director:

Geraldo Wall - 9 - 186 Clover Place, Kitchener 579-5674

Librarian:

Marly Friesen - 115 Glen Park Cr., Kitchener 576-5275

Men's Fellowship:

Johann Schulz - 31 Pequegnat Ave., Kitchener 743-1625

Women's Missionary Society:

Mrs. Agatha Schmidt - 59 Cornell Ave., Kitchener 745-3619

QUEBEC

EGLISE CHRETIENNE de ST. JEROME - 7 rue Morand, St. Jerome, Quebec
Membership - 46

Pastor:

EGLISE DES FRIERES MENNONITES de ST. LAURENT - 12030 rue Pasteur,
Cartierville, Quebec Membership - 15

Pastor:

David Franco - 675 Filiatrault, St. Laurent, Quebec 744-4268

EGLISE DES FRIERES MENNONITES de ST. THERESE - 4 Chemin du Ravin,
St. Therese, Quebec Membership - 46

Pastor:

Ernest Dyck - 4 Chemin du Ravin, St. Therese, Quebec 430-0355

Secretary:

Alain Massicotte - 29 rue Gratton, St. Therese, Quebec

Treasurer:

Andre Beaudoin - 635 rue Charlesbourg, Boisbriand, Quebec
430-1989

Deacons:

F. Daponte Medeiros - 13 - 36 rue Ave., Blainville, Quebec
435-9834

Youth Sponsor:

Robert Dagenais - 12 rue Coursol - Suite 3, St. Therese, Quebec
435-5148

Sunday School Superintendent:

F. Daponte Medeiros - 13-36 rue Ave., Blainville, Quebec 435-9834

Music Director:

E. Franco - 585 rue Rosa, Blainville, Quebec 435-0930

ST. AGATHE CHURCH - St. Agathe des Monte, Quebec Membership - 11

Pastor:

Danny Wolfe - R.R. #1, Box 97, St. Agathe des Monte, Quebec
326-5915

SASKATCHEWAN

ARELEE - Arelee, Saskatchewan SOK OHO Membership - 65

Church Leader:
Henry Rabuka - Box 43, Arelee, Saskatchewan 237-4467

BEECHY - Box 176, Beechy, Saskatchewan SOL OCO Membership - 31

Pastor:
Edward R. Giesbrecht - Box 176, Beechy Sask. 859-2060

Missionaries:
Ivy Klassen
Martha Goerzen

Moderator:
Melvin Wiens - Box 252, Beechy, Saskatchewan 859-4983

Secretary:
Dave Woelk - Beechy, Saskatchewan 859-4846

Treasurer:
Kathy Wiens - Box 236, Beechy, Saskatchewan 859-4583

Youth Sponsor:
Dale Wiens - Box 236, Beechy, Saskatchewan 859-4583

Sunday School Superintendent:
Herb Swan - Beechy, Saskatchewan 859-4407

Choir Director:
Melvin Wiens - Box 252, Beechy, Saskatchewan 859-4983

Librarian:
Mary Mielke - Beechy, Saskatchewan 859-2220

Women's Missionary Society:
Helen Schellenberg - Beechy, Saskatchewan 859-2207

Mennonite Disaster Service:
Fred G. Mielke - Beechy, Saskatchewan 859-4906

Midweek Director:
Edward R. Giesbrecht - Box 176, Beechy, Saskatchewan 859-2060

BLAINE LAKE - Box 15, Blaine Lake, Saskatchewan SOJ QJO
Membership - 13

Pastor:
David J. Wootton - Box 15, Blaine Lake, Sask. 497-2642

Secretary:
William S. Bolan - Blaine Lake, Saskatchewan 497-2901

Treasurer:
William S. Bolan - Blaine Lake, Saskatchewan 497-2901

Librarian:
David J. Wootton - Box 15, Blaine Lake, Sask. 497-2642

Youth Sponsor:
David J. Wootton - Box 15, Blaine Lake, Sask. 497-2642

Sunday School Superintendent:
David J. Wootton - Box 15, Blaine Lake, Sask. 497-2642

Women's Missionary Society:
Mrs. Anne Karaloff - Box 242, Blaine Lake, Sask. 497-2249

BORDEN - R.R. #1, Borden, Saskatchewan SOK ONO
Membership - 68

Pastor:
Henry G. Gossen - R.R. #1, Borden, Saskatchewan

BROTHERFIELD - Waldheim, Saskatchewan SOK 4RO Membership - 54

Pastor: Part-time
Rev. Ben Doerksen - Hepburn, Saskatchewan 947-2113
Missionaries:
Reg Willems
Moderator:
Sam Willems - Box 131, Waldheim, Saskatchewan 945-4626
Secretary:
F. F. Kroeker - Waldheim, Saskatchewan 945-4729
Treasurer:
Walter Thiessen - Waldheim, Saskatchewan 945-4607
Trustees:
Albert Willems - Waldheim, Saskatchewan 945-4646
Deacons:
Dave Sawatsky - Hepburn, Saskatchewan 945-4627
Christian Education:
Sam Willems - Box 131, Waldheim, Saskatchewan 945-4626
Youth Sponsor:
Edward Willems - Waldheim, Saskatchewan 945-4749
Sunday School Superintendent:
Dave Sawatsky - Hepburn, Saskatchewan 945-4627
Choir Director:
Walter Willems - Waldheim, Saskatchewan 945-4666
Librarian:
Mrs. Adeline Willems - Waldheim, Saskatchewan 945-4646
Women's Missionary Society:
Mrs. Margaret Willems - Hepburn, Saskatchewan 945-4727
Mennonite Disaster Service:
Dave Sawatsky - Hepburn, Saskatchewan 945-4726
Midweek Director:
Wilfred Plett - Waldheim, Saskatchewan 945-4748

CENTRAL - 809 - 32nd Street West, Saskatoon, Saskatchewan S7L OTS
Membership - 344

Pastor: O - 652-4555
Henry Penner - 1010 Avenue I North, Saskatoon, Sask. R - 244-2460
Missionaries:
George Brocks
Arnold Thiessen
Moderator:
Dr. A.A. Dick - R.R. #5 Moorland Farms, Saskatoon, Sask. 374-8881
Secretary:
Dr. Henry Block - 1221 Avenue J North, Saskatoon, Sask. 382-5559
Treasurer:
Clarence Sawatsky - 12 Willingdon Place, Saskatoon, Sask. 242-1096
Trustees:
Archie Kruger - Box 185, Aberdeen, Saskatchewan 253-4563
Deacons:
Jacob Schmidt - 1707 Avenue D. North, Saskatoon, Sask. 653-1090
Christian Education:
Harry Schmidt - 1218 Avenue J North, Saskatoon, Sask. 382-5049
Youth Sponsor:
Harold Krahn - 219 Ave. W South, Saskatoon, Sask. 382-1446
Sunday School Superintendent:
Edwin Kliever - 23 St. Lawrence Cres., Saskatoon, Sask. 652-0010

Music Director:		
John Dyck - 11 Eddy Place, Saskatoon, Sask.		682-8424
Librarian:		
Mrs. Albertine Speiser - 1511 - 2nd Avenue N, Saskatoon, Sask.		653-0341
Women's Missionary Society:		
Gertrude Huebert - 1214 Ave. 1 North, Saskatoon, Sask.		242-1154
<hr/>		
DALMENY - Box 70, Dalmeny, Saskatchewan	SCK IFC	Membership - 168
Pastor:		
Peter Boschman - Box 70, Dalmeny, Sask.		254-2019
Assistant Pastor:		
Waldo Lepp - Box 208, Dalmeny, Sask.		254-4401
Missionaries:		
Don Enns (BOMAS)		
Emma Lepp (BOMAS)		
Peter Faets (Other)		
Harold Block (Other)		
Moderator:		
Henry Bartsch - Box 315, Dalmeny, Sask.		254-2010
Secretary:		
L. Lepp - Box 125, Dalmeny, Sask.		254-4201
Treasurer:		
M. Lepp - Box 310, Dalmeny, Sask.		254-4243
Trustees:		
L. Wiens - Box 176, Dalmeny, Sask.		254-4347
Deacons:		
J. M. Lepp - Box 24, Dalmeny, Sask.		254-4337
Christian Education:		
Cliff Baerg - Box 88, Dalmeny, Sask.		254-4205
Youth Sponsor:		
Albert Kornelson - Box 128, Dalmeny, Sask.		254-2080
Sunday School Superintendent:		
O. Sawatzky - Box 148, Dalmeny, Sask.		254-4329
Music Director:		
Pav Lepp - Box 187, Dalmeny, Sask.		254-4312
Librarian:		
Mrs. C. Baerg - Box 88, Dalmeny, Sask.		254-4205
Visitation & Outreach:		
H. C. Friesen - Box 43, Dalmeny, Sask.		254-2051
Women's Missionary Society:		
Mrs. Ethel Quiring - Box 151, Dalmeny, Sask.		254-4237
Midweek Directors:		
C. W. Quiring - Box 175, Dalmeny, Sask.		254-4202
<hr/>		
ELBOW - Elbow, Saskatchewan	SOB IFC	Membership - 48
Pastor:		
Henry P. Dyck - 405 Hilliard St. W. Saskatoon, Sask.		652-8516
Missionaries:		
John & Helen Miller - S.I.M.		
Elvira Lpp - O.M.F.		
Philip Lpp - M.C.C.		
Secretary:		
Henry Martens - Loreburn, Saskatchewan		644-4629
Treasurer:		
Henry Martens - Loreburn, Saskatchewan		644-4629
Sunday School Superintendent:		
Nettie Dahl - Elbow, Saskatchewan		

ELIM - Kelstern, Saskatchewan SOH 2G0 Membership - 45

Pastor:	
Henry Martens - Kelstern, Saskatchewan	677-2624
Missionaries:	
Miriam Jantzen - Panama	
Secretary:	
John Wiebe - Box 231, Hodgeville, Sask.	667-2516
Treasurer:	
Walfried Ohlmann - Shamrock, Saskatchewan	269-3360
Trustees:	
Herman Ohlmann - Shamrock, Saskatchewan	269-3362
Deacons:	
Hans Muller - Hodgeville, Saskatchewan	
Christian Education:	
Wilfred Rempel - Box 365, Hodgeville, Sask.	677-2547
Youth Sponsor:	
Jake & Violet Teichroeb - St. Boswells, Sask.	677-2689
Sunday School Superintendent:	
Wilfred Rempel - Box 365, Hodgeville, Sask.	677-2547
Music Director:	
Helmut Ohlmann - Shamrock, Saskatchewan	269-3362
Librarian:	
Diane Wiebe - Box 231, Hodgeville, Sask.	677-2516
Women's Missionary Society:	
Mrs. Alice Priebe - Box 416, Hodgeville, Sask.	677-2532
Midweek Director:	
Henry Martens - Kelstern, Saskatchewan	677-2624

FOAM LAKE - Box 496, Foam Lake, Saskatchewan SOA 1A0 Membership - 44

Pastor:	
John I. Siemens - Box 496, Foam Lake, Sask.	272-3670
Missionaries:	
Miss Margaret Thiessen (Other)	
Secretary:	
Albert Block - Foam Lake, Saskatchewan	272-4636
Treasurer:	
Ben Brown - Foam Lake, Saskatchewan	272-3887
Trustees:	
John Friesen - Foam Lake, Saskatchewan	272-3927
Youth Sponsor:	
Albert Block - Foam Lake, Saskatchewan	272-4636
Sunday School Superintendent:	
Wayne Fox - Foam Lake, Saskatchewan	272-3675
Music Director:	
Albert Block - Foam Lake, Saskatchewan	272-4636
Women's Missionary Society:	
Mrs. Lena Giesbrecht - Foam Lake, Saskatchewan	272-3843
Midweek Director:	
John Siemens - Box 456, Foam Lake, Saskatchewan	272-3670

GLENBUSH - Glenbush, Saskatchewan SOM 0Z0 Membership - 71

Pastor:	
A. H. Pauls - Box 1, Glenbush, Saskatchewan	342-4735
Assistant Pastor:	
J. D. Isaak - Box 30, Medstead, Saskatchewan	342-4900
Moderator:	
A. H. Pauls - Box 1, Glenbush, Saskatchewan	342-4735

Secretary:
 J. D. Isaak - Box 30, Medstead, Saskatchewan 342-4900
 Treasurer:
 G. J. Klassen - Glenbush, Saskatchewan 342-4255
 Trustees:
 Walter Harms - Glenbush, Saskatchewan 342-4237
 Youth Sponsor:
 Jake G. Bargaen - Medstead, Saskatchewan 342-4331
 Sunday School Superintendent:
 J. E. Siemens - Box 21, Medstead, Saskatchewan 342-4440
 Music Director:
 P. N. Pauls - Glenbush, Saskatchewan 342-4374
 Librarian:
 Mrs. C. J. Klassen - Glenbush, Saskatchewan 342-4255
 Midweek Director:
 Henry Bargaen - Glenbush, Saskatchewan 342-4234

GOSPEL MISSION - Box 7, Carrot River, Saskatchewan SOE OLO
Membership - 40

Pastor:
 Edwin Wright - Box 7, Carrot River, Saskatchewan

HEPBURN - Hepburn, Saskatchewan SOK 120 Membership - 272

Pastor:
 John E. Klassen - Hepburn, Saskatchewan
 Assistant Pastor:
 H. M. Willems - Hepburn, Saskatchewan 945-4767
 Ministers:
 H. M. Willems; G. D. Geddert; Elmer Andres; Cornelius Braun;
 David Bergen; George Dirks; Frank F. Froese; John E. Klassen
 Missionaries:
 Alfred & Viola Schmidt (BOMAS)
 Rubena Peters (Other)
 Moderator:
 Herman Berg - Hepburn, Saskatchewan 947-2157
 Secretary:
 George Geddert - Hepburn, Saskatchewan 947-2050
 Treasurer:
 J. A. Wiens - Hepburn, Saskatchewan 947-2163
 Trustees:
 Henry Baerg - Mennon, Saskatchewan 254-4210
 Deacons:
 C. J. Boldt - Hepburn, Saskatchewan 947-4203
 Youth Sponsor:
 Ross Hardy - Hepburn, Saskatchewan
 Sunday School Superintendent:
 John Boldt - Hepburn, Saskatchewan 947-2020
 Music Director:
 Art Priebe - Hepburn, Saskatchewan 947-2017
 Librarian:
 Mrs. Toby Voth - Hepburn, Saskatchewan 947-2156
 Women's Missionary Society:
 Mrs. H. M. Willems - Hepburn, Saskatchewan 945-4767
 Mennonite Disaster Service:
 C. J. Voth - Hepburn, Saskatchewan
 Midweek Director:
 George Dirks - Hepburn, Saskatchewan

HERBERT - Box 577, Herbert, Saskatchewan SOH 2A0 Membership - 233

Pastor:

Jacob Pauls - Box 577, Herbert, Saskatchewan R-784-2413
O-784-2612

Assistant Pastor:

William Buller - Box 443, Herbert, Saskatchewan 784-3136

Ministers:

Ordained - William Buller; Jacob Dyck; Nick Janz;
Jacob Pauls; John Siemens

Elected - Henry Voth

Missionaries:

Marie Schulz (BOMAS)

William & Kay Thiessen (BOMAS)

Moderator:

Henry Voth - Box 59, Herbert, Saskatchewan 784-2574

Secretary:

Walter Neufeld - Box 518, Herbert, Saskatchewan 784-2680

Treasurer:

Albert Falk - Box 296, Herbert, Saskatchewan 784-2718

Trustees:

William Braun - Box 201, Herbert, Saskatchewan 784-2740

Deacons:

Albert Falk - Box 296, Herbert, Saskatchewan 784-2718

Youth Sponsor:

Morris Bidulka - Box 277, Herbert, Saskatchewan 784-3182

Sunday School Superintendent:

Otto Biech - Box 391, Herbert, Saskatchewan 784-2528

Music Director:

Henry Braun - Box 514, Herbert, Saskatchewan 784-2742

Librarian:

Hertha Falk - Box 392, Herbert, Saskatchewan 784-2560

Women's Missionary Society:

Shirley Schulz - Box 597, Herbert, Saskatchewan 784-2748

HILL AVENUE - 3717 Hill Avenue, Regina, Saskatchewan S4S 0X4

Membership - 71

Pastor:

Paul Unger - 5 Beechwood Place, Regina, Sask. R-584-0116
S4S 5P2 O-586-0101

Moderator:

Peter Suderman - 88 Dolphin Bay, Regina, Sask. S4S 4Z8 586-3916

Secretary:

Peter Wiebe - 130 Compton Road, Regina, Sask. S4S 2Y3 586-1409

Treasurer:

Peter Heinrichs - 6 Colony Place, Regina, Sask. S4S 3L4 586-3295

Treasurer: Endowment Fund

Peter Heinrichs - 6 Colony Place, Regina, Sask. S4S 3L4 586-3294

Trustees:

Arnold Dyck - 2810 Lakeview Ave. Regina, Sask. S4S 1G5 586-9851

Deacons:

Henry Braun - 119 Sunset Drive, Regina, Sask. S4S 5T7 586-9650

Christian Education:

Peter Wiebe - 130 Compton Rd., Regina, Sask. S4S 2Y3 586-1409

Youth Sponsor:

Jeff Reimer - 148 Cambridge Ave., Regina, Sask. S4S 5K2 527-4901

Sunday School Superintendent:

Mrs. Hilda Wiens - R.R. #2, Regina, Sask. S4P 2Z2 543-4777

Music Director:		
Walter Andres - 82 Krauss, Regina, Sask.	S4T 6G3	545-0188
Librarian:		
Mrs. Helen Braun - 119 Sunset Dr., Regina, Sask.	S4S 5T7	586-9650
Women's Missionary Society:		
Mrs. Dorothy Wilson - 5 Culliton Crescent, Regina, Sask.	S4S 4J5	586-6899
Mennonite Disaster Service:		
Peter Thiessen - 30 Darke Cres., Regina, Sask.	S4S 3X9	586-2691
<hr/>		
LASHBURN - Box 21, Lashburn, Saskatchewan	SOM 1H0	Membership - 41
Pastor:		
David Esau - Box 21, Lashburn, Saskatchewan		285-3213
Missionaries:		
Earl & Selma Gripp (Other)		
Moderator:		
Otto Brandt - Lashburn, Saskatchewan		285-3395
Secretary:		
Don Peters - Lashburn, Saskatchewan		285-3738
Treasurer:		
Derek Alen - Lashburn, Saskatchewan		285-3571
Deacons: elect		
Vernon Jantzen - Lone Rook, Saskatchewan		387-2607
Youth Sponsor:		
David Esau - Box 21, Lashburn, Saskatchewan		285-3213
Sunday School Superintendent:		
Gerald Sommerfeld - Waseca, Saskatchewan		893-4091
Librarian:		
Anita Esau - Lashburn, Saskatchewan		285-3213
Women's Missionary Society:		
Sophia Brandt, Lashburn, Saskatchewan		285-3395
<hr/>		
LUCKY LAKE - Lucky Lake, Saskatchewan	SOL 1Z0	Membership - 20
Pastor:		
Edward R. Giesbrecht - Box 176, Beechy, Sask.		859-2060
Moderator:		
Jake Dueck - Lucky Lake, Saskatchewan		858-2652
Secretary: Treasurer:		
Jake Dueck - Lucky Lake, Sask.		858-2652
Sunday School Superintendent:		
Laverne Bagshaw - Birsay, Saskatchewan		573-4702
Music Director:		
Ernie Dueck - Box 208, Lucky Lake, Sask.		858-2650
Librarian:		
Evelyn Owens - Lucky Lake, Sask.		858-2210
Women's Missionary Society:		
Mrs. Elsie Pauls - Box 85, Demaine, Sask.		858-2587
Midweek Director:		
Edward Giesbrecht - Box 176, Beechy, Sask.		859-2060
<hr/>		
MAIN CENTRE - Box 86, Main Centre, Saskatchewan	SOH 2V0	
<hr/>		
Membership - 109		
Pastor:		
Alvin Penner - Main Centre, Saskatchewan		784-2874
Assistant Pastor:		
Corny Wiebe - Main Centre, Sask.		784-2864

Missionaries:

Mr. & Mrs. Art Redekop (Other)

Mr. & Mrs. Orval Janz (Other)

Mrs. Hulda Brown (Other)

Miss Edna Wiebe (Other)

Moderator:

Ernest Block - Main Centre, Sask. 784-2942

Secretary:

Jake Redekop - Main Centre, Sask. 784-2946

Treasurer:

John Klippenstein - Main Centre, Sask. 784-2941

Trustees:

Jake Redekop - Main Centre, Sask. 784-2946

Christian Education:

Benno Schellenberg - Rush Lake, Saskatchewan 784-2959

Youth Sponsor:

John Redekop - Main Centre, Sask. 784-2943

Sunday School Superintendent:

Benno Schellenberg - Rush Lake, Sask. 784-2959

Music Director:

Ernest Block - Main Centre, Sask. 784-2942

Librarian:

Mrs. Ruth Janz - Main Centre, Sask. 784-2926

Women's Missionary Society:

Mrs. Benno Schellenberg - Rush Lake, Sask. 784-2959

Mennonite Disaster Service:

Pete Braun - Main Centre, Saskatchewan 784-2889

MEADOW LAKE - Box 1167, Meadow Lake, Saskatchewan. SOM IVO

Membership - 25

Pastor:

Reuben Andres - Box 1167, Meadow Lake, Sask. R-236-5213
O-236-5192

Assistant Pastor:

Milfred Wall - Meadow Lake, Saskatchewan 236-5417

Secretary:

Mrs. Marge Cross - Rapid View, Saskatchewan 236-5944

Treasurer:

Milfred Wall - Meadow Lake, Saskatchewan 236-5417

Youth Sponsor:

Bill Voth - Meadow Lake, Saskatchewan 236-5284

Sunday School Superintendent:

Dave Grabke - Meadow Lake, Saskatchewan 236-5488

Music Director:

Cliff Nickel - Meadow Lake, Saskatchewan

Librarian:

Mrs. Diane Grabke - Meadow Lake, Saskatchewan 236-5488

Women's Missionary Society:

Mrs. Tena Andres - Box 1167, Meadow Lake, Sask. 236-5213

NORTH BATTLEFORD - 1602 - 103rd St., North Battleford, Saskatchewan

S9A 1L7 Membership - 20

Pastor:

Henry Janzen - 8920 - 17th Ave., North Battleford, Sask. 445-4647

Secretary:

Clifford Friesen - 1902 - 95th St., North Battleford, Sask. 445-9074

Treasurer:
 Clifford Friesen - 1902 - 95th St., North Battleford, Sask. 445-9074

Trustees:
 Frank Willems - 1912 - 96th St., North Battleford, Sask. 445-4327

Christian Education:
 Henry Janzen - 8920 - 17th Ave., North Battleford, Sask. 445-4647

Sunday School Superintendent:
 Harvey Jantzen - 881 - 13th St., North Battleford, Sask. 445-8584

Librarian:
 Mrs. Doris Jantzen - 881 - 13th St., North Battleford, Sask. 445-8584

Women's Missionary Society:
 Miss Helen Giesbrecht - 1301 - 103rd St., Suite #5, North Battleford, Sask. 445-5218

NUTANA - 1602 Louise Avenue, Saskatoon, Saskatchewan S7H 2R4
Membership - 170 374-4133

Pastor:

Missionaries:
 Dr. Robert and Janice Buhr (BOMAS)
 Dr. Peter and Arlene Block (Other)
 John and Evelyn Wiens (Other)

Moderator:
 Fred Peters - 102 East Drive, Saskatoon, Sask. 374-4648

Secretary:
 Corny Wall - 59 Moxon Cres., Saskatoon, Sask. 374-5901

Treasurer:
 Jacob Warkentin - 2515 Paul Cres., Saskatoon, Sask. 374-0299

Trustees:
 Charles Wiebe - Box 148, Aberdeen, Sask. 252-4518

Deacons:
 Dr. Ernest Schmidt - 2409 Cairns Ave., S. Saskatoon 343-0008

Christian Education:
 Raymond Berg - 2804 MacEachern Ave., Saskatoon, Sask. 343-6071

Youth Sponsor:
 John Wiens - 421 Simon Fraser Crescent, Saskatoon, Sask. 374-5751

Sunday School Superintendent:
 Elmer Dyck - 17 Potter Cres. Saskatoon, Sask. 374-1125

Music Director:
 Walter Toews - 10 Dunning Cres., Saskatoon, Sask. 374-1643

Librarian:
 Irene Dick - 5 Salisbury Drive, Saskatoon, Sask. 374-3291

Women's Missionary Society:
 Irene Dyck - 17 Potter Cres., Saskatoon, Sask. 374-1125

Mennonite Disaster Service:
 C. Sam Thiessen - 85 - 325 - 5th Ave. North, Saskatoon 653-2339

PIERCELAND - Box 32, Pierceland, Saskatchewan SOM 2K0 Membership - 6

Pastor:
 Carrol Hill - Box 32, Pierceland, Saskatchewan 16

REGAL HEIGHTS - 13th Ave. & Gordon Road, Moose Jaw, Saskatchewan
Membership - 23

Pastor:

Lorlie Barkman - 1451 Grace Street, Moose Jaw, Sask. R-692-1081
O-692-9066

Moderator:

Gerald Epp - 935 Simcoe St., Moose Jaw, Sask. 692-1568

Secretary:

John Neudorf - 939 Simcoe St., Moose Jaw, Sask. 693-4356

Treasurer:

Rudy Wiebe - 1129 Stadacona W., Moose Jaw, Sask. 693-1993

Trustees:

Lloyd Vigar - 1245 Algoma St., Moose Jaw, Sask. 692-3612

Christian Education:

John Neudorf - 939 Simcoe St., Moose Jaw, Sask. 693-4356

Youth Sponsor:

Rudi Fast - 926 Simcoe St., Moose Jaw, Sask. 692-5465

Sunday School Superintendent:

John Neudorf - 939 Simcoe Street, Moose Jaw, Sask. 693-4356

Music Director:

Phyllis Epp - 935 Simcoe Street, Moose Jaw, Sask. 692-1568

Mennonite Disaster Service:

Gerald Epp - 935 Simcoe Street, Moose Jaw, Sask. 692-1568

SWIFT CURRENT - 1465 Winne St., Swift Current, Saskatchewan S9H 1R2
Membership - 177

Pastor:

Peter W. Nikkel - 611 Whyte Ave., Swift Current, Sask. R-773-2148
O-773-8945

Assistant Pastor:

Harold Thiessen - 1565 Bell St, Swift Current, Sask. 773-7703

Moderator:

Menno Martens - 838-10th Ave. N.E., Swift Current, Sask. 773-6262

Secretary:

Henry Wieler - 327 MacDonald Dr., Swift Current, Sask. 773-5054

Treasurer:

Jake Klippenstein - 503 - 13th Ave. N.E., Swift Current, Sask.
773-9486

Trustees:

John Penner - 112 - 9th Ave. N.E., Swift Current, Sask. 773-8848

Youth Sponsor:

Dave Penner - 261-17th Ave. N.E., Swift Current, Sask. 773-7310

Sunday School Superintendent:

Gordon Martens - Box 155, Swift Current, Sask. 773-6706

Music Director:

Menno Martens - 838-10th Ave. N.E., Swift Current, Sask. 773-6262

Librarian:

Mrs. Annabelle Martens - 838 - 10th Ave. N.E., Swift Current, Sask.
773-6262

Women's Missionary Society: Junior

Mrs. Helen Siemens - 841 - 8th Ave. N.E., Swift Current, Sask.
773-8616

Women's Missionary Society: Senior

Mrs. Margaret Regehr - 817 Connaught Dr., Swift Current, Sask.
773-6398

WALDHEIM - Box 245, Waldheim, Saskatchewan SOK 4RO Membership - 119

Pastor:

Otto Derksen - Box 245, Waldheim, Sask. R-945-2105
O-945-2149

Ministers:

J. D. Goertsen

Missionaries:

Herbert Jantzen (Other)

Mrs. Carol Jantzen (Other)

Moderator:

Arthur Quiring - Laird, Saskatchewan 223-4464

Secretary:

J. D. Goertzen - Waldheim, Saskatchewan 945-2060

Treasurer:

P. G. Warkentine - Waldheim, Saskatchewan 945-2175

Trustees:

J. W. Schellenberg - Waldheim, Saskatchewan 945-2028

Deacons:

J. H. Jantzen - Waldheim, Saskatchewan 945-2073

Christian Education:

Arnold Fischer - Waldheim, Saskatchewan 945-2226

Sunday School Superintendent:

Vern Schmidt - Waldheim, Saskatchewan 945-2165

Music Director:

N. R. Schultz - Waldheim, Saskatchewan 945-2149

Librarian:

Peggy Gossen - Waldheim, Saskatchewan 945-4708

Visitation & Outreach:

Otto Derksen - Waldheim, Saskatchewan 945-2149

Women's Missionary Society:

Mrs. Frieda Martens - Laird, Saskatchewan 223-4210

Mennonite Disaster Service:

Henri Peters - Waldheim, Saskatchewan 945-2256

Midweek Director:

Arnold Fischer - Waldheim, Saskatchewan 945-2226

WARMAN - Box 226, Warman, Saskatchewan SOK 4SO Membership - 81

Pastor:

Moderator:

Mr. Henry Wall - Box 134, Osler, Sask.

Secretary:

John P. Friesen - Box 162, Warman, Sask. 346-2119

Treasurer:

Robert Neufeld - Box 70, Warman, Saskatchewan 346-2151

Trustees:

Henry Wall - Box 134, Osler, Saskatchewan

Christian Education:

Walter Loewen - 1103 Northumberland Ave., Suite #19, Saskatoon, Sask

Youth Sponsor:

Ronald Heppner - R.R. #4, Box 205, Saskatoon, Sask. 346-4765

Sunday School Superintendent:

Walter Loewen - 1103 Northumberland Ave., Suite #19, Saskatoon, Sask

Music Director:

Frank Gunther - Dalmeny, Saskatchewan 346-4614

Women's Missionary Society:

Mrs. Edna Kessler - Box 8, Martensville, Saskatchewan 242-8020

WATROUS - Watrous, Saskatchewan SOK 4TO Membership - 113

Pastor:

Victor Nickel - Watrous, Saskatchewan Box 794 946-3785

Ministers:

H. H. Thiessen

Moderator:

H. M. Toews - Watrous, Saskatchewan 946-2463

Treasurer:

Victor Toews - Box 42, Guernsey, Saskatchewan 365-4355

Youth Sponsor:

Harold Berg - Lanigan, Saskatchewan

Sunday School Superintendent:

Leo Redekop - Watrous, Saskatchewan

Music Director:

Wayne Schmidt - Lanigan, Saskatchewan

Mennonite Disaster Service:

David Schroeder - Drake, Saskatchewan

WEST PORTAL - Ave. W and 20th St. West, Saskatoon, Sask. S7M 1B1
Membership - 140

Pastor:

Abe C. Klassen - 324 Ave. Y North, Saskatoon, Sask. R-382-5889
O-382-1622

Assistant Pastor:

Jacob Froese - 409 Vancouver Ave., Saskatoon, Sask. 382-8868

Ministers:

Abe C. Klassen

L. A. Redekopp

Missionaries:

Mr. & Mrs. Ernest Dyck (BOMAS)

Miss Maryann Niessen (GMU)

Miss Christine Rooke (GMU)

Mr. & Mrs. Abe Taves

Mr. & Mrs. Harvey Willems (GMU)

Secretary:

Shirley Loewen - 1124 - 9th St. East, Saskatoon, Sask. 343-8754

Treasurer:

Allen Baerg - 15 Richmond Place, Saskatoon, Sask. 652-3099

Trustees:

Elvin Isaak - 1929 Pembina Ave., Saskatoon, Sask. 242-8177

Deacons:

Allen Baerg - 15 Richmond Place, Saskatoon, Sask. 652-3099

Christian Education:

Len Willems - 24 Stewart Ave., Saskatoon, Sask. 382-3099

Youth Sponsor:

Wes Fehr - 2106 Red Deer Rd., Saskatoon, Sask. 652-7059

Sunday School Superintendent:

David Niessen - 2802 - 21st St. West, Saskatoon, Sask. 382-6813

Music Director:

Len Janzen - R.R. #2, Saskatoon, Sask. 382-5385

Librarian:

Gladys Driedger - #2 - 1705-22nd St. West, Saskatoon 382-1823

Visitation & Outreach:

Jacob Froese - 409 Vancouver Ave., Saskatoon, Sask. 382-8868

Women's Missionary Society:

Mary Derksen - 831 Ave. L North, Saskatoon, Sask. 242-9336

Mennonite Disaster Service:

Jacob Nickel - 321 Avenue W North, Saskatoon, Sask. 382-6742

WOODROW - Box 55, Woodrow, Saskatchewan SOH 4MO		Membership - 87
Pastor:		
H. C. Schroeder - Box 55, Woodrow, Sask.		472-3758
Assistant Pastor:		
Raymond Rusk - Woodrow, Saskatchewan		472-5892
Secretary:		
Leroy Engel - Woodrow, Saskatchewan		472-5993
Treasurer:		
Keith Lawrence - Woodrow, Saskatchewan		472-5941
Treasurer - Endowment Fund:		
Wally Sutter - Woodrow, Saskatchewan		472-5970
Christian Education:		
H. C. Schroeder - Box 55, Woodrow, Saskatchewan		472-3758
Youth Sponsor:		
Wally Sutter - Woodrow, Saskatchewan		472-5970
Sunday School Superintendent:		
Gerald Frostad - Kincaid, Saskatchewan		264-3370
Music Director:		
Gordon Lautermilch - Woodrow, Saskatchewan		472-3797
Librarian:		
Jean McCaslin - Myronne, Saskatchewan		264-3725
Women's Missionary Society:		
Francis Fortnum - Myronne, Saskatchewan		264-3721